

THE ONTARIO EVANGELIST.

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

Vol. 3.

ERIN AND EVERTON, ONTARIO, JULY, 1888.

No. 3

POETRY.

"I SAY WHAT I THINK."

"I say what I think," says the valiant man,
With a voice and a look of daring,
Determined to act on a selfish plan,
And for nobody's comfort caring—
"I say what I think"; and at every chance
This impulse of his obeying,
'Tis plain to be seen at a single glance
He does not think what he's saying.
Oh, many an arrow will reach the heart
For which it was never intended,
If a careless marksman wings the dart
And a hurt can never be mended;
And many a friendship may be lost,
And many a love-link broken,
Because of neglect to count the cost
Of words that are lightly spoken.
"I say what I think," Ah! the truly great,
Who give their wisdom expression
In chosen phrases, would hesitate
To make such a rash confession.
For think what injuries might be wrought,
What evils we could not smother,
If everybody said what they thought,
Without regard to each other.
To say what you think is a noble thing
When your voice for the right is needed,
To speak out your mind with a loyal ring
When order and law are impeded;
But the evil thoughts that flow through the brain
And the heart should be retarded,
For we lessen the tide of grief and pain
When our speech is carefully guarded.
You may think what you choose, nor give offence—
Be a traitor, and not display it;
And if you're deficient in common sense,
By silence you'll not betray it.
And let it be written in blackest ink,
For the good of each son and daughter,
That those who always say what they think
Are most of the time in hot water.
—Josephine Pollard, in *Harper's Young People*.

ORIGINAL.

TO THE PROVINCIAL BOARD OF C. W. B. M.

Dear Sisters:—

You have left your usual round of daily employments and are convened for the purpose of advising one another as to the best places to apply our energies and expend our money. Many of us are not present in visible form, but our prayers, our hearty co-operation, are realities which we hope may be felt. Speaking for those in Toronto, we know that their sympathy is broad and deep. Our hearts are feeling a new impulse to be up and doing,—to undertake for the Master. We see fields "white to the harvest." We ourselves are doing "what we can" to advance the reaping time. Our sphere of usefulness is, however, narrowed. The talent for work is largely developed but it is constantly kept in check by want of means. Dear sisters, let us all consecrate our purses more fully to the Master's use. Without doubt many are straining their utmost, economizing, sacrificing themselves, and have the approving face of our Lord turned constantly towards them; but others are asleep and know not the high and ennobling position to which He has called them. "Go ye into all the world and make disciples of every nation" was addressed to each individual Christian. Then how actively we should be up and at work, watchful that none shall take our crown. History has clearly demonstrated that centralized effort has been, and is, the most effective means of diffusing power. This fact is recognized in the business world; consequently we have our Nottingham for laces, our Sheffield for steel, our Birmingham for metallic works, our Manchester for cotton, our Leeds for woollens; Paris and Florence are the homes of the fine arts; Edinburgh that of learning. These cities have reflected honor and glory upon their country by this centralization of industry, art, and education. Had they scattered their resources, their names instead of being household words as they now are, would have sunk into the unnoticeable. The benefits they have conferred upon the world at large would have been unfelt. The beautiful and the useful, which equally help to elevate man, would have been lost, and thus

one means of restoring him to his lost estate would not have been utilized.

The wise man is he who consents to learn from any and every source. What lesson may we learn from these foregoing facts? Here it is. Toronto is the leading city of the Dominion. Commercially, religiously, educationally, she stands abreast and indeed, on the whole, ahead of all the other cities. From under her kindly roof-tree have gone forth the successful tradesman, the finished lawyer, the accomplished scholar, the consecrated missionary.

The Disciples of Christ, those who avowedly stand on our platform, are small in number. This ought not so to be. As all effects must have a cause let us enquire the reason of this. We have the truth as it was delivered primitively, free from the weights which men in the past have laden it. We are living in the midst of an enlightened, truth-searching community. Then what is still lacking? Not willing voices capable of proclaiming the Glad Tidings. In this we have no lack. Not want of enthusiasm in the pulpit or in the pew. But one cause,—one very powerful factor at least in the present resultant cause is, the need of a church,—an attractive house for worship. The spirit of the age is calling for the truth,—the Bible plan of salvation. We ought not, we dare not sit calmly by and let others spread the gospel as they believe it, shackling people with a vague presentation of the truth, when we can point the sinner to the Word of God, wherein he can find his promise that the repentant, obedient, faithful believer stands on a rock which cannot be shaken,—stands on God's own truth, not a bundle of theories, "think-so's" or feelings. O that we might hasten the day when we could persuade men to stand thus on the Bible,—the Bible alone. Sisters we need a church. We must have a church. To be sure we have a house, but it is not attractive; it is not our own. It is not, as it should be, a "light that cannot be hid." God calls upon us to make higher sacrifices. We have many of the young men of the surrounding country here attending college. Let us strive by all lawful means to encourage them to enter actively into the Master's service. Their influence is wide in that many of the young and energetic men of the coming age are their companions, impressionable as the young always are. Let us make our church-home as attractive as we would our fireside. Thus we can encourage them to bring their companions to hear the gospel proclaimed.

Did the same number as are within the sound of my voice undertake to support a worldly enterprise with a prospect for even a fair return for their labor, I venture to predict money enough, energy enough, would be forthcoming to make the undertaking a brilliant success. But sisters the promise is for a large return,—saving souls. Who can value a human soul? Our Saviour thought leaving his home in glory not too much of a sacrifice,—this brilliant world with its jewels, its gold, its houses, its lands, is as nothing compared with the price of one soul.

Finally my sisters if we centralize our efforts in Toronto what reasonable results may we not look for? Soon her influence will be spread abroad. Her weakness, her infancy needs the sheltering, maternal care of the whole Province. Under this protection and encouragement she is sure to develop into a strong, muscular, self-reliant child, able to repay the care bestowed upon her during her time of weakness by a ready willingness to return the kindness and help tenfold. Then

"Pause not in fear!
Preach no desponding servile view—
Whate'er thou wiltest they will do.
Strengthen each nerve to bend
Truth's bow and bid its shaft ascend!
Toil on!
Be firm of heart!
By fusion of unnumbered years,
A continent its vastness rears.
A drop 'tis said through flint will wear;
Toil on! and Nature's conquest share,
Toil on!"

June, 1888.

CLARA REID.

It is generally felt to be a far easier thing to reform the Church and the State than to reform the least of our own bad habits; and in such matters it is usually found more agreeable to our tastes, as it certainly is the common practice, to begin with our neighbors rather than with ourselves.—SAMUEL SMILES.

SELECTIONS.

THE PLEA OF THE DISCIPLES.

Without an attempt to be exhaustive, we will suggest a few particulars in which our religious plea is peculiar and striking. We plead for a return to the doctrine and practice of the New Testament church in contra-distinction from modern denominationalism. Our plea is not simply for the reformation of modern churchism, but for the restoration of the church of Christ, as built by Christ through his inspired apostles. The very heart of our plea is found in the valde dictory prayer of our Lord as recorded in the seventeenth chapter of John—see verses 11, 21, 22; and 23—especially the twenty-first verse, as follows: "That they all may be one, as thou, father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." We are happy to see many manifestations of the spirit of unity among God's people. We believe the religious world is growing better and more Christ-like. There is a kindlier feeling, a more tolerant disposition on the part of one denomination toward other denominations than in former years. The emphasis which truly Christian hearts and tongues and pens, have given to world-wide evangelization has drawn religious sects into a closer sympathy among themselves, because it first brought them into a higher, sweeter and fuller communion with Christ. To-day the denominations incline to give greater emphasis to their unities than to their differences. They are more willing now than they were formerly to lighten the ship by casting overboard their non-essential theological wars. The Disciples, too, are learning some important lessons, as follows: First, they are learning that scriptural unity must come before organic union. They are learning that as Jesus prayed for the unity of his disciples so they must pray, as well as argue, for union. Secondly, they are learning not to wish nor to expect to put their trade-mark upon the glorious principles of the religion of Christ, and not to boast of their superior knowledge, but to give God the glory of bringing to pass the union of Christians, which is surely hastening. Thirdly, they are learning that the religious world is not to come to them as to a centre, but into a close and blessed union with Christ, and that if they would enjoy the consummation and the fruits of such a union they must seek to abide in Christ; to cling to him in adoring love and serve him in humility. As the spokes of a wheel all centre in the hub, and are tired with a band of steel, so must Christians be united in Christ, being bound together with a bond of love, and run fulfilling together the mission of Christ, accomplishing his will. Love, prayer and humility, must characterize our efforts to bring all believers into one harmonious family, thus breaking down all sectarian partitions that now grieve the Lord and every enlightened Christian conscience.

The Disciples not only have no authorized human creed, but repudiate all human creeds as bonds of union—they are unscriptural and schismatic. The Bible is to them an all-sufficient rule of faith and practice. They claim that when Christ, the head of the church has not spoken and legislated personally or through his apostles man has no right to legislate. They do not believe in authoritative ecclesiastical councils, invested with the power of legislation; but they hold frequent co-operative and advisory associations. Where the Bible speaks in matters of legislation they speak; but when the Bible is silent they are silent.

They reject all human names, such as the name "Campbellite," to designate them as a denomination, because such a name is not authorized, but condemned in the Word of God. They who said (see the first chapter of First Corinthians) they were of Paul, and they who said they were of Cephas, and they who claimed that they were of Apollos were called "earnal" by the Apostle Paul. He was unwilling for them to be called Paulites, Cephasites, or Apollosites, as though Paul or Cephas or Apollos had been crucified for them or they had been baptized in the name of Paul or Cephas or Apollos. How then can they who are trying to get back to the apostolic and inspired faith and practice con-

sistently consent to be called "Campbellites?" They repudiate the name "Campbellite" and look upon those who call them "Campbellites" as wanting in Christian courtesy or lacking in knowledge.

They do not lay any claim to the exclusive possession of the name "Christian," "Disciple," "Church of Christ," etc., but they endeavor humbly to use these terms as the scriptures use them. They aim to cultivate the kindest Christian spirit toward those who differ from them, loving all the children of God in sincerity; but, at the same time, endeavor to preach, teach and practice "the truth as it is in Jesus," without addition or subtraction. If, therefore, in their teaching they come in conflict with the teaching of other religious bodies, the fact should be credited to their desire to be loyal to the Lord Jesus Christ. In conclusion, they have no plea, or aim to have none, of their own, no human plea; but to make the divine plea, which Jesus made to his Father, that all his disciples might be one even as he and the Father are one.—*Missionary Weekly*.

LORD BRASSEY ON MISSIONS.

The chair at the annual meeting of the London Missionary Society held at Exeter Hall was taken by Lord Brassey, who said they were sometimes met with the objection of those who said that there were masses of people in our own country who stood in need of the Gospel, and even in greater need of it than those heathen people for whom they pleaded. He did not question the melancholy fact that there were masses of people in England who did not hear the Gospel, but he feared that the English people did not hear the Gospel because they did not avail themselves of the opportunities within their reach. However this might be, it must be certain that there was urgent need for the work in which they were interested to-day. It was England's highest mission and imperative duty to educate and civilize the masses of people in foreign lands with whom they held intercourse in the ordinary channels of trade; and if it was their duty to educate and civilize, might he ask what could be the value of the education which was without religion. A second objection raised was that which was taken on the ground that here and there in particular instances acts of indiscretion were committed by those who undertook missionary work. Where human agency was employed, and on an extensive scale, it could not be otherwise. However such cases were few indeed compared with the noble work which had been done for generations by those sent forth from that and kindred societies. From personal experience he could testify to the good work done by the society. Rev. R. Wardlaw Thompson (foreign secretary) presented an epitome of the annual report. It stated that the work was steadily progressing in China, India and Madagascar. The totals of the statistics of the stations showed 152 English missionaries, 32 female missionaries, 1,031 ordained native ministers, 4,637 native preachers, 78,618 Church members, and 347,015 other native adherents.

DECAY OF ROMANISM.

Dr. Gordon Gray, of Rome, who recently visited this country, in an interesting letter published in the *May Voice from Italy*, as we learn from the *Christian Leader*, says the number of pilgrims in connection with the Pope's jubilee celebration compares unfavorably with pilgrimages of former days, when no such facilities for travelling existed as now. The pilgrims themselves go away wondering wherein the Pope's liberties are restricted, and why the semblance of imprisonment must be kept up. As to the results of the evangelical work carried forward in all parts of Italy, Dr. Gray believes that far more is being accomplished than one hears of by the ordinary channels. It is a significant fact that of the 124 engaged with Dr. Prochet in his work no fewer than 74 are either converts from Roman Catholicism or the children of converts. The case is typical. Gavazzi testifies that of the 1,600 members in the Free Italian Church, not one is a Protestant by birth; and two important additions recently made to the staff of workers are from the ranks of the priesthood.