

ONTARIO EVANGELIST.

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

VOL. 3.

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No. 1.

POETRY.

AN ASPIRATION.

Oh thou great Jehovah do thou heed me!
I am hungry, Oh my Father! feed me;
To the bounties of thy goodness lead me,
And satisfy my soul.

This barren earth yields not the food I want;
On husks and morsels I am weak and faint,
In mercy hear my anxious plea and grant
The wholesome bread of life.

I crave the bread which cometh down from heaven,
The living manna, in thy goodness given,
The food for which my longing soul has striven,
Oh, give it to me now!

I'm in a wilderness that's parched and dry;
A dreary waste nor streams nor fountains nigh;
My Saviour, wilt thou hear my plaintive cry,
And bid me come and drink?

"Blessed" in the fulfillment of thy word,
I'll seek for thy pure "righteousness," Oh Lord!
To find the bliss thy fulness will afford,
Nor thirst nor hunger more.

Ridgetown. E. SHEPPARD.

ORIGINAL.

A WORD TO THE SISTERS.

DEAR SISTERS IN CHRIST,—Those who were present at the little conference meeting held by the sisters in June of last year, will remember that it was proposed that we meet again this year at the same time and place that the brethren of the Co-operation hold their meeting. I am glad that they have decided to meet in Erin Centre, as the church there is large, and able to entertain many. Word comes to me from that quarter that there is abundant room in the hearts and homes of the brethren in that locality for all who will come.

And now, dear sisters in the name of the Master whose we are and whom we serve, come, and let us take counsel together. We have undertaken this work of helping to extend the knowledge of the Lord believing it to be our privilege—not to say duty—to be co-workers with our brethren in fulfilling the command to "make disciples of all the nations." And while we deeply feel our weakness and inefficiency in view of the vastness of the work to be done, yet we take courage when we remember that it is written that even a cup of cold water given for His name's sake is not without reward. And if we needed a greater stimulus than this we could surely find it by considering what the gospel of Christ has done for us—daughters of Eve. We only need to contrast our condition, and our privileges with those of our sisters in heathen lands, to realize in part the blessedness that comes to us even in this life, through the knowledge of the Lord. I said "Our Sisters," for we are all children of the great Father above, and His pitying love reaches them, even as it reached us. Let us for a moment apply the sentiment exclusively to ourselves; and then sing:—

"Shall we whose souls are lighted
With wisdom from on high
Shall we to man be lighted
The lamp of life deny?"

I believe dear sisters that our hearts desire and prayer to God is that He will guide us into ways of working more faithfully and efficiently for Him than we have ever done before. We all agree that much more can be accomplished by united effort, than by individual work, or by single churches, especially where the congregations are small, and financially weak, as most of them in Ontario are. Let us come together then for mutual advice, and that we may assist one another in determining the best course to adopt, or what is the most needful work to be undertaken for the coming year. Can we not have some present from every church in Ontario? And just here let me suggest that if those who come from churches where Mission Bands are already formed will be prepared to give a short report, or statement of work done in the past, it will assist us in forming a basis for future action. Indeed I hope all who come will be able to give an approximate idea of what can be done by their congregations; it will greatly aid us in forming definite conclusions in regard to how much we can undertake for the coming

year. I want to remind my sisters that we will also have the benefit of the meeting our brethren are going to hold, and those who have "been there" in times past need not be told how much that means. Of such meetings it may be truly said "They helped every one his neighbor, and every one said to his brother, 'Be of good courage.'" Hoping soon to see many of you face to face that our joy may be full,

Yours in Christian love,
S. M. BROWN.

"A WAY SHALL BE THERE."

Isaiah XXXV.

The prophet speaking about 760 years before the coming of the "Just One" says, "A way shall be there—it shall be called a way of holiness"—it was to be a plain way—the wayfaring man though simple in other matters need not err therein, hence we hear the Saviour say after his resurrection, "All authority is given unto me in Heaven and on earth, go ye therefore into all the world—preach the gospel to every creature—he that believeth and is baptized shall be saved"—justified from all past sins—forgiven. Well you say that really seems plain. But what did the Saviour mean when He said "he that believeth." Is there anything in believing that involves a miracle? One of our brethren defines faith in Christ as not only to believe that Jesus is the Christ, but "to be brought in direct contact with Him—to think of Him as a person whom we know and to whom we are known—to speak to Him as one who hears, and to hear Him as one who speaks—to receive Him in all His offices and all His personal glory—to trust Him in all the relations He sustains to us as our Prophet, Priest and King." This is true faith—such a faith when followed by obedience means justification, reconciliation, yea sanctification, or setting apart to the service of the Lord Jesus Christ. Well, does this involve a miracle? Is the way not still plain? Have you any trouble in believing any well authenticated fact? No, you say, with sufficient evidence I must believe. Then you admit that no miracle is necessary in order to make you believe, all you require is the evidence. Christ appears among men—produces His credentials and says, "If I do not the works of my Father believe me not"—and in the presence of thousands who cannot be mistaken He opens the blind eyes, unstops the deaf ears, restores the withered hands, calms the raging sea, raises the dead, and finally, after offering Himself a sacrifice for the sins of a ruined world, rises from the dead Himself, reappears among the people, even to the astonishment of His most intimate friends who had lost all hope of the redemption of Israel (temporal deliverance). Peter, imbued with the spirit of the Master, exclaims, "Thanks be to God who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." Well, you say again "in view of all these facts—these indubitable facts, no miracle is required, I will just take Christ at His word—receive 'the seed which is the word of God' into a good and honest heart (Luke 8th c.), and hearing the word I will keep it—the way is plain I need not err therein. The way of the Lord is sometimes called a narrow way, and when spoken of in this way it is in contrast with the way of sin and death which is spoken of as the broad way. The way of the Lord is a narrow way in the sense of being a righteous way—a "way of holiness." The way of the transgressor is represented as a broad way because there is no restraint thrown around the passions. A strait is sometimes called a channel, or narrow way, and there is great danger of shipwreck unless the vessel is thoroughly equipped—chart, compass, and above all to have a competent man at the helm. All things being in order, and having the greatest confidence in the management of the vessel, we glide swiftly, though safely on the good old way till we anchor within the veil whither the forerunner for us has entered even Jesus. The way of the sinner, though a broad way, is an exceedingly dangerous way—"the way of the transgressor is hard," "the wages of sin is death." The "way of holiness," though called a narrow way, is "an high way, the unclean shall not pass over it." "No lion shall be there nor any ravenous beast shall go up thereon,

it shall not be found there, but the redeemed shall walk there." And by and by "the ransomed of the Lord shall return and come to Zion with song and everlasting joy upon their heads." "Stand ye on the way and ask for the old paths and walk therein and ye shall find rest to your souls!" But the people say "we will not walk therein" and thousands to-day are following their own ways and the way of the Lord have they not known. This is sad, but true. Look out upon the religious world—what a babel!—we are almost ready to ask, notwithstanding the prediction of the good old Prophet, where is the good old way. Aquila and Priscilla expounded unto the learned orator (Apollos) from Alexandria "the way of the Lord more perfectly," (Acts 18th). You will notice after he had thus learned the way through these humble followers of the Lord Jesus Christ he did not tarry but went right on down through Achaia "mightily convincing the Jews, and that publicly, showing from the scriptures that Jesus is the Christ." And thus he points them to the way. Philip preached to the Ethiopian officer, Jesus, and they went on their way and came to a certain water and the eunuch said "See water what doth hinder me to be baptized." "And he commanded the chariot to stand still; and they went down both into the water, and he baptized him; and they came up out of the water" (Acts 8th c.) We read at the 5th verse of this same chapter that Philip went down to the city of Samaria and "preached Christ unto them," and in verse 12 we are told "they were baptized both men and women." Peter said to the Jewish Council (Acts 5th c.) "The God of our father raised up Jesus whom you slew and hanged on a tree. Him hath God exalted, a Prince and a Saviour to give repentance unto Israel and forgiveness of sins." This same Apostle said to the Pentecostians "Let all the house of Israel know a surely that God hath made that same Jesus, whom you crucified, both Lord and Christ." And when they heard this they were pricked in their heart and said: Men and brethren what shall we do? and Peter said: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit. Then they that gladly received the word were baptized. "The seed is the word of God," Luke 8-11.

Welland, March 24th.

CORRECTION.

I saw in the EVANGELIST a report of the death and a sketch of the life of the late Bro. A. Farewell, of Oshawa, by Bro. Geo. Barclay. In some respects he has been misinformed. In speaking of the beginning of the church there in an especial manner. If he could have seen my article of reminiscence in the Christian Worker, on Oshawa Church, he would have had it as it was. So, also, about every church in Ontario up to the year September, 1881, when I wrote the last one, No. 21. In preparing those articles, I spared neither time, pains nor money to get them exactly right, and at the conclusion made a call for mistakes, if any, and I would correct; none came. The founding of the church in Oshawa was in this wise. In May, 1811, I settled in Oshawa. I was very poor in this world's goods, and labored with my hands excessively, from 16 to 18 hours a day. One evening, I think in Sept. or Oct., Bros. A. Farewell, John McGill and Abm. Coryell came in, and pretty soon Bro. Farewell introduced their business. He said: "Bro. Ash, we have come to see you, and talk about organizing a church here after the primitive pattern, and we want you to go with us." I demurred somewhat, for I knew the odds were greatly against us. The old Christian Connexion from which these brethren came was strong, and there were sects all about, and we few and no place to meet in but an old school house; it all looked gloomy. At last Bro. Farewell made an appeal such as I could not stand. He said, "Bro. Ash, if you will go with us, we will have a church and we will stick to you as long as we live." That appeal broke my heart, and I at once said, "I will go." We met soon after, and started with seven—a sacred number—A. Farewell and wife, J. Ash and wife, John McGill, Abm. Coryell and Nelson Pickett.

A. Farewell and myself were chosen elders, and A. Coryell deacon. A. Farewell and wife, A. Coryell and my wife, Miranda, are gone to their happy home. John McGill is still living, but I don't know where Pickett is. Those were the charter members. Dr. McGill did not come in with us for some time, I think one year and a half at least, and Marshall Stone did not come for about three years. But we had frequent accessions from the Christian Connexion and by baptism. We never thought of having a king like the nations; but were content with the simple gospel and the order of worship as given by divine authority. We did not want to be big, and make a show of worldly wisdom, but we kept lowly, humble, pious and godly; and Oh how we did prosper for many years! If all the churches would do so now, our fair country would be teeming with true Disciples. I look back to those happy days with delight, and expect to meet the true ones that have gone before, when we can talk all our joys and sorrows over, and see how the guardian angels have been about us and shielded us from many a trouble and trial. With me it will not be long. I am in the Lord's hands, and when He calls I am ready and willing to go. O Hallelelujah, Amen.

JOSEPH ASH.

SELECTIONS.

RULES OF ORDER AND EXECUTIVE COMMITTEES.

THEIR USE.

It may seem a strange thing to write about, and yet we have been tempted many times, for years past, in view of what we hear in the way of enquiry and objection, to say something in reference to deliberative assemblies. "What is the use of Parliamentary Rules, and whence do they derive their authority?" we are sometimes asked. We are a free people; and do not like to be trammelled. But when people come together to transact business, common sense says they must have some understanding as to the rules by which their proceedings shall be governed. The best rules are the result of experience—what has been found, on trial, to be the best to preserve order and expedite business. Parliamentary rules are simply the practical result of long and varied experience in the management of deliberative assemblies. They are the condensed common sense of the ages; and the long experience of such assemblies has given us the rules which are generally or universally approved, and it is understood that, unless special rules are made, these shall be adopted. It would be absurd for any one assembly to act on the assumption that they, in their inexperience, can make better rules than those that are founded on universal experience. What is known as American Parliamentary Law is simply this universal experience modified so as to be better adapted to the peculiarities of American life. But every Society has the right to supplement this by rules of its own, which may supersede the rules found in parliamentary text-books to any extent that the Society may determine upon. Thus there is no ground of complaint that the Society is oppressed by arbitrary or objectionable rulings, since they can adopt, in any particular, a rule to please themselves.

Then, again, it is sometimes asked, what is the use of an Executive Committee? and what right has such a committee to act instead of the Society? Here, again, common sense supplies the answer. The Society cannot continue in session all the year; but the business of the Society goes on through the year. A large Board cannot be brought together from various parts of the country more than once a year. Hence, the transaction of the business of the Society must be deputed to a small number, living in one locality, who can meet as often as the business requires; and these are known as the Executive Committee. They act in behalf of the Society during the year, being accountable to the Society at the annual meeting for their doings. Moreover, a great many questions require more thorough examination and less publicity than can be had in a large assembly. This Committee, therefore, acts for the Society, and represents the Society, and has full power to act in behalf of the Society in the intervals between the annual meetings—responsible, of course, to the Society, for their doings. The Society, if it cannot approve their proceedings, may change the Committee; if it approves their proceedings, will probably continue them in office. In all this there is simply that common sense which seeks the most practicable forms that experience can suggest for efficiency and success in performing its work.—Christian Standard.