

ONTARIO EVANGELIST.

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

VOL. I.

GUELPH, ONT., AUGUST, 1886.

No. 4

POETRY.

REFUGE.

BY T. COBB.

The night is dark, and frail my barque,
And futile all my striving;
Through tempest's roar, on rocky shore,
Am I, a lost soul, driving.

Comes o'er the sea, a voice to me,
In love's sweet accents ringing;
"O soul dismayed, be not afraid;
'Tis I deliverance bringing!"

Lo! at His will—His "Peace be still!"—
The waters cease their surging;
From wildest gale and midnight wail,
Mom's holy calm emerging.

O Saviour strong, my sweetest song
To Thee shall e'er be given;
Close to Thy side, secure I'll glide,
No more by tempest driven.

—The Disciple.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

In this busy last quarter of the Nineteenth Century, in which activity characterizes every department of civilized life, the conviction is widening and deepening that a mighty power for good has been lying latent in the church: hence, we hear a great deal these last years about *Woman's Work in the Church*. The time has come when the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be *more feeble*, are necessary.

Since a large proportion of the church consists of women, and young people still under the formative influence of women, and since, if these elements of the church will fall far short of their best possibilities, they will serve no better purpose than to weaken it, it behooves us who are immediately interested in the development of this subject, to give thoughtful attention to it, and if the question, Lord, what wilt Thou have me to do, should come home to our hearts with such forceful meaning that we shall set ourselves to do with our might whatsoever our hands find to do, it may be we shall soon see the church rousing from its lethargy, and exchanging the spirit of heaviness for the garment of praise.

Beyond all question, the work of supreme importance in the world is the winning of souls to Christ, and whatever will contribute to that will bring most satisfactory returns. This is spending money for that which is true bread, and labor for that which will not disappoint. But what can women do in this great work? At a glance how limited seems their opportunity. They do not accumulate the wealth, and they cannot enter the pulpit. The church's great enterprises, and the preaching of the word, are not committed to them, and so, these being the chief means for the furtherance of the Gospel, the hand says to the head, you have no need of me. How read we the parable of the sower? A certain sower went forth to sow, and some seed fell into stony places and came to naught, and some fell into good ground and produced an hundred fold. The preached word must fall amid good influences, or it will not take root and yield a great harvest of good works. This sets woman in the sphere of her wisest endeavor, where her consecrated womanhood is an incalculable power in the church.

It seems needless to speak of the regenerating influence emanating from well-ordered Christian homes, for that is so fully recognized as to fill the measure of many Christian women's sense of responsibility to God; and yet in how many such homes are the luxuries of the table regarded of more importance than the bread of life how much more attention given to graces of raiment than to that righteousness in which we must be clothed at last if so be we would not be found of Him unclothed. A new impetus would be given to the Sunday School, and many young feet set firmly in the way that leads through the church's gates to the paradise of God, if mothers and elder sisters would give the same earnest attention to the weekly lesson as to the daily wants.

Again, it is not given to women's weak hands to gather in the shining heaps of the world's wealth, but let their hearts be unalterably set to the enlargement of the Kingdom of God, so that self-denial shall be a pleasure and the outgrowing liberality a joy, and soon an influence will be stirring along all the enterprises of the church that will make them take on new life and larger growth. When the old dress can be made over and retrimmed to save a few dollars for the mission fund, when the longed-for carriage can be deferred to help furnish the church suitably, when the summer excursion can be given up to secure better preaching, it will be no difficult matter to untie purse-strings, and the grace of giving will hallow the pride of getting.

The help of woman's influence is powerful in another direction. The social status of the church in any community is almost wholly dependent on the women, as its business influence is upon the men. The world is won in this day quite as much by the social attractions of a church as by its doctrines. Indeed, its social life is the first phase that it presents to the world: hence, the extreme importance of all the sweet amenities of every day life: refined courtesy to strangers; graceful, even though simple, attire; grave decorum in the house of God; thoughtful and sympathetic kindness to the sorrowing; all the delicate and beautiful ministrations that give charm to social life. How a careful consideration of these things would strengthen the weak members of the church family, and win the hearts of those who have never known a church home! What an inspiration to the preacher to know that all these fertilizing influences were preparing the ground for his seeds of truth! As without sunshine and dew, and gentle shower and soft, south wind, there would be no verdure, and blossom and fruit, so without these unnoticed influences that wise, and earnest, and loving women exert in the church, will fall far short of their best possibilities.

There is much yet to be said about woman's co-operative work, but this introductory paper is sufficiently long, and anything further must be deferred to another number.

MRS. C. N. PEARRE.

THE APOSTOLIC MODE OF SPREADING THE GOSPEL.

Near the close of the Gospel according to Luke, the writer testifies of Jesus, as follows, "and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

So far as the conditions of salvation are concerned our brethren are in harmony. All speak the same things, all observe the same rules. But it appears to my mind, that in the strife and confusion of a battle of more than thirty years, we have failed to see one grand principle in the words of Jesus, "Beginning at Jerusalem." In order to define our position in preaching the gospel, we speak of *the time*, the first Pentecost after the resurrection of Jesus, and *the place*—Jerusalem, where the gospel was preached at the beginning. But have we not failed to see the GREAT CITY?

Leaving the city of Jerusalem, and following the history in the "Acts of Apostles," we find Philip in the city of Samaria preaching Christ to the people. When the news of Philip's success in Samaria reached Jerusalem, Peter and John were sent down to confirm his work, which they did in the most positive manner. A little further on in this history we find Paul at Damascus, Antioch, Corinth, and Ephesus, and Peter at Lydda, Joppa and Caesarea. From these facts it would appear that the apostles understood Jesus to mean *in every city* among all nations.

The success which followed the preaching of the gospel at that time is sufficient proof of the wisdom, (to say nothing of divine direction) of the course the apostles pursued.

The more I study the words of Jesus, and the works of His apostles, the more I am convinced it is the will of the Christ that his followers should establish strong healthy churches in our Towns and Cities, and therefore to follow any other course must, to a very great extent, prove to be a failure. As well might a nation attempt to subdue a rebellious people by capturing a few

important out-posts, and leaving all the strong-fortified places undisturbed in the hands of their enemies, as for us to succeed in spreading the cause in our Cities and Towns.

The question with me is something as it was with Spurgeon. He was asked if he thought the heathen could be saved without the gospel. His reply was, "can we be saved if we neglect to send the gospel to the heathen?" It is not so much a question with me whether sectarians will be saved without obedience to the gospel, as it is, can we be saved if we neglect to preach the gospel in its purity in their strongholds, the Cities and Towns? that they may have the opportunity of hearing and obeying the truth. Are we, a people, free from guilt before God in this respect? Can we read the last part of the commission, as recorded by Matthew, and say, "not guilty?" Let us try it. "Teaching them (disciples of Christ) to observe all things whatsoever I (Jesus) have commanded you (apostles) and lo, I am with you always, even unto the end of world." According to these wonderful words of Jesus, the disciples of Christ are now under obligation to preach the gospel in the *same words*, and in the *same order*, in which the apostles preached in the year A. D. 33, and to continue to do so unto the end of the world.

HENRY T. WOOD.

Cobourg, July 13th, 1886.

THE WORK OF THE HOLY SPIRIT.

One of the greatest differences between the Church of Christ and the rest of the religious world, is concerning the work of the Holy Spirit in the conversion of the sinner and the sanctification of the believer. The members of the Church of Christ have been a unit in opposing the "Spirit alone" theory. They have been almost unanimous in opposing, what they term "able to understand the 'Word and Spirit'" theory, that is supposed to be the golden mean between the two extremes. For the purpose of moving some advocate of the "Word and Spirit" theory to make plain what is obscure to many minds, this article is written.

We will all agree (1) There is a Divine Spirit, Person or Being, called the Holy Spirit. (2) He inspired the men whose acts and utterances are, by the Bible, declared to have been inspired.

From experience we learn that one intelligence can influence another intelligence in two ways (A) By acts and utterances that suggest or convey ideas to the intelligence to be influenced. This is the only moral influence one intelligence can exert upon another intelligence. (B) By a psychologic influence called mesmerism, animal magnetism, biology, etc., in which the influencing intelligence causes the intelligence influenced to think and act as the influencing intelligence desires. This influence has no moral character, and has no moral influence.

(4) The Holy Spirit has influenced human spirits in two ways. (A) By a psychologic influence, called inspiration, immersion in the Holy Spirit, spiritual gifts, in which the Holy Spirit caused the person influenced to think, speak or act as He desired. This influence was in no sense a moral influence, and could not be. It was "Spirit alone," and the only possible Spirit alone influence. (B) By the acts and utterances of persons inspired by the Holy Spirit, they convey to the minds of others, the ideas of the Holy Spirit. This is the only moral influence that the Holy Spirit can exert on the human spirit.

(5) The psychologic influence—the "Spirit alone" influence, in inspiration, immersion in the Spirit, and in spiritual gifts was miraculous, and accompanied with miracles.

(6) When men read the acts and utterances of the Holy Spirit, through the men He inspired, the Holy Spirit influences their minds, operates on them.

All parties will agree to the last statement. If we say this is *all* the influence that the Holy Spirit now exerts on men's minds, we are charged with teaching the "Word alone" theory, which we are assured is as great a heresy as the "Spirit alone" theory. We are told that the Holy Spirit is present in His Word, and operates on the mind of the reader, as he reads the acts

and utterances of inspired men. Now, right here we ask for light. I can understand that, in a certain sense, the spirit of Shakespeare influences the spirits of all who read his writings. Now I ask: "Is the Holy Spirit present in the words of inspired men—in His words—in any other sense, than the spirit of Shakespeare is present in *his* words?" If it be asserted that He is, we ask: "In what manner is the Holy Spirit present in His Word—in what manner does He influence men, that is different from the way in which the spirit of Shakespeare is present in *his* words, and influences the spirits of men?" We can define and understand how the spirit of Shakespeare can be present in his words, and influence the spirits of men by them; and how the Holy Spirit can be present in His words, and influence men by them in the same way. If you claim an additional influence of the Holy Spirit, distinct from, and beyond this, define it, so that we can understand it. Then prove that it exists. Don't ask us to believe what you can not define and do not understand yourselves. It is sometimes asserted that the Holy Spirit is present in the church. We understand how Mohammed is present in Mohammedanism, in his writings, teachings and their influence, as men read his teachings and live them. If it be asserted that the Holy Spirit is present in the church, in a manner that is distinct from, in addition to, and beyond such presence of Mohammed, we ask for a definition of such additional presence of the Holy Spirit, and proof that He is so present in the church.

It is asserted that the Holy Spirit is present in each Christian, dwells in each Christian. We can understand how Gautama is present in his followers, and dwells in them, when his followers read, believe and live out in life, his teachings. If it be claimed that the Holy Spirit is present in each Christian, and dwells in each Christian, in a manner that is distinct from, in addition to, and beyond such presence and indwelling of Gautama in his followers, we demand a definition of such presence and indwelling, and a proof that it exists.

In each case we ask for a definition of the additional influence or indwelling, that we may know what it is, and when it is present, and proof that it exists, and is present.

Are there in each Christian, two spirits, two rational, conscious, thinking, willing, entities? His own spirit and the Holy Spirit? Does each spirit act, think, will and exercise self-consciousness within the Christian?

Are Christians possessed by the Holy Spirit, as demonsiacs were possessed by demons?

Does the Holy Spirit, thus present, influence in any way, the human spirit? If He does, how, and to what extent?

How can the Christian himself, or any other person, distinguish between the impulses of his own spirit, and the impulses of the Holy Spirit?

How can he distinguish between the impulses of his own spirit, that are influenced by the Holy Spirit, and those that are not?

Will they who denounce the "Spirit alone" theory and the "Word alone" theory, tell us what this *tertium quid*—this third something—for which they contend, is? I confess to my inability to conceive of any other theory than the "Spirit alone" theory in inspiration, and the "Word alone" theory as one reads the words of the Spirit.

INQUIRER.

PAY AND PRAY.

"It requires considerable religion to pray, but still more to pay. There is hope of a man when it is reported, 'Behold he prayeth,' but still more when it can be added, 'and payeth also.' The prayer meeting is called the pulse of the church, the treasury is the test of its loyalty. We are commanded to honor, that is, to worship God with our substance, to bring tithes into his house, or to give liberally; to lay aside of our money on the first day of the week, as God has blessed us, and devote it to the service of the gospel. This is the most trying part of religion. Many are delighted with the whole of religion except its cost. That they dislike. They like free salvation, free preaching, free seats, free fires, and free lights, hate agents and collectors of money."