

Do you mean Robertson
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THE ONTARIO EVANGELIST.

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

VOL. I.

GUELPH, ONTARIO, FEBRUARY, 1887.

No 10.

POETRY.

A BATTLE HYMN.

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.

Hark the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! O up! thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfold it,
On! right onward for the right.

On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!

A. E. COVE.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

IV.

DEAR SISTERS OF ONTARIO:

The courtesy of the *EVANGELIST* has so fairly introduced us I begin to feel something of the fearfulness of a personal friend. I beg to be permitted the privilege of friendship and Christian sisterhood in making this paper a direct address.

I am so little acquainted with the status of our Canadian churches I feel that I am groping somewhat blindly in giving suggestions upon Woman's Work in the church, that may be already familiar to you. The one department of work that I have in mind for this paper—Woman's Missionary Work—is, however, of so recent origin that an appeal for it is in order anywhere.

Twelve years ago our Church seemed a "stony place" indeed upon which to sow missionary seed. No effort was being made by the Church to extend the Master's Kingdom beyond the borders of our own favored land; almost, indeed, was there perfect apathy upon the subject, or worse, antipathy to it. We were timid, domestic women, wholly unacquainted in methods of associated work or management of business; with very little beyond local acquaintance in the Church. Under circumstances so adverse it required strong faith, resolute purpose and earnest consecration to commence, but when the impulse was given we committed ourselves to the guidance of our loving Father and went forward. Our brethren rejoiced in our effort, gave us their sympathy and commendation, and themselves immediately took steps to inaugurate the *Foreign Missionary Society*. It is greatly quickened the zeal for work in the home field. The activity thus awakened has reacted upon the churches engaged in it, the waste places are being rebuilt, the spirituality of the Church is rising steadily higher, trust in God is growing stronger, the joy in the Church is becoming inexpressible; in short, the changed condition of things can be called nothing less than phenomenal. Is not this the verification of the promise? "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world!"

The outcome of our woman's endeavour in twelve years has been, \$93,500 put into our treasury for the work of the Lord, to say nothing of the greatly increased giving of our women to other enterprises of the Church; a membership of eleven thousand earnest Christian sisters bound to each other by strongest ties of spiritual kinship, working with one heart and one purpose and lifting up prayerful hearts continually to God for the enlargement of Zion; more than fifteen hundred souls won to Christ, mostly from the degradation of semi-heathenism; hope and courage put into the hearts of scattered disciples throughout one of our great mountain Territories, and title secured to about twenty thousand dollars' worth of valuable church and mission house property. We have also commenced an organized work among the children that bids fair to become one of the most important agencies of the church. In the first year

of organized effort the children have built the first house of worship on heathen soil, owned by the Christian Church. While we think that a matter of gratulation we consider of far more importance the spiritual work done for those children.

But do not imagine that all this has been accomplished as easily as it is told. It is the result of persevering labor, much self denial, and continual seeking unto God. A great deal of prejudice had to be wisely dealt with, a great deal of indifference overcome, a great deal of encouragement tenderly given, a great deal of instruction patiently administered. What has been the inspiration to all this voluntary, disinterested labor? The deep conviction that the supreme work of the Church is the evangelization of the world, and that women are as responsible as the men according to the measure of their gifts. We have brought what we have as an offering to the Lord and it has not been despised. We feel that it is a great honor conferred on us in these last years that the gifts and graces of our own sex have been accepted and blessed to the developing of a new element of strength and a deeper spirituality in the Church. Shall we not, then, in gratitude to our loving Father, who has so crowned consecrated womanhood, and opened up to us an empire in which we can rule in accordance with His will and to His glory, render unto Him that loyal service which shall

"Hasten on the glorious time,
When beneath Messiah's sway,
Every nation, every clime
Shall the gospel call obey?"

This work is full of happiness for those earnestly giving their hearts to it. I wish I could convey to you some adequate idea of the blessedness of the fellowship of those engaged in it. All over this great land and even across the Atlantic are dispensing hands with those who are up with us in aim, in labor, in sacrifice, in hope, in untold enjoyment; and when we meet in our great annual Conventions we feel we have a foretaste of the happiness we shall enjoy in that great reunion from which we shall go out no more forever.

Our sisters in England have caught the inspiration and will organize this year. Mrs. Coop of Southport was with us in our great convention in October, and by her wise counsels, inspiring prayers, and active sympathy, made us feel how nationality vanishes away before the oneness in Christ Jesus.

And now, dear sisters, will you not also take part with us in this blessed work? Do you hear any voice in your own hearts saying "The Master is come and calleth for thee?" Putting aside all that has hindered, are you ready to join yourselves to this goodly company who are willing to spend and be spent in that service which gives joy to life, peace to death, and hope to immortality? If so let this be the glad year in which we may record that our Canadian sisters are one with us. Send to Mrs. S. E. Shortridge, 358 Home Ave., Indianapolis, Indiana, for our two leaflets, *How to Organize an Auxiliary Society* and *How Shall We Keep up the Interest in Our Society*, make a good report, and send a large delegation to our national Convention at Indianapolis in October, and you will be received with open hands and warm hearts. If you would like a visit from our beloved Bro. Azbill, our General Agent, you have but to extend the invitation, and he will take great pleasure in assisting you, and you will be sure to find his presence very inspiring.

Yours in Christian love,
MRS. C. N. PEARRE,
221 N. West St., Indianapolis.

January 10, 1887.

FIRESIDE TALK.

NO. II.

JAMES.—I wish to make good my assertion, that all the instances of the gift of the Spirit in the New Testament were miraculous gifts. All will admit that there were such gifts; and to be brief, I will just deny that there is an instance recorded of a gift of the Spirit which was not miraculous; and it devolves upon others to prove that there was any other kind of gift of the Spirit.

LOIS. Bro. James seems confident that he is right. I presume he has read Bro. Braden in the *Review*, who also denies that there was any other gift of the Spirit than the miraculous. He is also very confident. Sister Lemert, however, has given him something for serious reflection. Well, "to the Law and to the Testimony," First, I affirm that all the followers of Jesus had the gift of the Spirit. See Romans viii. Corinthians, Gal., Peter, Acts v, and ii: 39. Now, did all receive the miraculous gift? None in our ranks so affirm yet. Then the case is simply and plainly made out, that there was a gift of the Spirit which did not necessitate miracle working. "If any man have not the Spirit of Christ he is none of His." Romans viii. Is not that as plain to day and as strictly applicable to-day as when Paul wrote it? And if you desire to know what the "Spirit of Christ" is, see 1st Peter, i: 11.

JAMES. Not so fast, Grandmother. The Ephesians, Acts vi: 2, and the Samaritans, Acts viii: 16, did not receive the Spirit till hands were laid on them. This is plain, and consequently upsets your theory. Then I have some remarks to make on Acts ii: 39. The call, mentioned by Peter, was to receive the miraculous gift. So says Bro. Braden in *A. C. Review*.

LOIS.—How strange! that we have to meet in our own Brethren the *sectarian* method of argumentation. Those Brethren have a theory about the Spirit. That theory must stand; no matter what the Scriptures say to the contrary. The Ephesians, Bro. James mentioned, had not heard that the Holy Spirit had been given. Why? They had been baptized by John's Disciples. Their baptism was not valid. And although John received the Spirit from his infancy, he did no miracle. And it was the miraculous gift about which Paul and they were talking. Then the Samaritans had not received the miraculous gift. He had "fallen upon none of them." As Sister Lemert says, the gift of the Spirit is one thing; and whether that Spirit will work miracles or not, is another thing. The Spirit was given to Jesus and to John. The former wrought miracles; the latter did not. Please make a note of that. Now, as to the promise of Peter, Acts ii: 39, Bro. James dodges like a sectarian. That passage and many others stand in his way. A little "twisting and turning" must be done. Can he produce a single case, in the Apostles' teaching and practice, where *any* one, was called to receive the miraculous gift? Not one. Would not any ordinary reader understand Peter's promise to the called by the gospel? "Many are called." How? By the gospel. The Corinthians were called to be Saints, &c. How? By Paul's preaching. The Thessalonians were called. How? See 2nd Thess. ii: 14. What do Brethren gain by denying what the Bible so plainly teaches? Nothing. They may lose much. And because the sects misapply, misconstrue and misunderstand this matter: are we to deny the plain Bible teaching? No, assuredly. Such a course retards the progress of truth. Let us stand by the Book. "If any man have not the Spirit of Christ, he is none of His."

JAMES.—Let us adjourn to another evening, when we can hear others speak.—To this all agreed.

EAVES-DROPPER

SELECTIONS.

THE APOSTLES AS STATESMEN.

Foremost among the Statesmen of the world we must rank the Apostles. Stand upon a housetop of Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these housetops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the church at Jerusalem showed a spirit of enterprise worthy of the catholic faith which prompted it. Antioch was the chief centre of influence on the Eastern

Mediterranean. In this old capital of the Seleucid mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne, rounded emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars, and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the apostles put the clarifying, life-giving element of the gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus; Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Edessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centres." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. —*Homiletic Review*.

WALKING WITH GOD.

How prone we are to think that nearness to God is somehow dependent on remoteness from our fellows! Yet in both the Old Testament and the New nearness to God is linked with added nearness to God's creatures. Says the disciple who was was pre-eminently near and dear to the Son of God; "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." So it was from the beginning. Earliest among the sons of men who have been distinguished by their nearness to God stands Enoch. "Enoch walked with God," we are told. A marvelous record that! To walk with God is to live as it were a life of divine coincidence; for "how can two walk together except they be agreed?" And Enoch was agreed with God. His soul moved in rhythm with the stately steppings of the eternal One. To walk with God is to be like God, to think what God thinks, to choose what God chooses, to love what God loves, to hate what God hates; in short, to share in God's life. To walk with God is to "follow" God's Son, even Jesus Christ our Lord. Thus Enoch walked, sharing God's character, and so sharing God's beatitude. In briefest phrase, and this too from the testimony borne to Enoch in the Epistle to the Hebrews, "He pleased God." Ay, to walk with God is to please God, and to please God is to walk with God. Yet in thus walking with God, Enoch was no anchorite or fanatic. Very suggestive is this little record concerning him: "Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters." No ascetic celibate was he. It was as true for him as it is for us, that character is unfolded and tested in society. The family, not the monastery; society, not the cloister,—this is the sphere of the divine promenade. May it be for every one of us, like Enoch, to have witness borne to us even in this world, that we are pleasing God. Thus walking with God, we shall keep in everlasting chime with him; our communion with him being the ceaseless, blissful melody of the heavenly antiphony.

S. S. Times.

THE TRUE CREED.

In his late sermon on "Unity in Christ," Dr. Parker, of London, said:

Why may not our creed be substantially reduced to one line—"I believe in Christ Jesus, the Son of God, the Saviour of the world?" After that we might welcome differences, we might be pleased to hear diversity of speech and accent; and things hitherto called heterodoxies, scepticisms, infidelities, might be brought within the great astronomic action and made parts of the redeemed universe.

The same suggestion was made by one Simon Peter, a fisherman of Galilee, over eighteen centuries ago, and our Lord was so well pleased with it that he immediately adopted it as the creed, or rock on which he would build his church. But since that time men have thought that it needed several additions, and instead of one article of faith they have made as many as thirty-nine, and even more, but the change has not worked well. It has divided Christendom into contending factions. If we are ever to be one again as Christ prayed we might be, we must reduce the creeds to the original size as Dr. Parker suggests. Some of us, the Doctor will be glad to know, have tried it and it works splendidly. —*Christian-Evangelist*.