

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

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TORONTO.

The work being done in Toronto is such that every Disciple in the Province should desire to share in it.

It is a pity we confess, yes it is a shame that it is necessary at this late day to be compelled to say that we are only commencing the work in the city of Toronto.

The splendid opportunities afforded by that growing city for fifty years were allowed to pass unimproved; they were wasted, yes worse than wasted; but the past cannot be recalled. The opportunities of the present should concern us now. Let us see to it that they are improved.

We have reasons to believe that the cause can be established there yet. There are many sinners who can be reached by a faithful and constant proclamation of the gospel. They are being reached. The good work is going on there now and sinners, through the instrumentality of the little church on Denison Ave. are being converted and added to the family of the saved. In the second place it should not be forgotten that Toronto is a great city—one of the great cities not only of Canada but of America—and that among the large number of men and women who find homes each year within her limits—some to take advantage of her institutions, and some to engage in and some to retire from business—there are not a few Disciples.

Our third reason for believing that it is possible to build up the work there is this:—Many of the Disciples, who during the past years have found homes in the different denominations of that city have not been sectarianized, but in the spirit of the Master have been working and watching, waiting and praying for the dawn of a brighter day. Through the influence of many of whom we know, some of whom are sons of noble sires, we believe that the religious society in which they move must be more or less leavened with the distinctive principles of our plea. That being the case and we believe it is, the deprivation which our brethren suffered in having no church after the New Testament order in which to worship was not an unmixed evil. Although the cause has been greatly injured in that city yet we see there is ground for hope.

We are all anxious, without doubt, to see as soon as possible one church at least after the primitive order, established and self-supporting in our chief city. We believe if it could be seen the great advantage an active, strong church in Toronto would be to the cause throughout the Province, that the brethren generally would be interested and willing to contribute liberally to carry on the work.

It is only a short time—a little over a year—since the Co-operation undertook the work there, and a very little money so far has been spent; yet the results are such that the most sanguine are not in the least disappointed. We would that the brethren should know that our effort in Toronto is no longer an experiment. The church which but a short time ago consisted of but a few Disciples (they were tried and true) meeting in a hall has grown in numbers and in strength, and is now able to pay not only rent for the use of a commodious meeting-house in a prominent part of the city, but to pay also a third, at least, of a preacher's salary. It should be remembered that rent and running expenses in a city like Toronto are very high, and that the brethren there, the most of whom are poor, are practising the grace of liberality. According to the growth of the church during the past year it will not be long until it will become self-

supporting and a tower of strength to the cause in the Province. Now is the time to help, believing that God will continue to bless our efforts.

UNION MEETINGS.

A brother in St. Thomas has sent us an interesting account of a series of Union Meetings recently held in that city. We think our readers will be glad to have a reading of the letter which we give below:—

"You are probably aware that Messrs. Hunter & Crossley, the so-called union, but really Methodist evangelists, closed a series of successful meetings here a short time ago. When they first came they strove to get every church in the city to join with them and assist in the meetings, and all the churches save the English Church and the Disciples did so. These two bodies both decided that as the evangelists preached doctrines which they could not endorse, they could not, as churches, unite with them in their meetings. They expressed themselves, however, willing, as individuals, to do whatever they conscientiously could.

The meetings wore on and many were "gloriously converted." But just at the close of the meetings a difficulty arose. A man and two women decided to become Christians, and as their conclusions were drawn from the Bible they wished to be immersed. One of them held something of the belief in apostolic succession and wished to be baptized by one who had himself been immersed. They desired withal to join the Methodist Church, and the pastor of the St. George Street congregation, who is not the man to lose his grip on promising members because they desire to go into the water, yielded to their demand. But then the question arose, "Who should officiate?" The Baptist minister declined to do so. The nominal union had not bound Baptist and Pedobaptist so closely together that the former should not consider such a request "an insult." There was only one other baptistry in town besides that in the Baptist house,—that one, situated in the Disciples' house, was freely placed at the disposal of the Methodists. Thus it happened that the meeting most typical of unity, the grandest meeting of the series, was held in the house of a congregation which, in spite of all charges of inconsistency, had boldly discarded mere nominal union, while it as boldly preached the unity of the Spirit. The meeting was unique in another respect: the Methodist pastor read the baptismal service of his church, omitting the part which refers to sprinkling, while Bro. Best immersed the candidates on the CONFESSION OF THEIR FAITH.

Indeed affairs religious have been pretty hot around here lately, and ministers' tongues have waxed even furious against one another. I think our little church is decidedly the better for being entirely outside of all the petty squabbling."

The above will remind our readers of what they have observed, or heard of, frequently. Those so-called union meetings, so far as our observation goes, invariably turn out as that one in St. Thomas did. We wonder that people will continue to unite in them. More than all we wonder that Baptist preachers and Baptist churches will unite in them and agree, as they must, for the time to withhold what they believe to be important truth. What but strife and alienation can result from such a course? We venture to say that the Disciples who refused to join in the union meetings are more respected in St. Thomas to-day than are the Baptists. The public respect those who maintain their principles. We believe the Baptist minister in St. Thomas is an able man, but we do not think he can show himself to be consistent in refusing to baptize those three persons. Verily it is, surely, easier to get into heaven than into a Baptist church, for a man according to Baptist teaching is saved before he is baptized,—the Baptists change the Saviour's order, and say, "He that believeth and is saved shall be baptized." The Baptist people, let us say, while claiming to be a liberal, charitable people, are really very narrow and exclusive. Their position on the communion question proves our assertion; for they will treat the Pedobaptists as Christians in every respect but in the respect that they positively will not break bread with them. And why not? Because they are not Christians? No: but because they are not Baptists. How much further could sectarianism go? We do not wish to stir up in our brethren feelings of bitterness against the Baptist people, but we do believe it to be our duty to warn isolated Disciples against casting in their lot with a denomination so utterly inconsistent with themselves and with the Word of God. Moreover, we know whereof we speak when we say, that Baptists, when it suited their purpose, have been wondrously friendly towards the Disciples, and when it suited it their purpose, have been wondrously hateful towards them. Take heed, brethren; let not Baptists deceive you, and have nothing to do with so-called union meetings.

A GREAT COMPLIMENT.

"Hough! there's nothing but beggary and church news in that paper." So said an individual upon being asked if he took the ONTARIO EVANGELIST. We take that as one of the greatest compliments we have yet received. It is one of the best indications that we are accomplishing two of our purposes in publishing a paper. For one of our purposes is to induce our brethren to

contribute liberally of their means to the spread of the gospel, and another is to gather and circulate news about the churches. We have been doing as well as possible under the circumstances; we are glad to know that our efforts are so successful as to call forth such a remark as the above. Yes, we take the remark quoted as a compliment, though it ignores our selections of general reading of a religious character, and the many excellent original articles furnished us by brethren and sisters, yea, though it makes nothing of the numerous—ahem!—able—ahem!—and timely—ah!—editorials which we have written and presented to our subscribers from time to time.

But, craving the pardon of our critic, we beg to say that urging people—Christian people—to give as God hath prospered them for the Lord's work is not "beggary," nor begging, nor anything unpleasant or offensive. It is duty—it is following in the footsteps of Paul the Apostle—it is a part of the Lord's work—and no small part either. No appeal has been made, shall be made, in this paper for any personal, selfish object, but we shall continue, if the Lord will, to notify our brethren of the needs of the Lord's work and the Lord's servants and urge our readers to help—yea, to the utmost of their ability. And what we seek to persuade others to do, we hold ourselves likewise bound to perform. Every Christian should give all he possibly can for the spread of the gospel, that is the sum of the matter, if it be understood that he is to give it cheerfully; and it is for himself to determine before God whether or not he is giving what he ought to give. It should never be, "Is this as well as some other one is doing?" or, "Is this as much as will please man?" but "Is this as much as will please God?" This is the standard we should all try to work up to, and we should not be offended if we are urged to do so.

NOTES.

Bro. Hertzog's N. Y. Items too late for this number.

Do not fail to read the article on *The Jesuit Bill* taken from *The Presbyterian Review*. One feels like exclaiming, "Can these things be?"

We ask brethren in all parts of the Province to send us items of Church News. An interesting collection will be found in this number. Our paper is evidently growing in favor among our brethren.

Words of commendation for the ONTARIO EVANGELIST from Prof. Albert Smith Dabney are much appreciated. Prof. Dabney is spending his vacation endeavoring to resuscitate the church at Algonac, Michigan.

From the vacation number of the *Bethany Collegian* we learn that Bro. S. M. Cooper, the financial agent of BETHANY COLLEGE, has succeeded in raising, during the past year, an endowment of \$50,000.00 for the college.

We have received the Annual Catalogue of Bethany College. W. H. Woolery, LL. D., President, and Frank M. Dowling, A. M., Secretary. The coming session begins Sept. 24th. For catalogue and further information address Prof. F. M. Dowling, Bethany, W. Va.

It is a pleasure to call attention to that grand paper, the *Sunday School Times*. We know of several who became subscribers through our recommendation, and they are delighted with the paper. It is, perhaps, the best journal of the kind on earth. Send for a sample copy to John D. Wattles, 1,031 Walnut Street, Philadelphia. The regular price is \$2.00; to new subscribers, \$1.00 per year.

We would again remind those who are in arrears that it takes money to publish a paper, and that we depend upon fifty cents from each subscriber (unless he is too poor) to pay the printer. As this is the season of the year when remittances are smallest, it would be a nice thing if all who are in arrears, and those also whose time has recently expired, would kindly remember us.

One of the good signs of the times is the fact that for nearly two years, while their synagogue was building, the Temple Israel congregation of St. Louis worshipped in the First Christian Church of that city. In returning thanks for their hospitality, Rabbi Sonnenschein characterized it as "one of those precious links in the golden chain of mutual recognition which, under the fostering arms of American civilization, reconciles the disciples of Moses to the disciples of Jesus." He closed by invoking God's blessing on the Church and all its aims.—*Globe*.

We find the following in the *Presbyterian Review's* report of the General Assembly's work at Halifax:—

"There were two subjects which occasioned prolonged discussion in the Assembly. One was the remit on the Marriage question. The great majority of the Assembly were unwilling to tamper with that grand old historic document, the Westminster Confession of Faith, and therefore wisely decided to send down to presbyteries the question of modifying the terms of subscription in harmony with the decision not to exercise discipline in cases of marriage with a deceased wife's sister or niece."

It would appear that the great majority, while unwilling to tamper with the Confession of Faith, were quite willing to tamper with the terms of subscription to it. We fail to see the essential distinction between the two processes. The latter is but another way of doing the former.

It is in the air that Presbyterians and Methodists are likely to unite in Home Mission operations in Canada. Is this so? Is it desirable? Is it possible? Do the present workers in the field know of its coming and do they work towards this blissful consummation? If they do, they act strangely. I can name more than one church built on union principles decided to the Methodist Conference, and the door shut against Presbyterians who helped to build them. Has action like this the approval of the Conference leaders?

The above paragraph is from a correspondent of the *Presbyterian Review*. We know of several instances in which the Methodists refused to allow Disciples to hold services in churches built on union principles but decided to the Methodist Conference, and that too when the Disciples had helped to build the houses. But we were not aware that they treated Presbyterians in like manner. Such unrighteousness is Satan's work and not Christ's, and we pity those who are the devil's agents in it.

"Honest Clergymen" is the subject of an editorial in the *New York Observer*, in which it says:

It is not unreasonable that they should demand scrupulous honesty in those who are ordained to teach morals and religion. Religion, as represented by the church, detaches itself when it permits any laxity of theory or practice in regard to the conduct of its ministers.

True; but when it goes on to accuse of dishonesty those who have outgrown and cease to believe the man-made creed to which they subscribed when taking their ordination vows, we say it does not follow. We venture to assert, that the number of Presbyterian clergymen in the United States who believe every sentence of the Westminster Confession of Faith, is very small. And yet we should be sorry to assert that the number of such is identical with the number of honest clergymen in the Presbyterian ranks. We admit that to be a preacher in a church whose creed can be no longer accepted, is to occupy a false position and to be continually tempted to intellectual dishonesty. But we refuse to believe that the dishonesty in every such case exists.

Moreover, we think that there is no one cause of "Clerical Dishonesty" to-day that compares with the attempt to bind the faith and conscience of a minister to the articles of an antiquated human creed, which both he and the church to which he belongs have long since outgrown.—*George Darsie in Apostolic Guide*.

Will Bro. Darsie explain upon what grounds he says it does not follow that those who cease to believe the man-made creed to which they subscribed when taking their ordination vows are dishonest? We think the *New York Observer* is correct. Every minister who ceases to believe the creed to which he subscribed should say so and take the consequences.

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