

The Ontario Evangelist,

A RELIGIOUS MONTHLY.

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JANUARY, 1889.

ISAAC ERRETT.

The sad news of the death of Isaac Errett which occurred on Wednesday, 19th ult., in the 69th year of his age, has been heard, no doubt, by the most of our readers ere this.

A great and good man has fallen. A noble life has gone out into the unseen. No one among the Disciples has been more widely known since the death of Alexander Campbell, and we are safe in saying that the labors of no one since have been so beneficial in the work of religious reform.

His sudden and unexpected departure is deeply deplored and seems to us like a calamity, but we should remember, raised up as he was by the Lord to assist the reformed hosts of Israel over a most critical period in their history, and having nobly and faithfully accomplished the work committed to him, that it was fitting for him to enter into rest. He will be sadly missed, but his work was done. The Lord said "It is enough, come up higher." It is for us to rejoice in and profit by the rich heritage left us in the noble lessons of his life. We give the following concerning him from the pen of J. H. Garrison, Editor of the *Christian Evangelist*:

Brother Errett was of English descent on his mother's side, and of Irish descent on his father's side. He was born in the city of New York, on the second day of January, 1820. At the age of five years his father died, and his widowed mother moved to Pittsburg. In 1832 he yielded himself to Christ, and became a Christian at the age of twelve. At twenty he began preaching and soon rose to eminence. He had only the advantages of a common school education, but by dint of hard study in after years he became master of a fine style of English, and was well informed in the various departments of knowledge. After serving as pastor at various places, as an evangelist in northern Ohio, as Corresponding Secretary of the Ohio Missionary Society, then of the American Christian Missionary Society, in all of which positions he showed eminent ability, he began, in 1866, what was to be the great work of his life—the editing of the *Christian Standard*, which he continued until disabled by disease a few months prior to his decease.

Isaac Errett was far more than an ordinary man. Nature cast him in a large mould. Physically, intellectually and morally, he had been richly endowed by nature, and he had industriously developed these powers by the most assiduous application. He was a many-sided, all-around, evenly developed man. This made him the great editor that he was. No man capable of seeing only one side of a subject can ever succeed in that calling. No hobby-rider has any business in an editorial chair. Brother Errett's versatility of talent was one of his most prominent intellectual characteristics. It was at the same time a constant temptation to overwork. A man who is a popular preacher, and lecturer, and writer, all in one, is certain to have extraordinary demands on his time and strength. It was eminently so in the case of our lamented brother. He literally offered himself upon the altar of Christ's service, and was glad to spend and be spent in the interest of the cause we plead.

And this leads me to say, that in my judgment, no man in all our ranks, from the beginning of this movement until the present, not excepting the illustrious Campbell himself, had clearer conceptions of the aim and guiding principles of the reformation we plead, was more heartily devoted to them, and could state them more forcibly, than Isaac Errett. He grasped with his keen,

strong intellect its cardinal features, its fundamental ground, and its ultimate purpose, with a masterful grip, and his heart went with his intellect. He loved the grand plea we make for the restoration of New Testament Christianity and the unity of God's children. No man has done more, with pen and voice, to rescue our movement from the narrow and false tendencies of professed friends or to defend it from the misconceptions and misrepresentations of its enemies.

God has his man or men ready for every stage and crisis of his work. The first stage of our movement as of that of all reforms was one of conflict with existing errors, in which the lines of battle are drawn, and the ground to be defended is selected. In this inaugural stage of the reformation there can be no question of the supremacy of Alexander Campbell as a guiding spirit. But this was followed by the secondary stage, to which every reformation must come if it is to exert a permanent influence on the world—a period of organization, of training of the disciples in personal piety, and in laying the foundation of educational, benevolent and missionary work, and in the enlistment of the forces in all these various activities. To this period also belongs the adjustment and application of general principles to practical ends—a work that requires the most discriminating wisdom and the largest amount of patience and tact. In this secondary stage of our work, it is not too high praise, in my own judgment, to say that we are more largely indebted to Isaac Errett than to any other one man. He had many helpers, of course, and a host who stood by him, but among them all he was easily chief, by virtue of his level-headedness, his clearness of thought and statement, and his peerless power of advocacy. Here was his great work. True, he was not a stranger to the sound of battle. In his younger manhood he was in intimate association with Alexander Campbell, Walter Scott, and other great heroes of the early days and shared with them in the conflicts and triumphs of those heroic times, when men gave up all for the truth's sake. He was himself a dialectician of no ordinary ability, when occasion demanded. But his name and fame will be associated with the enlistment and discipline of our forces in organized activity in mission work, and with the eloquent protest which he ever made against any conception of our great movement which made such organized efforts unlawful.

REVIEW OF 1888.

The time has again arrived when we meet on the flight of time, lost opportunities, neglected duties, and so forth, and when we turn over a new leaf—if only in our minds and for a moment—and resolve to do better in the future. And, having done so, we seem strongly inclined to console ourselves with the reflection that we have atoned for all the evil done, and all the good left undone, by us in the past. The Christian, however, upon further consideration knows better and thankfully reaches out to Him who alone can wash him from all sin.

It is not our purpose to pursue such thoughts further at present; we rather propose to take a hasty review of the work of the Disciples in Ontario during the year just closed. And in doing so we are glad to note much that is cheering and that furnishes ground of hoping for larger prosperity in the year 1889. The following items are here set down:—

1. The greater number of additions to the churches; judging by the reports published in this paper, there were about fifty more added during 1888 than in 1887.
2. The number of meeting houses built and repaired. The new houses are not many—the only two that we think of are those at Marsville and Huntsville; but quite a number have been repaired. We know of the following: at Ridgetown, St. Thomas, Everton, Erin Village, Grand Valley, West Lake, and the brethren at Welland have a better house than they had at the beginning of the year.
3. The increasing number of preachers employed by the churches and devoting their whole time to the ministry of the Word.
4. The large number of young men now preparing for the ministry—perhaps a greater number than ever before in our history in this country.
5. The settlement of Bro. Gaff in Toronto and the very remarkable progress made under his leadership during the year.
6. The increased contributions to Foreign Missions.
7. The growth of the work carried on by Bro. Crewson in Muskoka.
8. The enlargement of the Woman's work.
9. The continued prosperity of the Co-operation notwithstanding the largely increased expenditure for the home work of the churches.
10. The constantly growing aversion among our brethren to the nasty kind of religious papers,

11. The greater circulation and influence of the ONTARIO EVANGELIST.

12. A generally more hopeful feeling among the churches in the Province.

These points occur to us as we write. We are sure our readers will be gratified to know, or to be reminded, that there is so much ground for thankfulness, and encouragement and so much reason to hope that during the year now entered upon still greater results may be attained. It is a noble work in which we are engaged—it is the Lord's work—let us be faithful. The Lord is blessing us. He will bless us still more if we will labor more. These are wonderful days in which we are permitted to live—we have grand opportunities of sounding out the word of the Lord. Among the various religious bodies around us there is, we believe, much uncertainty, much uneasiness, much groping in the dark, much longing for a clearer and more consistent view of the truth as it is in Jesus. Shall we not then in the name of the Lord constantly, clearly, simply and tenderly declare unto the people "the whole counsel of God?"

Let us have for our song this year the stirring words of this beautiful 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 you fold your
Faith-clad arms in lazy lock?
Up! O up! thou drowsy soldier?
World's are charging to the shock.
World's are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
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!

GENERAL, NOT LOCAL.

We are requested by a brother to call attention to the fact that the work now being done by the Co-operation is of a general and not of a local character. He says that many are prejudiced against the Co-operation because they think it is carried on for the particular benefit of a certain part of the Province, viz: that wherein the executive committee of the Board resides. Let it be observed therefore that not a single cent of the money collected is spent in Wellington Co. At the Annual Meeting preference was given to Toronto, Muskoka, Collingwood, and if more money is raised than is needed for those points, it will not likely be spent in Wellington Co. Let it be further observed that the churches in which the brethren of the executive committee have their membership are among the most liberal contributors to the funds of the Co-operation. Those brethren as well, of course, as the entire Board, are merely acting for the churches and brethren throughout the Province who support this Co-operative work, and in the interval between the Annual Meetings carry on the necessary business of the Co-operation. And further let it be noted that the Board were chosen from no one locality, but are pretty well distributed over the Province—St. Thomas, Guelph, Everton, Erin, Toronto, Meaford and Owen Sound.

The above considerations we think will be sufficient to show that the work now being carried on by the Co-operation is such as should appeal to every Disciple in Ontario. And it is gratifying to know that the brethren generally are interested. It is true that there are still a few churches and some brethren who do not see their way clear to unite in this work. We hope they will soon see reason to change their minds on this matter. In the meantime we trust that all will see to it that they are doing constantly some work for the Master. In our discussion about means, let us not forget the great end. And let those who do believe in our present method of Co-operation contribute liberally and promptly, that a great work may be done this year.

UNIVERSITY COLLEGE AGAIN.

ITS ADVANTAGES FOR OUR YOUNG MEN.

In our last issue we promised to set forth in this number our reasons for thinking that our young men preparing for the ministry should be educated in our Provincial University rather than in one of the Colleges conducted by our brethren in the States. The chief advantage claimed on behalf of these last named institutions is that in attending them young men are, during their College career, under the influence and instruction of eminent men in our own brotherhood. No doubt this is the most weighty consideration with those who have gone to Bethany or to Lexington or to Hiram to be educated. Our young men, would never think of preferring to our own University, Colleges in the States of the grade of Bethany, Kentucky University, and

Hiram College, were they not conducted by Disciples. And so the simple question a young man wishing to go to College has to consider is, whether that one advantage is sufficient to outweigh all the advantages of attending University College, Toronto, which we here set down, and which we invite our young brethren who may be contemplating a College course, and our readers generally, to consider.

1.—In University College we have a much better equipped institution than any one of the Colleges of the Disciples in the United States—better equipped as to the number of Professors and Lecturers, as to the extent of the course taught, and as to the appliances for pursuing the various departments of a University course. This is a consideration of the first-class.

2.—A young man educated in our Public and High Schools can continue his studies to far greater advantage in University College than in any institution in the United States. The reason for this will be apparent to any one who reflects that the University is the topmost round in the ladder of our excellent educational system. In passing from the High School to the College the student is not required to waste time in adjusting himself to a new system as would be the case in going to an American College, but without loss of time, and receiving full value and credit for all his previous work and attainments he takes his place among the undergraduates of a first-class University.

3.—The location of our Provincial University in the great and growing city of Toronto; none of the Colleges of the Disciples in the States are so well situated in this respect, and for ministerial, as for medical students, it is of the highest importance that they should be in or near to a large city.

4.—In Toronto the student will become better acquainted with his own country and its institutions, instead of probably being weaned away from them if he were to go to the States.

5.—He will also have an opportunity of getting acquainted with many of the rising generation of preachers of the different religious bodies of the Province; and will therefore learn from them as to their views and practices and be able to inform them of his own. In this way a large amount of good seed might be sown from year to year.

6.—His travelling expenses will be less.

7.—And during his vacations he will spend his time assisting our churches at home rather than in the States, as he most likely would were he to attend College there, and so would be getting introduced to the brethren of the Province and would be well known to them by the time his studies were completed, instead of being almost, if not altogether, a stranger to them as has been the case with some who have attended Colleges on the other side.

8.—He could help in Sunday School work, in Mission work, and in general church work in the city and suburbs, while pursuing his studies, to the advantage of the cause and to his own.

9.—When he had gained sufficient ability and experience as a speaker he could visit during the Session churches within convenient distance of Toronto that might need help in the way of preaching on the Lord's Day, leaving the city on Saturday and returning on Monday, as is done in similar circumstances by many of our young brethren attending College in the States. No doubt it will be said that right here is one special reason for going to the States—that there a young preacher will find many more such opportunities of developing his talents and helping himself while he is acquiring a collegiate training. We reply there ought to be in Ontario as much consideration for young preachers as in West Virginia, or Kentucky, or Ohio or Indiana. And we are very much inclined to believe that there is—and that the great majority of the Disciples in this country are anxious to see worthy and capable young men devote themselves to the ministry of the Word, here at home, and are prepared to receive such kindly, to treat them with that consideration which is due to, and which is so precious to young preachers, and to support them liberally.

We think we have now made out our case, yet there is still more to be said upon our side and other points to be examined; but time and space compel us to pause here for the present.

NOTICE TO SUNDAY SCHOOL SUPERINTENDENTS.

Superintendents of Sunday Schools are specially requested to send their names and addresses to C. Sinclair, Collingwood, or to C. A. Fleming, Owen Sound.

Remember our Home Mission points on the second Sunday in this month.