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COMPROMISE.

"Stand fast, quit you like men," is an apostolic injunction, never more reasonable than it is now, when applied to those who are engaged in the work of religious reform.

After so many hard and well-fought battles in the past, in the interest of truth and righteousness, by many who live among us now only in memory, would it not be small, mean work for us to be engaged in religious compromise? It would not only be mean but base cowardice "to yield upon compromise that which our fathers achieved with blows."

While every past stage in the work was important, yet there has been no period, we think, so important as the present, and we believe it to be to the interest of the Cause of Christ for us to realize this.

The changes on the face of mother earth during the last half century have not, to the observant eye, been nearly so great as those which have taken place in the religious world. The many upheavals and depressions in religious thought have somewhat changed the attitude of religious bodies one to the other; and while the indications are altogether encouraging, yet the temptation to compromise the truth is greater, and consequently the period is more critical and our responsibility greater.

The condition of the Cause now is the result of past efforts, but its condition in the future depends upon the nature of the present work.

"To stand fast," "to earnestly contend for the faith once delivered to the Saints," is to succeed, but to yield, is miserably to fail. We do not believe, however, that the tendency among the brethren to compromise the truth is great, though we thus speak. This question is becoming every day one of greater practical interest, in view of the tendency of the religious bodies to affiliate. It may be denied by some that there is such a tendency, but there is, whether they see it or no. Some may have been advising God upon the best plan of bringing about Christian union, as well as praying to Him to accomplish that work, and while He has, no doubt, heard their prayers, He is bringing about the result according to His own wisdom; and it reflects no credit upon any one to say "I see it not."

Although the tendency among the leading denominations is towards union, yet their efforts indicate a grasping in the dark—a desire for union, but not according to knowledge.

There is nothing marvellous in this. It is, probably, as it should be. One step at a time is enough. Great changes, to become permanent, must be gradual. It is a cause of much thoughtfulness that even one step has been taken towards so desirable an end.

The teachings of Christ and His Apostles upon this subject has at last reached the ear of a divided Church. The evils of sectarianism on the one hand and the great advantages of Christian union on the other have become apparent to part at least of the Christian world, and it has become the burning desire of many in every denomination that something should be done. There are obstacles in the way. The question of compromise becomes prominent. All the religious bodies cannot unite and retain all of their denominational peculiarities. This is the difficulty, hence the various human plans proposed, such as "Church Federation," etc., which would be sectarian union instead of Christian union.

There must be concessions, not only on the part of some, but of all. This should be understood as necessary, no matter upon what plan—whether human or divine—a union is proposed. The question then first in order by each denomination should be: What are we willing to give up? Are we willing to yield in anything? If we are not, nothing more should be said among us upon the subject. Now another question of equal importance arises, and it is this: What would we be justified in giving up, the Scriptures being the standard?

We have said that there must be concessions upon the part of all. We, as a people, are included in the number. What then shall be the nature of our concessions? It cannot be in regard to any of the seven items of unity specified by Paul in the beginning of the fourth chapter of his letter to the Ephesians, neither can we give up the name sanctified by Christ as the only proper designation of the family of God upon the earth; yet there may be some concessions on our part—concessions similar to those made by the Apostle Paul, who was willing to conform, as far as he innocently could, to the prevailing customs and modes of thought, that he might thereby gain the more. "I am become," he says "all things to all men that I might by all means save some." May not we, in the Spirit of Christ, yield somewhat to the tastes and preferences of the people, without trenching upon the laws of truth and righteousness?

Our responsibility, in view of the present condition of things, is great, and will become greater and greater as the tide of religious reform advances.

Planted as we are upon the *New Testament*—characterized by no sectarian designation, and fettered by no human creed—it is becoming of us to give practical evidence of the advantages arising from such a position. There is much worldly wisdom among the churches, and a few examples of real benefit arising from the position we occupy will have greater weight with them than volumes of mere theory, though it may be altogether reasonable and scriptural.

T. L. F.

NOTES.

If you find a blue pencil mark on your paper it indicates that your subscription is run out, and that you are requested to renew at your earliest convenience.

We have been sending the paper now for six months to a large number of subscribers whose names were on our list, but we have not yet received the subscription price. We know you want the paper and intend paying us for it, but it would be a great convenience to us if you would do so now. Fifty cents seem a small matter to you but it is every'ing as far as the paper is concerned. It cannot be published without it.

To increase the circulation of the paper as it should be, would require us to visit all the churches in its interest. The subscription price is too small to justify us doing so. It remains for us to depend upon your interest in the matter. If you think we need a paper in Ontario and approve of "The Ontario Evangelist," do what you can to increase its circulation.

You may find it inconvenient remitting fifty cents, but the difficulty may be obviated in one of the following ways.

Ask some one to subscribe for the paper and send one dollar, or, as it is now the middle of the year send us one dollar to pay for this and next year's subscription.

We hope to hear from all who are in arrears upon the receipt of this number.

Money sent by Post Office order or registered letter will come at our risk: Address your letters THE ONTARIO EVANGELIST, Guelph, Ont.

Two of our most active young men in the Everton Church have left for the purpose of fitting themselves for greater usefulness. Bro. Edward Black has gone to "Old Bethany," and Geo. Black has gone to Detroit, Mich., where he is attending school and takes the oversight of one of the city missions.

T. L. F.

BRO. SHEPPARD has kindly offered to take names and money for the *Evangelist* while visiting the churches. His only remuneration in doing so is the consciousness that he will help the Cause of Christ by so doing. Will not others do likewise?

BRO. C. A. FLEMING, whose advertisement appears on the last page, exhibited specimens of penmanship at the Industrial Exhibition, Toronto, and also at the Provincial, Guelph. He was very successful, receiving a Bronze Medal, and a Diploma, at Toronto; and two First Prizes, and a Bronze Medal and a Diploma at Guelph. Bro. Fleming has a good business College at Owen Sound, and those desiring a business education will run no risk in trying him.

AMONG our *Selections* this month will be found one entitled *Kentucky Mission Work*, by Prof. J. W. McGarvey. A careful reading of it will furnish a clear insight into the methods of our Kentucky brethren. It would be difficult to find in it any reasonable grounds for adverse criticism.

BRO. J. C. WHITELAW, has returned from Stage La Prairie. We regret to learn that his health is still in a very unsatisfactory state, and heartily sympathize with himself and family their affliction.

Our readers will be glad to know that the apostolic practice of weekly communion is gaining ground among the Baptists in Ontario. The excellent article on the subject taken from the *Canadian Baptist* and printed in the July No. of this paper was written by the Prof. Crawford who labored with Bro. Sweeney. Dr. Schaff, a Presbyterian, in his church History says, "The communion was a regular and the most solemn part of Sunday worship."

Among us it is regular, but, it is to be feared, it always as solemn as it should be. "Take heed" to yourself, brother.

THERE is an organization in the country called the National Liberal Temperance Union, with headquarters, we believe, in Toronto. "The members consist of moderate drinkers and total abstainers not holding the creed of teetotalism," and we are told that, "No dealer in liquor, or any man engaged in the traffic is permitted to become a member of the organization." These people have a perfect horror of the narrowness and bigotry of teetotalers, and yet they refuse to have among them any one engaged in the liquor traffic. We should like to be informed on what principal they reject the men who provide the drink for the moderate drinkers.

THE CHRISTIAN PUBLISHING CO., 913 Pine street, St. Louis, Mo., have recently published a tract with the title *Our Movement, its Origin and Aim*, being a paper read before the Baptist Ministerial Association of Boston, Mass., by H. Garrison. Bro. Garrison is now putting forth an effort to establish the cause in Boston, and is one of the editors of the *Christian-Evangelist* which is one of the best papers published by our brethren in the States. The tract is ten cents copy; \$1.00 per dozen.

It is very valuable to place in the hands of those seeking information regarding the Dilemma of Christ, being conceived and expressed in such spirit as is calculated to win and not to repel. It is not uncommon to meet with young brethren, and even sometimes older ones, who have no distinct ideas as to the differences between us and others, and consequently have no special zeal for the advancement of the cause. Such would find themselves instructed and stimulated by a careful perusal of Bro. Garrison's excellent address. Clear views of the preaching and practice of the Apostles were never more necessary than now. Send a dollar for a dozen, and pass them around, and post your neighbors.

DR. PHILIP SCHAFF, in Vol. II, page 258 of his *History of the Christian Church* uses the following language in regard to infant baptism:—"At the same time it seems an almost certain fact, though by many disputed, that, with the baptism of converts, the optional baptism of the children of Christian parents in established congregations, comes down from the apostolic age." The reader will observe that the word "optional" is in italics. Now let us read it with a few more italics, thus:—

"At the same time it seems an almost certain fact, though by many disputed, that, with the baptism of converts, the optional baptism of the children of Christian parents in established congregations, comes down from the apostolic age."

In a foot-note Dr. Schaff says, "The fact is no capable of positive proof, but rests on strong probabilities." It is safe to say that when the masses of those in the pedo-baptist churches adopt the view of Dr. Schaff, infant baptism will be less practised than it is now, for the general opinion of those who have their infants sprinkled is, that the practice most certainly comes from the Apostles, and can be proved from the New Testament. A Methodist minister at the late Conference in Toronto, as reported in the *News*, spoke of the "privilege of baptizing a child when it was dying." What would happen to the poor child if it were not baptized? What does happen to the thousands of infants who die without it?

Sometimes we fall in with brethren, who, when the difficulty of raising money for church purposes comes up, say: "Why not do as others do? Why not get up this, that, and the other thing, and so raise money, loads of money?" To all such we commend an article to be found in another column on the *Unhealthy Cry for Entertainment*. It will be noticed that it is taken from a Methodist paper. When leading men among the Methodists cry those things down it is entirely too late in the day for us to enter upon the practice of them. The Methodists have certainly given them a fair trial.

CHURCH NEWS.

MUSKOKA MATTERS.

At a meeting of the Brethren appointed to manage the Muskoka Co-operation it was decided that the writer should visit places in Parry Sound District, in compliance with the urgent request of a sister White, of Cartaret, so leaving my appointments in and around Baysville to be filled by others, I started northwards. Called at Cecebe and Maganettawan on my way to Cartaret, where I continued a week, meeting with much opposition, but making many friends. Nine persons were added to the little band, eight by primitive obedience and one uniting from the Baptists. There are only about (12) twelve at C., but they meet every Lord's Day to break bread, &c., in the morning, and in the afternoon to carry on a Sunday School. Spent a few days of a week and one Lord's Day with the Brethren at Cecebe, the home of the Finches. They are not gold, but far more precious. While there I baptized four persons, and assisted in setting the Church in order. They meet on Lord's Day, in the morning for teaching, &c., and in the afternoon to break the loaf. They are much strengthened in the work. May the Lord bless and prosper them.

A laborer is much needed in that section to carry on the work at Maganettawan, Cecebe, Cartaret, Rye and Nippissing, and to visit occasionally Dunchurch and Parry Sound Village in Bro. Robertson's field.

I am now in a fine series of meetings at Scotia and Cypress, in the Township of Perry, not out of reach of Bro. Smallwood's field of labor. I hear that Bro. S. has taken to himself a "help-meet." I trust that his efforts in the Master's cause will not be diminished, and that his influence may be doubled. There are a few Christians here who are very anxious to have regular preaching, and I think there is a good opening in this part for evangelistic work. I hope to gather in a few precious souls here.

W. M. CREWSON.

Cypress, Sept. 16th, 1886.

GODERICH.—The brethren in Ontario should not forget that a small, poor struggling church exists within three or four miles south of Goderich town, that we would like to assist in the spread of the gospel all over this world and would be glad to visit from any of our brethren who may be sent here to preach the gospel; we open our houses and hearts to receive them.

A remark has been made by a brother "we ought to occupy the cities and towns," to which we say, Amen. TRY GODERICH TOWN.

Your Bro. in Christ,

ALEX. GERRARD.

LOBO.—We learn through a private letter from Sister McClurg that all departments of church work are moving on nicely with the brethren in Lobo. Bro. Gunn has his hands full, having four services every Lord's Day,—Sunday School and preaching in the morning, a mission school in the afternoon, and preaching again in the evening. The Women's Band is also doing well, new members added every meeting. Bro. Sheppard is expected to be with them at their annual October meeting, when, as usual on such occasions, they will, no doubt, have a grand time of spiritual refreshing.

OWEN SOUND.—We understand that the brethren in Owen Sound are considering the matter of building a new house on a new site. The present house is too small, and too much out of the way for successful work. The command is to "go" and not "wait" for the people to hunt you up. Wisdom, saith the wise man, "standeth in the top of high places, by the way in the places of the paths," she doth not hide herself in back rooms and back streets. It is to be hoped that the church in Owen Sound will succeed in securing a suitable house in a suitable place.

WEST LAKE AND HILLIER.—BRO. J. H. Mundy, late of Port Hope, informs us that he has accepted a call from the churches at West Lake and Hillier, Prince Edward county. He has been holding a few meetings, and two young men have obeyed the gospel at West Lake, and one at Hillier. The brethren in these churches are anxious to put forth increased efforts to advance the cause. Those who are anxious to work for the Master generally accomplish something.

GUELPH.—Bro. A. H. Finch, of Owen Sound, spent Lord's Day, Sept. 26th, with the brethren in Guelph, and spoke morning and evening. The brethren were well pleased with his discourses.