

The Ontario Evangelist,

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

T. L. FOWLER, } EDITORS AND PUBLISHERS.
GEO. MUNRO, }

All communications and remittances to be sent to
The Ontario Evangelist, GUELPH, ONTARIO,
CANADA.

J. J. KELSO, JOB PRINTER, TOVEL'S BLOCK,
OPPOSITE THE POST OFFICE, GUELPH.
Job Printing of all kinds executed in first-class style and
at low prices.

JULY, 1836.

THE CAUSE IN ONTARIO.

III.

There is much a child can learn only by experience, notwithstanding the wise instructions of interested parents. The same also may be said of a newly organized body, especially when the object of the new body is to correct the errors into which the older ones have fallen. It is then not surprising to be reminded that we as a people made some mistakes during the experience of our childhood days, neither should it be discouraging, if now we are only willing to profit by past experience and are anxious to go on unto perfection. This leads us to say that:

(3) *There has been a misconception of the nature of the work committed to our hands.*

This may seem like a serious charge yet we believe it to be true and consequently a great hindrance to the cause of Christ.

It must be said, however, that we have of necessity been required to dwell much upon matters of detail, and in justification of our position have been driven into controversy with other religious bodies. Yet the great mistake we made was to look upon that incidental work as the real object of our mission. It will not do to say "the age is peculiar and that sectarianism abounds on every hand" in justification of purely destructive work, for the apostolic age was also peculiar and the most unreasonable and bitterest kind of sectarians monopolized things religious yet the theme of the apostles was "Christ and him crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "Whom we preach." If we were as ready to learn from the Word of God in regard to these things as we are in reference to some other things we would not be long in knowing that that method succeeded not only in the conversion of sinners to Christ but also in the destruction of sectarianism.

The impregnability of our position has emboldened us to come to the front upon the least provocation, not because we were afraid of the consequences to the cause we plead, (the invincibility of our position should give us confidence,) but largely through a carnal desire for victory. I do not think the interests of the Redeemer's Kingdom are enhanced in that way, neither by wrapping around us our orthodox mantle, folding our arms and thanking the Lord that we are not like our sectarian neighbors.

We have not only spent too much time in denunciation of those who differ from us, but have given undue prominence to "first principles" to the neglect of other and more weighty matters of the gospel.

This can be easily accounted for when we remember that the great majority of the teachers labor gratuitously for the churches and hence are unable to interest and properly instruct the hearers in the higher truths of the gospel. We say this without any intentional disparagement of such men. No one can labor six days in the week in a secular calling and do efficient work as a religious teacher in a promiscuous audience on the Lord's Day.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

There is no class of men for whom we have more sympathy than the leaders in our churches who are doing the best they can under the circumstances to keep the cause alive in their midst, but what shall we say of the members of those churches who seem quite well satisfied with that state of things and come and go when it suits their convenience and make no effort to assist the Elder or Elders with their onerous duties? That such is the condition of the great majority of our churches will be acknowledged by all who are acquainted throughout the Province. If such a condition of things with such meagre results is primitive Christianity the less we have of it the better. From this, the charitable inference is, we have not had a proper conception of

the nature of the work committed to our hands or something different and better would have been done.

We have reason to believe, if all past opportunities had been used in lifting up Jesus before the world, and in earnest, honest endeavors to magnify his name before men a different impression would have been made on the public mind in regard to us. But having a wrong conception of the nature of the work we have failed largely in the work itself and are somewhat to blame for much of the opposition from other bodies and the erroneous views attributed to us.

In the last place we shall say there has been (4) *A lack of liberality*

It is certainly humiliating for us, a people which say so much about the gospel as the converting and sanctifying power of God, to be reminded that we have been lacking in one of the essential Christian characteristics; yet that such is the case we are compelled to admit. While we have been deploring the sad state of our sectarian neighbors and doing little or nothing for the spread of the gospel, either at home or abroad, they have been establishing themselves at home and sending the blessed news of salvation to the very ends of the earth, and yet we may wonder why God does not bless us more abundantly. But, "lest the daughters of the Philistines rejoice," we are glad to be able to say that there are many Disciples who are noble exceptions, and it is just to say, also, that some of our churches, if they have not been doing altogether, they have been doing almost, to the extent of their ability during all the past years. This defect is, no doubt, the result of a lack of proper teaching upon this important Christian duty. It is a part of the gospel and was taught by the sacred writers in both the Old and New Testaments.

We think it a gross neglect of duty to preach a whole year without mentioning baptism and so it would be, yet how many sermons have been preached in your church upon Christian Liberty during the past year? However we have reason to believe if the work were begun as it has been in promising fields and competent men engaged and kept there the churches would surprise us with the abundance of their liberality. There would, no doubt, be fruit which would abound to their account.

I do not mean by this that every Disciple nor even every church would participate in this privilege, that would be expecting too much, and if we wait until every Disciple or every church is ready nothing will ever be done. "Let us work while it is day, the night cometh when no man can work."

T. L. F.

"THE WORK OF CHRIST."

PHIL. 2: 25-30.

Paul exhorted the church at Philippi to receive Epaphroditus with all joy, and to "hold such in honor, because for the work of Christ he came nigh unto death." And we doubt not but the church accepted the exhortation, and gave Epaphroditus a cordial welcome. For a congregation of Christians could not fail to be moved by the presence of one who had risked his life for Christ's work. To this day we are filled with admiration when we contemplate the heroic endurance of the martyrs of ancient times. And when a missionary to the heathen returns and relates his many trials and hardships we cannot refuse to him our sympathies, when we reflect that it has all been endured not for worldly gain, not for worldly fame, but for Christ's sake.

What is "the work of Christ?" Is it some specific work? Preaching the gospel, for instance? Only that and nothing more? There can be no question but that preaching the gospel is "the work of Christ." Suppose, however, that a man should be engaged in raising money to build a meeting house, whose work would that be? Suppose he should be collecting money to support the fatherless and the widow, whose work would that be? Suppose he should be raising funds for the spread of the gospel, whose work would that be? Would such persons be engaged in "the work of Christ?" The case of Epaphroditus will furnish us with an answer to these questions. What was the specific work he was engaged in when "he came nigh unto death?" Paul says, "hazarding his life to supply that which was lacking in your service toward me." The disciples at Philippi collected funds to help Paul, and sent Epaphroditus to Rome with them, and Paul calls what Epaphroditus did "the work of Christ." So we find that in Paul's estimation something else than preaching was "the work of Christ."

If carrying a contribution to the apostle was "the work of Christ," collecting it could not be a crime, nor contributing it a sin. Rather all of these were good works, and the workers, to

use Paul's expression, "had fellowship" with Paul, were, in fact, fellow-workers with him, and consequently partakers of his joy. So we conclude that every work which contributes directly or indirectly to the advancement of the cause of Christ is "the work of Christ." Preaching may be the highest, but it is not the only necessary work.

And, therefore, we cannot sympathize with those who dislike to see a man go around to collect money for any purpose connected with the church. We do not know why such a man should be called a beggar, and be looked upon, if he should be a preacher, as one who has laid aside a high and holy calling for a miserable business. We do not know why the brethren may not select a preacher, if he be the most suitable man, and send him around among the churches for the sole purpose of raising money. We do not think it would be the unardonable sin to pay him for the time so employed. We do not think he should be required to make a pretence of preaching, when, in reality, his chief, if not only, business was to raise money. To be sure the two might be profitably combined, but that is another question. If the case demands that some one should visit the churches for the express purpose of raising funds, then there should be no squeamishness about the matter, nothing said or done that would even seem to justify the suspicion that the brethren employing the man had themselves doubts as to the rightfulness of the course they were pursuing. The most powerful solicitor we have ever read about was Paul the apostle; we have never heard of a man who made more effective appeals than he. True, it was for the poor saints; but, unless we take the absurd position that there is no other justifiable object for which Christians should raise money, the same principles apply to the contribution of money for every proper purpose, and it is equally honorable to be engaged in collecting money for one purpose as for another.

So we respect a man none the less though his greatest success should be in raising money, and we are very sure that we have suffered greatly for the lack of a man to do such work.

We understand the Provincial Board intend to employ a man for the special work of raising money, and instructing the brethren in the best methods of contributing, so as to raise funds from year to year with the least possible outlay. We hope that no brother will dishonor himself by looking upon that agent with aversion or suspicion, but that all will receive him as a brother beloved, and send him on his way rejoicing.

G. M.

CO-OPERATION NOTES.

The Board met at Everton July 1st, at 10.30 a. m., and continued in session until evening. Of course, they adjourned for dinner.

They chose a good way of celebrating Dominion Day.

The entire Board was present, we believe, with the exception of Bro. Darroch, of Minto, Bro. Stewart, of Everton, and Bro. Law, Menaford.

Arrangements were made for the carrying on of the work for the present year.

J. W. Kilgour, Guelph, was appointed Secretary-Treasurer. Many of the brethren would be surprised to learn how much time is required to fill this position. No man can do the work without interfering with his own business. We should say that the brother who fills that place without compensation ought to be considered as thereby contributing from \$50 to \$100 per year. This should not be lost sight of. "Honor to whom honor is due."

Bro. Jas. Lediard was appointed Provincial Evangelist, he being the unanimous choice of the Board. We understand that he is expected in the first instance, at least, to devote himself to the raising of money; and is to do all possible to induce the churches to adopt some regular and methodical way of contributing, so as to lessen the labor and expense of collecting hereafter.

If now the officers of the churches will give Bro. Lediard a brotherly greeting, and cordially assist him in this work, we shall all be surprised and delighted at the results. Bro. L. is peculiarly adapted to the work entrusted to him, and if it does not prosper, it will not be his fault.

A number of pledges were announced from churches in different parts of the Province, amounting in all to about \$400. These pledges were made in the true missionary spirit; no demands made for so much preaching in return. This is a very hopeful sign.

It is very important now that all the churches, which have not already done so, should at once notify the Treasurer how much they can contribute for general work during the year. The Board should know as soon as possible how large a sum will be at their disposal, that they may be able to make arrangements for the most effective expenditure of the same. We should think they ought to have \$3,000 for the current year.

Individual brethren living where there is no church, or members of churches that may not contribute as churches, can, on their own behalf, notify the Treasurer how much they can spare for the general work. For it should not merely be something, but all we can afford.

Let all now act promptly and liberally, that no time be lost, and that a great work may be undertaken and accomplished this year.

Remember all contributions and pledges are to be sent to J. W. Kilgour, Guelph.

G. M.

DIED.

At West Lake, on June 21st, after the short illness of a few hours, sister Bell De Long, beloved wife of brother John De Long, aged 21 years and 11 months.

It is with deep regret that we record the death of our beloved sister. Though young, she started about two years ago to serve Him who had redeemed her from the curse of a broken law, and since that time had followed Him through evil as well as good report. She leaves a sorrowing husband to mourn her loss, but his loss is her eternal gain. But thanks be to God we have a hope of again meeting her where sorrow and tears are all wiped away for ever. We shall all miss her, for she was a good help, as she sang alto for our small flock, and was a leader in our singing many times. The following hymn was the last one played and sung by her at home a few hours before her death:

"Eternity dawn on my vision to-day,
Gather round me my loved ones to sing and to pray;
The shadows are past and the veil is withdrawn,
Brightly now does the morn of eternity dawn.

"Eternity! Oh the glories that rise,
How they burst on my soul in its blissful surprise,
With rapture the gleam of the city I see
Where the crown and the mansion are waiting for me.

Eternity dawns, there will be no more night,
I am nearing the gates of the city of light,
The shadows of time are all passing away,
Tarry not! Oh my Saviour come quickly I pray."

A SISTER.

West Lake, June 24th.

"AS OTHERS SEE US."

Bro. Geo. McGill of Bowmanville writes; "I have seen two numbers of the EVANGELIST, and am much pleased with its appearance; it is very creditable to you. I wish you all success in the venture, and certainly think the paper should succeed. It is the cheapest paper I know of."

Your ONTARIO EVANGELIST in form and substance gives good promise. I hope you will succeed as you ought.

C. L. Loos,
President Kentucky University.

We are in receipt of Vol 1, No. 1 of the ONTARIO EVANGELIST, published at Guelph, Ontario, Canada, T. L. Fowler and Geo. Munro, Editors and publishers. Monthly, 50 cents per annum.

The EVANGELIST is very neatly executed and filled with able and interesting reading. Canada is taking the lead in the cause of Prohibition and apostolic Christianity.—Texas Christian.

We have received the first number of the ONTARIO EVANGELIST, published in Guelph Ont, Canada, at 50 cts. a year. It takes the place of the Christian Worker. It is edited by brethren T. L. Fowler and George Munro, young men of good education and ability, and quite capable of making a paper that will be of much service to the churches in Canada. The first issue makes a good appearance. We wish it success.—Standard.

I have received two numbers of your paper. Let me congratulate you upon its character. It does not show the 'prentice hand in the least. I am sure you can make it the means of much good to the Cause in Ontario.

H. A. MACDONALD,
Principal of Mayfield College, Ky.

I received the first number of your neat, spicy little paper. I want it by the year.

J. D. CROWE,
President of Nacogdoches University, Texas.