

Duncan Robertson

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ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, FEBRUARY, 1890.

No. 10.

Poetry.

I HAVE SHUT THE DOOR.

Lord, I have shut my door,
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more.
Speak thou, and heavenly joys
Shall fill my heart with music sweet and calm,
A holy psalm.

Yes; I have shut my door
On earthly passions—all its yearning love,
Its tender friendships, all the priceless store
Of human ties. Above
All these my heart aspires. O Heart Divine,
Sleep thou to mine!

Lord, I have shut my door,
Come thou and visit me. I am alone!
Come, as when doors were shut thou cam'st of yore,
And visitest thine own I
My Lord, I kneel with reverent love and fear,
For thou art here! —M. E. Atkinson.

Original.

HOW MUCH BELONGS TO THE LORD?

DEAR BROTHER,—Let me add my portion to the interesting articles now appearing in the EVANGELIST, on "Christian Liberty." While there is much being written on how to give, when to give and how much to give, all important subjects in their place and all helpful, yet such questions are only helpful to those who are already willing to give, and who look on it as a pleasure as well as a duty, but are in doubt as to the way and amount.

But there is a class which has never given this important duty the consideration it ought to have, and has never settled this first question,—How much belongs to the Lord?

Well; how much?—A third?—A sixth?—A tenth? I reply the whole: every dollar, every cent; not a part but the whole. The Israelite provided the lamb and the bullock, but "The cattle on a thousand hills" are the Lord's. They brought their silver and gold, but the "Silver and the gold are mine, saith the Lord," and today, not only are my whole possessions the Lord's, but my whole self belongs to him: "Body, soul and spirit," this is the extent of the Saviour's purchase. "Ye are not your own but are bought with a price." Will the reader of this search the New Testament for even the slightest indication that the popular idea is the true one, that nine-tenths of all he possesses (or indeed any portion), is his own, and that one tenth is the Lord's?

We are simply stewards, not owners, and one day we must give account of our stewardship and then all must be accounted for; not a part simply, not what you gave away, but all you received, every dollar, every cent,—principal and interest; "Mine own with usury" is the demand of the judgment day. How much, then, belongs to the Lord? I repeat, all, everything.

I am, persuaded this is the first lesson to be learned; difficult perhaps, but until it is learned we shall hardly come up to the requirements of God's word in the matter of liberality.

In concluding this short article let me repeat: 1st, All belongs to God; and, We must learn to recognize his ownership of the whole; 2nd, Our responsibility to him to make not only a good use of every dollar and cent committed to us, but to make the best use of it, so that from the smallest expenses of every-day life to the sending of the gospel to a lost sinner, every dollar, being God's, shall be spent for His honor and glory.

Poplar Hill. JAMES LEDIARD.

THE MARCH OFFERING FOR FOREIGN MISSIONS.

The first Lord's Day in March is the time for an offering for Foreign Missions. There are seventy-two names on our pay-roll. It is proposed to send out a number of missionaries during the year. It will be seen that the offerings should be unusually liberal.

The Louisville Convention adopted the following report:

1. That there be one offering during the year.
2. That the time be the first Lord's Day in March.
3. That the preacher and Official Board of each congregation decide, before the time, on the minimum amount that, in the judgment, each congregation ought to offer to the Lord.

4. That a careful canvass of the congregation be made for cash offerings, or subscriptions payable within thirty days.

5. That we make these recommendations, urging that there be full preparation of prayer and instruction before the offerings, and that the congregations rely no longer upon impromptu basket collections only.

6. That the observance of Children's Day, so richly blessed of God, be continued on the first Lord's Day in June.

1. Hitherto two offerings were called for from the churches—one in March and one in September. To simplify the collections, it was decided to ask for one offering only from each church during the year. It is hoped that much more will be realized from this one offering than from two in past years.

2. The first Lord's Day in March is the time suggested. If another date should be deemed more convenient, it should be selected. Should the roads be impassable or the day stormy, it would be wise to postpone the offering for a week or two.

3. The third item of the report is one of vital importance. The minimum amount ought to be decided upon in advance. Last year several hundred churches gave less than five dollars each. Many gave less than one cent each. While some can give more than others, there is scarcely any that can not give as much as a dollar each. The amount named ought to be worthy of the great cause of missions.

4. The fourth item recommends that a careful canvass of the congregation be made for cash offerings, or subscriptions payable within thirty days. If this is done the results will be surprising and most gratifying. Men that used to give a dollar will give ten; those that used to give ten will give a hundred. Some will give their thousands, if the matter is properly presented.

5. The fifth item recommends that there be full preparation of prayer and instruction before the offerings. This will quicken consciences that are dead. It will enlarge the views and hearts of many who are now living for little and local interests. If the brethren know the facts, they will respond as they have never done. Basket collections are good, but basket collections ought not to be regarded as sufficient.

The time has come for handsome offerings. The cause needs them; the Lord has put it into our power to make them. We must sow bountifully, if we would reap bountifully.

A. McLEAN, Cor. Sec.

Selections.

BAPTISTS AND DISCIPLES.

TO THE EDITOR:—At the recent Baptist Convention held in Ottawa a communication was introduced by one of the members touching a union between Baptists and Disciples. The communication came, according to the report, from the Disciples' Association at Lobo, Ont., asking for a Committee to meet a similar one from the Disciples. The Committee disposed of the matter by referring it to the local church in the Association as being the competent body to deal with it, and appointed a Committee to draft a proper resolution.

While the Rev. Mr. Porter, who introduced the matter, did so at the request of the Lobo meeting, the disposition of it according to the published report, together with matter appearing in different papers, has left the impression in some quarters that the Disciples were applying for admission to Baptist fellowship. To correct this please allow me a statement.

The writer of this, in conjunction with the pastor of the church, was conducting a series of meetings at Lobo. Rev. Mr. Porter, pastor of the Talbot Street Baptist Church in London, was present at one of these sessions and contributed largely by his warm presentation of the need of union among Christians to its deep spiritual interest. A resolution was introduced and adopted without dissent, requesting the pastor, Mr. Lediard, to bring the matter of union between the Baptists and Disciples before the next annual Convention of Disciples, and requesting Mr. Porter to bring the same before the Baptist Convention.

It was not in the mind of any Disciple that we were seeking to become Baptists denomination-

ally, or asking the Baptists to become Disciples denominationally, but that a beginning of an interchange of thought and acquaintance might be started that some blessed day might end in the two people everywhere meeting on the basis of a common faith and practice and in a union of labor for Christ's Kingdom, thus fulfilling in part the prayer of the Saviour almost in the hour of His passion that His disciples should be one that the world might believe.

The Disciples of Christ are willing to meet all Christians, according to their fundamental position, on the basis of the Word of God, exclusive of any denominational tests. The foundations of denominationalism are rapidly breaking up. They may be strengthened for a time by revision and remodeling, but the day of their failure as the church's strength is hastening in the providence of God. The foundation of true Protestantism is the all-sufficient authority of the Word of God in matters of faith and religious duty. This position practically carried must be the meeting place of the whole Church of God. The infallible and all-sufficient authority of the Scripture must be the Church's rule of faith, and the centre of her unity must be in and around Jesus Christ, and the bond of her peace and fellowship must be in loyalty to Him. Personal faith in a personal Saviour, as presented in the New Testament, and a united Church for the world's evangelization, as prayed for by the Saviour, is the position to which the religious world is tending. The divine presentation of unity is not that there will be denominational union, or one denomination absorb another, but that all lose their separateness of fellowship and be at one in Christ.

Here is where, briefly, the Disciples stand. As between them and the Baptists and other evangelical immersionist bodies, the differences are fading and will fade more rapidly by a closer acquaintance and by more interchange of communication. While there are still existing things that will divide, it should be the desire of all to hasten their removal by all possible means. The Baptists in the States and Canada number two millions and a half of people; the Disciples number about one million; minor bodies, between three and four hundred thousand. Unite these into one believing, worshipping, working fellowship and the day of a grand Protestant millennium will be near. For this consummation those who love an open Bible, a pure Christianity and the world's evangelization must pray and work.

J. R. GAFF,

Minister, Church of Christ, Denison Avenue. Toronto, October 28.—Daily Globe.

CONVERSIONS FROM ROME.

(From Philadelphia Presbyterian). BY REV. JAMES A. O'CONNOR.

A well-known missionary priest, writing to the New York Catholic News, March 10th, 1889, says:—

"The Catholic population of the United States, according to an official report, was something over eight millions. This is much lower, it seems to me, than what it should be, when we consider not only the natural increase of the Catholic population, but also the large number of Catholic immigrants who come annually to the country. . . . Any man who travels with his eyes open soon discovers numbers of perverts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday Schools regularly. In visiting a thriving village which had a population of six hundred or seven hundred souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place I saw a sign over a shop, and I said to my friend, 'He must be a Catholic, for he has a good old Catholic name.' 'He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.'"

"Through secret societies, mixed marriages and the want of churches and good Catholic papers, many are lost to the faith. As we proceeded on our way we came to a Methodist Church. 'At least two hundred Catholics,' said my friend, 'attend that church every Sunday evening.' This is a sign of the times that even the most careless Protestant could not help seeing. It is a rare thing to find a Roman Catholic priest, like this missionary, or Roman Catholic journal, like this paper, admitting the existence of facts that tell the truth against themselves clearly as in this case. Roman Catholics are falling away from

the Papal Church in this country by tens of thousands every year. Many as the priest admits, are gathered into the various Protestant churches; many more become careless and indifferent about religion. The testimony of all writers and observers in France, Italy, Spain, Mexico, and other countries where Popery is supreme, is that infidelity has taken the place of Romanism. This state of things will inevitably occur in the United States if the Christian people of this country will not avail themselves of the present opportunity to give the Gospel to the Roman Catholics. It is easier to convert a Romanist who has some knowledge of Christ and some reverence for religion than to convert an infidel who has been a Catholic.

More than forty years ago a small company of English people of distinction followed Dr. John Henry Newman, the famous Oxford clergyman, out of the Established Church into the Church of Rome. Most of them have passed away, but a few, like Drs. Newman and Manning, both of whom became cardinals of the Roman Church, still survive. Many of the young Oxford men who became Roman Catholics and priests have returned to the church of their fathers, embittered more or less against that Roman enchantress that had allured them only to deceive them. Among these may be mentioned Lord Robert Montague, brother of the Duke of Manchester, who since his return to Protestantism, has written most scathing denunciations of the Church of Rome as a religious and political power. His latest and most important work, "The Sower and the Virgin," is a refutation of the doctrines of Mariolatry and Papal infallibility that has had a marked effect upon the higher classes in England, by deterring many from the consideration of Rome's pretensions and leading others to renounce the false teachings of that Church.

Among the clergymen who have returned to Protestantism within the last few years may be mentioned Canon Foulkes, Father Roberts (Cardinal Manning's nephew), Hutton, Galton, Law (Chaplain to the Duke of Norfolk), Whitehead, Addis, &c. Father Addis was one of the leading scholars in Oxford, and when he became a Roman Catholic was accounted a great prize for Rome. As a priest he labored for ten years at Sydenham, and in conjunction with Mr. Thomas Arnold; brother of Matthew Arnold and father of Mrs. Humphrey Ward, of "Robert Elsmere" fame, compiled the "Catholic Dictionary," a standard authority on orthodox Romanism, and the only work of the kind in the English language. It is a significant sign of the times that the editors of such an important publication should abandon the Church of Rome a few years after it was issued.

Father Addis withdrew only last September; Father Whitehead, who had been a member of the Dominican Order, renounced the Roman Church in November, and every week some priest is following their example. Some of the former priests have returned to the ministry of the Protestant Episcopal Church. Father Addis is now preaching in an Episcopal church in Melbourne, Australia, and others have entered upon secular pursuits. This is also the case with more than twenty priests who, in our day, have withdrawn from the Roman Catholic Church in Scotland.

Among noble ladies who became Roman Catholics not a few have also returned to the Protestant Church. The latest and most distinguished is the celebrated "Nun of Kenmare"—Miss Mary Frances Cusack—whose name is a household word in Ireland and England, and who is equally well-known in this country.

REVERENCE.

A SENSE of solemnity should accompany the disposition to pray; otherwise, one is in danger of making requests of God as if He were an earthly and familiar friend, of whose indulgent attention there is no question. This assumption of familiarity with the Divine Being indicates a painful lack of reverence. Robert Hall once referred to the mistake of those who speak of the King of kings, "as though He were a next door neighbor, from a pretence of love." It is worse than a mistake to speak of God thus; and it is daringly impious to speak to Him, in the form of prayer, in such a manner.—Interior.