

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

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JANUARY, 1888.

A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

We will send the paper free

(1) To any one sending us four new names and two dollars.

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Now is the time to give the paper a boom.

Brethren, it is your paper, and we look to you to assist us in circulating it.

THE NEW YEAR.

The year 1887 is gone, and forever. We have bidden it an eternal farewell. Its history is written. Its deeds, whether good or bad, have been faithfully chronicled in the book of God's remembrance. We cannot, if we would, bring back any of its pleasant hours; neither can we atone for those misspent. We can only look up to God and pray for forgiveness for the past and for strength and wisdom for the future.

The light of many who entered upon it with cheer and gladness has gone out with it into the unseen. We bade adieu to it reluctantly in view of our partly-finished task, but are thankful that we have been kindly placed upon the threshold of another.

The year 1888 has made its debut, and in its hands we see promises of peace and plenty. For this we should be grateful. We recognize, however, the demands it makes upon us,—upon our time, our means, our all,—yet we hail it with joy and enter upon it with gladness.

It is not becoming of us as Christians to dwell upon or to be satisfied with the past, but to disregard those things which are behind and reach forth unto those things which are before: neither should those who have failed in their life-course thus far look back to brood over the past. There is hope only in the future. If they are only willing to turn their backs upon the past and commence the new year aright, there is forgiveness in Christ, plenty of work for the present and a joyous hope for the future.

What are our plans for the year upon which we have now entered? Are they selfish or benevolent? If carried out, will the world be any better and happier? Have we no plans for the future? Are we just drifting aimlessly down the stream? are pertinent questions which all should heed.

Very few have been so zealous during the past year that they need not now determine by divine help to be more zealous in the future: few have been so liberal that they should not set apart more than heretofore of their means, which God has placed in their hands, for the extension of the Redeemer's kingdom; few, in short, have been so faithful in the discharge of all their Christian duties that they need not each pray:—"Lord make me more faithful." Let us re-consecrate ourselves to the service of God. Let us resolve upon doing greater things for our Master during 1888 than during any past year. Let us pray for grace and guidance, not forgetting the daily study of the word of life.

T. L. F.

THE NEED OF WISDOM IN THE USE OF OUR MEANS.

Sp. It has been ascertained that a large amount of the money given every year in charity is lost; love kindled than lost. Much of it, instead of being used for the purpose for which it is given, is

Since indulgence to sin is expensive, the debauchee will beg for money from door to door and will fabricate a tale of woe sufficiently distressing to touch the sympathies and to call forth a gift, which when received is used not for the necessities of life, but to gratify depraved desires.

Christian men and women intend that their gifts should be used to help the poor and needy and not to support the vile in licentiousness. Yet it is a fact that a large amount of their benefactions is used for the latter purpose. Why is such the case? It is because they give thoughtlessly and, as a result in many cases, unwisely. Through thoughtlessness their blessing is turned into a curse and the Christian donor is unintentionally made a supporter of the sinner and the den of iniquity. Thoughtless giving does good only by chance. It is often a sin and no charity.

When we remember that we are only stewards, not owners of the good things of this life, it becomes most apparent that wisdom should be exercised in dealing them out in harmony with the mind of him whose they are. Notwithstanding this, there are among Christian people, those who endeavor to answer every call for aid and try to justify themselves upon the ground that, if they give something to every solicitor, some of it will do good. There are those also who, in one sense, are not unlike the "unjust judge." They give, not because they are convinced that it is right to do so, but because they have been importuned. The wrong in all this is obvious.

We will now call attention to another phase of this subject which we think is equally as important—the need of wisdom in the use of our means for the spread of the gospel. It should not be forgotten that it requires not only money, but wisdom to direct it in the proper channel to ensure gospel success. While we have had glorious victories we have also had sad failures, through no fault of the gospel. Much of our means has been little better than wasted. Preachers have been sent into new fields again and again, but from a limited amount of funds they were withdrawn after a temporary stay, only to see the work which was well begun decline under the management of zealous but incompetent leaders. We have given our money to be used in some places where there was no reasonable prospect that the work would become permanent. We have commenced in too many places without first counting the cost and have justly merited the derision accorded to the man who commenced to build and was unable to finish. All this is folly and vexation of spirit.

It may be said that we cannot all see alike, that that which is wisdom in the judgment of one man is folly in the judgment of another. We should not forget that we profess to be a Bible people. We go to the New Testament for our faith and practice. Why should we not go there for instruction in this matter also. If we should do so we would learn,

(1) That we should undertake great things for God.

(2) That we should, however, count the cost. We should not commence the work in any place unless we have some reason to believe that it can be sustained.

(3) That the apostles commenced at Jerusalem.

(4) That, in regard to this matter as well as other things, we should be "perfectly joined together in the same mind and in the same judgment."

"If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not: and it shall be given him."

T. L. F.

TROUBLE AMONG THE ENGLISH BAPTISTS.

We presume our readers are aware that Mr. Spurgeon has withdrawn from the Baptist Union. The reasons he gives for this action are that many members of the Union hold and teach views which amount to a virtual repudiation of the Gospel, that no true Christian should have fellowship with such, and that inasmuch as the Union, as at present constituted, has no power to expel such, it having no doctrinal test save believer's immersion, the only course for him to pursue was to withdraw from the Union. When Mr. Spurgeon's withdrawal was first announced many of the secular papers assumed that he had withdrawn from the Baptists. He, however, plainly says that his denominational position is unchanged—that he is a Baptist still. The Baptist Union is a voluntary association, membership in which in no wise compromises the independence of churches or individuals.

So far it seems not many even of those who sympathize with Mr. Spurgeon's views have followed him in leaving the Union, preferring to await the action of the Union in reference to the alleged heretics.

In the meantime these gentlemen are not silent, neither do they admit the truth of Spurgeon's charges. In fact some of them roundly assert that it is he who is on the Gospel platform, one even going so far as to say that Mr. Spurgeon is fighting for Calvinism, and not for the pure Gospel of Jesus Christ, that Calvinism is jettied out, and that it is because he and others do not cling to that obsolescent "ism," Mr. Spurgeon denounces them as heterodox. Whereunto this will grow no man knows—perhaps to a schism, not in the Baptist Church (for there is no such thing as the Baptist Church), but in the Baptist denomination in England.

It is well known that Mr. Spurgeon is a Calvinist. We have known for some time that many of the Regular Baptists in Canada were not Calvinists, and now it appears that the English Baptists are leavened with the lump of anti-Calvinism. And so we find further confirmation of what we have heretofore declared that the Regular Baptists are far from having uniformity of opinion among them even in matters usually regarded as important. The name seems to be their bond of union. We do not think Mr. Spurgeon himself could name another peculiarity—another item that differentiates them from all others professing to be Christians. They all hold to believer's immersion, but that is not a speciality of theirs alone, other bodies hold to it also. They are not all Calvinists; if they were, that would not in itself distinguish them from Presbyterians. They do not all hold to "close communion;" and so we might go on.

What then holds this numerous body of Christians together? We should like to have an answer to this question. We shall be thankful to any one wearing the name "Regular Baptist," who will furnish us with a clean cut definition of the expression. In a late number of the *Canadian Baptist* the importance of young Baptists being well acquainted with their religious position, and being able to maintain and defend it, is very properly and forcibly urged; but we venture to suggest the propriety of the *Baptist* clearly setting forth for the benefit of those who are admitted to be largely ignorant of them what Baptist principles really are. We venture to say, and that without any unkind intent, that not one in a hundred of the Baptists in Ontario is able to give an intelligent account, and to make a respectable defence, of what the *Baptist* would call Baptist principles. And we would like to know how a person can declare himself to be a Regular Baptist when he does not know what a Regular Baptist is. If the *Canadian Baptist* sees fit to deal with these matters, we shall be happy to lay its remarks before our readers.

G. M.

NOTES.

The beginning of the year is a good time to do several things, and among others to pay for the ONTARIO EVANGELIST. Think while you read this whether or not you are in arrears, and if you find you are, please pay up.

The December number of the *Kentucky University Tablet* is on our table. We are glad to see that it is in a healthy condition, and to gather from its pages various indications that the University is prospering in its several departments.

The Denison Avenue brethren (or sisters, perhaps it is), in Toronto, are doing well and wisely in taking steps to secure a building lot for themselves. We understand quite a large sum has already been subscribed. A church, like a man, to do its best possible work, needs a home of its own.

After some months of searching, the church on Denison Avenue, Toronto, has found a preacher to labor with them, as may be learned from Bro. Barclay's statement in Church News. It gratifies us much to hear this good news. The EVANGELIST heartily welcomes Bro. Gaff to Ontario, and trusts that he may be abundantly blessed in his work for the Master.

We have received the first number of the *Missionary Intelligencer*, published by the *Foreign Christian Missionary Society*. It will be issued quarterly and distributed among the churches free of any cost. At the same time those desiring to pay will only need to send ten cents a year. The number before us is filled with matter pertaining to foreign missions. Parties receiving bundles of them are earnestly requested to place one in each family. This paper cannot fail, where carefully read, to show how little is being done for missions in comparison with what Christians are able to do. We therefore wish the *Intelligencer* a long, prosperous and useful career.

To all our readers, and to everybody else, we wish a Happy New Year. We like this "year" arrangement—it seems to give a poor fellow a chance to take his breath, turn over a new leaf and take a fresh start. It would be dreadful if there were no day and night, no weeks and months and years—dreadful here, but not yonder, for there is to be no night there, and yet it is to be a very happy place. How different that will be!

It is said that in the city of New York there is a movement among the Episcopalians to return to the practice of immersion, and that efforts are being made to put baptisteries in a good many of the Episcopal churches of that city. The rubric of the Episcopal church calls for immersion, but it has been disobeyed for the most part by the Episcopalians "rectors." *Canadian Baptist*

We heard with regret of the death of Bro. Nathan Noble, who died recently at his home in Dakota. He lived, up to a few years ago, near St. Thomas, and was one of the most zealous supporters of the church there. The sad death of Mrs. Noble, who was instantly killed about four years ago by being run over with the cars, is still fresh in our minds. Our late brother was well named. He was one of earth's noblemen. His remains were brought back to St. Thomas for interment. Bro. Sheppard was called down from Ridgetown to officiate at the funeral. A suitable notice of his life will no doubt be furnished us. May God bless the young family.

The following anecdote taken from an exchange is worth reproducing. But the trouble is that the most of those who should benefit by it do not take religious papers.

After removing from Virginia to Kentucky, Dr. Broadus received an invitation to preach one Sunday at a certain pastorless church some eighteen miles from his home. He accepted the invitation. Immediately after the sermon, the church held a conference and called Mr. Broadus to be their pastor. He accepted on the spot. A brother then moved "that we now take a subscription for the pastor's salary, that we may decide what salary we can offer." Another brother, somewhat of the hard-shell arose, and vigorously opposed the notion saying, "We ought not to treat our pastor as a hireling. Let every one give according as he purposes in his heart. That is the Scripture rule, and I am opposed to making any bargain about the amount of salary to be paid." The speaker was a man of some influence, so Mr. Broadus was appealed to and asked "if this would do." He replied: "Arrange it to suit yourselves," and so it was decided not to take subscriptions. Presently, another brother arose and said that it was now desirable to settle the question, "What Sundays Mr. Broadus would preach for them?" They had been accustomed to the first and third Sundays; but if the second and fourth would suit Mr. Broadus better, the change had better be made. Mr. Broadus replied, "Well brethren, I had not decided upon any particular Sundays. If I get up on Sunday morning feeling fresh and lively, I would come down and preach; but, if I feel rather dull, I would stay at home. In short, I would come whenever I PURPOSED IN MY HEART to come." "But," said a brother, "how should we know when to come to meeting?" "Just as I would know when to expect my salary," said Broadus, with imperturbable gravity. "In short, the preaching would be like the pay, a little uncertain." This somewhat altered the state of more than one mind, and the result was that a regular subscription was at once made and the matter was settled upon that basis.

CHURCH NEWS.

RODNEY.—Three more baptisms here since my last.

Your Bro.,
JOSEPH ASH.

GUELPH.—There was one addition by baptism since last report.

GLENCAIRN.—Bro. C. Sinclair has been holding a series of meetings at Glencairn. When we heard there had been seven additions.

ACTON.—Bro. Joseph Fyfe, Reeve of Acton, has decided to move to Barrie, where he intends carrying on his business on a large scale. He will be much missed by the church, as his zeal, activity and liberality are manifest to all who know him.

GUELPH.—The entertainment given by the children of the Sunday School at Zion Church last Monday was the most successful ever held by the school, the church being crowded with children and friends. The proceedings commenced at six o'clock with an excellent tea, after which a very entertaining programme was rendered by the children. The first part consisted of school choruses, recitations, dialogues and motion songs, which were very nicely done, and the second part of a Christmas exercise, "When Shiloh Came," consisting of choruses interspersed with responsive readings. Though the whole exercise went off very well, the chorus "Peace on Earth," with echo parts, was especially pleasing to the audience. Rev. T. L. Fowler, Everton, gave an instructive address, and Rev. Mr. Kilgour also offered a few remarks during the evening. Ald. Kilgour, Superintendent of the School, discharged the duties of the chairman, and to him and to the teachers who worked hard to make the annual entertainment a success, every credit is due.—*Guelph Mercury*.