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UNIVERSITY COLLEGE TORONTO.

There was one other point we desired to call attention to under the above heading. We believe the general impression is that in order to enjoy the benefits of instruction in University College the student must pass a matriculation examination and take a regular course. Such is not the case. Any one upon paying the regular annual fee of \$20 can enter such classes as he pleases and pursue whatever course he likes for as long or as short a period as he may desire. This furnishes a grand opportunity to those who from age, or lack of means, or from any other cause, do not wish to take a full course, and yet are anxious to receive instruction from the ablest professors in the land, and no Ontario man who has but two or three years to devote to College work need go to the States to College where he has such a chance and such facilities at home; for speaking generally a student can get just so much education in a given time whether in Canada or in the United States. And the education is what is wanted; it is not absolutely necessary, though, of course, very desirable, that a man should be a graduate. And therefore it is evident, that a person who has a given time to spend in College should spend it where he will, in the whole, be the best fitted for the work he means to do. We have in previous articles pointed out what we considered to be the advantages of Toronto University for our young men preparing for the ministry and shall not repeat them here; but shall simply declare our conviction that the best interests of the cause in this country would be served by our preachers using our own University, especially if provision were made in Toronto for furnishing them with such additional instruction as those entering upon the work of the ministry feel the need of. And we may say there are reasons for hoping that ere long steps will be taken to provide in Toronto that special instruction. And so our concluding word, for the present, to our young brethren contemplating the ministry as their life work is—Be getting ready all the time by familiarizing yourselves with the word of God, by thinking much and earnestly of the Lord's work, by constant attention to your own growth in grace, by doing at all times with your might whatsoever your hand finds to do; and, in the matter of special education, make use of the best facilities at present within your reach whether Public School, High School or College; do not be in a hurry—there is plenty of time, tho' you may not think so now; aim high—that is to say, determine to be as efficient a minister of Jesus Christ as God has placed it in your power to be.

We scarcely think it necessary to say that we have no antipathy to the Colleges of our brethren in the States. It is the Disciples generally, in that country appreciated them as highly as we do, they would, we think, speedily place one or more of them on such a basis that they might compete with the best institutions on the Continent. The noble men who have on meagre salaries devoted their eminent abilities and high attainments to the cause of advanced education among the Disciples in the States live in the hearts of those who have enjoyed their instruction, who have drunk in, let us hope, some part of their spirit, and who are devoting their lives in their own spheres to the advancement of the same glorious work.

A WORD OF WARNING.

The *Central Baptist* is against the common modern devices for raising money for church

purposes. It thinks the scriptural way of giving directly, without the circuitous methods of fairs, festivals and oyster suppers, far preferable. "It is nowhere written 'patronize the oyster table with thy substance and honor the grab-bag with the first fruits of thine increase.' We do not remember that the Lord Jesus said, 'it is more blessed to draw a prize in a church lottery than to buy a chance and lose your money.' * * * The apostle did not think of saying, 'let everyone of you lay by on the day of the church fair according to what he can spend for fancy articles, and thus have a good time.'" It is not only a sorry spectacle to see the church begging the world to pay its bills, but in the long run all such questionable methods of raising money will dry up the fountains of Christian benevolence and thus precipitate the evil it is intended to prevent.—*Apostolic Guide*.

Some time ago we called the attention of our readers to the fact that a leading Methodist paper of the States, was opposed to "the common modern devices for raising money for church purposes." The above shows that a prominent Baptist paper is of the same mind. We commend the comment of the *Guide* to any of our readers or churches who may think that the Disciples are "slow" in such things and behind the times. They are really ahead of the times, and we hope they will be "slow" in putting on the cast off clothing of others.

NOTES.

I received a very pressing letter from Muskoka a few days ago. The brethren are anxious to have some one go there and preach. I would like to go, but cannot. Who will go just now? Expenses will be paid. J. B. L.

We call special attention to Brother Hugh Black's letter in this issue. It speaks for itself. Read it and ask yourself in the sight of God, what is my duty in this matter? Many plead poverty. Some plead home expenses, &c. Let us all do what we can for the general field. We could all do something.

One good thing is being accomplished by all the discussion concerning Jesuits and Catholics—the Protestant bodies are seeing more clearly the need of union among themselves if they would stem the tide of Papal aggression. With Protestants vigilant and united there would be no danger from Popes and Cardinals, but when they are asleep and divided there is very great danger. Papal aggression may be the scourge to whip Protestants out of sectarianism into Christ.

Father Whalen in a lecture recently delivered in Ottawa, attempted to defend the Jesuits. The report of the lecture as given by the *Mail* is interesting reading for Protestants. We quote part of what he said relative to the Suppression of the Jesuits by Clement XIV:—

"He explained that after the death of his predecessor the Bourbons influenced the Cardinals to elect a Pope, who would suppress the order. Many were so influenced, but some, too few by far, would not sell their consciences. When Clement ascended the throne he would have allowed the order to continue to exist, but the powers demanded their pound of flesh, and the Jesuits were suppressed on a brief which Cardinal Antonelli pronounced iniquitous."

Read the extract over carefully, and then wonder how even Catholics could believe a Pope infallible, who was chosen by Cardinals who had sold their consciences and who yielded in an important matter to the wicked powers.

Why hocus-pocus about Separate Schools? There should be none. What is good enough for one child is good enough for another. If sectarianism cannot be maintained without isolating children, let sectarianism and every other ism which suffers by contact with free institutions, go, and good riddance to it. If it is God's will that the Roman Catholic Church be as great in the future as in the past, it will be so; if otherwise who shall say the ends of Providence have been defeated by one law for all, one school for all, equality for all, privileges for none?—"Don't in Toronto Saturday Night."

The above wise and seasonable words occur in a review of the late debate in the Local Legislature concerning the teaching of French in the Public Schools of Ontario. We ask our readers carefully to read, and patiently to study this sentence, "If sectarianism cannot be maintained without isolating children, let sectarianism and every other ism which suffers by contact with free institutions, go, and good riddance to it." That is the sort of teaching Canada needs, and the sooner she is educated up to the point of acting upon it the better. Let the Separate Schools go.

Contributions from Ontario to Foreign Missions since last report in this paper:— Church, Guelph, \$19.00; Church, Toronto (Denison Ave), \$17.50; Church, Acton, \$18.25; Church, Gainsboro, \$8; Church, Lobo, \$27.54; Church, Selkirk, \$7.25; Church, Wainfleet, \$3; Church, Walkerton, \$12.00; J. R. Gaff, Toronto, \$10; S. S. Acton, \$3.83; Cash, 10c.; Church, Bowmanville, \$35; Church, Cotswold, \$8.34; Church, Glencairn, \$25; Sisters in Vaughan Church, \$5.

We are glad to find the following paragraph in a late number of the *Christian Leader*:

Brethren, in the midst of your great abundance, don't forget our missions. Some one says: "It is nothing but give, give and give all the time." Well, is not our Heavenly Father giving all the time, and giving without ceasing? Does not the light continue to shine, and the heat to radiate all the time, and the stars continue to twinkle, and the waters everlastingly roll, and the distillation of the vapors continue—all for you and me? and did not the Son of God give himself a willing ransom for you and me? And did not the zeal of the Lord's house consume him?

When we read the above, we felt like looking at the top of the page to see whether it was really the *Leader* that talked that way. The *Leader* is surely progressing. "Don't forget our missions"—let's see now—is that quite sound? Well, whether it is sound or not, the whole paragraph sounds well, and reads well and makes one feel like not being cross when some one urges us to give, GIVE, GIVE for missions.

The Catholic citizens of Ottawa have inaugurated a series of meetings in support of the restoration of the temporal power of the Pope. The first meeting was held Feb. 24. On the platform were three Senators and two Members of Parliament—all Catholics of course. It is curious to note what leading Catholics have to say on the subject. For instance, Senator Scott said—"The whole world was shocked when in 1870 Victor Emmanuel marched on to Rome." Now we think that was putting it a little too strong—hardly the whole world. We rather think a considerable portion of the world was delighted. Senator O'Donoghue, among other things, said:—"If our neighbors on the other side of the line got a chance to invite his Holiness, if he wished to take up his residence there, they would cut from their territory States as large as Italy, and give them to him and give him enough money to build another St. Peter's Church for the sake of the impetus and wealth it would give to the country." We are surprised that a Senator of the Dominion should talk such nonsense. If the Pope should decide to reside in the United States we do not doubt but that his own people would build him a church to his taste, but our neighbors would not give him enough territory to stand upon. He would have to buy what he wanted and be a good citizen or leave.

CHURCH NEWS.

PORTAGE LA PRAIRIE, MAN., MAR. 18, '89.—Last Wednesday, March 13th, a young man and a young woman were baptized here. This makes in all, since coming to the North-west thirty-nine additions. Thirty-one of whom were by primitive obedience. We held a very successful Union Sunday School Convention in Portage la Prairie, on March 4th and 5th. Portage has about three thousand inhabitants, and of this number about eight hundred attend Sunday School every Sunday. Can any Ontario Town beat that? Wheat was sown in many places here as early as March 1st. Can Ont. beat that? We are looking for a helper from Ontario, promised by the Board, and two from Drake University, our own young Brother George Campbell and another with him. And we expect to be able to give a good account of ourselves next Fall.

A. H. FINCH.

WELLAND.—Brother W. H. Swayze commenced a protracted effort in Welland with success for a week or two. When a band of "Saints" visited the town, and Brother Swayze out of kindness permitted them to occupy the church building for a few nights, understanding from them that their teaching was in harmony with the Christian Church. But they very soon trampled under foot the kindness of the brethren, and began to tread the religion of everyone (except the Mormons) until they lowered themselves in the estimation of all right-minded, humble followers of Christ. Brother Swayze was compelled to forbid their work, and proceed himself. He invited our help for a few nights as a neighboring congregation. As a result of the entire meeting some six or eight were added. Others expected to obey very soon. Welland should not be overlooked by the co-operation. The

prospect is as good at least, if not better than in Collingwood or Muskoka. I think Brother H. Brown will bear me out in this suggestion.

J. B. L.

THE JUNE MEETING.

A meeting of the Board was held in Guelph on Wednesday, 13th ult. One of the objects of which was to make arrangements for the Annual meeting.

It is generally known that the June meeting will be with the church in the city of St. Thomas.

It was decided to send to the States for a chief speaker for the occasion. That able and distinguished preacher, Robert Moffett, was invited and we are happy to be able to say that he has promised to come.

Other able speakers from the States are expected also.

A good programme is being arranged and a feast of fat things is expected.

The meeting will commence on Thursday before the first Lord's Day in June.

There is much business of importance to be transacted—business in which every Disciple in the Province should be interested.

All are invited to come, all will be welcome, and all will be cared for.

Reduced rates on all the lines will be secured if possible; particulars of which will appear in our next issue.

We would be glad to have representatives from all the churches in the Province at the meeting. If we should have, and if all would come together with one mind it would begin to appear that our contention for Christian union was after all of some practical value.

We would say to the timorous brethren—to those who are afraid to do any aggressive work for fear they may do something wrong, come that you may see and hear for yourselves. The blessing of the Lord has been upon us so far during the current year, and the work has prospered in our hands but we desire to enlarge our borders and undertake greater things for our God.

T. L. FOWLER,
Cor. Secy.

CO-OPERATION MATTERS.

The time is drawing near for the Annual Meeting of the churches of Christ in Ontario. The fact impresses me that the words of the commission given by Christ have lost their importance; or else we are blinded to our responsibility for a part in this great work of preaching Jesus to dying mortals. It is a sad, serious fact, that barely half of the churches in the Province, known as our brethren; who teach the same gospel; who profess to follow Christ, are doing anything beyond their own immediate locality, to preach the gospel to sinners. I do not wish to say anything that will not provoke you, to love and to good works. You must answer in the day of judgment as to whether you are doing your duty at home or not, of that I cannot speak; but I can say that if you are doing work for the cause of the Master in any region beyond, we don't hear of it, and we would rejoice to know that you had the same mind that was in Christ Jesus.

Now dear brethren let us reason for a little space. For year past a number of our churches have met regularly once a year to arrange, and understand the times, places, and best means of working in the Redeemer's Kingdom, and I do believe that God has blessed this work, and those engaged in it. And I am persuaded that those who do not attend those meetings and hold themselves aloof from all missionary effort in our Province, because of some supposed unscriptural plan of work, are doing the cause an untold injury, as also endangering their own salvation by becoming selfish and mean, with the trust God has given to each of us, and even in some cases incapable through prejudice of sound judgment regarding the motives governing those engaged in the work.

Brethren for whom Christ died, is this state of things right? Are you satisfied with the position you occupy? If we could come together and get acquainted, with our common weakness, our common hindrances to greater success, our common wants, might we not become fellow helpers in our journey heavenward? Do you think Christ is displeased with us when we work in his vineyard? What does he require at our hands? Not faultfinding certainly. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice, &c." We cannot get away from our duty to God. Brethren I don't wish to press the matter further, but cannot you come and help on the work in which the laborers are few and the fields are ripe for harvest. I don't wish to discuss plans of