

The Ontario Evangelist,

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

T. L. FOWLER, - EVERTON, ONT.,  
GEO. MUNRO, - ERIN, ONT.,  
EDITORS AND PUBLISHERS.

All matters for publication should be addressed to GEO. MUNRO, Erin, Ont. All remittances should be sent to T. L. Fowler, Everton, Ont.

Remittances sent by Post Office Order or Registered Letter will come at our risk.

No paper discontinued without express orders, and payment of all arrearsages.

A red pencil mark here indicates that your subscription expires with this number. Please renew promptly.

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

DECEMBER, 1888.

A SEASONABLE WORD.

This is the time of the year when we expect special efforts to be put forth by our friends to secure us new subscribers.

THE ONTARIO EVANGELIST, we are glad to know, is growing more and more into favor and increasing more and more in usefulness, and this is, we take it, because it is becoming more and more worthy.

Before another issue reaches you it will have seen its third Christmas and New Year. It occurs to us that it will be quite old enough to appreciate a Christmas present. If you would kindly surprise it with a long list of subscribers we will see that it makes each subscriber a visit once a month during the year.

The affairs of the paper were never in better shape than at the present time (thanks to our many friends), but the burden borne by the Editors in publishing it is heavy enough yet to be felt.

The printing cannot be done without labor, and we cannot secure labor without money. It takes money then as well as brains to make the paper go. We ask you to help us.

BAPTISM.

It is remarkable the contrariety of opinion and the dissimilarity of practice among the professed followers of Jesus Christ in regard to the important ordinance of Christian baptism.

It is not only remarkable but most unfortunate that the "one baptism" specified by the Apostle Paul as one of the items essential to "the unity of the Spirit" should be among Christians "a bone of contention." Yet such is the case. Indeed, the prejudice aroused by the contention is so great that it is very difficult to get many to give the subject a candid and careful investigation.

It is also unfortunate that one of the two ordinances of the church of Christ should be almost wholly ignored in the regular proclamation of the gospel as it is by many denominations and relegated almost altogether to the arena of debate. Although not averse to public discussion upon so important a subject when the interests of truth demand it, yet the necessity of such discussions would be largely obviated if the subject were treated by preachers as often and as faithfully in their public ministrations as did the apostles.

Christians are divided not only in regard to what baptism is, but also in regard to its importance. This is by all means the most serious feature of the case. It involves the question of loyalty or disloyalty, and that also of the authority and supremacy of the Lord Jesus.

It is of great importance with some and of little or no importance with others.

It is well known that the people denominated The Salvation Army disregard not only the ordinance of baptism, but that also of the Lord's Supper. If they have liberty to disregard one of the ordinances of the Lord's house, they have the same liberty to disregard all of his ordinances. We are credibly informed that there are not a few members in some of the leading churches who have never been even sprinkled or poured, yet they have been received and are recognized as members in good standing.

There is nothing remarkable, however, in this. It is a law both in the physical and in the spiritual world that, "Whatsoever a man soweth that shall he also reap."

The practice of infant sprinkling has contravened the personal obedience required in the

ordinance of baptism. Is not this so? The water sprinkled upon the face of the infant was not a matter of personal obedience on the part of the infant, but rather a matter of constraint. No person who was baptized only in infancy can say that he has yielded personal obedience to Christ in baptism. Christian baptism involves the idea of obedience, without which it is an empty and meaningless form. And if it be but an empty form, no wonder that people who have been brought up under such teaching are led eventually to disregard it altogether.

It has been taught also, both in private and from the house-top, that baptism is a non-essential. The scriptures certainly do not say so, but uninspired men have taught it, and their teaching and unscriptural practice have naturally enough borne the abundant harvest of indifference and disregard which exist for this command of the Saviour. This is another instance of the avowed children of God making His word of none effect through their traditions.

The ordinance of baptism we believe to be of importance. Yes, of great importance. In the estimation of our Saviour the baptism of John was of such importance that a failure in the fulfillment of all righteousness. The observance of that rite was important, not only on the part of Christ, but on the part of others also, for the Saviour says that, "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." If John's baptism was of such importance, why is it that the baptism of Christ is of little or of no importance? Is it because John was greater than Jesus? or is it because disobedience is no longer rebellion to God? It is an important command, and we should tremble at the thought of disregarding it, because:

1. It was commanded by the Lord Jesus Christ, and He has all authority in Heaven and in earth.
2. In it we become personally obedient to His authority.
3. In it we die to the world and rise to walk in newness of life.
4. In it we put on Christ. "For as many of you as have been baptized into Christ have put on Christ."

UNIVERSITY COLLEGE, TORONTO.

In order further to support the view set forth in our November issue regarding the education of young men intending to devote themselves to the ministry of the Word, we call attention to University College, Toronto.

And in the first place we remark that it is an institution supported by the people of Ontario, and one therefore in which all creeds and classes of the Province can meet on an equal footing by paying the very reasonable fee of \$20.00 per year. And we believe that the best interests of the country would be served if all creeds and classes were educated at the State College. It seems to us that sectarian institutions serve sectarian ends and make sectarians, and therefore neutralize to a large extent one of the chief ends of a liberal education which is to broaden the minds of the students. In this Province, notwithstanding the fact that University College, Toronto, is a well-equipped institution, there is a number of denominational Universities—Queen's University, Kingston, (Presbyterian); Victoria College, Cobourg, (Methodist); Trinity College, Toronto, (Church of England); McMaster University, Toronto, (Baptist), and Western University, London, (Church of England). This list would seem to indicate that the leading denominations in this country think it necessary to have control of the university training of their own young people. But these bodies are by no means a unit on the matter; for the Presbyterians who support Knox College, Toronto, are not afraid to have their young men receive their Arts course in University College; neither is the Evangelical party in the Church of England which supports Wycliffe College; nor a majority among the Methodists who are in favor of federating Victoria University with the Provincial University.

The principal objections urged in favor of denominational Colleges, we believe, are of a moral and religious character. It is contended that in order that the moral and religious character of young men may be properly guarded while receiving university training they should be under the instruction and oversight of professors, if not of their own faith and order, at least, professedly religious and in the service of a denomination. It is maintained that the danger of morals being neglected, both theoretically and practically, and of religious faith being undermined, is so great at a purely secular institution, that young men cannot safely be allowed to attend it. If that were so, then it would seem to be the duty of our Legislature to abolish our Provincial University, for certainly the vast majority of the people of Ontario would not support an institution whose teaching was either atheistic or anti-Christian, or both, or one which young men could not attend without almost

certainly having their moral character destroyed. What may be true of State Colleges in other lands, or what may have been true of University College in other days, we do not know; but we are glad to be able to say that at present, and it is the present that concerns us, our Provincial College is a safe place for young men. We do not, of course, use the word safe in an absolute sense—for no place is absolutely safe, not the public school, nor the high school, nor the most rigidly religious College. But what we mean is this, that we believe we are warranted in saying that no young man who is fit to be allowed from home at all, will find, at University College, his moral character, or his religious faith, subjected to undue, if we may not say, to unnecessary, strain. But perhaps it will be more to our purpose to place before our readers some of the grounds of the foregoing convictions.

1.—Prayers are conducted every morning by the President, Sir Daniel Wilson, who, as is well known, is a professedly and actively religious man, and they are well attended considering that the most of the students board in private houses at a considerable distance from the University.

2.—There is a Young Men's Christian Association, in connection with the University having a membership of over 250. This Association has meetings for Bible study every week day evening and a special service Thursday afternoons. It is supporting a missionary in the foreign field who went out not in the interest of any denomination, but simply to preach the gospel to the heathen and persuade them to be Christians.

3.—About thirty students now in attendance at the University, have signified their desire to be foreign missionaries.

4.—A large proportion of them are ministerial students.

5.—Profane language is unpopular and almost unknown even when engaged in exciting games.

6.—There is a Temperance League, a White Cross Society and a Non-hazing Union, all composed of students. The President of the University is the Honorary President of the White Cross Society, whose object it is, "To promote the cause of purity among the students."

It will be seen that our Provincial University tho' called a secular institution is not a place that parents need fear to have their sons attend. Next month we shall consider the reasons more particularly why we think young men among the Disciples of Christ in Ontario, should receive their College training at home rather than at one of our own Colleges in the States even tho' their purpose should be to be preachers of the gospel.

"A DANIEL COME TO JUDGMENT."

We find the *Review* up here, among the saints in Canada, where it has been read for many years. Besides it has been read with advantage. Here, as in other places, we find that the important events along the pathway of our history as people are well remembered. But that is not the best that we have to record. The events recorded along the pathway of the history in God's book are well remembered. The Disciples in Canada are few compared with those in the States, but, comparatively speaking, there is probably tenfold more Bible reading done here than in the States, and on an average there are probably three-fourths of those who profess to be Disciples who attend regularly the meetings on Lord's Days for worship, regardless of a preacher's presence. But I am informed that in some parts of Canada the so-called *Christian Standard* and the one man pastor are established and there, of course, it is otherwise.

Daniel Sommer, publisher of the *Octographic Review*, as our last number indicated, paid a visit to our Province last summer, preaching, we believe, at Meaford, Euphrasia and Cape Rich. We are glad to learn that there was a large ingathering at Meaford while he was there. The above paragraph was sent by him to his paper during the progress of the meetings. We do not re-publish it in this place to find fault because he sees fit to highly compliment the brethren about Meaford. It is a pleasure to hear that the followers of the Lord love His Word, His day and His service. We trust the brethren referred to will continue to excel in these respects. But when he undertakes to declare that "in some parts of Canada—of course, it is otherwise." Daniel Sommer makes one of those unnecessary, unkind and untruthful statements which appear to form so large a part of his writings. It is a mystery to us how a man professing to be a Christian will persist in writing such things. Is he "deceiving and being deceived," or simply "deceiving?" It is difficult to conceive how a man claiming to be a good man can publish as true that which is untrue, and which he has no good reason for thinking to be true. And how intelligent Christian men (and women, we were about to say, but we won't, for women are generally, we believe, wiser than men in the respect here referred to) can continue to read, and to believe such baseless assertions is a curiosity. If Daniel Sommer wants to do good, and really believes certain things to be wrong and unscriptural, let him stick to facts and arguments, cease his misrepresentations and

give up his childish incoherencies. If we had access to the readers of the *Octographic Review* we would advise them, before believing unfavorable statements concerning brethren made by Daniel Sommer, to institute an inquiry to discover whether the statements are true; for it certainly is not safe to accept his assertions as final. He may believe them, but that does not make them true.

SPECIAL NOTE

We call particular attention to Brother Black's appeal in this issue for funds to carry on the work of the Master in our Province. If every Disciple in Ontario who loves the Lord Jesus would heed the appeal and contribute according to his and her ability there would be money in abundance. What evidence have we that we are sincere in our devotion to Christ if we do not give of our means for the spread of His gospel? Those only who keep His commandments have the assurance that they are His, for says the Saviour, "If you love me you will keep my commandments." A goodly number of our churches and of individual Disciples in a Christian and business-like way sent in their pledges and money near the beginning of the current year. Many have not done so. We would especially call their attention to the matter. Would there is no man in the field to visit you and give you preaching in return for the money you contribute. Every cent of your contributions will go to the mission points. Let none plead excuses, but let us come up as one man to the help of the Lord and the victory will be ours.

NOTES.

The church at Portage la Prairie, Man., gave \$43.25 to Foreign Missions last missionary year.

Received from Mrs. B. F. Brown, Schomberg, Ont., \$5.00 for Foreign Missions, and forwarded to A. McLean, Box 750, Cincinnati, Ohio.

On our 4th page to day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

The brethren in the Maritime Provinces seem to take little interest in Foreign Missions, judging by the few contributions to the Foreign Society. What is the matter, Bro. Capp?

The obituary of Sister Mary McDiarmid should have appeared in our Nov. No., but the M.S. was lost on its way to the printer. So also an interesting item of church news from Dorchester.

The thirteenth annual report of the Foreign Christian Missionary Society informs us that the Disciples in Ontario contributed during the missionary year \$774.04 to Foreign Missions, being an increase of about \$60 over the preceding year. We can easily make it \$1,000.00 for the coming year if we try. Let us try.

The December number of the *Missionary Tidings* contains a full report of the fourteenth annual convention of the Christian Woman's Board of Missions. The whole number of auxiliaries is 891; number of new auxiliaries organized during the year, 270; number of members, 12,601; and the amount of contributions during the year, \$22,334.74. These figures tell of a year of successful work.

The *Apostolic Guide* is now published at 333 West Market St., Louisville, Kentucky. The number for November 23 is Vol. XXI, No. 1, and comes out enlarged, in a new dress and on a better class of paper. We have great pleasure in noting the onward progress of the *Guide*, and are glad to know that financially it is in a good condition. May it continue to prosper. It is fast gaining a foremost place among first-class religious journals.

With such expositious we take leave of the three papers mentioned above, namely, the "Missionary Weekly," of Richmond, Va., the "Christian Standard," of Cincinnati, Ohio, and the "Christian-Evangelist," of St. Louis. - *Octographic Review*.

"Farewell, Bro. Watkins!" and if forever, still, forever, fare thee well! If we cannot work together here, let us hope that we shall meet in that heaven where all God's angels are missionaries, and join in the song of praise, led by the angelic choir and accompanied by the harpers harping on their harps. - *Christian-Evangelist*.

The *Christian-Evangelist* is evidently determined to take philosophically and cheerfully the loss of its weekly "Sommer-Treat."

It gives us great pleasure to be able to add to the list of young men preparing to labor in the vineyard of the Lord the names of I. Konkle, Beamsville, and M. Putman, Smithville. These brethren are attending Hiram College.