

ONTARIO THE EVANGELIST.

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

Vol. 4.

OWEN SOUND, ONTARIO, APRIL, 1890.

No. 12.

Poetry.

THE UNSELECTED INFANT.

An unselected infant sighed out its infant breath,
And wandered through the darkness along the shores
of death
Until the gates of heaven, agleam with pearl, it spied,
And ran to them and clung there and would not be
denied,
Though still from earth rose mutterings: "You can-
not enter in:
Depart into Gehenna, you child of wrath and sin."
At last the gates were opened; a man with features
mild
Stooped down and raised the weeping and ur-
ted child
Immortal light thrilled softly down avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you thus to hallow my unselected brow?"
"Dear child my name was Calvin—but I see things
better now."

Original.

TALISMANIC RELIGION.

A religion which ascribes a magical power to
objects and words is not confined to Fetishism, or
to its poor-ignorant devotees who never heard
of the true God. It is one of the sad and
discouraging features of the present day in
English speaking and Bible reading countries
that the greatest errors and the grossest departures
from the teachings of the Word of God, and even
from the dictates of common sense, are not only
tolerated in religious communities, but are, in
many cases, quite popular.

A very striking instance of the corruption of
religious teachers on the one hand, and the
superstitious credulity of those they minister to,
on the other hand, was shown at the execution of
a criminal a few weeks ago in Toronto,—the City
of Churches. The convict had uttered and lived a
lie, even in regard to his religion, to within a
day or two of his death. He then desired the
ministrations of a Roman Catholic priest, which
were at once granted to him, who afterwards gave
place to two others who put the miserable wretch
through the extreme sacramental efficacy of their
superstition, holding the crucifix for him to kiss
as the last act essential to his salvation.

Can we conceive of a more deceptive travesty
of the religion of Christ? A life of the foulest
disobedience to God, hands stained with blood,
a conscience of sins unconfessed and unrepented
of; all to be atoned for and glossed over by the
charms of extreme unction, the "holy sacrament"
and the salutation of a crucifix!! Surely this is
sending a man into eternity with a "lie in his
right hand," and a fallacious mockery and popular
hallucination for the encouragement of men of
corrupt minds who take courage for a life of sin
that can have so rapid and easy a remission.

We have read of a murderer in one of the
Catholic countries of Europe who made a prac-
tice of putting a crucifix in the hands of his dying
victims as a solace to his conscience, that though
he killed the body for the sake of gain he saved
the man's soul by the efficacy of the crucifix!!
Of course we are giving extreme cases, but the
same deceptive illusion prevails, not only among
Catholics, but to a certain extent, among Pro-
testants too, in regard to substitutional methods
to obviate the necessity of a life of holy obedience
to Christ, or to soothe an accusing conscience.

A worldly man's bequest for religious and
charitable purposes when his riches are no longer
of any value to him; a hasty call for a clergyman
to pray at the bedside of a dying sinner who has
lived a long life in wilful rejection of Christ; or
to administer the Lord's Supper to him although
he never, while in health, partook of it in loving
memory of the Saviour, are all illustrations of
the false, and what we have designated talismanic,
instead of Christian means, of salvation, and
which have such an insidious and misleading
influence upon religious life.

Every person engaged in the ministry of the
gospel should be very scrupulous to teach noth-
ing, to do nothing, that, in any way, will tend to
delude his fellow men into a false trust, but always
to insist, in the name of a loving Saviour, upon
an intelligent and sincere belief of the truth, an
uncompromising obedience to everything ap-
pointed by Him, and upon the absolute necessity

of a pious and devoted life, in order that those
whom he would eternally benefit may be made
meet for the inheritance with the saints in light.

E. SHEPARD.

Walkerton.

MATTHEW XVI, 18, ONCE MORE.

I wish to add a thought or two to what Brother
"E. S." has so well said on the words of our
Saviour: "The gates of hades shall not prevail
against it." Brother Sheppard has considered
these words in their application to the future
triumphs of the church over "the gates of
hades." I wish to call attention to the fact of
their fulfillment in the church's present conflict
with "the gates of hades." And this, it seems
to me, is the first grand idea contained in this
declaration of Christ.

It being accepted, that "Hades" means the
unseen, the intermediate state of the spirits of
mankind; and that the term, "Gates of Hades"
is applied to the entrance into the unseen; and
further, since it is by death only that the spirit
enters the unseen, it follows that the meaning of
the term "Gates of hades" is death. This
evidently is its meaning in Isaiah xxxviii, 10: "I
said in the noontide of my days I shall go into
the gates of hades; I am deprived of the residue
of my years."

In this sublime utterance, that death should
not prevail against his church, Christ announces
a divine characteristic of the Kingdom of Heaven
that strikingly contrasts between it and all earthly
kingdoms.

Death has prevailed, and still prevails, against
all such kingdoms, by removing every subject
from them, and forever severing all ties of alle-
giance between them. Even the Jewish theocracy
lost every subject by death, and not a soul from
Moses down, ever re-entered that commonwealth
after death. Thus, death is the end of all king-
doms and governments of earth. Does death
prevail against the kingdom of Jesus Christ in
this way? No. The only effect of death's op-
position to His kingdom is simply the dissolution
of "the earthly house," the body, in which his
spiritual subjects live while on earth.

Against his spiritual subjects, death has no
power. It cannot remove them from Messiah's
kingdom by pulling down "the earthly house" in
which they served Him here. When they leave
His kingdom on earth they join "the general as-
sembly and church of the firstborn who are enroll-
ed in heaven," "The spirits of just men made per-
fect," and are still a part of "The whole family
in heaven and on earth."

The apostle desired to join that spiritual
colony, "Having a desire to depart and to be
with Christ which is far better," and said he was
"willing rather to be absent from the body, and
to be at home with the Lord." Jesus has never
lost a subject by death. The Spirit has recorded
"Blessed are the dead which die in the Lord
from henceforth; yea, saith the Spirit, that they
may rest from their labors; for their works follow
with them."

Part of His subjects are here on earth, but
they are constantly passing over to join the larger
part, and all will be "gathered together in one"
again, "all things in Christ, both which are in
heaven and which are in earth."

Then shall the Lord deliver even the bodies
of his subjects from the power of death. For
the trumpet shall sound, and the dead shall be
raised incorruptible," and he "shall fashion
anew the body of our humiliation, that it may
be conformed to the body of his glory." And
thus, instead of the gates of hades prevailing
against the church, "death" itself shall be
"swallowed up in victory," and the glorified
church will sing over its eternal burial the tri-
umphant song, O death, where is thy victory?
O death, where is thy sting?

T. B. KNOWLES.

St. Thomas, Ont.

CONSECRATED MONEY.

"The kingdom of this world" will not "become
the kingdom of our Lord" until the Money power
has been Christianized," so wrote Josiah Strong,
in his work, "Our Country," and in that
statement there is a truth that ought to be rea-
lized by each Disciple of Christ. That our

money is not only a power for good, but one of
the greatest powers placed at our disposal, is be-
yond question. The wealth in the hands of
Christian people to-day is simply enormous; a
wealth that is the direct result of God's blessing
on their energy and activity. Now it is some-
what militating that this enormous wealth is
only used very sparingly in the service of Christ;
while for any paying investment there is an un-
limited supply always forthcoming. We have
become familiar with monopolies, trusts, and
syndicates of late, and in many cases tens of
thousands of dollars are represented by these
various companies; but where is the syndicate of
Christian men willing to voluntarily invest their
thousands in the good cause of Christ, and
count it a profitable investment. Will any one
deny that "laying up treasures in heaven" is
as safe and profitable a use for the accumulated
thousands as anything the world can offer?
Nevertheless in every religious paper, and from
every pulpit, there is a constant appeal, for
money to carry on the work of the Lord with the
most meagre results; while all departments of
the Lord's work, both at home and abroad, are
seriously hindered, or carried on at a great dis-
advantage.

Why is there not a more lavish expenditure
for the work of Christ? Because the money
power has not been Christianized: The money
which the Lord has committed to the hands of
his stewards, has not been rightly applied, and
when He comes to claim His own with usury, we
may yet be accused, of wasting His goods.

Talent has been consecrated to the service of
Christ, and in the pulpit, and on the platform
and in the press, the highest abilities have been
placed at the Saviour's disposal; and the Church
was never as rich in consecrated talent as it is
now.

Education has been consecrated; and the
land is teeming with College and Schools where the
principles of the religion of Christ are inculcated
and from whose doors there flows a stream of
youth permeated by Christian teaching and
example.

Art and Architecture have long ago been conse-
crated to Christ. Many an ancient Cathedral
and many an old masterpiece of the painter's art
bear testimony to the fact.

Even the political power, so capable of per-
version to the worst uses, has in a measure been
consecrated to the service of Christ and to the
extension of His kingdom. That "Righteousness
exalteth a nation" that "Sin is a reproach to any
people" is largely recognized. Why have all these
powers been thus laid at the Saviour's feet? why
have all these instrumentalities, been placed at
His disposal? simply this, the redeemed soul
says, "The best for Christ, the best is not too
good" "What shall I render to the Lord for all
his benefits?"

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Brethren, let the money-power be consecrated
to the service of Christ, the poor out of their
penury and the rich out of their abundance.

JAMES LEDIARD,

Poplar Hill.

"THAT THEY ALL MAY BE ONE"

John 17, 21.

Such is the Saviour's prayer—such should be
the prayer of all Christian people.—There is,
however, no law of expediency for the Christian
—God has spoken to us by His Son—it is ours
to give, not only heed, but the more earnest
heed to the things, that are spoken,—and to
consider the Apostle and High Priest of our
profession Christ Jesus. I am not at all sur-
prised that our brethren at Lobo should have
acquiesced in the apparent advanced step; of the
good Baptist brother from Madison as the very
foundation of our plea is union,—no compro-
mise, however, can be made. We cannot take
the name Baptist. Dr. MacVicar thinks, and is
not backward in saying so, "That the only way
the union could be effected is that the Disciple
Churches become Baptist Churches" Certainly
that is the view from the Baptist standpoint, and
that is the only thing that could be done unless;

the Baptists are prepared to surrender the name
Baptist,—and this they are not likely to do,
they could, however, without any sacrifice to
them, as a Bible people, for such they claim to
be, take the name Christian. If the Disciples of
Christ can show a reason for their existence
then they have a right to demand every inch of
ground that their title deed, signed, sealed, and
delivered by the King's authority, has given
them. The Disciples have not the profound
reverence for the mere name; Disciples that the
Baptists have for the name Baptists. Indeed in
some places the name Disciples is quite as sec-
tarian as Baptist. We have frequently heard
some of our people talk of the "Disciple Church"
the "Disciple hymn-book" "Disciple Sunday-
school." We could with propriety speak of the
Christian Church, Christian hymn-book, Chris-
tian Sunday-school, &c. Disciple of Christ,
however, simply means a follower of Christ, or
Christian,—the name Baptist has not that sig-
nification,—a man may be a Baptist and not a
Christian,—but a Disciple of Christ is a Chris-
tian,—always—and a Christian is always a Disciple
of Christ. If our Baptist Brethren are ready to
make a "Gentle movement toward teachableness"

I can see no "difficulty in meeting the overture"
that might be made by them as it "might be the
means of bringing Bible truth to bear upon the
leaders of that body."—and upon the principle—
"Ye shall know the truth and the truth shall
make you free,"—a happy union might, and
doubtless would, be the result. As to the name
Christian many arguments might be advanced
from Scripture to demonstrate its adaptation to the
Church of Christ. "The disciples were called
Christians first at Antioch." Some Greek
scholars say the passage should be rendered
"And they,—Paul and Barnabas,—called them
Christians in Antioch."—And this quite agrees
with the rendering in the Rev. Version. The
Christian name, or the name by which Christians
were to be known is a subject of prophecy. See
Isaiah 52nd. King Agrippa said "Almost thou
persuadest me to be a Christian." I do not
quote this as authority for the name—I only
quote it as significant. Why did he not say
"Almost thou persuadest me to be a Baptist?"
simply because the followers of Christ were
not called Baptists anywhere in those days,—
in fact Christians were not known by that name
for nearly 1600 years after the time of the
Apostles. Peter says "if any man suffer as a
Christian let him not be ashamed—but let him
glorify God in this name." Rev. Version. In
conclusion I would respectfully move that the
Disciples send a delegation to the next Baptist
Convention held in this Dominion asking them
to take into consideration the expediency, pro-
priety, and feasibility of all baptized believers
becoming Christians in name as well as in
practice. This being done, there will be no
necessity for further negotiations, Baptists and
Disciples will be one.
H. BROWN,
Ridgetown Feb. 1890.

"IN SINGLENESS OF HEART."

The greatness of the work binding upon
Christians is such as calls for more than our
consideration—though it seems the most of pro-
fessors never get beyond this point,—it calls for
more than our goods, it demands our possessions,
our time, our talents, our all.

The religion of Jesus first takes possession of
the heart and then works outward, moulding the
thoughts, words and deeds of the whole life, so
that the professor whose heart is not captured
and enraptured by God's love need not be de-
ceived; he may have religion, but he is a stranger
to Christianity. If the greatest commandment,
"Thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind,
and with all thy strength," means anything at all,
it means that the Lord's work is to occupy first
place in each and every power we possess, and
that every hour's labor, be it in the pulpit, on
the bench, at the forge, in the kitchen, or in the
coal mine, is to be devoted to his service; for
thy time is mine; saith the Lord, it belongs to
me by right and must be devoted to my service.
The Lord, knowing that no half-hearted service
on the part of his disciples would conquer the
world, demanded of them this unselfish devotion,
and so beautifully, after his ascension, did the

Continued on page 1.

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APRIL, 1890.

A FORWARD MOVEMENT.

The reader may observe that this is Vol. 4, No. 12 of THE ONTARIO EVANGELIST, from which it follows that the paper is four years of age. How well it has served the cause to which it is devoted it is not for the writer to say. It has made many friends and lost few. The demand upon its columns has continued and increased, until for some time it has not been found possible to insert promptly all that has been offered for publication. This state of things suggested the enlargement and the more frequent issue of the paper. After mature consideration and consultation with as many as possible of our subscribers and friends up to this time, both of these changes have been decided upon, and we have undertaken to publish an eight page semi-monthly, beginning May 1st, the page to be nearly as large as those of the present paper.

Instead of a four page monthly at fifty cents a year, there will be issued an eight page semi-monthly at one dollar a year. Not only will the paper appear twice as often, but it will be nearly twice as large—48 pages, now per year, henceforth 192 pages. It will also be cut and pasted and present as fine an appearance as any religious journal in Canada.

In order that the increased cost of publication may be promptly met, it will be necessary to retain the support of our old friends and to secure large additions to our list of subscribers. In view of the hearty support so far extended to the EVANGELIST, we have no fear but that our old friends will stand by us, and we solicit their assistance in extending the circulation of the paper. Especially do we ask that those knowing of isolated brethren in any part of Canada not now taking the paper: would send us on a Post Card the names and addresses of such before May 1st, that we may be able to mail them sample copies. We would also be pleased to receive the names and addresses of any Canadian brethren in the United States who might be interested in our work.

The first number of the enlarged and improved paper may be expected on the first of May; the second on the fifteenth; and so on thereafter each month with promptness and regularity.

THE MAY COLLECTION.

As will be seen by reference to "Co-operation Notes" in this issue, the churches in the Province are asked to take up a special collection for Home Missions on the first Lord's Day in May. This will furnish an opportunity to those who have not yet contributed as well as to any who have already given but desire to aid the work still more. There is much to encourage us in our efforts to extend the knowledge of the truth in our own country. It is evident that well-directed and sustained work will succeed. The opportunities of establishing churches are many in all parts of Ontario. Every additional church established increases our working force. It is becoming more evident every year that those who think that there is no future for the Disciples in this country are mistaken. Many who have for some time been thinking that the cause of a pure Gospel, and a united Christendom, could

be advanced and their triumph secured without the intervention or co-operation of the Disciples, are discovering that the Protestant denominations with all their show of good-fellowship and all their suggestions and propositions of union are still far apart and still ignorant of the Scriptural and Apostolic basis of Christian unity. It is becoming apparent even to some of our easy-going brethren that the conflict is not yet over, but that the Lord's work requires that His people should gird on the armour and with renewed zeal, energy and consecration, wage war against all that is contrary to the Gospel of Christ.

It requires no argument to prove that the co-operative missionary work carried on by the Disciples in this country is successful. Those who are acquainted with the work and contributing towards its support are gratified at the results so far and the prospects for the future. A liberal collection on the day specified will enable the Board to undertake work at additional points and to employ more preachers; and will at the same time give an impetus to the work for another year. It would be a good idea if the occasion should be utilized by preachers and elders to lay before the churches the grand opportunities before us.

MINNEDOSA.

The Manitoba Column will inform the reader that the little Church in Minnedosa has made arrangements to build a house of worship. We want to remind our friends that they look to their brethren in Ontario to assist them. They are raising all they possibly can themselves, and no doubt the brethren at Portage la Prairie and other points in Manitoba will aid them. But when all those have done their duty the required sum will not be raised. The appeal made in this paper last Fall was quite liberally responded to by some of our subscribers and a very substantial sum was contributed. But the interest subsided a good deal when it became apparent that the house could not be erected and occupied during the winter. The statement that the building is to go on soon should revive the interest, and we might say, the enthusiasm, aroused when the proposition was first made to assist the Minnedosa church to build a house. We feel that it is not asking too much of the readers of the EVANGELIST, and we, therefore, again do earnestly urge those who have not already done so, to send in their contributions at once to Miss JENNIE FLEMING, KILSYTH, ONT. Hundreds of our readers are able to give one dollar each to this worthy enterprise. And we will promise that if the necessary amount is subscribed before our next number comes out we shall not in that number ask anyone to give another cent for that object.

The following sums have been contributed to the Minnedosa Church Building Fund since last report:—

- Mrs. Rosa H. Cameron, Toronto \$5 00
- Mrs. Rachel Wood, Cherrywood 1 00
- Auxiliary to the O.C.W.B.M. at St. Thomas 5 00
- Infant Class, Sunday School at Guelph... 3 00
- Primary Class, Sunday School at Guelph. 3 25

JENNIE FLEMING,
Treasurer O.C.W.B.M.

Kilsyth, March 31, 1890.

We started to raise \$300 subscription on Church house here. I reached the amount today. It will not be paid till June. We now believe we can raise \$100 more. Our townsmen are now opening up their hearts to us, Methodists and Church of England aiding. We want \$400 at once to buy lumber and build in May. Slack time after seeding here. Delay will hurt us much. May a way open.

Fraternally,
F. H. LESION.

A letter recently read from Bro. Darroch gives some estimates of size, cost, etc., of the proposed church building in Minnedosa which will be interesting to the brethren and sisters in Ontario who are assisting to build the house.

Speaking of the lot he says, "We have bought a lot to build on, 40 x 120 feet—a corner lot—and the best site in the town for a church building. It is to cost us \$175, two years to pay for it without interest."

In regard to the house he says, "We have decided to build one 24 x 36 feet. We have got estimate of cost which is \$800. At our business meeting a resolution was passed that if we received \$500 from Ontario or a definite assurance that we would get that amount, we would begin to build as soon as the weather will permit; but we would want to be sure of enough cash to pay for the material—which would be about \$500—before beginning to build. If \$400 of this

could be sent from Ontario, we could raise \$1000 cash here now. We can raise \$300 in Manitoba, but the greater part of it will not be paid in before fall."

Now brethren and sisters, the case is before you—Shall the house be built at once or not? Bro. Darroch further adds, "I earnestly hope that some way be opened up so that we will not be delayed in going on with the building, as any hindrance at the present time means a great deal in regard to the future prosperity of the Master's cause here."

Can we not act promptly upon Bro. Munro's suggestion in March EVANGELIST, and send in one dollar subscriptions? Some who have not contributed before may find it in their hearts and pockets to give more—but there are more than enough among the readers of the EVANGELIST—who could easily send one dollar to make up the needed sum. It would greatly encourage and strengthen the handful of brethren in that far-off town, to be thus substantially assured of our sympathy with them in their efforts to secure a house in which to worship the Lord according to His commandments.

Let us make this a personal matter, and do for our brethren in Minnedosa as we would wish them to do for us if we were similarly situated giving heartily as to the Lord and not to men, and verily we shall not lose our reward, for, evermore, we are working "under the Master's eye."

S. M. BROWN.

MANITOBA COLUMN.

One baptism at PORTAGE LA PRAIRIE since last report.

At a business meeting in MINNEDOSA last week, it was resolved to build a neat frame house, 24 x 36 feet, and they are now carefully selecting a site. I trust they will have wisdom to place it in a good central location and not kill their work by placing it in some out-of-the-way place on some muddy lane or alley.

Bro. Lemon's work is beginning to get a firm hold of the people. It will last. Bro. Osborne of Winnipeg pledges them \$25 for their new house.

Brother you never invested money in a better or worthier cause than the Minnedosa house. One dollar now will be worth more than five a year hence.

On Tuesday Feb. 18th. the annual business meeting of the church was held.

We clip the following from a local paper.—

The annual meeting of the members of the Christian church took place Tuesday night to transact business and arrange matters for the coming year. The report shows a largely increased membership over last year, and the financial standing is very good. Mr. A. H. Finch will remain another year. The treasurer's, (Mr. T. S. Sions, Jr.) report shows a much larger amount of cash handled, owing to the erection of the minister's residence than previous years. "E. Campbell, secretary, reports the work in general as very satisfactory. The mission and Sunday School work get a hearty support from the members.

On Monday evening, Feb. 24th. the young people of the church spent the evening at the writer's house and organized a Young People's Society of Christian Endeavor, and appointed subjects and leaders for every Monday evening until the last of April.

We subjoin the pledge taken by all members of the society.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master.

How many brethren and sisters, to whom "the fear of man layeth a snare" would to-day have been a "power for good" in the land, had they, in youth, been trained in such a school as the above suggests. Certainly they attended the weekly prayer meetings; certainly it was their duty to take part; but just as certainly they did not, and to-day they are "silent all."

Could not the co-operation gather statistics, for next annual meeting on the following. (a) "How many attend the weekly prayer meeting and take part?" This is the *abiding strength* of the church, these "hold the fort." (b) "How many young people take part?" This is the *hope of the future*. (c) "How many members can stand on their feet and enunciate coherently, in an audible voice to be heard forty feet away, five sentences on any religious subject?" This is the *aggressive force* of the church. These "storm the fort." When the demon "fear of man" is cast out, and his tongue loosed the young Christian will take pleasure in speaking boldly as he ought to speak.

NOTES.

The following from the Montreal Daily Witness is to the point:

There has recently been an outcry of the Protestant denominations from one end of the Dominion to the other against grants of public money for sectarian purposes. In many parts of the country this has been but a cry, but in Manitoba it has taken substantial form in action. The separate schools of the Roman Catholics have been assailed as a misuse of public money. How much easier it is to see a wrong which benefits others than one by which we ourselves benefit is illustrated by the fact that when the same movement took shape against the exemption from taxation of church property, the very denominations which could only see one side to the question of separate schools immediately took opposite ground and formed a joint delegation to the Legislature to protest against the abolition of church exemptions. The Episcopalians, Presbyterians and Methodists are said to have all joined in this protest. For our part we see very little difference in principle between a grant of public money and an exemption from taxation, unless it be the difference familiarly known as that between my ox and your cow. As long as it was a Roman Catholic Institution which claimed the benefit of the public money, such grants were regarded as iniquitous and unconstitutional; but when it is Protestant institutions which benefit the thing appears in an entirely new light.

We are glad to observe that the movement in favor of the abolition of all tax exemptions is making good progress. The people are beginning to see that there is no sufficient reason why churches and ministers should not pay their share of taxes.

FOREIGN MISSIONS.

Contributions from Ontario to Foreign Missions since last report:—

- C. W. B. M. Selkirk \$4 00
- J. H. Hanns, Craighurst 10 00
- Church Cotswold 7 47
- " Hamilton 29 47
- " Acton 13 45
- " Collingwood 10 00
- " Guelph 30 00
- " St. Thomas 38 15
- " Walkerton 8 10
- " West Toronto Junction 21 00
- Mrs. W. T. House International Bridge 1 00

The above indicates that a quite general response has been made to the request for a collection for Foreign Missions. No church should fail to assist this great work. Brethren not being able to meet with churches should send in their individual contributions to A. McLean, Box 750, Cincinnati, Ohio.

CO-OPERATION NOTES.

Quite a number of subscriptions to the Home Mission Fund for this year's work have not yet been paid. It is very desirable that they should be paid at once. Will those concerned please give heed? When it is remembered that the Board is depending upon these subscriptions to support the preachers at the mission points the reasonableness of a little urgency will not be questioned.

The annual meeting at St. Thomas directed the Board to suggest to the Churches the propriety of taking up a special collection for Home Mission Work on the first Lord's Day in November and also of the same at Lord's Day in May. The request for a collection in November met with a gratifying response. It is hoped that the present appeal will meet with a similar reception. A circular letter will be prepared and distributed among the churches as early in April as possible calling attention to the matter; and the elders and preachers are respectfully urged to present the subject to the congregations and exhort them to give it their favorable consideration. Some of the churches have not yet contributed this year. They should not let the opportunity pass of adding the good work.

Many of the readers of the EVANGELIST are not able to meet with churches, and a goodly number of this class aid every year the mission work; some of them, however, do not. Should this note catch the eye of any of these, it is hoped that it will put it into their hearts to send in an offering in the near future.

The following contributions to the Home Mission Fund have not been reported:—

- C. Sinclair \$5 00
- Mrs. C. Sinclair 5 00
- John Matheson 1 00
- Robt. McMillan 1 00
- Chas. Ferguson 1 00
- Joseph Watson 2 00
- Alex. Currie, (Belwood) 1 00
- James Dickson 1 00
- Joe Atwell 4 00
- Dur in Currie 1 00
- Mrs. J. Watson 1 00
- Wm. King 1 00
- Emily Woolner 1 00
- J. Nodwell 5 00
- D. Harris 1 60
- M. Bloch 2 00
- H. Harding 12 80
- Church, Maserville.....

We understand the work of building the meeting house in Hamilton has commenced; and the fact is stated not merely as interesting piece of news, but as a gentle reminder to those who have not yet paid their subscriptions to the Hamilton Building Fund.

The Annual Meeting will convene at Owen Sound, Thursday, June 5th. Bro. Robert Moffett, of Cleveland, Ohio, has promised to attend as chief speaker. It is expected to be a season of great interest; an excellent programme has been prepared, which will be

published in due time, as will also be all necessary particulars and directions. We hear already of brethren in different parts of the Province who purpose attending and we trust there will be a large gathering.

CHURCH NEWS.

WEST TORONTO JUNCTION.—Some time ago the church at the Junction purchased a very desirable building lot. Arrangements are now about completed for the erection of a house which it is expected will be completed and occupied early in the summer.

QUEBEC.—At the close of our prayer-meeting last week two young men who are in the city attending the Business College came forward and confessed their faith in Christ as their Saviour, and were immersed the following evening.

ERIN CENTRE AND ERIN VILLAGE.—Bro. S. Woolner of Marsville and the writer recently exchanged work for one Lord's Day. The Erin brethren were very glad to see and hear Bro. Woolner.

BUTLER, INDIANA.—The work at Butler, Indiana, is quite prosperous. Fifty have confessed their faith in Christ, or united by letter and relation within the last five weeks.

EVERTON.—I thank the EVANGELIST for its cordial greeting extended to my humble self. We report with great pleasure that four precious souls have decided to be from henceforth "for Christ," as they did in the days of the apostles, and in the time of the early Christians these young people confessed their faith in their Saviour and were buried with him in Christian Baptism.

MARSVILLE.—As stated in last number Bro. S. Woolner held a public debate with one Mr. Mortimer, a Latter Day Saint. The discussion lasted but one evening, and the following is a copy of the proposition:—"Resolved that the signs spoken of in Mark xvi, 17, 18, and as manifested by the Apostles of Jesus Christ after they entered upon their public ministry, and also the nine gifts mentioned in 1 Cor., xii, with apostles and prophets, were intended to be in the church militant, and are now manifested in the Reorganized Church of Jesus Christ of Latter Day Saints."

A JAPANESE INQUIRER FOR UNITY.

Mr. Tozo Ohno is a young Japanese student in Toronto. It may be of interest to tell the EVANGELIST something about him. Our Bro. Ballah who is studying at the University met him and becoming interested in him introduced him to some of our people.

capstan and laying the open Bible upon it sang with his crew the one Hundredth Psalm: "All people that on earth do dwell Sing to the Lord with cheerful voice."

But what interests me most in Mr. Ohno is his own religious position. He had opposed Christianity but was led to read the Book of Romans given him by a German Professor of European History. The words "Eternal Life" engaged his thought. The idea of living forever as presented in Christ was something not found in the philosophical religions of his country.

This young man should excite our admiration, and the faith that is in him should move our hearts. If he remains true to his purpose God will surely sanctify him and prepare him for a great work in that Eastern land that is so rapidly shaking off the fetters of a past superstition.

ABOUT OUR YOUNG PEOPLE.

DEAR EVANGELIST:—"Which I wish to remark and my language is plain, that for ways that are dark and tricks that are vain." Procrastination's peculiar: for I have something to say and have had for a time, but thus far have neglected to say it. It is about our young people.

That is a very long name, but I am not responsible for its christening, and you can call it what you please if only you catch and utilize the idea. The idea, then, is that young Christians band themselves together for purposes of cultivating acquaintance and development in usefulness in the church by holding regular prayer meetings in which they have pledged themselves to take part, one of their own number being the leader.

We have recently started this work in Bowmanville and find that it works admirably. Many thought the pledge too binding, and that they never could do anything in a meeting, but the first evening no less than fourteen took some part, beside singing, at least eight of whom had never done so before, and all but two acted without being called upon.

Yours truly, F. W. BAUGHMAN.

OBITUARIES.

McDUGALL.—At Guelph, on 24th February, Sister McDougall, wife of Charles McDougall, departed this life to enter into the joys beyond. Her sorrowing husband and children have the heartfelt sympathy of brethren and friends in their bereavement.

McDUGALL.—Died in Guelph, February 24th, 1890, Ann Jeunetta, beloved wife of Charles McDougall, aged 34 years and seven months. She enjoyed the best of health until the third of January. Her illness lasted eight weeks and commenced with a cold contracted while attending a meeting of the C. W. B. M.

Mrs. McDougall was baptized twelve years ago last June by Bro. Herzog while he was holding a meeting at Ospringe. She was a faithful follower of Jesus Christ, and died as she lived. Though her sufferings were great she trusted in God to the last, and when the final storm was over she crossed the river to dwell, we hope, on the other shore and be "forever with the Lord."

MARRIED.

CURRIE-GRIEVE.—On Wednesday, Feb. 19th, '90, at the residence of the bride's mother, in Everton, Ontario, John Currie, jr., and Annie Griev, by J. A. Brenenstahl. All of Everton, Ont.

McKENZIE-SUNTER.—At the residence of the bride's father, in Eramosa Township, Ont., on Wednesday, Feb. 19, 1890, John McKenzie and Bella Sunter, J. A. Brenenstahl, officiating minister.

STEWART-THOMPSON.—In Erin, March 19th, 1890, by George Munro, at the residence of Joseph Thomson, Esq. the Bride's brother, Peter Stewart of Eramosa, to Maggie Thomson of Erin.

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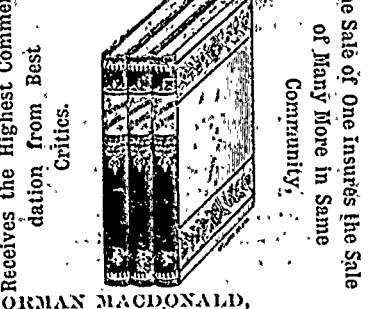
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first Christians catch his spirit that the gospel was preached to every creature under heaven before the death of Paul, (Col. 1: 23). God's fire took possession of their hearts and every convert became a missionary.

When we lay our hearts and this great commandment side by side, it is evident that the great majority of us who have volunteered in the service, follow our Leader "afar off," hiding at such times when the most telling blows should be meted out to the enemy, behind the rocks and in the pits of selfishness, till we have in reality so mutilated the Scripture as to read it "Thou shalt love the Lord thy God with a little of thy heart, and with a corner of thy soul, and with a part of thy mind, and with an ounce of thy strength." Is it not true? When we compare our zeal with what it ought to be and the world's need, when we lay it beside our Master's who said "the zeal of thine house hath eaten me up" and "I must work the works of him who sent me while it is day for the night cometh when no man can work," or beside the zeal of apostle Paul who counted not his life dear; when we compare our zeal for worldly affairs with our zeal for Christ's Kingdom, Oh, how ragged and cold we are! "The wicked are swift to shed blood" but with what lagging footsteps we go on to do good! I heard of a man who sat down and looked into his motives. He took his heart and put it in a crucible. He found five parts were self-love—self glorification, self-aggrandizement, self-esteem, three parts were sectarianism, one was superstition, and the tenth part love for God. God puts us in a crucible, yea he puts us in the furnace and we see after that our motive power has been self-love. If the Lord had just given us such a work as building up a creed he would not have insisted that we sacrifice our powers for the work's sake, that we should leave all and follow him. But he has given us a greater work to do. Sometimes the soul lies beneath great masses of superstition and ruin. It is hard to take down and remove that. It is an easier task to tunnel the Alps than it is to remove that great mass of error. This finding of that great divine nature in man demands the heart's service. Solomon says, "He that ruleth his own soul is greater than he that taketh cities," and it is an easier thing to train men to take cities than it is to train them to live Christians.

How weak we are for this work! But how strong if we surrender our hearts and minds and souls to the love of God!

G. O. BLACK.

Bethany, W. Va., Feb. 13, '90.

Reflections.

THE CHURCH OF CHRIST.

BY CALVIN S. BLACKWELL.

1. Christ is the head of the Church—not a Bishop, Pope, or political civil ruler. "He is head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."—Col. 1: 18.

2. Christ is the founder of the Church—not Luther, Calvin, Wesley, Henry VIII, or Campbell. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it" viz., upon the fact that Peter had just confessed: "Thou art the Christ, the Son of the living God."—Matt. 16: 13-18. He is also its foundation as well as its founder.—1 Cor. 3: 11.

3. Faith in Christ as a personal Saviour is its creed, not the human creeds and articles of religion used by the Methodists, Presbyterians, Lutherans, Episcopalians and other denominations. "The Son of man must be lifted up, that whosoever believeth in him shall not perish, but have everlasting life."—John 3: 14-16.

4. A confession of the heart's faith in Christ is the divine confession, not a confession of the five points of Calvinism, the twenty articles of Methodism, or the thirty-nine of Episcopalianism. "For whosoever shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10: 32. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 10.

5. Before entering the Church of Christ a conscious, deep and thorough repentance must change the heart. No sinner can vow for an unconscious babe; for now "God commandeth all men everywhere to repent."—Acts 17: 30.

6. Only penitent believers were baptized into Christ, not irresponsible, unconscious children. "Go ye unto all the world and preach the Gospel to every creature; whosoever believeth and is baptized shall be saved."—Mark 16: 15-16. "Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

7. The Disciples of Christ meet on the first day of the week, to show forth the suffering and death of Christ in the communion service, not once a month, quarterly or semi annually, as do most of the denominations. "On the first day of the week, when the Disciples came together to break bread."—Acts 20: 7.

8. The Disciples were called Christians, not "Baptists," or "Methodists," or "Presbyterians," or "Episcopalians," or "Catholics." "The Disciples were called Christians first at Antioch." "Almost thou persuadest me to be a Christian."—Acts 26: 28. "The New Testament gives only the history of the "Churches of Christ"—Rom. 16: 16.

9. The whole Bible, and nothing but the Bible, is the book of discipline for the Church of Christ, which obviates the necessity for human rules of discipline, and canonical laws. "For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16-17. For this reason human books of discipline for Christ's Church are sinful.—Rev. 22: 18-19.

10. The Church of Christ began at Jerusalem on the day of Pentecost, about 34, A.D. Not in Germany and at Geneva, in the sixteenth century; nor at London, in the same century, as did the Episcopal church; nor at Oxford, in the eighteenth century, as did the Methodist Church. "It behooved Christ to suffer and to rise from the dead on the third day, that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem."—Luke 24: 46

11. The Church of Christ is a unit. There is no Divine warrant for "Branch Churches." Christ is the true vine, and individual Christians are branches of him, but not denominations. He prayed that his church should "be one."—John 17: 20-31. Paul upheld its unity, teaching there was "one God," "one Lord," "one Spirit," "one Faith," "one Baptism," "one Body," and "one Hope." He condemned all divisions and "branches" as sinful. "Mark them which cause divisions contrary to the doctrine which ye have heard."—Rom. 16: 17.

12. The Officers of the Church of Christ are Elders or Bishops in each local congregation, no presiding "Elders" or "Bishops" over a diocese.—1 Tim. 3: 1-7; Titus 1: 5-9; 1 Tim. 3: 12-13. Such are the chief elements of the Church of Christ, and as members of it we should in matters of faith and practice speak where the Bible speaks, and be silent where the Bible is silent.—The Christian-Evangelist.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space each month in the ONTARIO EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. Walkerton P.O., Bruce Co. E. SHEPARD.

JESUS.—"Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1: 21. ("for it is he that shall save his people," etc.—N.Y.) This important scripture has been before us in our Sunday School lessons lately, and the reason why this name was to be given to Christ because he was to save his people from their sins has been stated, but we believe not fully explained in some of the notes and commentaries we are using. There is, too, some complication in regard to this significant name that is not very well understood being twice used in the New Testament for Joshua. Acts vii. 45, and Heb. ix. 8. According to learned authority, Jesus is from a Greek contraction of the Hebrew Jehoshua which imports, Jehovah the Saviour, not simply Saviour; so that the two following verses in the 1st. of Matt. explain the full meaning of the name "All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel which being interpreted, is God with us."

It will be seen in Numbers xiii. 16. that Joshua's name was originally Oshea (or Hoshea more properly) which signifies saved or a Saviour, and that Moses, guided no doubt by a spirit of prophecy concerning him as a type of Christ, prefixed a contraction of the name of the Almighty God to his name, Jah or Jehovah, and called him Jehoshua, because God through him would save Israel and bring them safely into Canaan as intimated in the two passages in the N. T. already referred to.

But let it be carefully noted that the angel in naming the Messiah does not say that God shall save the people by him, but as the original has it "He, himself shall save his people from their sins." Bishop Pearson has it: "Joshua saved Israel, not by his own power, not of himself but God by him; neither saved he his own people, but the people of God; whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God." E.S.

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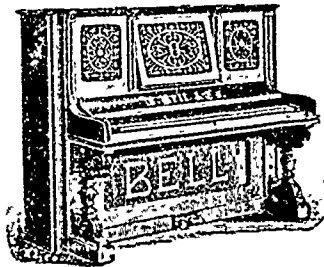
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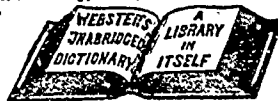


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