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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.
- (2) To any one sending us six names, new or old, and three dollars.

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 MODE OF BAPTISM."

In the *Discipline* of the Methodist Church in Canada there is found this rule: "The mode of baptism is by sprinkling or pouring, but should any candidates for baptism prefer another mode the officiating minister may comply with their request." The liberty thus allowed to Methodists, we are told, was lately exercised in Wellington, Co., Ont. Three persons desired to be baptized in three different ways, and the minister following the instruction given above did so they severally wished. One was sprinkled; another went down into the water and knelt down while the minister poured water upon him; the third was immersed, or as we would say was baptized. What did the people of that community think who witnessed all that done in the name of Jesus Christ? Did it occur to them to enquire whether what baptism is so obscurely set forth in the New Testament that honest people who study that Book cannot come to a uniform opinion about it? One would think the minister himself must have felt himself in a ridiculous position. "The mode of baptism" is certainly a very mis-leading phrase. If people would stop talking about the "mode of baptism," and ask the New Testament candidly what baptism is they would find the matter very much simplified.

We must say we admire the man who went down into the water and knelt while the water was being poured upon him. He is doubtless a conscientious man who wants to obey the Saviour. He went down into the water and came up out of the water according to the Scriptures,—which could not be said of the one that was sprinkled—but he was not "buried with him (Christ) in baptism," Col. 2: 12; Rom. 6: 4. Let him and such as he fix their attention upon that expression and it will lead them where they will not find any difficulty as to what baptism is.

We have often wondered how those who believe and maintain that the Saviour was baptized standing in the water of Jordan by John pouring water upon His head, can satisfy themselves that they were baptized standing upon a hard dry floor by the minister sprinkling a few drops of water upon their heads. Or still further what likeness they can see between the Lord Jesus going of His own will and asking John to baptize Him and the case of an infant brought by its parents to be christened. And yet there are many who are perfectly satisfied that their parents could obey the Lord for them. How strange it is! "Believe and be baptized" is the New Testament order; "Be baptized and then believe" is theirs.

We are glad to have reason to believe that infant baptism is losing its hold in many quarters, and that sprinkling does not satisfy an increasing number of believers. The careful, prayerful, candid study of the New Testament will dissipate the mists by which so many good people are hindered from perceiving what seems to us to be clear as the noonday sun.

G. M.

PAYING THE LABORER.

THE REASONS WHY.

The languishing condition of many of our churches is leading many who are not at ease in Zion to ask for a remedy. Although there are those who seem quite satisfied with the declining condition of things, yet it is encouraging to know that there are others who are altogether dissatisfied and are making their influence felt for good in their respective churches. A number of the churches in this Province, after long experience and careful deliberation, have concluded that the constant services of a competent laborer for each church are the things needful. Such laborers have already been secured by some of the churches and other churches are anxious to do likewise. There are some, however, who, seeing the dying condition of things, are anxious to do something, but to engage and pay (especially pay) a preacher to labor among them is contrary to their ideas and feelings in the matter. Those who oppose paying the laborer for his services claim to be conscientious. We believe that some of them are, some such have been converted from the error of their way, and instead of being blocks to the wheels of the gospel chariot, have become active agents in speeding it on to victory.

For the sake of the conscientious we adduce the following reasons why the faithful laborer should be paid by the church for his services.

Before doing so we would first say that there is much work to be done in every church by those who are appointed overseers. The gospel must be preached; and that means something more than relating the facts that Christ lived, died and arose, or in telling sinners what to do to be saved. The Word must be rightly divided, which involves the necessity of a personal knowledge of the condition of every member of the church. The sick call for constant attention, while the careless and indifferent ones must be sought (they will not come) and labored with in view of their restoration. This is only a fraction of the work required to be done in every church if the church would do its duty and prosper. To this end the Holy Spirit has given instruction for the appointment of men who have the proper qualifications to the spiritual oversight of the churches. It is not enough to appoint them. They must do the work. That is the purpose for which they are appointed; but to do the work required involves the use of their time. In the most of our churches the amount of work to be done—that ought to be done—calls for the labors of at least one man.

Now, we all will agree that the work should be done, and that the performance of it calls for energy, ability and time, but is it right to remunerate a man while performing the work? We say it is:

1. *Because it is reasonable.* Your church may have in it but one man qualified for this important work. You appoint him to the office because he is qualified. He is appointed not for the purpose simply of being an officer, but for the purpose of doing the work; but the work claims all of his time. Now, we hold it is not reasonable that that one man should let his family starve or beg while the other members of the church come and go at their pleasure. We claim it is but reasonable that such a man should be paid for his time. If not, it is a very unfortunate thing for a man to have the qualifications for such an office in the church.

2. *Because it is just.* A church has a right to expect its overseers to look carefully after its interest and to perform faithfully the work which falls properly to their lot. It is, moreover, the duty of the church to see that its officers do perform their duty. Now, we say again, for a church to require one man to spend all of his time, or for two to spend half, or even for four each to spend a quarter of his time without remuneration is decidedly unjust. It is no less unjust for Christians to lay upon the shoulders of the overseers the heavy burden of its spiritual oversight while they are unwilling to contribute to their support than it was in the Scribes and Pharisees for laying heavy burdens upon the shoulders of the people which they were unwilling to move with one of their fingers. Some, however, would have us believe that that which the Lord condemned as unjust in the Scribes and Pharisees is justifiable in the Christian Church.

3. *Because the prosperity of the church depends upon it.* Where there is no remuneration there is little or no proper work and where there is little or no work there is little or no prosperity. For illustrations look abroad over our fair Province. The gospel is as powerful as ever. Most of our churches have elders enough, but there is little or no progress; and why? The work is not done. And why is the work not done? The elders have not time to do it.

4. *Because it is Scriptural.* Well, what do the

Scriptures say upon this question? It is not what some men make them say. We know what they are made to say upon many other subjects—baptism for instance or spiritual influence in conversion—but what do they say? Paul says, "And we beseech you brethren to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake." I Thes. v: 12, 13. Now it is right we are told by some to love and esteem those who labor, but we must show our love and esteem by letting them starve; but what does Paul say? He says, "Let him that is taught in the word communicate (give aid) unto him that teaches in all good things," Gal. vi: 6. "The laborer" says Christ "is worthy of his hire," Luke x: 7. "Let the elders" says Paul "that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." For the scripture saith "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward," I Tim. v: 17, 18.

Look into these scriptures and you will see that it is the man who labors that should be paid. The Lord knew just how mean and selfish the human heart is, hence when he called men into his church to labor he was careful to make ample provision for their support.

T. L. F.

THE SUPPORT OF PREACHERS

We copy a lengthy article this month on the above subject from the *Apostolic Guide*. We do not propose to explain it here. It is in Prof. McGarvey's usual clear style and explains itself. It will well repay a careful reading by all our readers, especially those who may have been under the influence of "certain preachers and newspaper writers" who continually give wrong answers to the questions. Prof. McGarvey's straightforward, Scriptural manner of dealing with the subject is in marked contrast with the childish perversion of the Scriptures indulged in by those who go about deceiving the brethren on this matter, and make the commandment of God of none effect by their nonsense. For the sake of such triflers with the plain Word of God, we would think it think it useless to dip our pen in ink; we are fully persuaded they either cannot see or won't see. They may be left with their idols. But we know there are some good earnest brethren who feel themselves unable to explode the sophistical reasoning of those hobbyists and on their account we are glad to be able to present so clear, so forcible, so Scriptural, and so conclusive an answer as that of Prof. McGarvey. We know that the candid Christian man who wants to be right on every important question will thank us for placing before him so exhaustive a treatment of this one. As for the flippancy scribblers who seem not to know the difference between an argument and a saw-horse they will no doubt continue to rave.

G. M.

NOTES.

Bro. Lediard has been spending some time in Lobo, and is now, we understand, in Walkerton.

We understand the brethren in Garafraxa are making preparations to build a new house of worship next summer.

We direct very special attention to an article on *How to study the Bible* published in this number. Not often do we find anything equally good on that important subject.

We regret to learn that Bro. Crewson has not been very well during the winter. We trust he may soon be fully restored to health and vigor. His labor is much needed in Muskoka.

We learn through various correspondents that since the arrival of Bro. Gaff in Toronto, the church on Denison Ave., continues to go forward. The audiences are increasing and matters generally are very encouraging.

There have been conferences of ministers to discuss the question of Christian union. We beg to move that a conference of leading laymen be held for that purpose, no ministers to be allowed to take part. Who will second the motion?

A Post Card just received from Bro. Wm. H. Swayze, of Welland, says, "The labors of the preaching brethren have not been in vain. We have in Welland some noble Christians and faithful Sunday School workers. The light shines, and may the blessing of God continue. The absence of Bro. Moot was severely felt for a time: the citizens, not Disciples, had a great regard for him. Things look bright at present."

We take this way of thanking those who from different parts of the Province have shown their interest in and appreciation of our endeavors to furnish the brethren in Ontario with a paper by pledging us their support.

Judging from the fact that several sums of money have been received by the Treasurer of the O. C. W. B. M., we conclude that "those women" propose to undertake some specific work during the current year.

The American reprint of the *Illustrated London News* is a regular visitor to us. For a paper of its quality it is cheap; \$4.00 a year, ten cents a single number. "The Illustrated News Co., Potter Building, Park Row, New York.

The Roman Catholic Church ought to be happy now. Their expectations of gathering up poor heretics into the fold ought to be increased. Their chief priest—the Pope—it appears has been a priest fifty years, and they have been making a great ado over the jubilee; and even the Protestant rulers sent gifts, e. g. Emperor William, Queen Victoria and President Cleveland.

Contributions from Ontario to Foreign Missions since last report in this paper:—Colin Sinclair, Collingwood, \$20.00; Mrs. S. McGregor, Collingwood, \$1.00; S. S., Collingwood, \$2.00; Church, Walkerton, \$6.55; J. H. Haines, Craighurst, \$10.00; S. S., Guelph, \$6.00; S. S., Wiarton, \$4.40; W. C. Boyd, North Keppel, \$1.00; Church, Nassagaweya, \$15.50; Willing Workers, Walkerton, \$10.55.

Many of our readers will be sorry to hear of the death of Bro. A. A. Trout, late of Detroit, but formerly of Toronto. He had been in a delicate state of health for some years. In both of the above named cities he was well known as an active zealous worker in the church. We are disappointed in not having a proper obituary for this number: we hope to have it for our next. We extend our heartfelt sympathy to those who intensely mourn his departure.

We publish in another column a copy of the last circular letter issued by the Board, in order, if possible, still further to place it before the brethren throughout the Province. It will be seen that very general and liberal contributions are required to enable the Board to carry out the work they were authorized by the Annual Meeting to undertake. The work should not be hindered, and if all will give as they are prospered it will not be. Give promptly and largely brethren.

We feel sure our readers are pleased to hear from Dr. Macklin. His letters bring China very near to us; they are calculated, too, to bring the great work in which he is engaged very near to our hearts. The Disciples of Christ in Ontario are abundantly able to support one man in the mission field, for last year without any special effort they contributed upwards of seven hundred dollars to foreign missions. Very little extra exertion would be required to swell the amount sufficiently to keep one man.

On September 1st, 1884, the Guelph Business College, under the efficient management of Mr. MacCormick, began its educational career, since which time it has steadily advanced in popular favor and now occupies a high place in public confidence. There are three Departments in the prescribed business course, viz:—The Theoretical, Junior Practical and Senior Practical. The work and duties of each being separate and distinct and the student's knowledge of which is tested by severe examinations. The course of study in these departments includes book-keeping, commercial law, penmanship, type-writing, correspondence, commercial arithmetic, practical grammar, and business paper, including a thorough knowledge of the nature and use of notes, checks, bills, invoices, receipts, drafts, account sales, bills of exchange, certificates of stocks, bills of lading, etc. The successful completion of the work of these three departments renders the student a competent book-keeper and entitles him to the diploma of the college. Then there are special courses of great merit in Shorthand, French, German and Telegraphy. Shorthand is taught by a new method peculiar to this Institution and which has produced most remarkable results. Graduates of this department are distinguished not only for the high rate of speed acquired but also for the facility and certainty with which they read or transcribe their shorthand notes, as well as their ability and taste as correspondents. The EVANGELIST extends to the Principal and his assistants its cordial congratulations upon learning that the current year gives promise of being the most successful in its history.