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BRO. G. M'S CRITICISM CRITICISED.

I have a word or two to say with reference to Bro. G. M's strictures on my article in the Sept. number of the EVANGELIST, and I will be as brief as possible, and as courteous as the merits of the kindly criticism under which I have fallen demand.

The Bro. says, "The reader will observe that the main points in the article are the 'assumed' distinction between being overtaken in a fault and wilful sinning." Have I "assumed" the distinction, my dear sir? Is the language not in harmony with the teaching of the Apostle? Is there not a difference between the man who is overtaken in a fault and the man who deliberately, yea "wilfully" if you please, sins against God? There is a class of characters mentioned by James who are drawn away of their own lusts and enticed. "Lust, when it hath conceived, bringeth forth sin." It is the deliberate conception of anticipated crime that produces the "wilful" sin. Guiteau conceived the thought of assassinating President Garfield, and having thus conceived, he brought forth the sin. Judas betrayed his Master; was he overtaken in a fault? You answer in the negative, he sinned wilfully. "So say we all." With reference to being overtaken "in" a fault, or "by" a fault, the good brother says it, that in a fault is "very generally misunderstood." "Many" think the "in" and "by" mean the same thing. He differs from the "many," and I have no objection.

As to "supplying" the word "wilful," I did not "supply" it, I simply used it as an appropriate word—it is not quoted. I believe such sins as I mentioned to be wilful sins, and I used it in that way. I quote Paul to Timothy to show that such sins should be "rebuked before all that others might fear." I still contend that the two brothers, who entered the hotel and became drunken, fully illustrate the case. I refer the reader to my article in the September number. Bro. G. M. says the Apostle is "Laying down special rules for two particular cases in 1st Tim. 5th chap., viz: 'The man 'caught in the very act,' and 'the elders who sin.'" Here again I am of the opinion that my brother's criticism is hypercritical and incorrect. I ask the reader to look carefully at the chapter. In the beginning of the chapter the Apostle says "Rebuke not an elder, but in-treat him as a father." The brother may say "this has reference to old men in the church," possibly, but in verse 19 the Apostle says "Re-ceive not an accusation against an elder, but before two or three witnesses." Does the Apostle in the very next breath tell Timothy to rebuke the elders that others (elders) may fear? nay verily. The directions concerning elders are finished at the end of verse 19. Now, he says, "Them that sin—not the elders in particular, perhaps not at all—but any in the church"—"them that sin." I will not "supply" wilfully, though I believe that's what it means, for he does not anywhere say "Rebuke the brother who is overtaken in, or by a fault either." He is to be restored, and that too in the spirit of meekness. In the chapter under consideration, the Apostle is giving general instructions to Timothy as to the proper management of the church.

As to the Apostle John never being overtaken in a fault, it is of no practical importance whatever. I only mention it to show the contrast between Peter and John. Our good brother refers to it as if he expected me to attempt the "difficulty" of proving that John was never overtaken in a fault. Well, I don't know of any rules in anything that necessitate me to prove a negative. I might ask Bro. G. M. to show us just the

chapter and verse where this "beloved disciple that Jesus loved" was ever overtaken in a fault. I will not ask him to do that—it is not important. Has the church any power when acting in the name of the Lord Jesus Christ? We believe the church has a power which, when spiritually used, is sanctioned in heaven. Let the man in the church who persists in sin and will not bear a rebuke be "delivered over to Satan for the destruction of the flesh." It may, and probably will result in his restoration. Don't ask the man just to rise to his feet in the congregation and say "I'm sorry, I'm sorry." Rebuke him, yea before all that others may fear."

H. BROWN.

Warton, Oct. 1, '87.

It will be observed that Bro. Brown maintains, in the above the positions taken by him in the September number of this paper. For our part we see no reason to change the views expressed in the October paper. We assert that the natural, obvious meaning of the Apostle's expression, "Overtaken in a fault," is "caught in the very act;" this view is supported by the reading of the Revised Version, "Brethren, EVEN if a man be overtaken in any trespass." The use of the word "even" cannot easily be explained if Bro. B's understanding of the phrase be taken as correct: while with our conception of it, it is quite plain, and the consequent exhortation of the Apostle as to the spirit in which the restoring is to be done is also quite natural and proper; for it is well-known that when a person is "caught in the very act" there is a powerful disposition among men to treat him roughly.

In regard to the use of the word "wilful" it is true that Bro. B. did not supply it when quoting the expression, "Them that sin rebuke before all;" but in dealing with the words, he constantly assumed that it is implied, and we beg to repeat that in view of the way in which the word "wilfully" is used in Heb. 10: 26, one should be careful how he injects the idea where it is not expressed by the inspired writer.

We cannot agree with Bro. B. that the directions concerning elders are finished at the end of 1 Tim. 5: 19, neither do we see any inconsistency between verses 19 and 20 if both are applied to elders. It is one thing to receive an accusation: it is another thing to rebuke one who has sinned. One can see great propriety in the instruction not to receive an accusation against an elder but before two or three witnesses but it would be difficult to point out the harm in rebuking an elder who had been convicted of sinning. One would think that elders who sinned would in that respect be treated as other offenders. And so we still contend that Bro. B. misunderstands the Apostle in the texts under consideration. However, our readers have his views before them and can judge for themselves.

We do not expect, and did not ask, Bro. B. to prove a negative in the case of the Apostle John. But we would take occasion to remind him that the one who affirms a negative, as he did, thereby logically undertakes the rather difficult task.

G. M.

NOTES.

If you do not get your paper regularly, let us know.

Prohibition reigns in 120 counties out of 135 in Georgia.

Once more the Editors, in this number, give place to contributors.

The students in St. Petersburg are forbidden to enter "spirit shops."

We have an interesting letter from Dr. Macklin which we are compelled to hold over until next issue.

We acknowledge with thanks the receipt of money and names from Bro. C. A. Fleming, Owen Sound, and Sister S. M. Brown, Warton.

We learn through the Christian Standard that Bro. A. P. Cobb has been holding a very successful protracted meeting at Carlisle, Kentucky, resulting in 57 additions.

Our friends will oblige us and save us some trouble by noting the standing notice on second page to send all matter for publication to Geo. Munro, Erin, and all remittances to T. L. Fowler, Everton.

Bro. Hiram Brown is now home from Wainfleet and Gainsboro where, as our readers know, he spent some months, and his labors were successful and appreciated. He is now at liberty to visit other churches. Churches needing assistance would do well to correspond with him. His address is Warton, Ont.

Many people prefer beginning to take a paper with the beginning of the year. May we not ask our friends throughout the Province to put forth an effort during this month to send us in large lists of new subscribers?

Contributions to Foreign Missions since last report:—Mrs. Peter D. Campbell, Balderson, \$5.00; Church, Cotswold, \$10.00; Church, Everton, \$35.00; Church, Oshawa, \$51.00; Church, Glencairn, \$10.00.

We call attention to the NEW STANDING NOTICE in this number in reference to the stoppage of papers. It is the best, and therefore the most satisfactory arrangement for both publishers and subscribers that we know of.

The American reprint of the London Illustrated News, to which reference was made in last number, is published by the Illustrated News Co. Publishers, Potter Buildings, New York. Single copy 10 cents; \$4.00 a year, and it is cheap at that; any one who has never seen the magnificent paper would expend 10 cents well in getting a copy.

From a Supplement to a late number of the Christian Standard we learn that with the beginning of the year that paper will adopt the 16-page form. A number of new and interesting features are also promised. The rates remain the same as last year. Single subscriber, \$1.75; for each list of six subscribers, new or old, an extra copy.

If right means will not compass a desired end, then that desired end is not a right end. However attractive or desirable an object of attainment may seem, it cannot justify the use of wrong means. Unless the way itself is right, it cannot rightly be taken as a means to any end.—S. S. Times.

We have received the annual report of the Foreign Missionary Society. From it we see that the contributions from this Province were somewhat larger than during the previous year—\$716.07 we think is the amount. All things considered it is not a bad showing, but much more could easily be raised for the noble work if all were really interested as they should be. Let us do better during the coming year—not less than \$1,000.00.

CHURCH NEWS.

RODNEY.—Our congregation is moving on; no jars and all seem well pleased. One baptism to-day of a young man. Bro. Kesser is highly spoken of all round. He spoke in the McKillop Hall, West Lorne, last Sunday p. m. to a large audience, and will do so every two weeks. He also goes to the Furnival Chapel every two weeks in p. m.; also at Eagle, and occasionally to Euphemia. The church has engaged him for another year.

Your aged Bro.,
JOSEPH ASH.

Nov. 19, '87.

PORTAGE LA PRAIRIE, MAN.—Am on my way home from Beaulieu, Dakota Territory. Commenced a meeting with them Lord's Day, Nov. 6th, and closed last Lord's Day, Nov. 20th, with three additions. These together with the twelve additions reported last June leave them with a membership of twenty-four. They are talking, sensibly, of keeping a man constantly in that field as soon as possible. Notwithstanding stormy weather, sickness and death in the neighborhood, we had good attendance throughout with the exception of one very stormy night, and closed with a full house.

A. H. FINCH.

Nov. 22, '87.

LOBO.—Having closed my ministerial labors with the Lobo congregation in Middlesex Co., Ont., I now return home to Kahoka, Mo., U. S. In view of my departure for home and as a tribute of respect, some thirty or thirty-five of the sisters, on my sixtieth birthday, Sept. 24, made me quite a handsome gift, the value of about thirty dollars in *Souvenirs*, besides a *Purse* of fifteen dollars in money. Dear sisters, accept my sincere thanks for the many tokens of love and Christian affection manifested to me during my ministerial labors among you. And if on earth we meet no more, may God grant that we may all meet on Canaan's ever green shore. Amen. Farewell.

Your brother in Christ,
ELDER J. C. WRIGHT,
London, Ont., Can., of Kahoka, Mo.
Oct. 18, '87.

MARSHVILLE.—The church here had been for some time contemplating holding a protracted meeting, and consequently made arrangements with Bro. Lediard to be with them October 9th. He was promptly on hand and began with fair

audiences which increased so that on the last few nights there was scarcely room to seat them. We had additions nearly every night, until thirty-two were added by confession and baptism. One of these will take membership at Erin Centre. There were also two restored. One new feature of Bro. Lediard's preaching, and one which was very interesting and profitable to all concerned, was a short talk to the church before the regular sermon, on such topics as "The necessity of studying the Scriptures;" "How to study them with profit;" "The necessity of and nature of prayer;" "Brotherly love;" "Forgiveness;" "Discipline;" "Amusements," and such like. Thus the Gospel was preached to sinners, and the church was built up and strengthened at the same time. Bro. Lediard should be kept in the field all the time: he preaches the Gospel in its fulness, and his presentation of the claims of Jesus is plain, forcible and to the point. The church is greatly revived, our audiences are much larger, and we hope for much good in the future.

S. W.

Marsville, Nov. 11, '87.

SELKIRK.—For some time past the church in this place has been desirous of listening to the proclamation of the Gospel by Bro. W. D. Campbell, now of Beamsville, and to our great delight on the 31st ult., accompanied by Elder Wardell, of Smithville, and Bro. Andrew Thompson, of Beamsville, we for the first time had the pleasure of meeting him in the flesh and listening to the old, old story as related by him. But unfortunately for our meeting a political campaign was suddenly sprung upon us, and finding the minds of the people too much taken up with matters politic to give heed to the things spoken, we deemed it expedient to suspend our meeting for the present, after hearing three discourses, hoping a return at no distant day. It is indeed refreshing, in this day and age, when the church and the world are seeking to effect a compromise, to listen to one so loyal, and whose heart beats in unison with him who declared "I am determined to know nothing among men save Christ and him crucified." Each night brought additional hearers, and we feel satisfied had he remained a few evenings longer, notwithstanding the political excitement, the house would have been filled. Bro. Campbell is evidently pre-eminently fitted for the work, and it seems a pity he could not be induced to take the general field as Evangelist. He has but to be heard to be appreciated. May his life be spared to supply a long-felt want in the prayer of your brother in Christ.

J. FRV.

Nov. 10, '87.

RIDGETOWN.—Bro. Sheppard has been laboring here for a year, and although there have not been many additions, there has been a faithful ministrations of the word of life. Much good seed has been sown, and we are in hopes of fruit hereafter. The engagement of Bro. Sheppard with the church here terminated the first week in October. He had a pressing call to go to Lobo, and two openings in the States. At the unanimous solicitation of the church he has accepted a re-engagement for six months longer. We have an interesting Sunday School with good attendance. The Thursday prayer meeting, although not so well attended, has been a source of spiritual encouragement and profit to the brethren and sisters who meet for mutual edification. Bro. S. also preaches at Blenheim, involving twenty miles travel every Sunday; he stands it well and enjoys good health. The Evangelists, Crossley & Hunter, are holding large revival meetings in the town, in which all the denominations are taking part, and the services are supposed to be of a (purely) union character. At the commencement of these services Bro. Sheppard was invited to join in with the other ministers, but for several reasons he could not see his way clear to do so, and not compromise the truth. As the services progress, the wisdom of his action is becoming more apparent.

Z. Y. X.

ST. THOMAS.—While the attention of the brotherhoods being directed so largely to Toronto and other points, a few notes from our railway city may be of some interest and may enable the brethren to understand something of what we are doing here. In the early part of the summer Bro. Sinclair left us to assume the pastorate of the church in Collingwood, and since then we have been without a regular preacher. The EVANGELIST has, I believe, made note of the different preachers who have supplied our pulpit during this time. Through Bro. Kilgour we were led into correspondence with a preacher who was not long ago in the ranks of the Baptists, but who, understanding the way of God more perfectly, abjured all creeds, told his church so, and took his stand on the Bible alone. On closer acquaintance we became so favorably im-