

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum in Advance.

T. L. FOWLER, } EDITORS AND PUBLISHERS.
GEO. MUNRO, }

All communications and remittances to be sent to
The Ontario Evangelist, GUELPH, ONTARIO,
CANADA.

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

DECEMBER, 1886.

BAPTISTS AND DISCIPLES.

Why do not the Disciples and the Baptists unite? is a question often asked us by Pedobaptists.

The different sections of Methodism have united, so, also, have the Presbyterians, and why do not Immersionists do likewise?

This question would, no doubt, be answered very differently by representatives of the two bodies. The Baptists might say in answer to the question that they look upon the Disciples as unevangelical—as frightfully heterodox upon vital questions. While the Disciples might say that the Baptist body is a sect, and to become Baptists would be going back to the sectarian bondage in which they probably were formerly held.

It is quite as proper as it is Scriptural that every man should bear his own burden. We think also that every religious body should bear its own responsibilities.

If the Disciples are to blame for standing in the way of union with the Baptists or any other religious body they should know it. However, they do not think that they, as a people, are guilty in the sight of God of this great evil. Neither do they think that any one at all acquainted with their teachings would adjudge them guilty. There are other branches of the Baptist family which are sound upon all vital questions, and consequently evangelical, yet we hear of no proposals of union between them and the Regular Baptists. We naturally infer that our Heterodoxy has little to do in keeping Immersionists divided.

It is often said, both by Disciples and Baptists, that if the baptismal question was settled nothing would stand in the way of union among all the leading denominations. Don't be too sanguine. The Baptists and Disciples agree upon the "One Baptism," that it is the immersion of a penitent believer upon a profession of faith in Christ, "into the name of the Father and of the Son and of the Holy Spirit," and yet the first step towards the union of those two bodies has not been taken. To settle the dispute about the "One Baptism" is very important, yet it is equally as important to drive out of those bodies the demon of sectarianism.

Scores of Disciples in the Province have for convenience united with the Baptists, and were gladly and freely received, and consistent members of the Baptist Church are never refused by the Disciples.

If members in good standing in these bodies find the transition so easy, why should the union of the two bodies be difficult?

As we do not ask the Baptists to come to us, they should not ask us to go to them. We say to them and to all others, come to the New Testament, and if you do not find us there, so much the worse for us. Let us have Christian union, and that can be had only by building upon divine truth.

T. L. F.

THE RE-OPENING AT ERIN CENTRE.

The Erin Church was started in 1840. At first the brethren met in a School House; in a year or two they put up a frame house, which was subsequently enlarged, and which in 1860 was displaced by the well-known Stone Church. The meeting-house was placed as nearly as possible in the centre of the Township, in order that it might be central to the brethren living in all parts of the Township, for at that time there was but one congregation of Disciples in Erin. We presume it was when the mother church sent off colonies to other parts of Erin that she acquired the name Erin Centre.

On the 29th of October, 1886, the Stone Church was opened; almost exactly 26 years after, on the 24th of October, 1886, it was re-opened, after having undergone extensive repairs. A new roof has been put on. The old square cumbersome windows, which must have tried the patience, as well as the muscles, of many a worthy

deacon, have been replaced by windows of the gothic order, which can be arranged for purposes of ventilation by a child. The floor which had sunk in some places has been raised and levelled. All the wood-work inside and outside has been painted, and the ends of the seats grained. The side rows of seats have been placed at a slight angle. A fine carpet has been laid on the extensive platform, so that Bro. Ledard would now look in vain for the place where he used to stand, and where he wore the paint off. The old desk has had to give place to two neat stands—one being used for the ordinance, the other for a pulpit. Things have quite a modern look. In fact, were the walls "pointed," it would take a person several degrees sharper than the writer to detect that it is merely an old house refurbished. And, moreover, the old time collection boxes were not to be seen; it is to be hoped they were not destroyed; they should be sent to the British Museum. Plates covered with cloth are henceforth to be used to receive the contributions of the saints.

Bro. O. G. Hertzog was present at the re-opening, and preached morning and evening, and also on the following Monday evening. There were large congregations on the Lord's Day, and large sermons likewise. If it be proper to discriminate it may be said that the morning discourse was particularly fine. The text was, "For the Son of Man is come to seek and to save that which was lost," (Luke 19: 10). The Saviour's Mission was earnestly and forcibly presented, and made the basis of an effective appeal to all His followers to be faithful and energetic workers in His vineyard.

We are informed that there have been at one time over 200 members in the Erin Centre Church; at present there are between 150 and 160. Many of the old pioneers have passed over the river, many more are drawing nigh to the river's brink. The responsibility for the well-being of the church will soon rest upon the third generation. Among the third generation are married couples under middle life, who are no disgrace to their parents, and not unworthy, we may venture to say, to enter into the labors of their fathers, and to carry the work to new and greater victories. And there is also as fine a class of young men and young women as can be found—well, anywhere. They have now a grand opportunity to do great things for the Master.

Now that this old church has again a fit temple in which to worship God, may we not hope that they will individually and collectively strive to make themselves, more and more, fit temples for the Spirit of God to dwell in, and thus most largely fit themselves for great success in Christian work.

G. M.

CHRISTIAN MINISTRY.

That there is such a body or class of persons as that usually called the Christian Ministry authorized in the New Testament, seems to be generally received as an undoubted truth. Soon, however, as we try to find the name our trouble begins, for no apostle or inspired man mentions such a body. No inspired man has said who should belong to such a body. Such a body is unknown in the Bible. It is human in its origin, arrangement and authority. To define it, would be difficult, for every party is at liberty to make terms of admission for its own friends. Each denomination speaks of its own ministry, as though it was divinely authorized, and had a right to exercise great authority. The Christian Ministry so called, is not made after any Scriptural law or pattern, and its authority is only assumed.

It is what is now usually called the Christian Ministry by those claiming to be Disciples of Christ, that we particularly wish at present to consider. We would like to ask certain persons what they mean by the Christian Ministry? What is it, and how do persons get into it? What qualifications are necessary to obtain membership in it? What privileges and duties are peculiar to those in it, and not to all other Christians?

Judging from the statements made, it is not a very numerous body, being composed apparently of persons who make preaching their business, or have acquired some official name or position.

It may be viewed as composed of two classes, those who are general laborers, and those who confine their labors to a small locality. These last are often called pastors, and confine their labors to some congregation; and are often self appointed. The general laborers are frequently called evangelists, and claim a high position and some authority.

The Lord never gave any authority to any church to appoint evangelists, therefore no church can make such appointments now. Anciently

the Lord appointed evangelists, and all other extraordinary laborers either directly or by the apostles. Eph. 4: 11, 12, (Revised Testament.) There are no extraordinary gifts now in the church, hence evangelists, pastors and all other extraordinary laborers of the Bible order, have ceased. Congregations have no more authority to appoint persons to act the part of Timothy and Titus, than to appoint apostles, prophets or workers of miracles. These were all chosen and qualified by the Lord, and Timothy and Titus by his authority also. The statement frequently and so confidently made, that, "Paul trained young men and brought them into the ministry," has no foundation in any Scripture teaching. Such statements are the outgrowth of assumption, intended to mislead. There was no promise made by the Lord for any such body, as is now usually called the Christian Ministry, composed of persons called evangelists, pastors, and a few others who would preach if they were supported. No one can claim authority to act as Timothy and Titus were instructed to do. No congregation can confer such power on any one; and streams never rise higher than their fountains. The Lord arranged that congregations should have two, and only two, classes of servants, by which they should be governed and fed, and all their wants attended to. No doubt the ancient or first congregations used messengers or servants, and sent out laborers, but they had no other authority than the congregations that sent them to labor.

JOHN BUICHAIR.

REMARKS.

The statement, that the Christian Church is without a Ministry is misleading. The unscriptural Ministry of many of the religious bodies has driven some of us to an opposite extreme.

Bro. B. wishes to know the qualifications, duties and privileges of the ministers, if there be any such. The qualifications and duties of the servants of the church are definitely given, but as to their privileges, we believe they are permitted to be servants of all.

That there are no Scriptural Evangelists now—that they were necessary only for the apostolic age—is a pure assumption. We can get rid of the Elders in the same way.

Bro. B. further says that Pastors as well as Evangelists ceased with all extraordinary gifts, but near the close of the article he informs us that "the Lord arranged that congregations should have two, and only two, classes of servants," etc.

If Pastors and Evangelists ceased with the apostolic age, what "two classes" of officers has the church now?

Let us say for the edification of Bro. B. and for all others who seem anxious to instruct us upon this subject, that Pastor and Elder are terms used to represent the same class of officers into whose hands are intrusted the spiritual oversight of the churches. This question as regards us, as a people, has long ago been settled to the satisfaction of the brotherhood, and our pages are too small to devote to dead issues.

T. L. F.

NOTES.

Now is the very best time in the year to subscribe for the EVANGELIST, so that your time will expire at the end of the year, and so you will not be troubled to keep track of that matter so as to prevent the publishers from getting ahead of you. We find that a great many of the old subscribers to the Worker varied from the book in their recollection of the date at which their subscription should expire. We shall be glad to rectify all mistakes to which our attention may be called. Don't jump at the conclusion that there is a plot to defraud you; tell us what is wrong on a Post Card, and it will be made right.

Will not our agents and friends in all the churches put forth a special effort now to add to our list, and thus assist in doing this work? Every paid-up subscriber counts half a dollar, and many such are required to pay the necessary expenses of publication.

To every brother and sister reading this paper who has not already paid for it we say: If you think our object is a good one, and that we are accomplishing it even moderately well, will you not give us your financial support to the extent of fifty cents a year? If you can't afford to pay for it, and would like to read the paper, let us know, and we shall be happy to send it to you without charge.

We are more than gratified with the reception accorded the EVANGELIST by brethren and sisters in all parts of the Province. The expressions of commendation have been very hearty, and, of course, very encouraging. Each month increases our conviction that the Disciples of Christ throughout Ontario are ready to respond to an effort to publish for them a periodical whose aim it is to do Christ's work in Christ's way. This, brethren, is our aim, and on this ground we solicit your support.

No one who wants to be well-informed in regard to the progress of prohibition sentiment in the United States, can afford to be without *The Voice*, the great prohibition paper, published by Funk & Wagnalls, 10 and 12 Dey St., New York, weekly at \$1.00 a year. Send for a sample copy, and judge for yourself.

Mr. and Mrs. Hugh McMillan request the presence of Mr. and Mrs. Fowler at the marriage of their daughter, Julia, to Mr. Walter McWilliams, on Wednesday, December 1st, at 11.30 a. m. Hillsburg.

We are glad to have the *Sunday School Times* on our exchange list. We can recommend it to the Sunday School Workers among us, who desire to have helps in addition to the excellent ones published by the Standard Publishing Co. "Enough copies of any one issue of the paper, to enable all the teachers of a school to examine it, will be sent free, upon application," to John D. Wattles, Publisher, 1037 Walnut Street, Philadelphia. P. O. Box 1,550.

The Missionary Tidings, the organ of the C. W. B. M., is not dead as many have supposed on this side of the line. It is very much alive, and full of interesting matter pertaining to woman's work. It is published at the old and low price of 25 cents a year. Address Mrs. S. E. Shortridge, No. 358 Home Avenue, Indianapolis, Indiana.

CHURCH NEWS.

SHERWOOD.—At our regular monthly visit with the Church at Sherwood last Lord's Day we had the pleasure of taking the confession of a Public School Teacher. But, for want of "much water," baptism was deferred until to-day, in this place. We anticipate he will become a pillar in the Temple of the Lord.

J. FRY.

Toronto, Nov. 27th, 1886.

WELLAND.—There were two additions at the meetings recently held in Welland by Bro. Gunn, of Lobo,—one by baptism, and one by letter. We understand that Bro. Moot will remain in Welland another year.

ERIN VILLAGE.—The church in Erin Village is exerting itself vigorously to secure a good man to labor among them "in word and doctrine." Their efforts will, no doubt, be successful. Bro. Chas. McMillan, who was not very strong all summer, and during the last two months was quite ill, we are glad to learn, was sufficiently recovered to be able to take a drive one fine day last week.

ERIN CENTRE.—At my last appointment with this church, two young men confessed the Saviour and were baptized. There ought to be a first-class Sunday School here, because the children and young people are many, and those capable of teaching well are not few. Many of our readers will be glad to know that Bro. Arch. Thomson, Sr., who, with his wife, spent a few months in Scotland last summer, finds himself greatly invigorated in consequence.

G. M.

MANITOULIN ISLAND.—We have been permitted to look into a private letter of Bro. C. J. Lister, written after his return from the Island to Owen Sound. From it we extract the following facts: Bro. Lister left home about the 1st of September, and returned on the 8th of November. During the intervening period he visited and preached at the following points: Sheguiandah, Little Current, Green Bay, Manitowaning, and the Foot of Lake Manitou. Three were baptized at Sheguiandah, and the church set in order by the appointment of three overseers and two deacons. Interesting series of meetings were held at other points, and on the whole Bro. Lister would seem to have put in a very busy two months' work, and to have done an amount of good which cannot be estimated now. Manitoulin Island is a field which should not be neglected.