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MARCH, 1888.

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TORONTO.

Since beginning to publish this paper we have devoted a good deal of attention to the city of Toronto. We have urged that the position now occupied by the Disciples of Christ in that city is not in keeping with the principles they advocate, and the length of time they have been established in this country. We have maintained that it is the duty of the brethren throughout the Province to make a united effort to establish the cause there on a permanent and progressive basis. We have shown from the experience of our brethren in various cities of the United States that it is quite possible for the Disciples to succeed in great cities, and, moreover, that they must gain a hold in the centres of population if they would influence, as it is their duty to do, the religious thought of the country. And above all we have repeatedly demonstrated from the Scriptures that the Apostles paid particular attention to the capital cities, and therefore that we, as a people, whose high claim it is to follow scrupulously the New Testament both in precept and example, have not been true to our principles while we have been in a very conspicuous way ignoring our cities.

For the furtherance of this good work—the carrying out of this Apostolic practice—we have recommended the Apostolic plan, viz:—to secure for the work in Toronto an able minister of the New Testament, to devote his whole time to the establishment of the cause there. As our readers are aware such a man has been obtained, and is now laboring in the city. He has with him an earnest, enthusiastic, united, working church. The prospect is therefore very encouraging, and with the cordial and liberal support of the Disciples throughout Ontario, and the blessing of that God who always helps his faithful servants, there is every reason to hope that a vigorous self-supporting church will be found in the Queen City in a few years. And let us not forget that such a church would be certainly the mother of other churches in the city, as well as a liberal contributor to the general mission work in the Province.

It will be remembered that this project was fully discussed at the Annual Meeting of the Co-operation last year, and that the Board were authorized to assist the church in Toronto in sustaining a preacher, and, moreover, the delegates pledged themselves individually and heartily to assist the Board in raising the necessary funds. These brethren, of course, remember their pledges, and it would be very offensive in us to hint that we fear they do not mean to carry them out. We have no such thought; but we know how it is in such matters, we are all liable to neglect them, and we accordingly exhort them to be mindful of the demands of this important work which was undertaken with their consent, and with the assurance of their assistance.

For the benefit of those not acquainted with the facts, we may say that the salary promised

the preacher is \$1,500.00 per year. This will, no doubt, seem a large and extravagant sum to many. But when the cost of living in a place the size of Toronto is considered, it will be found to be no more than is needed to keep the preacher and his family respectably. No one need fear that his money is asked to support a man in idleness and luxury. None but a hard-working, God-fearing man can do the Lord's work in such a place, and we know that no reasonable Christian will begrudge to such a one a proper compensation.

Of this \$1,500.00, the church in Toronto, we understand, will raise \$300.00. When it is known that they number little more than one hundred, that they are not a rich people, that they have to pay \$240.00 per year rent for the building they now use, besides other considerable necessary expenses, it will be seen that they are not unwilling to do what they can for themselves. So that if it were merely a matter of helping a worthy people in a worthy enterprise, there would be found much to excite our interest and liberality; but it is far more than a question of assisting a particular congregation of brethren to do something for their own peculiar benefit, it is our work as much as theirs, it is our duty as well as theirs, to exert ourselves to place the cause we love on a firm foundation in the most important city of Canada. Let us, therefore, all take hold of this great work in a way that will emphatically testify to our devotion to the Gospel of Jesus Christ.

G. M.

NOTES.

Glad to hear that Bro. Crewson's health is better. He is, as usual, very busy.

In the number of the *Christian Standard* of Feb. 18th there were reported 1125 additions.

All persons wishing to write to Clark Braden should address him at Ottawa, Franklin County, Kansas.

The late Mrs. S. H. Scott left in her will, we have been informed, an annuity to the Wellington Co-operation of the Disciples of Christ. We are unable to state the exact amount of the yearly bequest, but will do so as soon as we are informed.

Bro. James Kilgour was quite ill for some time last month. We are glad to learn that he is now better. Bro. Wm. Tovell spoke for the brethren in Guelph while Bro. Kilgour was unable to do so.

Contributions from Ontario to Foreign Missions since last report: Chas. Macmillan, Erin, \$5.00; Estate of A. McArthur, Stayner, \$50.00; Thos. W. Klinek, Victoria Square, \$1.25; Church, Bowmanville, \$10.00.

Bro. Lediard's Co-operation Notes came too late for insertion in this issue. We learn from them that he spent three weeks in Walkerton, had an interesting meeting, well attended by the townspeople, and six confessed the Saviour.

If any one reading this note has not yet made a contribution to Foreign Missions, we ask him, as a Christian, whether he ought not to do so at once. Let him get in front of that "GO," and see if it won't drive some money out of his pocket. "How much owest thou my Lord?"

By a mistake, which would be noted by many, it was stated in the last number of this paper that the *Christian Standard* is \$2.75 per year, whereas it is only \$1.75, with an extra copy free for a club of six names, old or new. The *Standard* is better than ever; the editorial department alone is of great and increasing value.

We are taught to pray for kings and for those in authority, and that, we suppose, will include the Dominion Parliament. We would feel more like praying for that body if they would take the fifteen per cent. duty off books. If any of our readers have the ears of any of our M. P.'s wish they would use a little persuasion on them in the matter.

We are pleased to acknowledge the receipt of *Vick's Floral Guide* for 1888. It is in itself a treatise on horticulture and is adapted to the wants of all who are interested in the garden or house-plants. It describes the rarest flowers and the choicest vegetables. If you want to know any thing about the garden, see *Vick's Floral Guide*, price only 10 cents, including a certificate good for 10 cents worth of seeds. To those of our readers who are interested in flowers and vegetables, we would say send for the *Floral Guide*. James Vick, Rochester, N. Y., is an old and reliable Seedsman.

We are indebted to the *Bastrop Bee* for the following novel method practiced in Texas to raise money for the Lord. "Next Sunday each Sunday school student and any other person so desiring has been requested to bring an egg and deposit it in a basket at the Baptist Church door. The egg will be sold, and the proceeds applied to adding improvements to the Church. Don't forget to bring your egg and lay it in the basket. You are not expected to do anything—just lay the egg—down, and walk inside."

It is thought by many, not Presbyterians, that persons seeking membership in the Presbyterian Church are required to accept the Confession of Faith. It appears from an article by Prof. McLaren in the *Knox College Monthly* that such is not the case. The ministers and elders are required to accept the confession of Faith, and it is left to them to decide what shall be demanded of those desiring to enter the Church. Whatever may be the practice now, we know it was the custom some years ago, at least in some parts of Ontario, to examine candidates by the Shorter Catechism. It would seem from what Prof. McLaren says that that even was not imperative, but optional.

The Disciples of Christ have often been accused of insinuating that they are the only Christians in the world because they refuse to wear sectarian names. But the news comes from Japan that there three Presbyterian bodies united and called the united body "The First Church of Christ," and more recently with this body united the Congregationalists, and the organization is called "The United Church of Christ." What will our Presbyterian and Congregationalist friends say now? Do they rejoice over this union? They do indeed. Then, let us ask, if it is good for Presbyterians and Congregationalists to dwell together in unity in Japan, why it would not be good in Canada?

It is very hard for us poor mortals to be consistent. As an illustration, take the man who says it is unscriptural to engage a man to preach for a church by the year, but thinks it quite scriptural to engage a man to hold a protracted meeting for a week or more. What is the difference in principle between engaging a preacher for one day and engaging him for one year? And what do we find an illustration in the New Testament of the one or the other? It is very important to observe that that inspired book does not tie us to any cast iron system in such matters, and where it leaves us free no man shall bind us.

We are told that in Canada at the present time the Presbyterian ministers preach very little of the distinctive doctrine of their Church. And that may in part account for the fact that many Presbyterians indignantly repudiate the doctrines of Calvinism as taught in the Confession of Faith. Were the Presbyterian ministers literally to fulfil their ordination vow, and frequently set forth and defend old fashioned Calvinism there would be a general stampede from that Church in many parts of this country. We believe it is coming to be more and more a fact that Presbyterianism in Canada and the States is ceasing to be an exponent of peculiar doctrines, and is coming to be peculiar only in its form of church government.

This is a great world for extremes. For instance one man tells us there can not be a church without elders; and others says there are no elders in the official sense in the church. As to the first it is only necessary to point out that the New Testament recognizes the existence of churches before elders were appointed in them; as to the second it is only needful to point out that the same good book contains examples of elders being appointed in churches. And so thus simply both of these extreme and absurd positions are shown to be untenable, and the plain fact, according to the Scriptures, is that elders are to be appointed in every church so soon as suitable men are available.

What is the significance of the fact that there is talk of the union of Methodism and Presbyterianism in this country? It is that great changes have been going on in both bodies, so that now many of their respective members hardly know the difference. For example now, take away the itinerant system and the class meeting from Methodism, how would the average Methodist distinguish his church from the Presbyterian? And indeed the itinerant system is being modified in Canada, and a strong party among British Methodists are opposed to attendance upon the class meeting being regarded as an indispensable condition of church membership. Should these bodies not unite the time may come when a definition of Methodism will be equally applicable to Presbyterianism.

Those of our readers who do not take the *Standard* will see by the article from the pen of "H. M.," which we publish in another column that his hand (perhaps we should say head,) has not lost its cunning since he left Ontario. It would be a happy thing for us if all our writers were as clear headed as, "H. M."

Certain writers among the Disciples seem to have a great abhorrence of a Missionary Society. We have conversed with good brethren who had been reading after these men who seemed to think that every such society was a diabolical contrivance for extorting money from the brethren, under the pretext of a desire to spread the Gospel, whereas the true motive was to line the pockets of the Managers. In order that the readers of *EVANGELIST* may have an opportunity of judging for themselves, we give them in this issue a copy of the Constitution of the Ohio Christian Missionary Society. It will be seen that it in no wise interferes with the independence of individuals or of churches.

We are sure the readers of the *EVANGELIST* will be glad to read so clear a presentation of the state of things in the Presbyterian Church regarding the question of marriage with a deceased wife's sister, as we copy this month from the *Daily Globe*. It would seem that either the Confession itself must be changed, or the attitude of the Presbyterian Church towards the Confession must undergo a change. In either case it will be a great change for Presbyterianism. If as the *Globe* declares a majority in that church now consider the Confession wrong on the point in question, we cannot, without reflecting on the character of that majority, think that matters will remain as they are.

After writing the foregoing notes about the change in Presbyterianism, the *Presbyterian Review* of Feb. 23rd arrived. In it we found the following paragraph which is confirmatory of what we have written. Verily the day of creeds is passing away:—

In Glasgow Free Presbytery Dr. Candlish, in moving that a private conference be held to consider whether any modification of the formula of the Confession is advisable, and to consider the present formula, said the present plan is neither honorable nor safe, because by the ordination formula as it stood they appeared to the world to be expressing an amount of adhesion to the Confession that they really did not mean to give to it. The present form of the Confession deprived the Church of the services of many who might be useful ministers, and imposed a certain strain on the conscience of others. Some brethren held that it was of vital importance that the Church should maintain her belief in that particular kind of Calvinism expressed in the Westminster Confession, but he did not share that opinion. The motion was carried by 35 to 11.

The following from the *Daily Globe* concerning a brother well and favorably known to many of our readers will be interesting reading to such as have not seen it before:

Mr. Andrew Yule, Warden of the County of York, is a self-made man, born in Scotland. He came with his parents to Canada when a very small boy and immediately was placed upon his own resources. Hiring with farmers during the busy season at wages that would now be laughed at, and working for his board and going to school winters, his years passed till his ambition assumed a definite form. He would have an education and teach. The system of working all summer and going to school for two or three months in winter resulted first, in learning all the mischief known in the circuit of the boys there assembled, and second, in learning reading which was of a very plain character, writing which was usually "do as you please," and "ciphering" of which the "Rule of Three" was usually looked upon as the top rung in the ladder. Discarding that state of affairs he applied himself studiously to the acquirement of learning, and an improvement in the public school teaching taking place about that time he secured the coveted prize—a teacher's certificate. (He now possesses a 1st A for life.) In his first school he was preceded by one of the foggiest of old foggy teachers, and the change wrought by his energy and zeal was little less than magical. Mr. Yule continued teaching for a few years with marked success, until he accepted the request of the late Mr. Joseph Fleury to take charge of his books, and in this he continued, with one slight interruption, until Mr. Fleury's death, when he was appointed acting executor of his large business, the business of which, in greatly increased proportions, he is now manager. Mr. Yule's perception of human nature is quick and reliable. In public affairs every matter is thoroughly weighed before he acts, and as a speaker his oratory is of a very plain character, but by well chosen words and a chain of facts or unquestionable arguments he will always carry weight with an audience. His church relations are with the Church of the Disciples, of which he is a prominent member. Mr. Fleury, at the time of his death was Reeve of Aurora and Mr. Yule was elected to fill out the term. He was again elected in 1884, since which time he has filled that office and during this time there has been a marked improvement in the village until it now wears the garb of a town, for which Mr. Yule's individual efforts are largely to be credited. As Warden the affairs of the county will be ably dealt with.