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ROBERT ROYCE.

The death of Elder Robt. Royce, at his home, in Acton, on the 4th ult., reminds us that the pioneers of the cause in Ontario are very fast leaving us. In Everton especially are we reminded of this in view of the solemn facts, that in less than one year Elders Black, Parkinson and Royce, co-workers in this church for many years, have passed away to death. When we think of our loss, and view the consequent depletion of the ranks, our sorrow can be assuaged only by the knowledge that it is fitting that they should cease from their labors and enter into rest.

Our late brother was, at his death, in his seventy-ninth year. He had been a Disciple from early manhood, and during the greater part of his life a leading man in the brotherhood through out the section of country in which he lived. As an earnest member of the Board of Co-operation from its earliest history it could be said he was a leading man, not only in his own section of country, but throughout the Province. He was also a chief man in the management of municipal affairs in the township of Eramosa for many years.

About four years ago he left his farm in the vicinity of Everton, on which he had lived for over half a century, and moved to the town of Acton to spend his remaining days, which proved to be but few. He transferred his membership to the church in that place, and gave it the benefit of his ripened experience, and such labor as he in his declining years was able to bestow.

His removal must be a serious loss to the little church there.

Our personal acquaintance with him was slight, he having moved from here a few months before we came, but his kind and gentle disposition and deep interest in the welfare of the church will not soon be forgotten.

The testimony of the people in this community, in which he was for many years a wise and efficient officer, as well as the testimony of the church, which he so long and faithfully served, was that he was a believer in, and his life an exemplification of, the gospel of peace.

His family consisted of three sons—two of whom are dead—and four daughters. Bro. Josiah Royce, his only surviving son, lives on a farm near the old homestead, and is one of the leading members in the Everton church.

Elder James Kilgour, an old friend of the deceased and co-laborer, preached at the funeral to a large concourse of people an able and comforting discourse from a part of the conversation between Christ and Martha as recorded in the 11th chapter of John.

May the rich mercies of our God still attend the aged partner of the deceased, and abundantly sustain her to the end.
T. L. F.

A CLEAR, SCRIPTURAL ARGUMENT.

We are requested by an earnest and intelligent brother to give "a clear, scriptural argument, justifying the employment of a preacher for a stated time, and at a stated salary." The request raises two questions; the question of time, and that of salary. As to the latter, the Lord ordains that "they who proclaimed the gospel should live of the gospel" (1. Cor. ix: 14; Matt. x: 9, 10). He did not ordain how well or how poorly the preacher should live; how much or how little should be given him to live on; nor how the parties were to reach an agreement as to what amount should be given. Therefore, all these matters were left to be determined by mutual consent and the general rules of Christian propriety. Neither did the Lord ordain the length of time that a preacher should remain at one place. Paul remained three years at Ephesus; James seems to have remained at Jerusalem from the year 34, when the Elder James was beheaded, to the date of his own death, which was in 62. Luke remained at Philippi when Paul planted the church there, in 52, and left there

with Paul on the journey to Jerusalem in 58. Timothy remained an indefinite time at Ephesus. From this we infer that the length of time for which a preacher should remain with a single church and be supported by it, depends on the calls of duty there and elsewhere, and that there is no definite period fixed—*Guide*.

If any reader feels conscientiously opposed to paying a preacher to labor with a church, let him examine the opinion of Prof. J. W. McGarvey given above, and compare it carefully with the New Testament references to the subject. So brief, and at the same time, so clear and so conclusive a statement is worth more than columns of mere assertion unsupported by scriptural citations. The position of Bro. McGarvey on this question is impregnable, and the sooner it is generally accepted and acted upon the better it will be for the cause.
G. M.

COVETOUSNESS.

Near the top of the long, dark catalogue of sins of which men are guilty in the sight of God is the word chosen as the caption of this article:

Although the sin of covetousness is of small moment in the eyes of the world, it is most hateful to God. "The wicked... *blisseth* the covetous, whom the Lord *abhorreth*." Heinous sins in the judgment of the world are committed only by vicious men, and are of infrequent occurrence, but he who knows the debasing influence of sin upon the human heart judges differently.

Covetousness in the Word of God is a characteristic of the wicked, but even a slight acquaintance with many professors of religion would lead us to believe that the characteristic is by no means peculiar; nevertheless let the Word of God be true, even though it be proved that many professors of religion belong to the former class.

It would be difficult for us to magnify the enormity of this most prevalent evil. It is a plant indigenous to the soil of the human heart, and is so cancerous in its nature, that unless rooted up, it eventually takes possession of the whole man. Its tendency is to crowd out and destroy all sympathy for others, and to lower the person's estimation of the value of virtuous rewards. It is opposed to the spirit of the Gospel—the very antithesis of the mind of Christ.

The real nature of this debasing sin, we would infer, is not properly understood by the church. If it is, we would ask, why is it that those who are guilty of sins much less odious are promptly censured, while those who are guilty of this grossest and most hateful of evils go unrebuked? Is it because the wickedness of the sin is not understood? Or is it because "a fellow feeling makes us wondrous kind?" The former reason would be bad enough, but we hope it is not the latter. It may be readily confessed, however, that we all are liable on account of breathing constantly an atmosphere tainted with moral evil to underrate the malignity of many sins which are of little significance in the opinion of the world. For the sake of the cause we love we would be glad to believe if we could, that few are fit subjects of discipline in this respect, and that this very hurtful evil was confined to those whose influence would not seriously interfere with the activities of the churches, but, we must say, judging the tree by the fruit, that the evidences are against such a belief. We cannot close our eyes to the facts, and would not if we could.

There were covetous men (and women, too, for aught we know) in the Apostolic Church, and we should not be surprised nor discouraged to find them in the church now.

A covetous Christian! A covetous philanthropist would be a strange anomaly, but not more so than a covetous Christian or a covetous church. Like the upstart tree this particular sin, if allowed to remain, will strike deep its roots into the soil, spread wide its branches, and by its poisonous exhalations destroy our sympathies, dry up every noble impulse and extinguish the last vestige of spiritual life in the soul.

Is this the sin that is smothering the life of the cause in many places, blighting the prospects for good and destroying the hopes of the most sad, woe? We believe it is, at least, one of the causes, and, no doubt, the most powerful. Who is guilty of this great sin, and consequently responsible for its pernicious influence in the church? In view of the fact that it is rarely a cause for discipline, it is becoming of us all to ask, Is it I?

As it may be difficult for some of us to determine in our own minds whether or no we are guilty in this respect we would suggest the following test—Let us place ourselves by the side of our Saviour, and enter into an honest scrutiny of our past life and the motives by which we are chiefly influenced. How do our acts of kindness compare with the deeds of Him "who went about doing good?" Can we from the conscientious-

ness of many self-denying labors, say we are the followers of Him who, when upon the earth, "pleased not Himself," and who "had not where to lay His head?" Do the sacrifices and the abundance of our liberality testify to our hearts that we are governed by and under the influence of Him "who gave Himself a ransom for all?" By asking and honestly answering these and other questions, we can safely determine whether or no we are guilty of "Covetousness, which is idolatry."
T. L. F.

FOUND AT LAST.

The scriptural methods of spreading the gospel. By John F. Rowe, for years editor of the late *A. C. Review*, now editor of the *Christian Leader*. Set forth in a recent number of said *Christian Leader*, and reproduced here, still further to make it known to an anxious brotherhood. "Read, mark, learn, and inwardly digest," that your mind may never more be disturbed by the question of plans; for these assuredly are the original, primitive, scriptural methods arranged and practiced by the Apostles. Here they are then with a preface:—

Not satisfied with God's system of faith, men have sought out methods of their own which, as they suppose, will bring about visible results more speedily. It has been alleged by Society builders that Societies originated in the fact that the congregations could not be induced to engage in co-operative missionary work. There is, it must be confessed, some plausibility in this allegation. But inasmuch as Societies are unscriptural and have been organized as a contingency, let the loyal Disciples of Christ go to work and supplant these Societies by introducing and giving full force to the scriptural methods. But what are the scriptural methods? We answer, let every Christian feel the weight of individual responsibility. First, let him consecrate his money to the Lord. Second, let him select his man and a field of labor. Third, let him select one man or a dozen to co-operate with him, if he has not means enough of his own to support a missionary. If his heart is right in the sight of God, let him begin work at once, and make a start somewhere. If a congregation has sufficient means, let them select their man and his field of labor. If one congregation has not sufficient means, let them invite others to co-operate with them, and the apostolic method is started. If a preacher has faith in God, and believes that the word preached will not return to God void of results, let him go to work somewhere, and educate a constituency that will give him a liberal and honorable support. When liberal-hearted Christians find such a man at work, let them rally to his support, and thus be co-operants with the preacher, and the apostolic method is at once inaugurated.

And now to fortify our minds the more against Societies, let the discoverer of these scriptural methods give us "chapter and verse" for each one of them. Then we shall be able instantly and finally to dispose of any "Society builder" who may attempt to impose upon us.

But seriously, brethren, what is the meaning of all this out-cry against Societies, and all this cool assumption about scriptural methods? Read the above extract over again and see if you do not understand. The writer says, "scriptural methods," but it would have been more accurate for him to have said "my methods," for such they are. The New Testament knows nothing of such methods, neither by precept nor by example; they are of human origin and to be judged accordingly. And we venture to say that most, if not all, of the discussion in regard to plans is really about the respective merits of different men's plans.

And what has often struck us is, that one set of brethren call their plan the Lord's plan, denounce, often fiercely, those who differ from them, yet do little or nothing by that plan, while the other set of brethren make no such lofty claim, simply say it is the best they are acquainted with, not contrary to scriptural principles; and then do all they can by it,—moreover they profess their willingness to give it up, and adopt a better if proposed. The latter class of brethren seem to have considerable advantage over the former. If those who are so sure they know the Lord's plan would go vigorously to work, the unpleasantness over plans would soon subside. It is absurd, not to say unkind, to charge brethren who work with Societies as being indifferent to the word of the Lord, careless whether sinners are saved or not, and only solicitous for their own glory. It would be unreasonable to object to fair criticism, but the continual imputation of bad motives savors not of the spirit of Christ.
G. M.

Says an exchange: We saw a statement that in the Swedish language there is no word corresponding with *sarc*, into which they can translate the original. The best they can do is to use the word *ransack*, and we thought that a very appropriate term. We think the Lord will be pleased if we ransack the Scriptures, that thereby we may find more and more of what he says to us. We may become rich in divine knowledge, but our enlarged understanding will only humble us at the infinite resources inviting us with still more blessed promise to continued research.

This is Vol. II, No. 1 of THE ONTARIO EVANGELIST.

If you are not paid up for this volume please send on your subscription soon. You will feel better and so shall we.

Send money by Post Office Order or Registered Letter; it will then come at our risk. It is dangerous sending bills in unregistered letters. We are told those accustomed to handle letters can tell by the sound of the stamp whether there is money in a letter or not.

There is an inconvenience connected with publishing a paper at fifty cents a year, growing out of the fact that here in Canada we have scarcely any paper money of a lower denomination than one dollar. The twenty-five cent "shin-plasters" are very rare now. We wish the Government would issue a lot more for our special benefit. So great is the inconvenience felt to be that one friend who has greatly assisted us, thinks that we would have a larger number of paid subscribers were our charge one dollar a year. For the benefit of our friends we state here the different ways in which we have received single subscriptions during the past year through the mails:

1. In silver.—This is a poor way.
 2. By Post Office Order.
 3. In postage stamps.
 4. In twenty-five cent scrip.
- It will be seen that after all fifty cents can be sent in a letter. It is not necessary to register letters containing postage stamps or Post Office Orders.

We have received some letters since our last issue which encouraged us. A few extracts are given. They may be suggestive to some.

This is from one which came all the way from Prince Edward Island:

"I send you one dollar to pay for the ONTARIO EVANGELIST for the past and the present years."

And this is from Manitoba:

"I notice that my subscription closed with last issue and I hasten to renew, as we find it lonely without your paper."

This did not come so far but was no less acceptable:

"Enclosed please find one dollar being the amount of my subscription for the years 1886 and 1887. Hoping you will excuse my seeming neglect in not remitting last year, I am etc."

Certainly, we freely excuse it if it were real. We cannot forget our own failings in such matters in times past, and so we are charitable; but we understand better now what it means to a publisher to have a large number of non-paying readers, and we do not think we could ever be behind in paying for a paper again. Fifty cents is not a large sum, but ten times fifty is no trifle, and one hundred times fifty—well, as the Scotchman said about twopenny, "it's a lot o' money." And finally the moral of this rather lengthy note is, don't think it makes no difference if YOU don't pay: It does, friend: it makes a difference of exactly fifty cents to the publishers.

Bro. Lediard's address in Toronto is 89 Church Street. His correspondents will please take notice.

The brethren will be glad to learn from Bro. Finch's letter that he arrived safely at the Portage, and now is hopefully and cheerfully at work. We trust that in conjunction with the church there, and under God's blessing; he may be greatly prospered in his work.

The number of the ONTARIO EVANGELIST now before us closes the first volume. It is a neat, clean, vigorous four page paper issued monthly, at 50 cts per year. It is edited and published by T. L. Flower, and Geo. Munro at Guelph, Canada. The spirit of the paper is right, and the brethren in Canada would do well to sustain it.—*Christian Evangelist*.

Such praise from such a source is highly prized by us.

COMMENDABLE ENTERPRISE.—We learn that Mr. C. A. Fleming has purchased the large stone building on Scrope Street, known as Kennedy Bros. Furniture Factory, and will commence immediately to fit it up to meet the requirements of his Business College. It will probably be ready for occupation early in the summer. We wish our enterprising young townsman every success in his new venture, and that the Northern Business College, of which he is the Principal, will continue to gain, as it deserves to do, an ever widening reputation as one of the finest institutions in Ontario for the advantages it offers for obtaining a first-class practical education.—*Owen Sound Times*.

Delegates to the Annual Meeting will please send their names to Geo. Munro, Guelph, before May 20th.