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SPECIAL NOTICE TO EVERY READER.

This issue completes the first volume of THE ONTARIO EVANGELIST.

We have accordingly fulfilled the promise made to our readers in the May number to furnish them with an issue of the paper each month for one year.

The many words of cheer and approval received from all quarters and the consciousness that the paper is doing good have been our only remuneration and are the only motives to induce us to renew our promise to our readers to continue the paper for the coming year.

While we are much encouraged with the number of new subscribers received during the year, yet we have shared in the experience of others who published papers in the interest of the cause in Ontario in having many delinquent subscribers.

The paper has been sent during the past year to nearly all whose names were on the subscription list of *The Christian Worker*. In the future it will be sent only to those who are paid subscribers, and to those who desire it but are unable to pay for it. We want all our readers now to put forth an extra effort and send in subscribers from all quarters. Many will take the paper if you show it to them and ask for fifty cents. The monthly budget of church news, etc., should be of interest to every Disciple in the Province. It is the medium through which our doings as a people can be known. Let there be an effort put forth all along the line, and at no distant day we may have a semi-monthly.

THE SUNDAY SCHOOL.

It seems to be generally conceded now that a Sunday School, if not absolutely essential, can be made greatly helpful, to the prosperity of a church. It has been found that what is known by the general term "preaching" is not sufficient thoroughly to instruct the church—to say nothing of the children—in the Scriptures. So it has come to be a general thing to have what are variously called Sunday Schools, Lord's Day Schools, Bible classes, etc., to supplement the set discourses delivered in all the churches we have ever heard of—or, at least, have become acquainted with. So far as we know very few now object to the principle of such schools, though for different reasons they may not exist in all the churches. Of course, they may be improperly conducted, they may be allowed to degenerate into mere gatherings for entertainment, thus ceasing to fulfill their professed objects. When such is the case they are open to criticism, and should receive it. But we should always distinguish between the *use* and *abuse* of anything.

This brief article is intended to call the attention of our readers to the importance of this work, to exhort those already engaged in it to renewed diligence, and to urge those churches which have no schools winter nor summer to undertake the work of carrying them on. The importance of the work is to be estimated by the value we attach to a correct knowledge of the Word of God. And right here let it be said that there is no higher privilege, no sweeter pleasure, than that of instructing others in the Bible—whether they be young or old, converted or unconverted. In most, if not in all, of the churches, there is a great deal of dormant talent which ought to be developed, and utilized in this way for the good of the church and the rising generation.

These schools are needed not only for the children, but also for the young members of the church, and, perhaps, not infrequently, even for Christians of maturer years. They should be undertaken as a piece of church work; carried on, if not under the personal supervision of the elders, at least with their cordially expressed approval. As many as possible of all classes and ages should be induced to attend. A good, live, capable man should be secured for superintendent—a good leader for the singing—and

for teachers, and other needed officers, as many of the most competent members of the church as necessary. All needed and approved helps should be procured for the study of the lessons, and, in short, every lawful means used to ensure a good, live, Scripture-studying school. The impression should be constantly made that the reason for the existence of the school is the study of the Word of God, and everything else should be made distinctly tributary to that great purpose.

Where summer schools alone are kept up it is now about time that steps should be taken to get them re-organized, and started as soon as possible. And even where schools are continued during the year now is a good time to enquire whether in any respect their efficiency can be increased. And as for those who may hitherto have had no schools, it is for them to consider whether they are justified in not engaging in this work. We would press upon them the question, whether as a matter of duty they can lawfully refuse to undertake it. Objections are often made by country churches on account of the difficulty of fixing upon a convenient hour, and by reason of the fact that many of the children live at a considerable distance from the meeting-house. These difficulties, we think, can be overcome; and in view of the importance of the work, if they can be, they should be. It is believed that the following arrangement, suggested heretofore in these columns when speaking of the method followed by the church in Minto, would remove those obstacles, and upon trial would be found quite satisfactory: Let the regular meeting of the church be held in the afternoon at say, three o'clock, and the Sunday School one hour earlier at two o'clock. Then but one journey for man and beast would be necessary for those desiring to attend both; and, what would be very beneficial, many of the older people would probably come to the school. It would not take long to become accustomed to such an order; there is no Scripture for eleven o'clock in the forenoon; we should not act as though there were; and the conclusion of the whole matter for the present, brethren, is this, Unless it be impossible have a good Sunday School among you. G. M.

A PREACHER'S POSITION IN A CHURCH.

Prof. McGarvey has been chosen Editor-in-chief of the *Apostolic Guide*. The following from that paper expresses our views on the subject treated:

"A series of questions is submitted in regard to the official relations of a preacher engaged to preach for a church by the year on a salary:

- (1) What office does he hold? The same precisely as if he were employed for a week or a month instead of a year. He is a preacher, a minister, an evangelist, laboring for a time with a single congregation.
- (2) Is he an overseer or elder, and co-ordinate in authority with the elders? He is not. Only a formal election and appointment can make any man an overseer or elder. In many instances such a preacher is ineligible to the office, on account of immature age, the want of family experience, or other required qualification; and this alone shows that occupying such a position makes no man an overseer or elder.
- (3) Is he the pastor, and by reason of this, superior in authority to the elders? He is not the pastor, nor a pastor. This term is applied in the Scriptures exclusively to elders of the church. Every intelligent student of the Scriptures knows that in calling such a man 'the pastor' he uses the word unscripturally. *It ought to be stopped.* As to authority, since the Apostles died no man is superior in authority to the overseers, or shepherds (pastors) of God's flock.
- (4) Should he be guilty of unchristian conduct, would it be the duty of the overseers to call him to an account? Of course it would. This is one of the duties specifically enjoined upon them, and for this express purpose, among others, they are made overseers. See Acts xv: 28, 31; Titus i: 9, 11; Rev. ii: 2.
- (5) If he is qualified, is there any reason why he should not be appointed an overseer? None at all."

NOTES.

Attention is directed to the Missionary Catechism on the first page clipped from a late number of the *Apostolic Guide*. Notwithstanding the *Guide's* challenging tone, we venture to answer the last question, "What is the harm in all this?" Look at the answer to the second question, where it is said that the brethren and sisters who have a big meeting once a year, "say some wise things and some otherwise." Now, then, "the harm in all this" is, that these people say some "OTHERWISE" things. They should only say "wise" things, and then they would be—ah! well,—perfect.

In your thoughts do not omit to think of the June Meeting, for the time draweth nigh, and a grand time may be expected, and important matter will be considered.

It is proper to state from time to time that we are not to be considered as endorsing all the opinions of contributors and correspondents. "Prove all things, hold fast that which is good."

To those friends in all parts of the Province who have kindly assisted us in securing subscribers for the EVANGELIST during the first year of its life we say, will you not continue to lend us a hand? As we are about to begin a second volume it is especially important that we should hear promptly from a large number of paid-up subscribers. A little extra effort right now will put the enterprise on a comfortable basis for the entire year.

We are at a loss to express our appreciation of the ONTARIO EVANGELIST. It is worth its weight in gold.—*Texas Christian*.

When a large influential weekly like the *Texas Christian* takes such notice of our little monthly we think it quite proper that our readers should know it.

The Presbyterians of Auburn, N. Y., are much agitated because one of their preachers immersed some of his candidates. After they get through with him it will then be in order to straighten out Dr. T. De Witt Talmage. He has a baptistery in his church in which he has recently immersed a great number.

The name "Christian" is always spelled in these columns with a capital, and "disciple" without a capital, because they are so used in the Bible.—*N. E. Evangelist*.

And are we then to believe that even the "capitals" in our versions of the Bible are inspired? Try again, brother, you can't stand on that.

Here are some words from a private letter, which are worth pondering over:

I am more and more convinced that what is needed in Canada is a larger—much larger—measure of SACRIFICE. I cannot think that we are truly followers of Christ unless we follow Him in the way of sacrifice. Can it be that a cause that He thought worthy of His homelessness and loneliness, of Gethsemane and Calvary, is worthy only of the crumbs that fall from our tables? Is this all that it is worth to us? Must we not have the mind that was in Christ, as well as the words of Christ?—And, is this not ALL that is lacking to make our cause successful in every land?

In the last few numbers of the *Canada Citizen* we find 62 convictions for violating the Scott Act recorded. These shew what can be done when the officials do their duty. And this gives us an opportunity of saying that the *Citizen* is a live temperance paper, and almost indispensable to those who want to keep posted on the progress of the cause in this country. It is issued weekly at one dollar a year, and can be had on trial six weeks for ten cents, by addressing F. S. Spence, 8 King Street East, Toronto.

The following paragraph, from the Memoirs of Alexander Campbell, vol. II, pp. 60, 61, is worth reading in view of the charge often made that a preacher regularly employed and supported by a church, is a "clergyman," and in an unscriptural and anti-scriptural position.

"It should be remembered, moreover that Mr. Campbell regarded the church and the clergy from a point of view very different from the popular one, and did not consider all ministers of religion as 'clergy' in the sense he condemned. Hence care is to be exercised in giving to his censures an application no more extensive than he designed. The clergy, in Mr. Campbell's view, consisted of those who, claiming, without credentials, to be 'ambassadors of Christ,' placed themselves upon apostolic thrones, and having no new divine revelations, assumed to be the sole authorized expositors of the sacred oracles, denying to the people the right or the power of comprehending or interpreting the Scriptures for themselves, and exercising over men, by means of these false assumptions, a powerful influence, largely devoted to the maintenance of their own usurpations and the religious partyism of the times. He had before his vision the lordly prelates of Europe, and especially of the Established Church of England, whose revenues, he shows from public documents, were nearly forty millions of dollars, being two hundred and eight thousand six hundred and eighty dollars per annum more than those of all the remaining clergy of the whole Christian world. With these he associated all in other churches who arrogated to themselves similar official claims, and who sought, each in his own sphere, a similar priestly domination. It is to be noticed that he did not include among the 'clergy' whom he denounced the ministers of the Baptist and other independent churches. These, being appointed by the churches; and acting as elders and preachers of the gospel in subordination to just scriptural authority, he constantly recognized as a lawful ministry in the church, for the accomplishment of the purposes for which it was established upon the earth."

Paedobaptist clergymen have been going into the water quite frequently of late. We have heard, however, of no instance where any one of them did so by choice, but it is encouraging to know that they will allow themselves to be led in by some of their candidates for church membership. While we think it would seem more fitting for the preacher to take the lead, still it does not matter so much as long as Christ is lovingly obeyed. We are glad indeed to know that even preachers will reform when urged to do so by penitent sinners.

A tract lately published by the Tract Committee bears the title "Money and the Kingdom." Every Christian, whether rich or poor, should read it. Very few will be able to read it without being heartily ashamed of themselves. It shows in the most convincing way that the giving of Christians has, in the bulk, been contemptibly small, when we consider the crying need of the unconverted world, and the immense capital in the hands of those who profess to be followers of Him who said: "If any man will come after me let him deny himself, and take up his cross daily and follow me." Get a copy of it and read it, if you want to get clearer views of your duty. It sells at 3 cents per copy; 30 cents per dozen; \$2.00 per hundred. Address, Tract Committee, 22 E. Ninth St., Cincinnati, Ohio.

Whatever may be thought of the late Henry Ward Beecher, the following incident related in a funeral oration, will find a tender place in many a heart:

On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practising the hymn,

"I Heard the Voice of Jesus Say:
Come Unto I and Rest,"

Mr. Beecher, doubtless with that fire that follows a pastor's Sunday work, remained and listened. Two street urchins were prompted to wander into the building and one of them was standing in the position of the boy whom Raphael has immortalized, gazing up at the organ. The old man, laying his hands on the boy's head, turned his face upward and kissed him, and, with his arms about the two, left the scene of his triumph, his trials and his successes forever. It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers, great in breathing traditional ways and prejudices, great also in the gesture, so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren—the great preacher led out into the night by the little nameless waifs.

We have hitherto failed to acknowledge the receipt of a copy of the Standard Eclectic Commentary on the S. S. Lessons for 1887: It is prepared by Errett, McGarvey and Moser, to say which is commendation enough in itself. It contains a number of excellent maps specially gotten up by Bro. McGarvey. And what to many will not be the least valuable feature of it, there is "a practical treatise on the week-day preparation and proper management of the school," by P. H. Duncan, an experienced Sunday School man. Those about to organize schools for the first time, as well as others, will find great assistance in this treatise. The price of the Commentary bound in cloth is \$1, in boards 75 cents, and can be had of the Standard Publishing Co., 22 East Ninth Street, Cincinnati, Ohio.

It is interesting, and often very amusing, to read letters which come to us from persons receiving the paper without having subscribed for it. The first one nearly convinced us that we couldn't stand the pressure of publishing even a religious paper, if people were liable to castigate us in such style. Already we have come to rejoice in such tribulations, seeing that they work patience, and we weren't particularly strong on that virtue. And as we do not want to have all the fun to ourselves, here is one of said letters, omitting name, etc.

"Gents.—Please explain how my name came on the *Christian Worker* books, and what business you had to place my name on your books. * * * I have sent the papers back and hope you will send your papers to those who subscribe for them."

If that man had been reading the paper he would have known that we were simply giving him an opportunity of determining whether he would like to have it or not. Now here is a sample of another kind, the writer of which did understand us, for in speaking of a subscription which ran out Oct., '86, she says:—"You have kindly sent it on; I have received and read it with pleasure; please continue it to the address given."

GUELPH.—Bro. A. P. Cobb, of Decatur, Ill., is expected to hold a series of meetings in Guelph this summer, beginning about the first of June. It will be remembered that Bro. Cobb conducted protracted meetings at Everton last summer. He has been engaged in different parts of the States during the past winter, and large results have attended his efforts. He will be heartily welcomed to Ontario again.