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CHRISTIAN MINISTRY.

I wish to present some remarks in reply to your last notice of my reply. That my former remarks on the ministry may not be misused; I must review a little. I did not write about the elders and deacons of the congregations, which some mistakenly think grow by age into office. They are chosen and appointed by the congregations, from among those of themselves who have the proper qualifications. I wrote about those who are not elders and deacons, called by some the "ministry." I proposed that some one should say who the ministry are, asked for their qualifications, duties and privileges, but you jokingly said, "they are permitted to be servants of all." I never said the Christian church had no ministry. I used no such language.

You seem fond of discussing the pastor, and affirm that I said there were two kinds of pastors, but I never said there were two kinds. I understand Eph. 4 teaches that the Lord appointed some men (not officers), to be apostles, some men to be prophets, some to be evangelists, pastors and teachers. You pass over Paul's qualifying statements, that they should continue till a certain result would be brought about. Your statements and questions referring to Eph. 4: 11, 12, are delusive, and give this Scripture a meaning not in it, and are very UNFAIR to me. I did not introduce the pastor subject for discussion, and therefore leave it for the present.

I am sorry to see such a want of fairness and kindness as your last two paragraphs display. I said nothing about the preachers of Ontario more than of other preachers. Your questions and statements in this connection are like some others.

Your statement that I view the preachers of Ontario as an "evil-designing class" is positively false and a slander deliberately published to the brethren. Your charge is a serious one. By your levity about hitting off tokens, and mock promises and proposals, you would further hold me up in derision before your readers! Is that the "more excellent way?" These deprecating statements of yours never sprang from that charity which "thinketh no evil," and are no part of the "wisdom which cometh down from above." Neither are they a fruit of the Spirit, nor are they according to "the royal law."

Having used your columns to my injury, justice demands that you give your readers my reply.

JOHN BUTCHART.

We did not make a formal reply to Bro. Butchart's first article, because we looked upon the discussion of little profit to our readers, therefore we made very few remarks, intimating that that would be the end of the matter, but he insisted upon a reply, and we yielded, thinking it to be the last, but another article comes and the closing paragraph indicates the pressure brought to bear upon us to publish it. He introduced the discussion, and urged it on, and should not now manifest the kind of spirit indicated in the above article.

It is no new thing, however, when a person's arguments are shown to be untenable to think he is very much abused, but we are sorry that our brother should have so forgotten himself as to make use of words which we very much dislike to have appear in these columns.

It is far from our intention or desire to hold "up" our correspondent "in derision," but if he desires to have his articles appear in this paper, he must not be unwilling to be held responsible for what he writes, and if fair criticism makes him appear ridiculous he should not take it so seriously and blame us for it.

We will make a few remarks upon some statements in the above article, and if it be shown that they are somewhat inconsistent, we hope he will not attribute it to a lack of charity which "thinketh no evil" on our part.

He stated in his first article that pastors ceased; in the same article and in the next one he said pastors remained. We referred to it as being contradictory, and in reply he said the kind that ceased were those mentioned in Eph. 4: 11. We inferred then that there must have been, according to his teaching, at least two kinds of pastors in the apostolic church—the kind that ceased and the kind that remained. In the above article he blames us for making such an inference and says "I never said there were two kinds." Such kind of discussion tires us exceedingly.

In the first article he stated also that pastors ceased because they were appointed by the Lord; but we showed that the church and all things pertaining to it would have ceased for the

same reason. In the above article he lays stress upon the word *men*. "I understand" he says, "Eph. 4: 11 teaches that the Lord appointed some men (not officers) to be apostles, some men to be prophets, pastors," etc. Well, we would mildly suggest lest our bro. should think we are trying to hold him "up in derision" that the pastors appointed by the church have ceased also for the same reason, because the churches appointed *men* (not officers) to be pastors. It is a serious thing to be driven from the Lord to men, but hope he will not blame us for the transition.

The closing part of the above article is somewhat fierce, and if there was any occasion whatever for the language used it would be somewhat serious. He informs us in a previous article that he was not talking about elders and deacons, but about a "body distinct from the congregation and not controlled by them, and who call themselves a ministry," etc. Again, he said, "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."

Now, if the preachers in Ontario hold themselves, as Bro. B. says they do, distinct from and above the control of the churches, if they have assumed an official name, and position not belonging to them, and if some of them have gone so far as to appoint themselves, surely they are an assuming and evil-designing class.

Bro. B. made the charges against them, and when reminded of it tries to escape by indulging in violent language. He must admit that he has made serious charges against the preachers of Ontario, or else take the other alternative, viz: that he does not understand the import of his own language.

Now, is it not about time that all this cry about preachers ceased? If any of them have assumed authority not belonging to them, let it be known, and let them be treated according to the nature of their wrong-doing, but don't condemn the innocent with the guilty. If we should state that the bakers in Guelph were in the habit of using false weights, could not every baker in the city fall under the charge, and if but one was guilty, would not the others be consistent in holding us responsible for our accusation?

We claim to be no more inconsistent than they in holding our bro. responsible for what he says, and I am sure he is too intelligent a Disciple upon maturer reflection to blame us for doing so. We have reasons to think that Bro. Butchart's appreciation of the preachers is greater than his articles indicate, but in our reviews we deal not with the man, but with his arguments.

T. L. F.

FOREIGN MISSIONS.

We have received from Bro. McLean the report of the regular monthly meeting of the Executive Committee of the Foreign Society. We are sorry to be unable to publish it in full, as it is very interesting. We make a few extracts.—The receipts for the month were \$4,170.61, and the expenditure \$1,818.81.—Bro. Wharton has bought a bungalow in India, at a cost of \$2,957.20.—The four new missionaries to Japan are busy studying the language.—About Sept. 1st E. T. Williams and F. E. Meigs and their wives will start for China to reinforce Bro. Macklin. The Society will then have about fifty missionaries under its care. It is plain that the contributions must be greatly enlarged; and no doubt our brethren are able to support not only 50 but 200 missionaries in foreign lands. We understand it is suggested by the Board that a special collection be taken up the first Lord's Day in March. We trust every congregation in the Province will accept the suggestion and send all they possibly can to further the carrying out of the great commission. It is true there are many calls; but these should not irritate us. The brethren who make the appeals are not working for themselves, but for the Master. The following sums have been sent from Ontario for Foreign Missions since last report:—

Bowmanville	\$10.00
Oshawa	31.26
Warton S. S.	6.62
Robertson Bros., Acton.....	10.00
	\$57.88

A quantity of editorial and other matter is crowded out this month. We have some extra copies of the January No., so that we can supply those wishing to begin with the new year. Subscribe now one and all.

NOTES.

As our paper is not large, and we only publish once a month, we are compelled to request our correspondents who furnish us with news to condense as much as possible. In order that we may be able to give space to all who desire it each month. We need scarcely say that brethren are more than welcome to use the EVANGELIST to inform the brotherhood of any matters of interest or progress, nor need we remind them that the knowledge of progress in one church stimulates the members of other churches, and therefore in this respect churches should "let their light shine."

It will be of interest to the many friends of Elder Sheppard to hear that on the 29th ult. he was united in marriage to Miss Margery Stevenson, at her father's residence, near Inlay City, Mich. The ceremony was performed by W. B. Thomson, of Washington Avenue Church, Detroit. Mrs. Sheppard, nee Stevenson, is a native of Dalry, Ayrshire, Scotland, and has been in this country about eleven years. She united with the Disciples in Detroit about four years ago, and is an active worker in the church. The EVANGELIST extends congratulations.

We learn from the Standard that Bro. Errett has started on his travels. He will visit Europe, Egypt and Palestine, and will probably be absent six months. He expects, as a rule, to be able to write weekly for the Standard during his absence, so that its readers will have an additional attraction during that period. Bro. Errett will be accompanied by the prayers of those who have enabled him to undertake this tour, and of many, many more who love him for his works' sake. Bro. McDiarmid will be the presiding genius of the Standard until Bro. Errett's return.

Owing to a misunderstanding on the part of our printer, the final report of Bro. Martz' work in Ontario did not appear in our last number. We regret the delay in the publication of it. Bro. Martz is now in North Carolina engaged in missionary work. A reading of the report will give some idea of the amount of work done by him. None but those who themselves have had experience can understand the mental and physical strain undergone by a man engaged in such work as Bro. Martz was doing among us. Trust his labors may be blessed in his new

In another column will be found an obituary of Bro. J. C. Whitelaw, prepared by Bro. D. Stirling, of Meaford. It is sad to think of him passing away at so early an age, while yet there seemed to be so much for him to do for his family and for the church; it is sad to think of the wife and children left behind; but it is inspiring to reflect that he is now "present with the Lord,"—and so free from disease, from pain, from care. To the stricken widow and children we extend our sympathies, and pray that our Father will lead them tenderly in their hour of deep sorrow, and change for them "the darkness into light, the sighing into song."

F. G. Allen, late Editor of the *Apostolic Guide*, died at Milton, Ky., Jan. 6th. The *Guide* of Jan. 21st is a memorial number, and from it we learn that Bro. Allen was a man greatly beloved. The fact that for a number of years he was fighting heroically against the encroachments of consumption, while at the same time he was fighting manfully for the name of Jesus Christ, not only endeared him the more to his friends, but even caused many who had never seen him to regard him with a tender interest. It appears that he continued his work almost to the very last, and his latest articles do not read like the productions of a dying man. The *Guide* is in a good condition, and will be conducted in accordance with Bro. Allen's well-known and oft expressed wishes. It is not yet known, however, who will succeed him as Editor-in-chief.

It is said that every hotel keeper in Scott Act Counties violates the law, and yet honest, Christian, temperance men patronize these law breakers,—no wonder the law is broken. Let it be distinctly understood that no man who on reasonable grounds is believed to be a violator of the law will receive the patronage of respectable people, and a change will soon be seen. What is the use of voting for a law, and at the same time helping to support the men who are known to be persistently trampling it under foot? Liquor sellers have too long been making tools of Christians, and laughing at them behind their backs.

The temperance people of Canada are a long-suffering people, or they would insist on knowing speedily and definitely who is responsible for

the enforcement of the Scott Act,—the Provincial or the Dominion authorities. It is a strange thing that in counties wherein the Act was carried by large majorities, no sufficient means are provided for its enforcement. And so people say the Scott Act is a failure; even some who voted for it say so. But before final sentence is passed upon the Act, let it have a fair trial. The Scott Act will not work itself. People must not only vote for it, but they must demand proper machinery for enforcing it, and then in every way assist the officers of the law.

We have received a copy of a sermon preached at Tonawanda, N. Y., by Bro. Frank Talmage, being an answer to the question, "Baptism, is it Immersion?" It is a very satisfactory treatment of the subject in comparatively small space, and can be had at five cents a copy, by addressing the author at Tonawanda.

Bro. C. A. Fleming, of the Northern Business College, Owen Sound, is now publishing a monthly called *The Business Educator*. It is to contain each month lessons on such subjects as Book-keeping, Writing, Arithmetic, Letter Writing, Business Papers, Mensuration, etc. The price is only 50 cents per year; on trial for three months 15 cents. Bro. Fleming's success in his chosen profession is well known, and we have no doubt but that he will make the *Educator* very useful to young men who desire to gain a practical acquaintance with the above named subjects without leaving home.

We have received a copy of the eleventh annual report of the Foreign Christian Missionary Society, together with the proceedings of the convention held at Kansas City, Mo., Oct. 20, 21, 1886. It also contains the names and addresses of the missionaries, as well as the constitution of the society. The receipts for the year were \$64,556.06; about \$650 of that sum went from Ontario. The society has now forty-three missionaries, working at twenty-four stations. We presume copies of this report may be obtained by applying to A. McLean, Box 576, Cincinnati, Ohio.

CHURCH NEWS.

EVERTON.—PRESENTATION.—On Thursday evening 6th inst., after the usual meeting for prayer, in the church of the Disciples at Everton, the Sunday School pupils of Miss Lavinia McCullough made her the recipient of a very kind address, and a beautiful illuminated album. —*Guelph Mercury*.

GARAFRAXA.—I visited the church in Garafra on Lord's Day 9th inst. for the purpose of holding them a protracted meeting, but on account of the weather the meeting was postponed for a time. Bro. Samuel Woolner is the pastor of the church there, and his labors are much appreciated in the community. It is a pity that such an efficient worker should divide his attention between preaching, farming and counselling. The interest of the cause demands all of his time.

F.

WALKERTON.

Editors Ontario Evangelist, Guelph:

DEAR BRETHREN,—We had the pleasure of the company of Bro. A. H. Finch, of Owen Sound, last Lord's Day, who spoke for us morning and evening, and returned to his home on Monday. He is quite willing to devote his life to establish and build up our Master's cause at Portage la Prairie and surrounding country if the ways and means can be provided.

Fraternally yours,
J. T.

Walkerton, Jan. 14th, 1887.

WEST LAKE, ONT., CANADA.

To all whom it may concern:

At a special meeting called in the Disciples' Church at this place, Bro. Frederick Werden was appointed Chairman, and Bro. Byron Hyatt Secretary.

It was moved by Bro. Jas. M. Hyatt, and seconded by Bro. Jacob Young, that Bro. John H. Mundy (who is now laboring among us, as Evangelist), be set apart for the purpose of solemnizing marriages; according to provision made in the Revised Statutes of Ontario, Chap. 124. Carried.

FRED'K WERDEN, Chairman.
BYRON HYATT, Secretary.

Bro. and Sister Hicks celebrated their golden wedding on the 18th inst. A large number of their relatives and friends assembled to congratulate them. The fourth generation was represented, all living, well and hearty—a scene