

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.

JANUARY, 1887.

RETROSPECT AND PROSPECT.

It was our purpose in this number to have made some general remarks suitable to the closing and opening years, but the beautiful words from Bro. Sheppard's pen, which appear in another column, make anything of that character from us entirely unnecessary. We have space left however to glance backwards and forwards for a moment. Our view will be confined to our work in Ontario.

One thing that strikes one at the outset is, that there have not been many large gatherings in the churches during the past year; neither has the entire number added been very great. What the net increase has been we are unable to say; neither can we say how the year 1886 compares in this respect with former years. We can only join with our brethren in regretting that our hearts have not been gladdened by seeing multitudes turning to the Lord. Certainly far more might have been accomplished had we all worked more faithfully and more earnestly for the salvation of our fellow-men.

In another respect we think there is great and distinct reason for encouragement and thankfulness. Much has been done to inform the brotherhood of the Province of the true state of the cause, much has been done to remove a certain distrust existing among the brethren in different parts of the country, and much has been done to excite in the minds of the Disciples in nearly every church an intense desire, and an earnest resolve, to undertake and carry out at once something worthy of a great cause, and a Divine Master. And there are not wanting indications that these efforts have been productive, and are producing good effects. It has been demonstrated, we think, that the oft-repeated charge that we are a miserly people is not true. Let a worthy object be properly presented and we shall not fall behind when money is required. Let Bro. Lediard's reports be examined by any who may doubt this assertion. There are also indications from one end of the Province to the other that the old-fashioned, unreasonable, and unscriptural opposition to preachers laboring permanently among churches where their services might be required is dying out. It is well-known that many, if not most, of our old brethren—the pioneers of our movement—at the outset of their work held tenaciously to the opinion that it was wrong and unscriptural for a preacher to labor continuously with a church and receive compensation therefor. It is likewise well-known that many of these same venerable men afterwards changed their minds, and urged the churches where they had influence to employ faithful men to labor among them. And we have heard not a few of them express their regret that they should ever have lent the weight of their influence to the support of an idea which worked only evil to the cause. We would not rejoice were our brethren anxious to have a priestly, or clerical caste among them, but we do and shall rejoice to hear of a congregation seeking an earnest, Godly, Scriptural man to labor with them for the Master. And it is a matter of great encouragement that so many of the churches either have secured, or are trying to secure, the services of such men.

What is the prospect for the year 1887? We think that those who live to see the close of this year will find that the Disciples of Christ in Ontario will have made considerable progress in all departments of church work. The past year we regard to have been in many respects a year of sowing—we hope to have "the blade, then the ear, then the full corn in the ear," in due course, and in due time. We have not space to state our reasons for our expectations. They may, perhaps, be gathered from the foregoing part of this article.

In regard to the distinct and special objects of a missionary character which we should have before us, we may say that these seem to us to be of most pressing importance, viz., the placing of an educated, able, experienced, Scriptural

preacher in the City of Toronto to redeem us, if possible, from the disgrace of being almost unknown, or worse than unknown, in the great and growing capital of our Province; the continued support of the work in Muskoka; the revival of the work in Manitoba; the raising of our contribution to Foreign Missions from \$650 in 1886 to \$1,000 for 1887. There are other, yea, many other, worthy objects—many points in Ontario where a liberal and judicious expenditure of missionary money would be followed by gratifying results, but in our humble judgment the aforementioned objects most loudly call for the hearty, the liberal, the united support of the Disciples of Ontario. But we must close. We submit these reflections for the consideration of our brethren, and pray that this year may be for us all a year of consecrated effort, that it may be a year of great success.

G. M.

CHRISTIAN MINISTRY.

I wish to present a few words about your remarks on what I wrote concerning the body called the Ministry; but I wish first to request you to correct some misprints. On page 2, column 3, line 6, read, laborers of (not or) Bible order, and same column, line 17, read provision (not promise) made.

Now as to your remarks, I am surprised to find you charge me with saying the church has no ministry, whilst my last sentence but one says positively that the church has two classes of ministers or servants. I am still more surprised to find you leave the subject under consideration, and take up a point not disputed. How, my brother, did you fail to see that I was considering a body distinct from the congregation, and not controlled by them, and who call themselves the ministry, and not a congregation. No one speaks of the overseers and deacons as belonging to the ministry, or their joining it. Why mix up things so different? You propose to enlighten me and others by saying that pastors and elders are the same class or servants. If you mean to teach that the pastors spoken of in Eph. 4: 11, are the elders of the congregation, then we differ, for no one was told to appoint these pastors. The Lord appointed these apostles, evangelists and pastors, to continue till a certain time came, and a certain amount of knowledge was possessed by the church. Those called pastors now are not elders of congregations.

You seem to think this whole matter is a dead issue, but the contents of the leading publications show it is not a settled point yet, for a sharp contention is still going on.

Yours fraternally,

JOHN BUTCHART.

Brother Butchart should not blame us for taking him to mean just what he said. While it is true that he stated in the previous article that two classes of officers remain in the church yet it is also true that he stated in the same article that pastors ceased. To reconcile those conflicting statements he says in the above article that there were at least two kinds of pastors or elders in the early church. The kind referred to by Paul in Eph. iv: 11 have ceased. How many other kinds of pastors were there in the church then?

We have seen it stated before by others that not only pastors but evangelists ceased because they were appointed not by the church but by the Lord. Well, while it is true that pastors and evangelists were given by the Lord, it is also true that the church and all things pertaining to it were given by the Lord. Does it follow therefore that the church and all things pertaining to it ceased? God gave or created all things in the beginning but it does not follow, therefore, that all things have ceased to exist. The pastors of the church at Ephesus, who, Paul says Acts xx, were the overseers or pastors of the whole flock were appointed by the Holy Spirit. Were they different from those given by the Lord? And what about those ordained by Titus? Shall we infer with Bro. B. that there were different kinds of pastors arising from different appointments, or shall we say there was one kind chosen by the church through the guidance of the Holy Spirit? The Lord by the Spirit has given to us the qualifications of the officers in the church, and when the church selects officers by the directions of the Spirit's teaching they become the selection also of the Lord and of the Holy Spirit. However, we must remember that the servants of the early church had special qualifications arising from the peculiarity of the age, but when that which was peculiar to the age ceased the special qualifications ceased also, but the necessary officers remained. The work of Evangelists, Pastors and Deacons is required for all time.

Bro. B., as far as Ontario is concerned, is fighting an imaginary evil. He says, "How, my brother, did you fail to see that I was considering a body distinct from the congregation, and not controlled by them, and who call themselves the ministry, and not a congregation." In short, he means the preachers. The charge is a serious one. Is it true? Do the preachers of Ontario look upon themselves as being superior to and distinct from the churches? Do you really think that they hold themselves wholly independent of the church's control? While we

don't blame them for not wishing to be called a "congregation," yet we don't think they are guilty of arrogating to themselves the honor of forming a pseudo-ministry.

The preachers are an *assuming* and *evil-designing* class in the eyes of the writer of the above article, and should be closely watched. If it can be shown that we have such a class of preachers among us such as described in the paragraph quoted, we promise Bro. B. and all other good Disciples to assist, not only in their capture, but to do our share in filing off their horns, and to assist further in this worthy crusade, we will venture the following suggestion. Let the brethren and churches report to us their grievances arising from the tyranny, etc., of pastors, giving their names and a detailed account of their evil designs, and we will do what we can to ventilate the matter in the interest of the aggrieved and the oppressed. Of course the reports coming from churches which have preachers engaged will be duly discounted, while the reports coming from isolated brethren and from churches who know preachers only by reputation will receive special attention.

T. L. F.

THE A. C. REVIEW CRITICISES.

THE ONTARIO EVANGELIST says: "The different sections of Methodism have united; so, also, have Presbyterians; and why do not immersionists do likewise?" This language is put hypothetically, by the EVANGELIST, as the language of pedobaptists; but wherefore do our people magnify the tendencies to union among denominations? One would be led to infer that the EVANGELIST knows of but one kind of Methodists, while in fact there must be half a dozen, and of Presbyterians almost a score.

The said EVANGELIST also states that "the Baptists and Disciples agree upon the ONE BAPTISM, that it is the immersion of a penitent believer." We have seen this assertion a score of times in our periodicals, so do not hold the EVANGELIST alone responsible for the error. If the statement were that Disciples and Baptists agree that the action of baptism is a burial in and a resurrection out of water, it would be correct. But we have never heard a Baptist say that a "penitent believer" is a fit subject for baptism; nor do we believe that such a sentiment can be found in Baptist literature. THEY DO NOT TEACH THE BAPTISM OF PENITENTS. But they do teach that after grace has given penitence, it then confers faith (i. e., repentance before faith), and that faith is accompanied with evidence of pardon (by feelings), and then the pardoned believer, WHO IS NO LONGER A PENITENT, ought to be baptized.

A. C. Review.

The Review is certainly behind the times in its knowledge of current church affairs. The ONTARIO EVANGELIST is well aware of the divided condition of the Methodist and Presbyterian Churches in the United States, but it will be news, we infer, to the Review to hear that we have not "a half dozen" kinds of Methodists in Canada, neither have we "almost a score" of different kinds of Presbyterians. The Methodists, as the EVANGELIST stated, have united, so also have Presbyterians.

We do not wish to unduly "magnify the tendencies to union among denominations." Yet we are pleased with and glad to note every indication of true spiritual progress among those who differ from us, although they may be very much in the dark as yet in regard to the Scriptural ground of Christian union. A few years ago the denominations did not even desire union, but thanked the Lord that there were so many churches.

They are now, however, beginning to see the evils of division among professed Christians, and are praying for union. We look upon this as one step in the right direction, and a very important one.

Would the Editor of the Review have us depreciate this one step taken in the right direction, simply because it was not long enough? Upon the same principle he might refuse to go from his residence to his office, because he could not reach it with one step.

We admit the correctness of the criticism upon "penitent believers"—looking at the matter as the Review does from the standpoint that the Baptists have a uniform way of receiving candidates to baptism. We would not say, however, that the Baptists never baptized a penitent believer or that they would refuse to do so. It would be contrary to our own experience and to what we know of Baptists in Canada.

We are glad to be able to say that the Review since the change which recently took place in regard to it has improved very much in tone.

T. L. F.

EXPLANATION.

MEAFORD, ONT., Dec. 7th, 1886.

To the Editors of Ont. Evangelist:

Dear Bros., I notice that some good brother or brethren are troubling themselves greatly about Bro. H. T. Law representing or misrep-

resenting the Church at Meaford, and also at Cape Rich at the Everton June meeting. I would just explain for the benefit of the brotherhood and in justice to Bro. L., that at that meeting he did not claim to be a delegate from Meaford, but distinctly said he was not. He then said in reply to the inquiry, "I am not a delegate, but if I represent any Church, you may put me down for Cape Rich."

Yours, etc.,

E. E. P.

[We may just say in regard to the matter referred to above, that we published the list sent to us by the Secretary. When our attention was called to the fact that mistakes were made in regard to Clinton and Meaford, prompt correction was made. No one in the Church at Cape Rich made any complaint to us. Our own recollection of the matter was, as stated by "E. E. P.," and so we said nothing about Cape Rich, and would say nothing now, but that Bro. Law desires it. As a question of fact the Church at Cape Rich was represented at the annual meeting by a letter signed for the Church by seven brethren presumably leading men in the Church. Bro. Law, no doubt, was aware of that fact, and having been for a good while, and largely, associated with the brethren there in the work, we presume, thought there could be no harm in expressing himself as he did in answer to the question, whether or not he was a delegate. The Secretary evidently without stopping to weigh the matter in all its possible bearing, put his name down for Cape Rich; it was so printed; and if that had been the end of it, we imagine, no great wrong would have been the result. That Bro. Law had his name put there for any evil purpose is an absurdity which there is no space to consider in these columns.—G. M.]

OUR PAPER.

[The writer of the following kind and appreciative words, as most of our readers are aware, is one of the most successful pastors and evangelists in the United States.—EDITORS EVANGELIST.]

TOWANDA, N. Y., Dec. 21st, 1886.

Editors Ontario Evangelist,

I like your little paper very much. It breathes a good spirit, an indispensable thing in a successful religious journal. I am glad that while our papers generally are becoming models of mechanical neatness, there is a manifest improvement in their spirit and tone. We, Disciples of Christ, have entered the journalistic arena in the service of our Master, and it is part of our mission to never let the papers of our religious neighbors surpass us in fairness in discussion, sweetness of temper, or soundness in doctrine.

I enclose subscription price. God bless your efforts to extend his Kingdom.

Fraternally,
FRANK TALMAGE.

CHURCH NEWS.

EDITORS EVANGELIST.—Permit me through your valuable paper to pen a few travelling notes. While doing the northern part of the province I was fortunate enough to pass Lord's Day Dec. 7th. in Owen Sound. This thriving town which has nearly doubled in population during the past three years, is pleasantly situated on Owen Sound Bay. It is walled in on three sides by hills from which there is a delightful view of the town. To the northward stretches a magnificent harbor where ships can be moored in safety from the fiercest storm. After a little inquiry I found the Disciples' church. The members are few in numbers, but are doing an excellent work. In the morning Bro. Finch preached an original and argumentative discourse on the duty of giving and in the evening he presented some new ideas on the atonement. He is young in the work, but is a zealous student, an earnest worker and his future usefulness is bright.

I had also the pleasure of making the acquaintance of Bro. Fleming, Principal of the Northern Business College. He is superintendent of the Sunday School and takes an active part in all matters tending to the furtherance of the Master's cause. He is sparing neither time nor money in making his College one of the best in the Province, and judging from the present attendance his efforts are appreciated by the community at large. Any person desiring a good business training can not do better than by placing himself or herself under Principal Fleming's care.

While in Owen Sound I made the acquaintance of the majority of the members and enjoyed the hospitality of Bros. Fleming and Finch. Spent Dec. 19th in Toronto, Canada's Queen City. Worshipped Lord's Day morning with the Christian church, and made the acquaintance of a goodly number of the brethren. They are as