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THE RESURRECTION.

In the last No. of the ONTARIO EVANGELIST I notice the following question from "C." "Please mention the scripture which justifies the belief that the bodies of the saints shall be raised a thousand literal years before the wicked." To which you reply, "There is no such scripture. And, furthermore, there is no scripture which says that the bodies of the saints will be raised a thousand of any kind of years before the wicked."

I presume that the editor of the EVANGELIST thought that this positive and unqualified answer would for ever dispose of the idea of a resurrection, both of the just and unjust, as chronologically distinct from each other. For if there is positively no scripture justifying such an idea (and certainly our Bro. must know) that forever ends the controversy. But here I humbly beg to join issue with our Bro., and will proceed,—even in the face of this positive assertion to the contrary—to produce scripture justifying the belief in a resurrection of the saints, anteceding that of the wicked by a thousand years.

Let me say before entering upon this subject, that this is a truth which is much neglected at the present day. This is to be lamented seeing the importance of it, standing connected as it does with that (to the believer) most important truth, "That blessed hope and the appearing in glory of our great God and our Saviour Jesus Christ." I therefore ask a fair opportunity to present this truth through the columns of the EVANGELIST, and any strictures on my feeble attempts to present what I believe to be the bible teaching on this important subject, will be treated in all courtesy and brotherly love.

In examining this subject, two questions present themselves. (1st) Do the scriptures teach two resurrections, one of the just preceding, that of the unjust? (2nd) What time intervenes between these two events?

In the xv chapter of 1st Cor. the order of the resurrection is clearly stated, 22nd verse, "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order." (Bana or cohort) 1st order. "Christ the first-fruits." 2nd order, at least 1,800 years subsequent, "They that are Christ's at his coming." 3rd order, "Then (afterward) cometh the end." This 3rd order is a thousand years subsequent to the 2nd order. As we shall see as we proceed, Christ's work in the restoration of the kingdom is not complete until death and hades are abolished, which does not take place until the close of the thousand years, whereas the resurrection of his people takes place when he comes.

Now let us see if other scriptures justify this order of events.

In Dan. xii. 2 we read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Tregelles, who is supported by the Jewish commentators, renders this as follows, "And many from among the sleepers of the dust of the earth shall awake, these (the awakened) shall be unto everlasting life, but those (the rest of the sleepers who do not awake) shall be unto shame." See Jameson, Fausset and Brown. This so far confines the idea of two resurrections.

Now let us see what Christ says on this subject, John v. 28, 29, "Marvel not at this, for the hour cometh in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here again we have two resurrections— one for the good and one for the evil. And with this agree the words of Paul in Acts xxiv. 15.

That two resurrections are taught in the word, one for the just and another for the unjust, is clear from the following: When the general fact of the resurrection is stated, the expression used is "resurrection of the dead," but when the resurrection of the righteous is expressed, altogether a different form of expression is employed, "resurrection from the dead, or 'from among the dead.' This latter is never used with reference to the ungodly, simply because their resurrection is not of that character. This expression is used in all 49 times, 34 times to express Christ's resurrection whom we know was raised out from among the dead, 3 times to express John's supposed resurrection, 3 times to express the resurrection of Lazarus, 3 times used figuratively to express spiritual life out from the deadness of sin. It is used in Luke xvi. 31, "Though one rose from the dead." In 1st Cor. xi. 19, with reference to Abram's faith that God would raise Isaac from the dead. And four times it is used to express the resurrection of believers, Mark xvi. 25, "When they had arisen from the dead, etc." Luke xxi. 35, 36, "But they that shall be accounted worthy to obtain that world and the resurrection which is from among the dead, etc." In Acts i. 1, 2, "They were grieved that Peter and John preached through Jesus the resurrection which is from among the dead." And in Phil. iii. 11, "If by any means I might attain to the resurrection out from among the dead."

These passages clearly show: (1st) That there is to be a resurrection of a certain class out from among the dead. Olshausen declares that the expression would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise. And (2nd), That the wicked have no part in this first resurrection, for those who are raised are said to be the children of God and equal unto the angels. It is a resurrection of a select class only, and is called by Christ the resurrection of the just. Luke xiv. 14, "And thou shalt be recompensed at the resurrection of the just." Why designate it such if all are to rise at the same time? Why not say simply "at the resurrection." Paul calls it the better resurrection. It is the resurrection of Christ's at his coming. The dead in Christ that one the participants of which are said to be blessed and holy.

Paul as a Pharisee believed in the fact of a resurrection. Then why this intense effort to attain unto the resurrection. If righteous and wicked be compelled to rise together he would be compelled to rise with them, and so that which was inevitable could produce no anxiety lest he should fail of attaining thereto. But if the saints were to be raised separately in order to be associated with Christ in the judgment of the world, there is good reason for his intense desire to attain thereto. But the significant expression which he uses to denote the resurrection at once answers the question. The Greek word for resurrection is *anastasis*, but here the apostle prefaces it with the preposition *ek* or *ex*, which means out of or from among, and not only so but the article "the" is repeated after this compound word, and followed by *ek* again. Hence a literal rendering of it would be "The out resurrection the one from among the dead." Is this not significant? Or does the Holy Spirit use language at random? I certainly implies that some were to rise, while others would be left behind. We thus prove two things, (1st) That the Bible teaches two resurrections; and (2) That the righteous only have part in the first. Rev. xx. 4, 5, 12, 13, state in unmistakable language the two resurrections and the time which intervenes. But as this is now too long, I will reserve that for a future article. I will close this by quoting the language of David in Psalm xix. 14, 15. "The idea of two resurrections was evidently revealed to him. Speaking of the ungodly he says, "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them at the morning," and their beauty shall consume in the grave from their dwelling. But God shall redeem my soul from the power of the grave: for he shall receive me."

Yours in Christ,  
J. FYLE.

No, we were not so sanguine. We are too well aware of the tactics with which some men cling to their theories to believe that our "positive, unqualified answer" would forever settle the matter, neither do we think that the absence of scripture proof is recognized by every one as an indication that there should be an end of controversy.

Our answer to "C." was not for the purpose of provoking controversy, but was a plain answer to a plain question.

If there is a single passage plainly teaching what we denied, it would have been an easy matter for any one to have referred to it; and one such passage would have had greater weight than the comments in the long letter above upon portions of scripture, some of which do not refer to the resurrection of the body at all.

The theory of a thousand years of an interval between the resurrection of the good and that of the bad is built not upon any plain, unmistakable passage of scripture, but is deduced illegitimately, in the face of many plain portions of scripture to the contrary. It is in this way, by ignoring the rules of interpretation that the Bible can be made to teach any doctrine and to support any theory, no matter how erroneous.

In proof of the assumption that there will be two literal resurrections, our brother refers us to the statement of Paul that, "There shall be

a resurrection of the dead, both of the just and of the unjust." Similar language is used by Christ in his sermon on the mount. "God sendeth rain on the just and on the unjust." There is a promise then, according to brother Fyle's mode of reasoning, that the Lord will send rain upon the just and afterwards— a thousand years more or less— he will send it upon the unjust. Christ, it is evident, does not say there will be *two rains*—one for the just and another for the unjust, neither does the apostle teach that there will be *two resurrections*, but *two classes* rather in the resurrection. He again uses the words of Christ, John v. 28, 29, in proof of his assumption, "Marvel not at this: the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here again he says, "we have two resurrections, etc." Have we? Let us see. "Marvel not at this the hour is coming, He does not say "the hours are coming," but "a certain hour." This then certainly does not teach that there will be *two resurrections*, but that there will be *two classes* in the resurrection in a certain hour. The one is a resurrection to life—the better resurrection—the one to which Paul desired to attain. The other a resurrection to condemnation. In 1st Cor. xv, the apostle teaches by Christ's resurrection the necessity of the resurrection of the dead, not of the good dead only, but of *all* the dead, but "each in his own order" (R. V). Now, how many orders are there? Bro. Fyle says there are three, but unfortunately for his theory Paul only mentions two, verse 23. (1) Christ. (2) Those who are Christ's at his coming. It does not say then cometh the resurrection of the wicked, but, literally, "then is the end." How many will be raised in Christ at his coming? See verse 22. As many as die in Adam. Let it be remembered that all will be Christ's in the resurrection, and at his disposal—the righteous to be by him rewarded, and the wicked condemned. Our brother's imaginary third order he tells us "is a thousand years subsequent to the second order," but when is the second order raised up? At the last trump, verse 52. There are numerous passages which say "at the last day." Well, then, according to his arrangement the third order will not be raised until a thousand years after the last trump and after the last day. Theories are mean things when they run counter to the Word of God. The twentieth chapter of Rev. teaches, he thinks, "in unmistakable language, the two resurrections and the time which intervenes." The resurrection spoken of in verses 4 and 5 he tells us is of all the good, and the one referred to in verses 12 and 13 is of all the bad. But most unfortunately again for his theory, the resurrection spoken of in verses 4 and 5 is not a resurrection of *bodies*, but of *souls*. "I saw the souls," &c., Milligan says in reference to this passage. "John may simply mean those who shall bear the image and moral likeness of the ancient martyrs, and in a book of symbols this is by far the most rational conclusion." To say the least, very few commentators agree as to the meaning of this passage, and yet, to Bro. Fyle it teaches his theory "in unmistakable language." And again, if the resurrection spoken of in verses 12 and 13 is of the wicked only, why is it that in addition to the books out of which they are to be judged, the *book of life* is to be there also? It seems that they were not all condemned, but only those whose names were not written in the book of life, verse 15. This scripture, Bro. Fyle, does not support your theory, and furthermore there is not one single scripture which does.

That the second coming of Christ will be followed immediately by the resurrection of the dead, and the general judgment is so plainly taught that comment is unnecessary.

Jesus says, speaking of his second coming, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations and he shall separate them one from the other as a shepherd divideth his sheep from the goats, Matt. xxv, 31, 32. The apostle Paul, speaking of his coming, says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints and to be admired in all them that believe in that day," 2nd Thes. 1: 7-10. Again, I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing," 2nd Timothy 4: 1. Christ then at his coming will both raise and judge the dead. The righteous dead will be placed at his right hand (ek dexion). It will be, too, a separation from among the wicked dead (which settles our

brother's difficulty about ek), and forever, verse 16. If there is any more to be said upon this subject it must be very brief. Our columns are too few and small for lengthy articles, especially upon subjects not of general interest.  
T. L. F.

NOTES.

Items of Church News should be in our hand not later than the 25th of the month to insure insertion in the next paper.

Correspondents will please write plainly on but one side of the leaf; otherwise we have to copy their productions before putting them into the printer's hand.

Attention is called to Bro. Brown's article on *Church Discipline*. Editorial remarks are held over until next issue.

It is estimated that there are in Illinois about 60,000 Disciples; in Missouri about 75,000, and in Indiana about 80,000.

The new meeting house in Meaford, we understand, is nearing completion. We hear that Bro. Talmage of Tonawanda, will be at the opening.

Bro. Sheppard is to be the speaker at the Annual Meeting of Grant and neighboring counties of Michigan. The meeting begins Sept. 23rd, and is to be held in Grant.

We think we have given all the space we can afford, for the present at least, to the discussion of the subject of materialism. Our readers will have no difficulty in understanding the position of the EVANGELIST on the question after seeing the article on *The State of the Dead* in the August No.

We would again urge our brethren to use the columns of the EVANGELIST to let others know what they are doing in their respective churches. Let the good news be circulated for the encouragement of all. A Post Card only costs one cent, and it may contain enough to make many glad.

We regret that we failed to call attention to the September collection for Foreign Missions in our last issue. However, if the collection is not taken up on the first Lord's Day in September, it can be on some succeeding one. There is great need of largely increased giving to meet the great and growing needs of the work. Be liberal then, brethren.

The 22nd of last month (July) was an unusual day at the home of Mr. and Mrs. Curry of Belwood, it being the 25th anniversary of their wedding day. Many of their friends took advantage of the occasion to give them some evidence of the high esteem in which they are held. Sister Curry is a daughter of Elder Alex. Anerson. Interesting addresses were delivered by Elder Anderson, of Hamilton, Samuel Woolner, of Garatara and John McKinnon, of Everton.

The Scott Act is being worked in Bruce County, as witness the following from the Globe:

On the 8th inst., at Walkerton before R. Vanstone nine persons were convicted and fined \$50 and costs under the Scott Act. On the 9th inst., at Chesley, four were convicted and similarly fined.

Also in Simcoe Co.: During the past two weeks fines to the amount of \$800 have been imposed upon violators of the Scott Act in Simcoe County, and one offender unable to pay has gone to gaol.

We are glad to observe that in almost all parts of the Province there is increased activity in the direction of enforcing the law. Orangeville seems to be about the most lawless town in Ontario. It is disgraceful the proceedings that seem to be tolerated there.

Protestants as a rule have great respect for Luther and for his views. On one occasion he said to his friends, "Do not call yourselves Lutherans, call yourselves Christians. Who and what is Luther? Has Luther been crucified for the world?" That was following the example of Paul when remonstrating with the church in Corinth, and therefore was good advice. But we in these days are held to be narrow or bigoted because we refuse to wear a sectarian name,—and that too by the very people who delight to honor Luther, and who also are supposed to have considerable respect for Paul. One thing we need to keep distinctly before our minds is that it is unscriptural, therefore wrong and sinful to be called by any other name than that of Christ.