

# ONTARIO THE EVANGELIST.

"Go speak to the people ALL the words of this Life."

Vol. 4.

OWEN SOUND, ONTARIO, NOVEMBER, 1889.

No. 7.

## Poetry.

### THE GLORY OF MAN.

#### THE WORLDLING'S WAIL.

Oh, I am so sad and weary!  
Every prospect dark and dreary;  
I'm full of grief;  
What shall I do, where shall I go,  
To ease the heart that's aching so,  
To find relief?

I'd riches once but they are gone;  
And large estates, but now have none,  
I'm poor indeed!  
Exalted honors, sounding fame,  
Ambition's halo round my name  
I no more heed.

What was before my main employ,  
My giddy, gay and lightsome joy  
Its course has run;  
The bright is dull, the glitt'ring dross,  
The joy is grief, the gain is loss,  
And I'm undone!

'Twas then I had companions gay,  
Who walked with me in folly's way  
And seemed so true;  
But when misfortunes cast me down  
They looked upon me with a frown,  
And soon withdrew.

My stalwart frame, my ruddy face,  
My bounding pulse, my manly grace,  
Which life portend;  
Are wasted now, are marked with care,  
I feel my dissolution near,  
When all will end.

For "things above" I never sought,  
No works of penitence I've wrought,  
It's now too late!  
Oh woe is me, I'm lost, I'm lost!  
On ocean's waves of terror toss'd,  
A hopeless fate.

Walkerton.

L. SHEPPARD.

## Original.

### FAITH AND FELLOWSHIP.

J. R. GAFF.

If ever there was a time when the great principles advocated by the Disciples of Christ should be clearly emphasized and made prominent that time is now when the bonds of party are being loosed and the revision of creeds called for and discussed. Disciples should understand well their own position and manifest it in teaching and practice, not one-sidedly but fundamentally and fully. It is the object of this article to state briefly the one fundamental position in the work of the Disciples

1. In the first place the movement was conceived and carried on with the object of getting clear of the sin of sectarianism. Divisions are confessed by all spiritual men to be detrimental to love and greatly hindering to the spread of the Gospel.

2. Secondly, To do this it is essential to put away at every cost the things that are the cause of division, and to accept and do the things which alone promote unity and fellowship.

3. Third, To accomplish this end the rejection of all human creeds and opinions as standards of faith and tests of fellowship, and the acceptance of the Divine Standard, the Bible alone, become absolutely essential. This is practically occupying the original ground of Protestantism, "The supreme and all-sufficient authority of the Scriptures." This is not only against the Romish position of the authority of Church and tradition, but it is taking the field against the creed authority of all denominationalism. This is high ground but it is being rapidly justified by its great success, before God and before the enlightened judgment of the age. It was boldly affirmed by the original movers, that "if the Divine word be not the standard of a party, then are we not a party. If to maintain it alone sufficiency be not a party principle, then are we not a party. If to justify this principle by our practice in making a rule of it, and of its alone, and not of our own opinions, nor those of others, be not a party principle, then we are not a party."

This position is affirmed by Scripture itself to be the only infallible one. In 2 Tim. iii, 15-17, it is declared, first, the ability of the Scripture to make us wise unto salvation through faith that

is in Jesus. Second, their infallibility because of their inspiration. Third, their all sufficient in furnishing the man of God all needed instruction in the practice of a life of faith.

This position of making the divine standard the only rule of faith and fellowship is often stated thus: "The Bible is the only rule of faith and practice." But, while this is true, we distinguish in the Bible that which is pre-Christian and purely Jewish, and that which is purely Christian, or what we must believe and do. As a rule of faith it is a guide, directing us to what is essential for men to believe and do to be saved. It does this when in its Old Testament testimony it points to, and describes the character of a coming Messiah or Saviour, and when in its New Testament testimony it points us to him as having come. It thus establishes faith in the Person, the character, the work of Jesus as the Messiah, the Son of God, as the faith needful to save.

As a rule of practice it directs what those who have received this faith shall do as Christians in the life they are to live with one another and before the world. That is, as a rule, it teaches them how they shall grow into and maintain a character worthy of such faith. This rule is sometimes stated as "the restoration of the New Testament faith and practice."

Taking this divine standard as the only rule of faith and fellowship we find two things which if followed faithfully will secure and maintain unity and peace:

1. Faith in Jesus as the Messiah the Son of God, is the creed of the Christian, as ascertained by the word of God. This faith accepted and confessed is the only belief on which salvation depends, and the only faith demanded for admission to fellowship in the church, Rom. x, 8-11.

This of course, includes "the obedience of faith" - submission to the authority of Jesus as Lord. Rom. vi, 26. According to this rule of faith this was begun by a baptism into his name and death, Matt. xii, 19, Rom. vi 3-5.

2. Christian Character is the only test of receiving one who has already obeyed Jesus, and the only test of continuing in fellowship who received. This Christian character is defined as the "good works" of faith enjoined by the Scriptures 2 Tim. iii-17. We are assured by the Scriptures that but for nothing else than love of faith or failure to live properly will Christ reject us; therefore for nothing else can we reject one another.

On this fundamental position of faith and fellowship I remark, that the Disciples of Christ who assumed this position in the beginning, and they who carry it on in the full spirit and purpose of it never intended to make a law of fellowship on any views of the design of baptism, or of the work of the Spirit, or on plans of conducting evangelization and mission work, or of a permanent and paid ministry, or order of worship, or of particular views and theories of congregational government and work, and of things of recognized expediency. Such things are not included in *faith*; they lie in the realm of theory and of opinion, neither are they included in practice as deduced from scriptural law, for they neither add to nor detract from character. They who would make tests in this way narrow and destroy the power of this fundamental principle and rear the barriers of sect over again.

In conclusion with this divine standard alone in our hands we find its whole field of revelation and demonstration confirming faith in God and pointing to the Son of God in whom alone is life. In Jesus the disciple also becomes a son of God, and, lifted out of the narrowness and bitterness of sect, he finds all possibilities for the highest development of his spiritual nature, and for the widest exercise of his sympathies. In the study of this rule of faith he will see all its history, types, prophecies and promises interpreted in the light of the Son of God. He will find many profound and interesting questions on some of which there will be differences of opinion between him and his fellow disciple, but on none of which there is room for separation of company between him and others who have the same faith and inherit the same promises.

## TRINE IMMERSION.

I notice in the September EVANGELIST an able article from P. B. on the above question. I have to meet this on all sides here, and I am glad to get some help.

As a rule the people who practise trine immersion are good in character, but they are over religious in many doctrinal points, and they have little freedom of thought, and make little progress.

1. Neither under the Law or Gospel may a disputed question be settled by one witness (Deut. xvii, 6; xix, 15; Matt. iv, 6, 7; xviii, 16; Jno. viii, 17, 18; 1 Cor. ii, 13; 2 Cor. xiii, 1). Granting that Matt. xxviii, 19 supports trine immersion, I challenge anyone to produce another witness.

2. We need at least four good witnesses that one immersion is Christian baptism. (1) The Saviour used the natural birth as analogous to teach on the subject. Is the begotten one delivered three times into the world in the natural birth? The believer is born of water *once* (Jno. iii, 3-5). (2) Paul teaches that we are planted together in the image of Christ's death and resurrection (Rom. vi, 5). Was Christ buried three times and raised three times? Where is the likeness in trine immersion? (3) Those who practise trine immersion are agreed with us that baptism in Eph. iv, 5, *et al.*, should be rendered dip, or immersion. Then we read, "One Lord, one faith, one dip." (4) Peter teaches them that the flood was a figure of baptism (1 Pet. iii, 21). What did the flood do for Noah and his family? It carried them out of the old world into the new. How many times? Once. What does Christian baptism do for us? It takes us out of the world into Christ *once* (Gal. iii, 27; Eph. iv, 5).

3. According to the rule of interpretation adopted by trine immersionists in their exposition of Matt. xxviii, 19, Abraham, Isaac and Jacob had each a separate God. "The God of Abraham, of Isaac, and of Jacob" (Ex. iii, 16). Grammatically considered, to harmonize with their interpretation, it should read the *Gods* of Abraham, of Isaac, and of Jacob. But we all know that those three men worshipped the same living and true God. Notice—In Matt. xxviii, 19, *name* is singular. But to harmonize with their interpretation and be grammatically correct it should be written *names*. But it is written "In the *name* of (by the authority of) the Father, and of the Son, and of the Holy Spirit."

Again: Those who come from the East and from the West to sit down with Abraham, and with Isaac, and with Jacob in the kingdom of heaven must make three trips. (1) They must come from the East and from the West and sit down with Abraham. (2) They must go back and come again and sit down with Isaac. (3) They must go back and come again and sit down with Jacob in order to "sit down with Abraham and Isaac, and Jacob, in the Kingdom of heaven." (Matt. viii 11.)

I want a little help on the most important part in this matter. May we receive any coming from that body of believers on their baptism? I would choose rather to baptize them according to the Scriptures, for the following reasons:

1. When they were immersed once in the name of the Father, they were not immersed in the name of the Son, and of the Holy Spirit; and when they were immersed in the name of the Son, they were not immersed in the name of the Father and of the Holy Spirit; and when they were immersed in the name of the Holy Spirit, they were not immersed in the name of the Father, and of the Son.

We are assured from the many witnesses that one immersion in water is Christian baptism, but can we argue that they are baptized in the name of the Father, and of the Son and of the Holy Spirit when at each immersion they only use one name? Except it be that being immersed in the name of the Son answers the requirement (Acts ii, 38; viii, 16; xiv, 5).

2. In trine immersion there is not a likeness to the Gospel.

3. The Lord has chosen the appointment which gives birth into His Kingdom. God chose Sarah to become the mother of Isaac. Abraham chose to beget Ishmael by Hagar. God rejected the one not born of His appointment. The Saviour chose one immersion in water as the appoint-

ment through which to introduce the ones begotten by the Holy Spirit into the relation of the children of God. Dare we receive a substitute when we know the Lord has been very specific. Winger, Sep. 17 1889. J. B. L.

## "FEED MY LAMBS."

We Disciples in Canada are now passing through a period of what I may call physical development. We are turning our attention as never before to establishing a sound basis of social influence from which we can more effectively preach the word. This is evidenced by the awakening interest in church welfare and the steadily increasing congregational development. Our young people are taking hold, and things are beginning to feel the impetus of their strong and healthy blood.

But there is one feature of our work in connection with the young people to which, sooner or later we must give careful attention. They—our children—love their church, and many of them will work hard to see their congregation prosper, but too many are animated by something else than that true spirit which will enable them to endure through all affliction—the spirit of love. They love their church but it is often with the kind of love which one gives to his country—a patriotic love for the institution in which they were brought up. Love to God and our fellow men must be the great motive power of our existence or ultimately we shall fail. We may build up a strong church through all the world but unless we are animated by the Divine spirit of love we shall become as truly sectarian as ever we thought the Baptists or Presbyterians. All the churches around us have had this experience. The first reformers have always been men of pure lives and boundless love for the cause they plead, but their children are not roused by the glaring evils which the fathers have removed and the principles consequently are less dear to them. But they love the institutions of the fathers and stick to the church for the sake of these institutions. This is sectarianism, for a church which we merely inherit is to us simply a party. Now don't pronounce me pessimistic when I say that there is a considerable amount of this sort of thing among us. What are my evidences? Take one of our congregations of a little experience and in which there is a number of young people. How many of these only come to church once in a while, and then only because they feel like it? How many are there who were in the camp for a while but dropped out through mere lack of interest? How many of the sons and daughters of your members never felt interest enough to enter the army at all? Then turn to your company of active militia. How many of these can give an intelligent reason for the faith that is in them, or repeat five consecutive verses of the New Testament giving the chapter and verse, or offer an earnest prayer, or read a chapter and make sensible comments thereon, or summon the courage to talk religion to an unbeliever? Set all who can do these things aside, and then take your cullings and look them over. If you have failed to gather together enough names to fill an ordinary church register you are very fortunate.

How are we, then, to cure this thing? Let me suggest this plan: teach the Bible in preference to all other books and as the source of the greatest happiness to the race. But, you say, the young can hardly be induced to read the Bible. It is so only when they have not been shown its beauties. Young people like stories. Show them that the Bible abounds in deeds of valor and contains the prettiest love story ever written. They like biography. No profane biography is as interesting as that of Moses. They like subtlety of argument. Show them Paul's writings, and for eloquence, Paul's speech before King Agrippa. In short, point out the beauties of the book. I mean more by that than to hand the Bible to the people and tell them to read. There has been too much of that sort of thing, and too many of us regard the Bible as an old song.

Now I cannot give a teaching plan. I am merely trying to have this matter considered that plans may be discussed and acted upon. Our work should be systematized, for the more perfectly our machine works together the more effectual will be our efforts for good.

ACTIVITY.