

ONTARIO THE EVANGELIST.

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

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Poetry.

THE UNSELECTED INFANT.

An unselected infant sighed out its infant breath,
And wandered through the darkness along the shores
of death
Until the gates of heaven, agleam with pearl, it spied,
And ran to them and clung there and would not be
denied,
Though still from earth rose mutterings: "You can-
not enter in:
Depart into Gehenna, you child of wrath and sin."
At last the gates were opened; a man with features
mild
Stooped down and raised the weeping and ur-
ted child
Immortal light thrilled softly down avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you thus to hallow my unselected brow?"
"Dear child my name was Calvin—but I see things
better now."

Original.

TALISMANIC RELIGION.

A religion which ascribes a magical power to
objects and words is not confined to Fetishism, or
to its poor-ignorant devotees who never heard
of the true God. It is one of the sad and
discouraging features of the present day in
English speaking and Bible reading countries
that the greatest errors and the grossest departures
from the teachings of the Word of God, and even
from the dictates of common sense, are not only
tolerated in religious communities, but are, in
many cases, quite popular.

A very striking instance of the corruption of
religious teachers on the one hand, and the
superstitious credulity of those they minister to,
on the other hand, was shown at the execution of
a criminal a few weeks ago in Toronto,—the City
of Churches. The convict had uttered and lived
a lie, even in regard to his religion, to within a
day or two of his death. He then desired the
ministrations of a Roman Catholic priest, which
were at once granted to him, who afterwards gave
place to two others who put the miserable wretch
through the extreme sacramental efficacy of their
superstition, holding the crucifix for him to kiss
as the last act essential to his salvation.

Can we conceive of a more deceptive travesty
of the religion of Christ? A life of the foulest
disobedience to God, hands stained with blood,
a conscience of sins unconfessed and unrepented
of; all to be atoned for and glossed over by the
charms of extreme unction, the "holy sacrament"
and the salutation of a crucifix!! Surely this is
sending a man into eternity with a "lie in his
right hand," and a fallacious mockery and popular
hallucination for the encouragement of men of
corrupt minds who take courage for a life of sin
that can have so rapid and easy a remission.

We have read of a murderer in one of the
Catholic countries of Europe who made a prac-
tice of putting a crucifix in the hands of his dying
victims as a solace to his conscience, that though
he killed the body for the sake of gain he saved
the man's soul by the efficacy of the crucifix!!
Of course we are giving extreme cases, but the
same deceptive illusion prevails, not only among
Catholics, but to a certain extent, among Pro-
testants too, in regard to substitutional methods
to obviate the necessity of a life of holy obedience
to Christ, or to soothe an accusing conscience.

A worldly man's bequest for religious and
charitable purposes when his riches are no longer
of any value to him; a hasty call for a clergyman
to pray at the bedside of a dying sinner who has
lived a long life in willful rejection of Christ; or
to administer the Lord's Supper to him although
he never, while in health, partook of it in loving
memory of the Saviour, are all illustrations of
the false, and what we have designated talismanic,
instead of Christian means, of salvation, and
which have such an insidious and misleading
influence upon religious life.

Every person engaged in the ministry of the
gospel should be very scrupulous to teach noth-
ing, to do nothing, that, in any way, will tend to
delude his fellow men into a false trust, but always
to insist, in the name of a loving Saviour, upon
an intelligent and sincere belief of the truth, an
uncompromising obedience to everything ap-
pointed by Him, and upon the absolute necessity

of a pious and devoted life, in order that those
whom he would eternally benefit may be made
meet for the inheritance with the saints in light.
E. SHEPARD.

Walkerton.

MATTHEW XVI, 18, ONCE MORE.

I wish to add a thought or two to what Brother
"E. S." has so well said on the words of our
Saviour: "The gates of hades shall not prevail
against it." Brother Sheppard has considered
these words in their application to the future
triumphs of the church over "the gates of
hades." I wish to call attention to the fact of
their fulfillment in the church's present conflict
with "the gates of hades." And this, it seems
to me, is the first grand idea contained in this
declaration of Christ.

It being accepted, that "Hades" means the
unseen, the intermediate state of the spirits of
mankind; and that the term, "Gates of Hades"
is applied to the entrance into the unseen; and
further, since it is by death only that the spirit
enters the unseen, it follows that the meaning of
the term "Gates of hades" is death. This
evidently is its meaning in Isaiah xxxviii, 10: "I
said in the noontide of my days I shall go into
the gates of hades; I am deprived of the residue
of my years."

In this sublime utterance, that death should
not prevail against his church, Christ announces
a divine characteristic of the Kingdom of Heaven
that strikingly contrasts between it and all earthly
kingdoms.

Death has prevailed, and still prevails, against
all such kingdoms, by removing every subject
from them, and forever severing all ties of alle-
giance between them. Even the Jewish theocracy
lost every subject by death, and not a soul from
Moses down, ever re-entered that commonwealth
after death. Thus, death is the end of all king-
doms and governments of earth. Does death
prevail against the kingdom of Jesus Christ in
this way? No. The only effect of death's op-
position to His kingdom is simply the dissolution
of "the earthly house," the body, in which his
spiritual subjects live while on earth.

Against his spiritual subjects, death has no
power. It cannot remove them from Messiah's
kingdom by pulling down "the earthly house" in
which they served Him here. When they leave
His kingdom on earth they join "the general as-
sembly and church of the firstborn who are enroll-
ed in heaven," "The spirits of just men made per-
fect," and are still a part of "The whole family
in heaven and on earth."

The apostle desired to join that spiritual
colony, "Having a desire to depart and to be
with Christ which is far better," and said he was
"willing rather to be absent from the body, and
to be at home with the Lord." Jesus has never
lost a subject by death. The Spirit has recorded
"Blessed are the dead which die in the Lord
from henceforth; yea, saith the Spirit, that they
may rest from their labors; for their works follow
with them."

Part of His subjects are here on earth, but
they are constantly passing over to join the larger
part, and all will be "gathered together in one"
again, "all things in Christ, both which are in
heaven and which are in earth."

Then shall the Lord deliver even the bodies
of his subjects from the power of death. For
the trumpet shall sound, and the dead shall be
raised incorruptible," and he "shall fashion
anew the body of our humiliation, that it may
be conformed to the body of his glory." And
thus, instead of the gates of hades prevailing
against the church, "death" itself shall be
"swallowed up in victory," and the glorified
church will sing over its eternal burial the tri-
umphant song, O death, where is thy victory?
O death, where is thy sting?

T. B. KNOWLES.
St. Thomas, Ont.

CONSECRATED MONEY.

"The kingdom of this world" will not "become
the kingdom of our Lord" until the Money power
has been Christianized," so wrote Josiah Strong,
in his work, "Our Country," and in that
statement there is a truth that ought to be rea-
lized by each Disciple of Christ. That our

money is not only a power for good, but one of
the greatest powers placed at our disposal, is be-
yond question. The wealth in the hands of
Christian people to-day is simply enormous; a
wealth that is the direct result of God's blessing
on their energy and activity. Now it is some-
what militating that this enormous wealth is
only used very sparingly in the service of Christ;
while for any paying investment there is an un-
limited supply always forthcoming. We have
become familiar with monopolies, trusts, and
syndicates of late, and in many cases tens of
thousands of dollars are represented by these
various companies; but where is the syndicate of
Christian men willing to voluntarily invest their
thousands in the good cause of Christ, and
count it a profitable investment. Will any one
deny that "laying up treasures in heaven" is
as safe and profitable a use for the accumulated
thousands as anything the world can offer?
Nevertheless in every religious paper, and from
every pulpit, there is a constant appeal, for
money to carry on the work of the Lord with the
most meagre results; while all departments of
the Lord's work, both at home and abroad, are
seriously hindered, or carried on at a great dis-
advantage.

Why is there not a more lavish expenditure
for the work of Christ? Because the money
power has not been Christianized: The money
which the Lord has committed to the hands of
his stewards, has not been rightly applied, and
when He comes to claim His own with usury, we
may yet be accused, of wasting His goods.

Talent has been consecrated to the service of
Christ, and in the pulpit, and on the platform
and in the press, the highest abilities have been
placed at the Saviour's disposal; and the Church
was never as rich in consecrated talent as it is
now.

Education has been consecrated; and the
land is teeming with College and Schools where the
principles of the religion of Christ are inculcated
and from whose doors there flows a stream of
youth permeated by Christian teaching and
example.

Art and Architecture have long ago been conse-
crated to Christ. Many an ancient Cathedral
and many an old masterpiece of the painter's art
bear testimony to the fact.

Even the political power, so capable of per-
version to the worst uses, has in a measure been
consecrated to the service of Christ and to the
extension of His kingdom. That "Righteousness
exalteth a nation" that "Sin is a reproach to any
people" is largely recognized. Why have all these
powers been thus laid at the Saviour's feet? why
have all these instrumentalities, been placed at
His disposal? simply this, the redeemed soul
says, "The best for Christ, the best is not too
good" "What shall I render to the Lord for all
his benefits?"

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Brethren, let the money-power be consecrated
to the service of Christ, the poor out of their
penury and the rich out of their abundance.

JAMES LEDIAR,

Poplar Hill.

"THAT THEY ALL MAY BE ONE"

John 17, 21.

Such is the Saviour's prayer—such should be
the prayer of all Christian people.—There is,
however, no law of expediency for the Christian
—God has spoken to us by His Son—it is ours
to give, not only heed, but the more earnest
heed to the things, that are spoken,—and to
consider the Apostle and High Priest of our
profession Christ Jesus. I am not at all sur-
prised that our brethren at Lobo should have
acquiesced in the apparent advanced step; of the
good Baptist brother from Ixodon as the very
foundation of our plea is union,—no compro-
mise, however, can be made. We cannot take
the name Baptist. Dr. MacVicar thinks, and is
not backward in saying so, "That the only way
the union could be effected is that the Disciple
Churches become Baptist Churches" Certainly
that is the view from the Baptist standpoint, and
that is the only thing that could be done unless;

the Baptists are prepared to surrender the name
Baptist,—and this they are not likely to do,
they could, however, without any sacrifice to
them, as a Bible people, for such they claim to
be, take the name Christian. If the Disciples of
Christ can show a reason for their existence
then they have a right to demand every inch of
ground that their title deed, signed, sealed, and
delivered by the King's authority, has given
them. The Disciples have not the profound
reverence for the mere name; Disciples that the
Baptists have for the name Baptists. Indeed in
some places the name Disciples is quite as sec-
tarian as Baptist. We have frequently heard
some of our people talk of the "Disciple Church"
the "Disciple hymn-book" "Disciple Sunday-
school." We could with propriety speak of the
Christian Church, Christian hymn-book, Chris-
tian Sunday-school, &c. Disciple of Christ,
however, simply means a follower of Christ, or
Christian,—the name Baptist has not that sig-
nification,—a man may be a Baptist and not a
Christian,—but a Disciple of Christ is a Chris-
tian,—always—and a Christian is always a Disciple
of Christ. If our Baptist Brethren are ready to
make a "Gentle movement toward teachableness"
I can see no "difficulty in meeting the overture"
that might be made by them as it "might be the
means of bringing Bible truth to bear upon the
leaders of that body."—and upon the principle—
"Ye shall know the truth and the truth shall
make you free,"—a happy union might, and
doubtless would, be the result. As to the name
Christian many arguments might be advanced
from Scripture to demonstrate its adaptation to the
Church of Christ. "The disciples were called
Christians first at Antioch." Some Greek
scholars say the passage should be rendered
"And they,—Paul and Barnabas,—called them
Christians in Antioch."—And this quite agrees
with the rendering in the Rev. Version. The
Christian name, or the name by which Christians
were to be known is a subject of prophecy. See
Isaiah 52nd. King Agrippa said "Almost thou
persuadest me to be a Christian." I do not
quote this as authority for the name—I only
quote it as significant. Why did he not say
"Almost thou persuadest me to be a Baptist?"
simply because the followers of Christ were
not called Baptists anywhere in those days,—
in fact Christians were not known by that name
for nearly 1600 years after the time of the
Apostles. Peter says "if any man suffer as a
Christian let him not be ashamed—but let him
glorify God in this name." Rev. Version. In
conclusion I would respectfully move that the
Disciples send a delegation to the next Baptist
Convention held in this Dominion asking them
to take into consideration the expediency, prop-
riety, and feasibility of all baptized believers
becoming Christians in name as well as in
practice. This being done, there will be no
necessity for further negotiations, Baptists and
Disciples will be one.

H. BROWN,

Ridgetown Feb. 1890.

"IN SINGLENESS OF HEART."

The greatness of the work binding upon
Christians is such as calls for more than our
consideration—though it seems the most of pro-
fessors never get beyond this point,—it calls for
more than our goods, it demands our possessions,
our time, our talents, our all.

The religion of Jesus first takes possession of
the heart and then works outward, moulding the
thoughts, words and deeds of the whole life, so
that the professor whose heart is not captured
and enraptured by God's love need not be de-
ceived; he may have religion, but he is a stranger
to Christianity. If the greatest commandment,
"Thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind,
and with all thy strength," means anything at all,
it means that the Lord's work is to occupy first
place in each and every power we possess, and
that every hour's labor, be it in the pulpit, on
the bench, at the forge, in the kitchen, or in the
coal mine, is to be devoted to his service; for
thy time is mine; saith the Lord, it belongs to
me by right and must be devoted to my service.
The Lord, knowing that no half-hearted service
on the part of his disciples would conquer the
world, demanded of them this unselfish devotion,
and so beautifully, after his ascension, did the

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