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A RELIGIOUS MONTHLY.

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AUGUST, 1887.

"WHOM HAVING NOT SEEN YE LOVE."

I Peter 1: 8.

What Peter said to the Christians to whom he was writing is true of every real Christian. And it is a very suggestive fact, Peter could not have said it of himself. True he—Simon, son of Jonas—could say, "Thou knowest that I love thee," but he had had the advantage of long personal intercourse with his Lord.

This loving of Jesus is a wonderful thing. Not respecting, not admiring, but loving Him. It has attracted the attention of the mighty of the earth. As in the oft quoted words of the first Napoleon; "Alexander, Caesar, Charlemagne, and myself, founded empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." Yes, "and to this very day," despite so much of unfaithfulness, and even of insincerity among professing Christians, there is still love for Jesus upon the earth.

How is it with you, brother Christian? Do you really love the Saviour? Be not impatient at the question, "Simon, son of Jonas, lovest thou me?" was thrice repeated to the apostle. May we not, should we not, put this question to ourselves with searching self-examination? How shall we know whether we do or not? "If ye love me, ye will keep my commandments." This is the simple test; easy it is of application. "He that hath my commandments, and keepeth them, he it is that loveth." Love to Christ is no mere sentiment existing for its own sake, and producing no effect upon the life. It is a mighty, if indeed it be not the mightiest, regenerating influence in the universe.

Yet while this is the test of love to Christ, it is not necessary to make light of the *feeling* of love. Of necessity the person who loves the Saviour finds joy—yea, his highest joy—in so loving. He can "sing with the spirit and with the understanding also,"

"How sweet the name of Jesus sounds  
To a believer's ear."

To him they will be no idle words,  
"O the precious love of Jesus  
Growing sweeter day by day."

In a word he will love the Redeemer as he loves his friends of earth, but with an intenser affection, and a warmer glow. To love Jesus, will have a distinct, tangible meaning to him.

"Whom having not seen ye love," not yet, but after a little while; as saith the beloved John, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And what now? "Every one that hath this hope set on Him purifieth himself even as He is pure." It is a glorious thing to love the Lord; it is an awful thing not to love Him, for Paul says, "If any man love not the Lord Jesus Christ, let him be an anathema." Blessed are they that continue in His love. G. M.

THE STATE OF THE DEAD.

According to the materialistic creed, there is but one substance in the whole universe, viz:—Matter. Mind man's distinguishing characteristic—is regarded as mere matter or as a product of the material organization. The soul-sleeper is a materialist as regards a spiritual nature in man at least, but being a professed believer in revelation, he may be termed a religious materialist or a Christian Infidel if he prefer.

That there is no spiritual Supreme Being, independent of, and governing the material universe, as the materialist affirms; or that the spiritual nature in man is dependent upon the material organization for consciousness, as the soul-sleeper

affirms, are assumptions without even shadow of a foundation either in science or the Word of God.

From the assurance of its advocates and from the complacency with which it is affirmed, we would be led to infer that the Bible abounded with passages justifying the belief that the soul was dependent upon the body for consciousness. Where are such scriptures to be found? and by which of the inspired men have they been written? Certainly not by the apostle James, for the converse of this belief is taught by him, viz:—"The body without the spirit is dead." Now, where is the passage of scripture which says that "The spirit without the body is dead." We are reminded just here of a portion of scripture, which is brought forward by the soul-sleeper on almost every occasion. It is his stronghold.

"The dead know not anything." (Ecl. ix: 5). But if we take this passage of scripture in its connection, we find that the writer is not speaking upon the subject of consciousness or unconsciousness in another world, but in regard to the relation of the dead to *this* world. See the latter part of the following verse:—"Neither have they any more a portion forever in anything that is done *under the sun*."

From the second and third verses of the same chapter it could be shown, according to the soul-sleeper's method of reasoning and use of scripture, that there is no advantage whatever in being righteous, because "All things come alike to all: There is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath: This is an evil among all things that are done under the sun, that there is one event unto all." Would we be justified in taking this isolated portion of scripture upon which to build the theory that there is no advantage in being righteous in this world? We would be justified to the same extent as the soul-sleeper is in taking a portion of the fifth verse upon which he builds his theory. The careful student of God's word, taking this language of Solomon in its connection does not with it antagonize the plain utterances of Christ and his apostles.

The scriptures teaching conscious existence between death and the resurrection are so numerous and so plain that it is to us a mystery how opposite opinions can exist in the minds of those who respect alike the word of God. Christ affirmed that Abraham, Isaac and Jacob, long since dead, were still alive. "I am," says he, "the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living." Therefore Abraham, Isaac and Jacob are alive. This reply of our Saviour to the Sadducees (and let it be observed that it is in harmony with all of his utterances upon the same subject) is enough to settle this question in the minds of all who take His word as the end of controversy. The allusions of the apostle Paul in his writings to this subject are so many that we could not here refer to them in detail. It is evident, however, that the apostle was not a believer in soul-sleeping. "Fourteen years ago," he says, "I knew a man in Christ (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth) such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell: God knoweth): How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter." (II Cor. xii: 2-4).

Now if one of our modern soul-sleepers had been there he would have settled this question for the apostle with ease, by saying, "You know, brother Paul, that the soul is dependent upon the body for consciousness; therefore you must have been in the body, for out of the body you would have been unconscious, and consequently could not have heard things unspeakable or otherwise." We admit that it is beyond our comprehension how the soul can perform its functions independent of this body, but it is beyond our comprehension also how God will complete our redemption, and thereby qualify us for our highest enjoyment in the resurrection of our bodies from the dead.

We believe these things, not because we understand them, but because it is so revealed.

Now, as regards the state of the dead, we would say that in death "shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." If, however, this language of Solomon is not enough, we will refer to the words of the Master upon this subject. To the thief who was suffering with him upon the cross he said, "To-day shalt thou be with me in paradise." Concerning the rich man and Lazarus we are told that the former died

and was buried, the latter died also, but he, who could see through the veil which hides from our view the realities of the spirit world, informs us that they were in *hades*, Lazarus having been carried by ministering spirits to Abraham's bosom, where he was not only conscious, but comforted, while the rich man was consigned to a place of torments. According to the apostle Paul, "To be at home in the body is to be absent from the Lord, but to be absent from the body is to be present with the Lord, therefore let us endeavor that whether present or absent we may be accepted of him." Let us then be diligent for "Christ died for us that whether we wake or sleep (live or die) we should live together with him." T. L. F.

A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

- We will send an extra copy
- (1) To any one sending us four names and two dollars.
- (2) To any one sending us six or more names, new or old, and three dollars.

The interest of the paper demands some activity upon your part. If some one in each church would look after its interests, its circulation would be much increased. We are willing to give time and thought to its publication, but we cannot be expected to pay the printer also. We hope to hear from many this month and receive good lists of subscribers.

NOTES.

Would all those who are in arrears for the paper make us glad by sending in their subscription for the past year and for the coming year also.

Please mention the scripture which justifies the belief that the bodies of the saints shall be raised a thousand literal years before the wicked.

There is no such scripture. And, furthermore, there is no scripture which says that the bodies of the saints will be raised a thousand or any kind of years before the wicked.

Bro. Wm. Forrester, late of Pickering, now of Toronto, started for Great Britain July 19th. He expects to attend a meeting of brethren in Glasgow in August. The length of his stay will depend upon the success of the business in which he is engaged. We trust he may be prospered in all respects while away, and safely returned to us.

Here is further evidence that the Scott Act can be enforced:—

"An Iroquois correspondent writes that Inspector Beach has secured since the 29th of July twenty-six convictions for violation of the Scott Act. The fines were in each case \$50 and costs, excepting one hotel-keeper whose fine was \$65 and costs. The total of fines, not including costs, was \$1,315."—*Globe*.

There is some talk of the Disciples' church establishing a large denominational school at some point in Ontario.—*St. Thomas Journal*.

The above does not inform us who the movers in the new enterprise are. They are men, no doubt, who have a few hundred thousand dollars at their disposal for such an undertaking. If the school should be ready to open in the fall, we will, no doubt, be notified.

There was a statement made in a recent number of the *Canadian Baptist* which rather amused us. It was made by a Baptist missionary to Muskoka, concerning one of his preaching points, and was to this effect, that there were there a number of baptized believers *who were not YET regular Baptists*. The place referred to is also one of Bro. Crewson's appointments, where also he has baptized quite a number, and organized a little church of Christ. "The baptized believers" mentioned by the Baptist brother are, no doubt, these same brethren, and we trust they are too well acquainted with the New Testament ever to become regular Baptists, or *irregular* Baptists. Query:—What is a REGULAR BAPTIST?

Among the practical suggestions deduced from the S. S. lesson on the baptism of Jesus in the notes in the *Presbyterian Review*, was this one, "We should confess Christ in baptism." This suggests to us to make enquiry of the *Review* how an infant can confess Christ in baptism. It strikes us that only those who have come to the years of understanding can confess Christ in baptism or in any other way. And herein lies the great evil of infant baptism that it denies to its subjects the privilege, nay, the duty of confessing Christ in baptism.

We take the liberty of giving our readers the following extract from a private letter received from Bro. McLean:—

"The Canada Churches seem to me to be very liberal. When I get a letter from Canada, I always expect a generous contribution, and am seldom disappointed. The spirit of missions is spreading year by year. The opposition is constantly growing weaker. The work is not ours, but God's; and it must go on until the whole wide world is evangelized."

Let us strive, brethren, to be more worthy of the compliment paid us. We have not yet done what we could. The latter part of the extract sounds to us as an inspiring song. Read it and listen. How does it affect you? Bro. McLean is devoted to foreign mission work with apostolic zeal and energy. We would like to have him visit the Ontario churches.

The following from the *Guide* declares clearly the facts in the case:—

"Another old question comes to us this week. 'What is the difference between faith and belief, and which precedes the other?' The last clause of the question implies that there is a difference, but this is a mistake. Belief in Christ is precisely the same thing as faith in Christ, and by the New Testament writers a single Greek word is used for both. Moreover, this word in its verbal form is translated believe, so that, to exercise faith is precisely the same thing as to believe. If the word faith were displaced from the Bible, and belief substituted for it everywhere there would be no loss in sense, while there would be gain in clearness."

It is, indeed, a pity that a distinction should have been made by the translators of the Bible where there is no difference. Much perplexity has been the result.

While spending a few days on Toronto Island with a friend one of the editors of this paper was glad to hear good accounts of the church in the West End. The amount of enthusiasm and of hope existing among the brethren is something inspiring. They will certainly succeed, for they want to succeed, and they are a band of workers. We presume that their place of meeting is generally known to be near the north-west corner of Queen Street West and Denison Avenue. Brethren having occasion to spend the Sunday in the city should not fail to find them out. Or should any happen to be in Toronto on a Wednesday evening they will find the doors open at 8 o'clock, and will be welcomed by the brethren.

In our last number we spoke of the necessity of continuing to support Bro. Crewson in Muskoka, and also of sending additional laborers into that field. The remark of the Baptist preacher referred to elsewhere serves to illustrate the urgent need of properly following up the works inaugurated by Bro. Crewson. Our observation teaches us that where the Disciples are strong and active there is a vast difference—in the estimation of Baptist preachers—between the Baptists and Disciples, but where there are but a few isolated Disciples—in the estimation of the same estimable gentlemen—the difference is—well, not worth mentioning. Our brethren will do well to be on their guard lest they be thus kindly led astray.

The more we learn about Toronto the more we are convinced that by all odds the most important undertaking before the Disciples of Christ in Ontario is the proper establishment of the cause in that great city. Toronto is every day becoming more and more a huge concentration—railway, commercial, manufacturing, literary, educational, religious. In a word it is found, in all departments, that those who wish to make an impression upon Ontario must make Toronto their headquarters. We are, therefore, extremely glad that a resolute effort is being put forth to secure a first-class man to work in our capital. If we go to work properly, in ten years, there may be, at least, five self-supporting churches in Toronto.

Our readers will recollect that some time ago it was stated in these columns that some of the Baptist churches in Ontario have a human creed while some have not. According to the *Canadian Baptist* the Baptist church in Erin Village belongs to the former class, for when it was organized on the 29th of June "twenty-three persons banded themselves together in church fellowship upon the basis of scripture teaching known as the New Hampshire confession of faith." Some time ago in conversation with a Baptist friend he declared that the Baptists had no human creed. He was evidently not fully acquainted with the practices of his brethren. Some of them have, some of them have not.

None have more pride than those who dream that they have none. You may labor against vain-glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.—*Spurgeon*.