

ONTARIO EVANGELIST.

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

VOL. 2.

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No. 1.

POETRY.

THE SILVER LINING.

A fisherman sat at his door one day
Watching the clouds, that heavy and gray,
Obscured the sunlight's shining;
And he said to bright eyes at his knee,
"Look yonder out in the west and see
The cloud with a silver lining."

I think when our skies are cold and gray,
And we vainly seek to find the way,
Somewhere the light is shining;
If we bravely resolve to do our part,
And bear our griefs with a patient heart,
And free from all repining;

We shall be led to a higher way,
To a better work than we do to-day,
And find love's sunlight shining;
For truth of spirit and strength of soul
Will make the darkest cloud unroll
And show its silver lining.

ORIGINAL.

THE DIVINE SCHOOL.

The highest school on earth. The school where the most important branches are taught; which was instituted by the Great Teacher who knows all things in heaven and earth. A school which trains for the noblest of all professions, which confers the highest titles and most exalted honors. An institution that embraces a great multitude of pupils, and a still greater multitude of graduates. We mean the school of Christ, who is himself the Head Teacher and the disposer of the destiny of his disciples.

One great object of His mission to earth was to teach and enlighten those who are alienated from the life of God through the ignorance that is in them; to teach the things which eye hath not seen, nor ear heard, and which had never entered into the heart of man; to inculcate the purest virtue and unfold the most important truths; to teach the morals of heaven and the attributes of Jehovah. During his own personal ministry on earth he invited the weary and heavy laden to come to him for instruction, "And learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

And when about to ascend back again to the heavens, he assembles the apostolic tutors and gives the great commission which keeps in view the correlation of himself as the Teacher and his people as scholars:—"All authority hath been given unto me in heaven and on earth. Go ye therefore and make DISCIPLES of all the nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." (N. V.) That this mandate might be effectually and infallibly executed, the Apostles were endued with power from on high:—"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Thus fitted for their heavenly mission, these men went forth and announced a full and free education, under the auspices of a loving and perfect Master, with no other requirements for matriculation but implicit confidence in Christ, a docile, loving and obedient spirit to be indicated by a confession of His name, repentance for an ignorant and sinful life, and obedience to the baptismal initiation into that church which the Founder supplied with Apostles and Prophets, Evangelists, Pastors and Teachers, "For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." (Eph. iv: 11-13). All the teachers under strict injunction to preach and teach the Word of God; the only text book in the school; good and unchanging through all ages:—"All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" and that the disciple thus perfected and made meet for the inheritance with the saints in light may receive, at death, the title of the glorified sons of God,

and graduate with all the honors and privileges of the redeemed, as the compeers of the angels and the heirs of immortality.

Ridgetown.

E. SHEPPARD.

BRO. FIRTH ON THE RESURRECTION.

What Bro. F. wrote in No. 1, I do not know, but the drift of No. 2, is not difficult to see. I herewith make a few statements which may arouse my friend's logical powers, and probably his prejudices.

There is no scripture which says that this material, animal, physical body, is to be raised in the resurrection. There is no scripture to teach, that flesh and blood, or, flesh and bones, shall inherit the Kingdom of God. There is no place in the Bible which says Jesus was raised from the dead with an animal body—with flesh and blood—or, with flesh and bones. The body which could be felt and seen was prepared or provided for the occasion. The body with which He rose from the dead could not be seen with our physical eyes. Hence the expression, He "appeared" unto them. Angels had a provided or prepared body in which to converse with Abraham. Why? the pith and marrow of resurrection subject is the change from an animal body to a spiritual body, or, it is sown an animal, or, soulical body, it is raised a spiritual body. Bro. F. construes spiritual as the antithesis of corruptible. Read the context: and try again, brother. Whether living or dead when the Master comes, we shall all be changed. That is the grand thought. Bro. F. says, if correctly understood, that the raised body will not be immaterial. Will it be material? What does Bro. F. mean by immaterial? My soul loathes this infidel, Sadducean, materialistic view of this grand and sublime subject. Bro. F. represents Job as saying, "in my flesh I shall see God," and after worms destroy his body!! The marginal reading is better, Bro. F.: "without my flesh I shall see God." This harmonizes with the context. Bro. F. says, orthodoxy affirms, that man never dies. Jesus and Paul affirm that, of some. Materialists affirm no consciousness between death and the resurrection. "I raise my voice against this materialistic teaching of to-day." If there be no consciousness or life, in any sense, between death and the resurrection, it will be to all "intents and purposes" a new creation; not a resurrection. C. J. L.

"BE NOT DECEIVED, GOD IS NOT MOCKED."—Gal. 6: 7, 8, 9.

In verse three the Apostle says, "If any man think himself to be something, when he is nothing, he deceiveth himself." All deception is bad, but self-deception is something fearful. Paul says, "Let no man deceive himself; if any man among you seemeth to be wise, let him become a fool that he may be wise." It is not wise to become conceited in the thing which we seem to know. The Scriptures leave no excuse for self-deception. God has done His part—the way is plain. The great scheme of human redemption has, according to promise, been fulfilled, and He has given us the conditions of salvation. The Saviour says, "If ye love me keep my commandments." He has opened up a new and living way by the sacrifice of Himself. A voice from the Eternal Throne proclaims Him the way, "This is my Son, hear Him." He sent His Ambassadors to preach the gospel, and He said, "He that heareth you heareth me;"—but the people indulge in extravagant fancies, and these are sometimes mistaken for direct revelations, and thus men are being deceived. The Apostle James says of some who seem to be religious, but do not walk according to the teaching of the Word, "Such a man's religion is vain—he is deceiving his own heart." Some men are neither honest in their purpose nor correct in their views—they are "ungodly men"—not only sinners, but ungodly: and will wax worse and worse. There is a scrap before me, I will give it: "A man must be right as well as honest. One's faith in a false chart does not make it a true one—he will go on the rocks all the same. An engineer's faith in a weak bridge will not enable the train to cross in safety. Counterfeit bank notes will not be made genuine by the owner's faith in them. A man's faith in an insolvent banker will

not make him solvent." "A chain is no stronger than its weakest link." Some men seem to have a sort of fondness for deception—they like to be deceived, and willingly submit to all sorts of deception—religiously and politically. But Paul says to the man of faith, "Continue thou in the things which thou hast learned, knowing of whom thou hast learned them—they are able to make thee wise unto salvation through the faith that is in Christ Jesus." He adds, "They are profitable for doctrine, for reproof, for correction, for instruction in righteousness," and the object is, "that the man of God may be perfect, furnished unto all good works." Those who are thus equipped will not be very likely to deceive themselves or anybody else. Peter speaks of false teachers who privily bring in damnable heresies, and he says, "Many shall follow their pernicious ways by reason of which the way of the Lord shall be evil-spoken of." But he says, "They shall receive the reward of unrighteousness, just as those who count it pleasure to riot in the daytime. These are spots and blemishes, sporting themselves with their own deceivings." "They have forsaken the right way—they promise you liberty while they themselves are the servants of corruption." The Saviour said, "Ye shall know the truth, and the truth shall make you free." If men are made free by the truth, they will not be deceived. There is something terrible about a religious deception—hence says the Apostle, "Be not deceived; neither fornicators, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. Such were some of you but ye are washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God." But, says the Apostle, "God is not mocked." The first meaning of the word mock is to deride, to scorn, to contempt—it also has a second and third meaning. I presume it has in it the idea of deception, disappointment, &c. hence God is not mocked, not deceived. "Whatsoever a man soweth that shall he also reap"; and it is reasonable and right that he should. If you sow wheat you would not like to reap tares. If, at the time of harvest, your land produced anything else than that sowed, you would be disappointed. But you will not be deceived, for "Whatsoever a man soweth that shall he also reap." Now, then, if you sow tares you cannot reasonably expect wheat—it would be unfair to expect it from such sowing. Just so it is in sowing to the flesh and to the spirit. Do you see that man making his way to the hotel—watch him, he is going in through the door into the bar-room—there's where he gets the seed. Presently you'll see him come out, and he begins to sow,—just follow him and you will see what kind of seed he scatters, and judging from the seed he sows what must the harvest be? You readily answer he is sowing to the flesh, and of the flesh he will surely reap corruption. You see another man—maybe in the church—he's dressing himself—he's going to the theatre, another to the horse-race, another to the ball-room—their children are poring over worse than useless literature in their neglected homes, and thus the world moves on, and, alas! too often the church moves with it. But they are all sowing to the flesh, and must reap corruption—it is the result of such sowing. The punishment of the wicked is the result of sin. "The wages of sin is death." "The way of the transgressor is hard," even here and now, but eternity alone can reveal the fearful consequences of sowing to the flesh. By-and-by "he that is filthy shall be filthy still." But "he that soweth to the spirit shall of the spirit reap life everlasting." It is therefore of the utmost importance to know just what it is to sow to the flesh and to sow to the spirit, for upon the sowing depends our eternal destiny. "Whatsoever a man soweth that shall he also reap." The Apostle says, "Walk in the spirit and ye shall not fulfil the lusts of the flesh." But what is it to sow to the spirit? It is just the opposite of sowing to the flesh. Instead of the theatre we assemble to worship God. Instead of the foolish unmeaning dance we have the sober step of the Christian. I need not enumerate the vices of the one and the virtues of the other. A man ceases to do evil and he learns to do well—he speaks the truth with his neighbor—he works righteousness, scattering seeds of kindness. Instead of anger his heart is full of love—he is Christ's, and his object is daily to crucify the

flesh with the affections and lusts—he walks in the spirit—he sows to the spirit, and of the spirit he will reap life eternal. What can measure the fruits of the harvest?

Eternity! eternity! Who can grasp it? 'Tis incomprehensible to the finite mind. "Beloved, now are we the sons of God, and 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." "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." H. BROWN.

Winger, April, 1887.

SELECTIONS.

"THE LORD IS RISEN INDEED."

If any event, natural or supernatural, can be established by human testimony, then, beyond the possibility of a peradventure, Jesus is indeed risen from the dead. If the proofs of any past event be conclusive, then are the proofs of Christ's Resurrection *infallible*. If competent and credible witnesses can establish any fact, then these witnesses do establish the fact of the Resurrection.

There are three, and but three, possible suppositions concerning these witnesses, viz:

First. These witnesses were impostors; they knew that Jesus was not risen from the dead, and they knowingly deceived the people; or

Second. They were themselves deceived, and did really believe that Jesus was risen, though he was not; or,

Third. Their testimony is true, and Jesus is indeed risen from the dead.

To suppose that these men were impostors, and they knowingly deceived the people, is to suppose a miracle greater even than the Resurrection of Jesus. For the testimony which they gave was in direct conflict with the opinions and desires of the civil and ecclesiastical authorities; subjecting them on the one hand to the loss of all religious standing among the Jews, and on the other to the loss of civil privileges, and liability to trial for treason, as supporters of a king hostile to Caesar. If they bore false witness, there were hundreds of men in Jerusalem and Judea to convict them of perjury, and they must suffer the penalty of the Mosaic Law against false swearing; if they still contended that Jesus was King, and that He was risen from the dead, they might suffer any day as their pretended King Jesus had suffered. It is absolutely contrary to human nature, human reason, and human experience that men should propagate falsehoods when they thereby gain nothing, but lose all.

Tradition affirms that all of the Apostles suffered death rather than recant their testimony that Jesus was their risen Lord and King.

And it does seem that any argument to prove that these witnesses were *not* impostors is needless with any man who has ever given their writings a candid perusal. The very character of the evidence given forbids for ever the supposition of imposture or fraud.

But were not these men themselves mistaken? They were good and honest men, and really believed that Jesus was risen, but they were deceived. No one who has ever read the masterly discussions of Paul, or the profound discourses of John, or the logical histories of Luke would ever suppose that these men could be mistaken upon a subject of such vital and transcendent interest and importance as the Resurrection of Him upon whom all their hopes for time and eternity were built.

Suppose that the most prominent man in London were to declare in the presence of hundreds of persons of that city that he would die upon a certain day, and that three days after he would rise from the dead. Suppose his death to occur just as he said it would occur; and that three days after his burial, certain members of his own family, and others of his most intimate friends affirmed most positively that they saw this man alive, talked with him, touched him, and saw certain scars upon his body which were peculiar to him. Suppose the number of those who said they saw him increased day by day, until five hundred and more affirmed that they had seen him. Would not all of this testimony prove that the man was alive from the dead, if human testimony can establish any fact? And if no fact can be established by the testimony of those who saw and heard it, then all knowledge is for ever at an end. This thing was not done in a corner; it was open and public. The witnesses who testify to the fact of the Resurrection were of all men the most competent and credible to give true evidence in the case: John had leaned on His bosom; Thomas saw the print of the nails and the mark of the spear; Mary had sat at His feet and had anointed Him for his burial; Peter had been his constant companion; and Paul could never forget what he saw on his way up to Damascus.

The third possible supposition is the true one: these men are true witnesses, competent and credible, and Jesus is indeed risen from the dead.—*Eccle Deus-Homo.*