

# ONTARIO EVANGELIST.

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

Vol. I.

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No. 12

## POETRY.

ONLY.

BY EBEN E. BENFORD.

Only a little more climbing,  
And then the heights are won,  
And rest we have longed and toiled for,  
Is ours, and labor done.

Only a heart that trusteth  
The promise of rest to be,  
With never a doubt of the heaven  
Our blind eyes cannot see.

Only a faith unshaking,  
Like that of a little child,  
And the day will not seem dreary,  
Although the way is wild.

Only a little sorrow,  
Before the end of tears,  
Only an earthly sorrow,  
And then heaven's happy years.

—ZION'S HERALD.

## ORIGINAL.

ON LYING.

The first lie on record was conceived in hell and brought forth in Paradise. The originator was the Devil, who is the Father of lies. Its purport was a flat contradiction of the words of the God of truth. Its object was to degrade and destroy the pure beings that God had made in His own image and to drag them down to his own degraded level. The reception of that lie, and the disobedience which sprang from receiving it, was the bursting forth of the foul and corrupt fountain that has flowed ever since, widening, deepening and extending wherever the human race exists on the earth, and discharging itself laden with moral *debris* into the abominable gulf of hell itself from whence it first originated.

These considerations alone should induce every one, who reflects upon the subject for a moment, to repeat the words of the Psalmist, "I hate and abhor lying," and also to repeat his prayer, "Remove from me the way of lying," and to heed the admonition of the Apostles, "Wherefore putting away lying speak every one truth with his neighbor."

But there are other and weighty reasons why this foul vice should be carefully shunned by every one, especially by the Christian who is commanded to "speak the truth in love."

The habit of lying not only degrades the liar himself and entangles him in the snare of the Devil, but makes him an object of distrust and dread to all that know him—of distrust because he can never be believed, even if by accident or for policy he should occasionally tell the truth. What a contemptible creature is the man who as a citizen of the world, as a member of a family,—a father, a husband, a brother or a son when in his place of business or in his home is constantly regarded "with suspicion, ignored in all his assertions, repudiated in all his transactions, and shunned and branded as a liar!

The liar is an object of dread, for his base and cowardly calumnies may be believed, to some extent, by those who do not thoroughly understand his baseness and thus effect the most baneful and disastrous consequences,—spattering with the foul mire of slander the pure and the innocent; alienating the dearest friends and breaking up the happiest homes.

Like the wiggling snake the accomplished liar will hide himself among flowers and mingle his venom with their fragrance. Like his prototype and Father he will transform himself into an angel of light the more effectually to consummate his works of darkness.

Truth would require, however, a distinction to be made between the class of liars we have been referring to and those whose falsehoods are overstrained compliments and the insincere blandishments of an artificial deportment; whose lies are sometimes called "*white lies*," and whose petty deceptions are improperly condoned as being necessary to maintain genteel society.

But be assured, dear reader, that, in the sight of God, every departure from truth is an abomination and that nothing can justify the utterance of a lie whether *white* or black; a lie is still a lie. The object of the Saviour's mission was "to

destroy the works of the Devil." To bear witness to the truth, to roll back the hellish tide of falsehood and deception, to undeceive the deceived, and to implant in the hearts of his people the love of truth and righteousness, and finally to bring them to the enjoyment of that blessed abode where truth and purity abound forever—a place where the lying tongue can never enter—"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie."  
"For without are dogs ... and who ever loveth and maketh a LIE."

Ridgetown. E. SHEPPARD.

## RESURRECTION SCRIPTURALLY CONSIDERED.

II.

Daniel, the Prophet, says, "Many of them that sleep (where?) in the *dust* of the earth, shall awake, some to everlasting life, some to shame and everlasting contempt." Jesus says, "I am the Resurrection and the Life," "He that believeth in Me though he were dead yet shall he live," and again, "Marvel not at this, for 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" (condemnation is the better rendering). Thus the resurrection of this material body and its glorification are placed before us as the great objects of Christian redemption. The Patriarch Job says, "I know that my Redeemer liveth, and that He shall stand at the latter days upon the earth, and though after my skin worms destroy my body, yet in my flesh shall I see God." The apostle Paul dwells much on the resurrection of the body in all his Epistles. In Rom. 8: 11 he says, "He that raised up Christ from the dead shall also make alive (quicken) your mortal bodies by His Spirit that dwelleth in you." In same chapter he speaks of the adoption to wit—the redemption of our bodies. And in Phil. he says that our vile bodies are to be fashioned like unto Christ's glorious body. John says, "It doth not yet appear what we shall be, but we know that when He (Christ) shall appear we shall be like Him, for we shall see Him as He is." This is sufficient: I do not want to know more. This is conclusive proof that the teaching of popular theology is directly opposed to Scripture teaching. For that affirms that the dead are alive in the Spirit state, and thereby plays right into the hands of spiritualism.

No immaterial man has ever ascended into Heaven: all the accounts we have of even Angels visiting this earth, were as tangible beings capable of conversation, and of eating and drinking. Enoch, Elijah and Christ ascended bodily. Michael contended not for an immaterial spirit, but for the body of Moses, thus showing that it was something very precious or Satan would not have desired its possession. All the instances recorded of resurrection show the *body* to have been delivered from the power of death and the grave. The natural body and the spiritual body spoken of by Paul in 1st Cor., 15th chapter, is not an immaterial body, but the word spiritual is used in contrast to that which is sensual and corruptible. Our Lord's body after His resurrection was a spiritual body, but it was a body of flesh and bones. Paul says, "It is sown a natural body, it is raised a spiritual body." This term "natural" really means "animal," that is a body in which sensual and animal nature preponderates. I will give Wycliffe's translation of this passage, which I happen to have in *Bible Standard* of 1880, published in England: "It is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body. The first is not that which is spiritual, but that which is beastlike, afterwards that which is spiritual." The same in Syriac Testament reads, "It is sown an animal body, it riseth a spiritual body, for there is a body of the animal, and there is a body of the spirit. The spiritual was not first, but the animal, and then the spiritual." Such being the teaching of Scripture, that without a resurrection there is no life, I raise my voice against the spiritualistic teachings of to-day, I charge all such with reducing the work of Christ to a sinecure, and robbing

Him of His glory as the resurrection and the life. This charge will therefore need proof, and why I make it. First then: Orthodoxy affirms that all men are inherently immortal, therefore they cannot need Christ to give them eternal life. Again, Orthodoxy affirms that man never dies, consequently they do not need Christ to raise them from the dead. Thus Christ's glorious title of the resurrection and the life is made a vain and empty show. William Tyndale, the great translator of the Bible, says on this subject, "If the souls be in Heaven, tell me why they be not in as good case as the angels be?" And then what cause is there of the resurrection; in putting departed souls into Heaven, Hell and Purgatory? You destroy the arguments whereby Christ and Paul prove the resurrection. "The Apostles preached Jesus and the resurrection as the only Christian hope. "Our life is hid with Christ in God, and when Christ who is our life shall appear, then and not till then shall we appear with Him in glory." We wait in patience and in hope for the coming of Christ to raise the dead and change the living saints, and cause them to enter into that glorious and incorruptible state into that life of perfect peace and rest, that life of spiritual delight, that life of fulness of joy which shall never, never end. All of which is respectfully submitted for careful consideration, by your brother in Christ.

JOHN FIRTH.

## CORRESPONDENCE.

A NEW MONTHLY.

Editors "ONTARIO EVANGELIST."

DEAR BRETHREN, It always affords me pleasure to give my testimony to the worth of a good religious journal. This time it is a monthly magazine published at North Amherst, Ohio, by J. W. Davidson and edited by Bro. J. L. McDonald. It is quite young, only two months old, and is not able yet to walk alone, but it is so promising, I feel like assisting it, and asking the readers of your excellent "EVANGELIST" to do the same. It is to be devoted to the second principles of the Christian religion, to those sublime virtues which should possess every disciple of Christ, and shine forth in their lives. It is not intended to be a record of church news, but an ally to church organization, church development, Sunday School work, temperance work and home religious duties. It does not enter the journalistic field with its sleeves rolled up ready to pound somebody or some other paper. It will not bristle with sput and spite, but it comes on an errand of love and gentleness; comes to help us to live better and nearer to Jesus. It has a splendid mission and an almost unoccupied territory. Its typography is neat, its selections are fine, its original contributions of a nature that looks from Calvary into the promised land. We hope it will have a generous support, and fill a much needed niche in our literature. Price 50 cents a year. Address the Publisher at North Amherst, Ohio.

FRANK TALMAGE.

Tonawanda, N. Y., Mar. 1st, 1887.

## BEING BAPTIZED FOR THE DEAD.

To the Editors of the "ONTARIO EVANGELIST:"

It occurred to me that the answer of the late Alexander Campbell in Vol. VI of the Christian Baptist to the following query might be worthy of publication.

C. M.

What mean these words, 1st Cor. XV 29. "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

Answer.—The next verse gives the key of interpretation. "And why stand we in jeopardy every hour?" Why should I Paul hazard my life in attesting the resurrection of Jesus Christ, if I had not the most unequivocal proof of his resurrection? Through this medium contemplate the preceding words, only first recollect that the word "immerse" is used frequently for sufferings.

Jesus said "I have an immersion to undergo, and how am I straitened till it be accomplished." I have to be immersed in an immense flood of sufferings. Also the phrase, "fallen asleep for Christ" is equivalent to dying for declaring faith

A blue pencil mark here means that your time expires with this number, and that you are requested to renew at your earliest convenience.

in him. Now these criticisms regarded, and the elliptical verse is plain and forcible—"If there be no resurrection from the dead; what shall they do who are immersed in afflictions and distress for believing and declaring that the dead will be raised? If the dead rise not at all, if they are not assured of their resurrection, why do they submit to be immersed in sorrows in the hope of a resurrection?"  
Erin, March 11th, 1887.

## SELECTIONS.

A MISSIONARY CATECHISM.

In some parts of the country; it would be well to introduce among the brethren a series of questions and answers, which might be styled a Missionary Catechism. It might run about as follows:

What is missionary work? It consists partly in preaching the gospel to the poor, and partly in paying the preacher.

What is a Missionary Society? It is a company of brethren and sisters who give money to support missionaries, and who have a big meeting once a year to sing, and pray, and get happy, and say some wise things and some otherwise, and give more money, and go home, intending to do better than they ever did before.

What is the President of a Missionary Society? It is the man who keeps order at the big meetings, and puts the motion, and gives more money than most of the others.

Who is the Corresponding Secretary? He is the man who spends all his time begging the brethren to "quit their meanness," and to give more money to support the missionaries.

Who is the Treasurer? He is the man who receives all the money he can get, pays it over to the missionaries, keeps an account of it all, has his books examined once a year, to see if they are correct and publishes a report so that every body who gives anything may see where the money goes.

What is the Board of Managers? It consists of five or six brethren who hunt up men that are willing to go as missionaries, promise to give them a reasonable salary if they can get it, find the corresponding secretary who gets the money, and the treasurer who keeps account of it, and who give some of their own money and time to help along the work.

What is the harm in all this? Let him answer who can.—*Guide.*

## SOLEMN QUESTIONS TO BE READ AND THOUGHT OVER.

- 1.—Do I owe any duty to the Heathen?
- 2.—Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations?"
- 3.—Have I ever done anything to promote the eternal welfare of the Heathen?
- 4.—If I have not, is this right in me? Is it not, rather, disobedience to God's command?
- 5.—Can I be sincere in desiring that "God's way may be known upon earth, His saving health among all nations," if I make no sacrifice of time, or money, or influence to send missionaries into all Heathen Nations?
- 6.—When I pray, "Thy kingdom come," do I mean what I say? And do I expect God to answer my petition?
- 7.—Did not Christ engage in Missionary work?
- 8.—Were not His disciples Missionaries?
- 9.—Do not the holy angels take an interest in Missionary work? Luke xv. 10.
- 10.—Ought I not to plead for pardon, because of my heartlessness about the dying Heathens' souls?
- 11.—Ought I not now, without delay, to do what I can in this great work of God?
- 12.—Do I mean to do it?

The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.