

THE
Ontario Evangelist,
A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum, in Advance.

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EDITOR AND PUBLISHER.

All communications and remittances to be sent to George Munro, Erin, Ontario, Canada.

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STEAM PRESS,
OWEN SOUND, ONT.

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MARCH, 1890.

THE WORD "CHURCH."

In our study of the word "church" we have discovered that primarily it means "a place or house of worship," and that where it occurs in our English New Testament, it is used to translate the Greek word *ekklesia*, which, when the New Testament was written, meant "an assembly, congregation, or meeting." There is one exception to the latter statement in the Authorized version, viz. in Acts xix. 37, where the word "churches" translates a Greek word meaning "a temple." This inconsistency is removed in the Revised Version, as may be seen by examining the passage. It should be further noted that in nearly every instance where "church" is found in the New Testament it evidently denotes the followers, or followers of Jesus Christ.

The next point we wish to establish is, that "church" in the New Testament when it refers to the Lord's people, is the equivalent of "congregation" in the Old Testament when it refers to the Lord's people. And just as in the Old Testament the people of God are called "the congregation," so in the New Testament His people are called "the church." Any one by a personal examination of the Scriptures can satisfy himself of this fact. One striking passage is Acts vii. 38, where in Stephen's address, as we read it in English, *church* denotes what we find continually spoken of in the Old Testament as the *congregation*. The writers of the New Testament clearly used the Greek word *ekklesia* to represent the same idea as that contained in the Hebrew words translated *congregation* in the O.T.

And right here is a good place to introduce Matt. xvi. 18, the first passage in which *ekklesia* occurs in the Greek Testament, and *church* in the English Testament. We need only quote the declaration of our Saviour, "I will build my church." We have underlined "my," because we think the Lord was speaking of His church or congregation in contradistinction to the church or congregation of the Old Testament. In using the word "build," He is employing a common New Testament figure which is easily understood. He is declaring that He will gather together a people; and the word "church" includes all those who should be so gathered together. When we come to examine all the passages in which *church* is found, we soon discover that it has not always this wide meaning. For example in Acts iv. 31, (Revised Version), it is limited in its comprehension to the Christians dwelling in Judea, Galilee, and Samaria. In Acts xi. 22, to the disciples living in Jerusalem; in Acts xiii. 1, to those living in Antioch; in Acts xv. 17, to those in Ephesus and in like manner frequently. And we find it used in a still more limited sense to denote the Christians living or meeting in a certain house, as in Rom. xvi. 5; Col. iv. 15; Philémon 2.

We have seen it maintained that in its widest sense the term *church* includes no more than the whole Christian community on earth; but we think that a careful study of Matt. xvi. 18, and of Paul's letters to the Ephesians and the Colossians will lead to the conclusion that such a limitation is unwarranted and misleading. When Paul in Eph. v. 30, says, "We are members of His body"—(that is the church, as is seen by

reference to Eph. i. 22, and Col. i. 18, 24.) we are not justified in saying that only the Christians then living are referred to. Does a Christian at death, cease to be a member of Christ's body? Surely not. Or when in Eph. 5, 25, we read that "Christ loved the church and gave Himself for it," is it not evident that all who in every age and every clime should become His followers are included.

And now let it be very particularly observed that no mass meeting had to be called and no resolutions passed in order to constitute the church of God, or of Christ. In the days of the Apostles there was no visible organization so far as the universal church was concerned; there is not now; and never can be, at least, until all the redeemed are gathered together in the everlasting kingdom. Nay, further, in the days of the Apostles, the Christians then living upon the earth were not an organized body as the Church of Rome is now, or the Church of England, or the Presbyterian Church, etc., etc. They were "all one in Christ Jesus;" they were "members of His Body;" as Paul says in Rom. xii. 5. "So we being many, are one body in Christ, and every one members one of another." That is the kind of organization that existed, and still exists among all who are Christ's upon the earth. They were—one in Him. Every one who has been baptized into Christ, has put on Christ (Gal. iii. 27,) and is in Christ, in His Church, by immediate and necessary consequence. Here we must pause for the present.

NOTES.

The Dr. Hall, whose Health Pamphlet is advertised in this paper, is A. Wilford Hall, Editor of the *Microcosm*, author of the "Problem of Human Life"; "Universalism against Itself," etc., etc.

MR. SPURGEON, in his new book entitled "Salt Cellars," tersely remarks that "grape juice is more than grapeshot." He also advises each married man to keep his wife's husband out of the drinking saloon.

Contributions from Ontario to Foreign Missions since last report:—
Church, Owen Sound \$10 00
" Nassagaweya 12 75
Mrs. Sinclair and family Blenheim 20 00

We call attention to Sister Fleming's statement in last EVANGELIST to effect that the total amount of cash and pledges on hand for Minnedosa, was \$138, not one third of the required amount. Are the readers of this paper not able to raise the needed sum? We think they are, and trust they will. Let all carefully read Bro. Darroch's letter in this number. What we would like to see would be a large number of one dollar contributions. Is there really anything to hinder three or four hundred of our subscribers from sending to Miss JENNIE FLEMING, KILSYTH, ONT., one dollar each, within the next thirty days? Let it be done, brethren and sisters, so that the work of building may be begun as soon as the weather will permit.

Mr. F. P. Baker, of Topeka, Kan., who edited the *Commonwealth* for twenty-five years, was recently interviewed by a representative of one of the great dailies that defend the saloons. Mr. Baker was known to have been an anti-prohibitionist, and it was supposed that, of course, he would reveal the failure and inefficiency of prohibition in Kansas. He would know all about it. And it did seem so, for he said:

I fought prohibition for years. It was adopted in spite of my best efforts, and I have now seen it work. Let me tell you, Kansas will never go back to the open saloon. If the question were resubmitted to-day prohibition would have a majority of 50,000 votes. The Eastern people talk about prohibition not prohibiting. It doesn't. If I want a drink in Topeka I can get it. But the saloon has gone. I have a grandson growing up who has never seen a saloon. Isn't that a good thing? The saloon and the crowd of ward workers are no longer a political power. That alone is worth all prohibition has cost. Thousands of men who fought the measure the hardest have been converted as I have been. There is not the possibility of a repeal of the law."

Next—*Christian Standard*.

CHURCH NEWS.

GRAND VALLEY.—Bro. Henry King, of Orangeville, preaches every other Lord's Day for this church.

RIDGECROWN.—Bro. Hiram Brown, of Warton, is spending some time with the church at this place.

WINNIPEG.—It is high time that efforts were put forth to establish the cause in the capital of Manitoba. The Disciples of Ontario and Manitoba are able to undertake the work, and therefore should do so.

EVERTON and MISSOIA.—Bro. J. A. Breneman, lately of Johnstown, Pa., is employed by these churches to succeed Bro. Fowler.

COLLINGWOOD.—The church in Collingwood wishes to acknowledge, with thanks, the following sums received since last report, towards paying off the debt on their house of worship:—
From brethren in Missa, by Sister Bidlecomb \$23 00
" West Lorne, Sister McKillop 9 00
Feb. 4, '90. A. M. FRAME, Treas.

WELLAND.—The "Gripps" seized me by the throat some days ago, saying, "Pay me that thou owest," and has not yet forgiven me the debt.

I wish to state to you and to all whom it may concern, the amounts received to be applied on the Welland Church debt, all of which have been received with thanks.

The Ontario Co-operation \$100 00
Church, Beamsville 9 25
" Smithville 5 00
" Gainsboro 18 00
" Wainfleet 14 25
Sister Ferguson, Thorold 1 00
" Michener, Humberstone 25

The last named contribution comes with a good deal of grace from one possessing none of this world's vain riches and having a large family to maintain. We had our baptism the last Lord's Day in 1889 and have a very good Sunday School.

Jan. 21 1890. WM. H. SWAYZE.

TORONTO—DEN. AVE.—We have received seven members into Denison Avenue during Feb., one by baptism, two from the "Christian Church" and a few Disciples by letter. We have baptized twenty-seven since the last of September and received seventeen by commendation, forty four in all. All of these are with us save three, two of whom have gone away, and one who was baptized from the Salvationists did not take membership. We have a fine working membership. Our congregations are good, often large, and there is a good spiritual interest in our work. Our Sunday Schools are increasing in numbers and power.

Our excavation is made for our new house and we will be ready to begin building as soon as the weather permits. Our house will seat five hundred people irrespective of the Lecture rooms which will be built later. The Lord has evidently been with us and blessing us. The prayerful earnest hearts of our people have given this work into his hands, and in all confidence we believe the day is near when we will have here a large, permanent congregation full of the aggressive missionary spirit which is the real gospel spirit and without which no church can have power and grow.

J. R. GAYE.

CO-OPERATION NOTES.

In the December number among the contributions for the Hamilton Building Fund, \$5.00 was credited, by mistake, to the church on Denison Avenue, Toronto, instead of to Miss Clara Reid, Toronto.

The Board met in Guelph, February 11th. A very busy meeting it was too. Much business was attended to relative to mission points, annual meeting, and assisting students to obtain labor during vacation.

It is no small satisfaction to be able to report that one brother has so much interest in the work, and so much faith in it too, as to contribute the sum of \$100.00. May the Lord who "loveth a cheerful giver" bless him, and put it into the hearts of many others who are able to follow his example.

The Annual Meeting is to be at Owen Sound, as the church on Denison Avenue, Toronto, will not have their new house ready in time for it. Full particulars as to date, programme, chief speakers, best means of getting to Owen Sound, reduced rates on railroads, etc., will be given in due time.

Geo Munro, Cor. Sec

No doubt there are many Disciples in Ontario who are able to give large sums for missions if it seemed to them to be their duty to do so. But they have been so accustomed to give \$5.00 or \$10.00, that the suggestion to contribute \$100.00 or \$200.00 appears extravagant. Why can we not have some more \$100.00 subscriptions this year?

Perhaps our wealthy brethren think that a large sum of money could not be profitably expended. If so, they are greatly mistaken. When we consider the many calls for aid that have to be refused for want of funds, it is really pitiful. The Lord is blessing the work at the points now being assisted. There is every encouragement to enlarge the work. Let all those who can give much, and those who can give little, send in their gifts and so make it unnecessary for the Board to refuse so many appeals.

It is hoped that two or three young men will go to the assistance of Bro. Crowson during the summer, and that a number of other young brethren will be at work among churches in the Province. It behooves the Disciples of Ontario to show an interest in young brethren who propose to devote their lives to the ministry of the Word, and it is a pleasure to be able to assure them that the members of the Board are their warm friends and ready to do all in their power to encourage and assist them.

Received for Hamilton Building Fund since last report:—
Mrs J. Sinclair \$ 1 00
Bella Sinclair 5 00
Duncan A. Sinclair 25 00
Thomas Whitehead 10 00

Upon looking over the list of subscriptions made to this fund at St. Thomas, it is found that about \$100 of them remains unpaid. As will be seen from Bro. Wheeler's letter in another column, the contracts are let, and the work is to go on early in the spring. Will the friends who have not yet paid their subscriptions kindly do so at once? And we would again call the attention of Bro. Anderson's many friends throughout the Province, who have not yet contributed, to the opportunity of aiding the cause in Hamilton, and at the same time showing their appreciation of him.

Contributions to Home Missions not heretofore reported:

A Friend	.....	\$100 00
John McKinnon	.....	20 00
John Thomson	.....	10 00
Hugh Black	.....	5 00
Bella Sinclair	.....	5 00
D. A. Sinclair	.....	5 00
Martha M. Kilgour	.....	5 00
James Fowler	.....	1 00
Geo. Mitton	.....	1 00
E. M. Campbell	.....	1 00
Duncan Campbell	.....	1 00
Wm. McLarty	.....	1 00
Mrs. J. M. Burko	.....	1 00
N. H. S.	.....	1 00
Lawrence Moore	.....	0 25
Matilda Fogal	.....	1 00
W. B. Malcolm	.....	5 00
Mrs. W. B. Malcolm	.....	1 00
Church, Collingwood	.....	12 50
" Lobo	.....	10 17
" Glencairn	.....	15 00
S. S., Glencairn	.....	15 00
J. B. Lister	.....	1 00

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space each month in the ONTARIO EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. Walkerton P.O., Bruce Co. E. SHEPPARD.

Are we to understand from Acts xv. 29, that the prohibition in regard to eating blood, and things strangled extends to Christians of the present day? Mrs. McE.

Yes, and goes back to the time when man was first permitted to eat animal food, Gen. ix. 4. It was strictly forbidden in the Jewish law, Lev. xvii. 10; and in the scripture referred to in Acts it is solemnly declared by the council of the Apostles to the converted Gentiles that "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things that ye abstain from meats offered to idols, and from blood, and from things strangled; and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well."

We give an extract from Dr. Delaney which forcibly urges the sanctity of the prohibition.

"A command given by God himself to Noah, repeated to Moses, and ratified by the Apostles of Jesus Christ, given immediately after the flood, when the world as it were, began anew; and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of Divine vengeance both against the Jew and the stranger that should dare to transgress it, and ratified by the most solemn and sacred council that ever was assembled upon earth acting under the immediate influence of the Spirit of God."

Without the forbiddance, as it can be proved that blood is a vicious food, all of discreet habits would abstain from it; with the Divine denunciation every Christian should abhor it.

E. S.

MINNEDOSA.

DEAR EVANGELIST.—Since last report from Minnedosa, the good work has been going on steadily here. No increase in membership, but the interest taken in the meetings and the good impression made by the seed sown from the word of God by Bro. Lemon with the blessing of our Master, must sooner or later bring forth fruit to his honor and glory. The truth is mighty and must prevail when presented to the people in a clear, plain, and forcible manner. The attendance at our meetings averages thirty-five. This good attendance encourages us and gives hope that in the near future the seed sown will bring forth good fruit, despite the efforts of our sectarian friends, who are doing all in their power to keep us down. They are like Demetrius of old: their craft is in danger. Every effort made against us gives us new life, and more zeal to work for our Master more faithfully than ever. We feel that our plea is divinely appointed, and we trust, that it will not be very long before the good work begun here will yield