

first Christians catch his spirit that the gospel was preached to every creature under heaven before the death of Paul, (Col. 1: 23). God's fire took possession of their hearts and every convert became a missionary.

When we lay our hearts and this great commandment side by side, it is evident that the great majority of us who have volunteered in the service, follow our Leader "afar off," hiding at such times when the most telling blows should be meted out to the enemy, behind the rocks and in the pits of selfishness, till we have in reality so mutilated the Scripture as to read it "Thou shalt love the Lord thy God with a little of thy heart, and with a corner of thy soul, and with a part of thy mind, and with an ounce of thy strength." Is it not true? When we compare our zeal with what it ought to be and the world's need, when we lay it beside our Master's who said "the zeal of thine house hath eaten me up" and "I must work the works of him who sent me while it is day for the night cometh when no man can work," or beside the zeal of apostle Paul who counted not his life dear; when we compare our zeal for worldly affairs with our zeal for Christ's Kingdom, Oh, how ragged and cold we are! "The wicked are swift to shed blood" but with what lagging footsteps we go on to do good! I heard of a man who sat down and looked into his motives. He took his heart and put it in a crucible. He found five parts were self-love—self glorification, self-aggrandizement, self-esteem, three parts were sectarianism, one was superstition, and the tenth part love for God. God puts us in a crucible, yea he puts us in the furnace and we see after that our motive power has been self-love. If the Lord had just given us such a work as building up a creed he would not have insisted that we sacrifice our powers for the work's sake, that we should leave all and follow him. But he has given us a greater work to do. Sometimes the soul lies beneath great masses of superstition and ruin. It is hard to take down and remove that. It is an easier task to tunnel the Alps than it is to remove that great mass of error. This finding of that great divine nature in man demands the heart's service. Solomon says, "He that ruleth his own soul is greater than he that taketh cities," and it is an easier thing to train men to take cities than it is to train them to live Christians.

How weak we are for this work! But how strong if we surrender our hearts and minds and souls to the love of God!

G. O. BLACK.

Bethany, W. Va., Feb. 13, '90.

**Reflections.**

**THE CHURCH OF CHRIST.**

BY CALVIN S. BLACKWELL.

1. Christ is the head of the Church—not a Bishop, Pope, or political civil ruler. "He is head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."—Col. 1: 18.
2. Christ is the founder of the Church—not Luther, Calvin, Wesley, Henry VIII, or Campbell. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it" viz., upon the fact that Peter had just confessed: "Thou art the Christ, the Son of the living God."—Matt. 16: 13-18. He is also its foundation as well as its founder.—1 Cor. 3: 11.
3. Faith in Christ as a personal Saviour is its creed, not the human creeds and articles of religion used by the Methodists, Presbyterians, Lutherans, Episcopalians and other denominations. "The Son of man must be lifted up, that whosoever believeth in him shall not perish, but have everlasting life."—John 3: 14-16.
4. A confession of the heart's faith in Christ is the divine confession, not a confession of the five points of Calvinism, the twenty articles of Methodism, or the thirty-nine of Episcopalianism. "For whosoever shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10: 32. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 10.
5. Before entering the Church of Christ a conscious, deep and thorough repentance must change the heart. No sponsor can vow for an unconscious babe; for now "God commandeth all men everywhere to repent."—Acts 17: 30.
6. Only penitent believers were baptized into Christ, not irresponsible, unconscious children. "Go ye unto all the world and preach the Gospel to every creature; whosoever believeth and is baptized shall be saved."—Mark 16: 15-16. "Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

7. The Disciples of Christ meet on the first day of the week, to show forth the suffering and death of Christ in the communion service, not once a month, quarterly or semi annually, as do most of the denominations. "On the first day of the week, when the Disciples came together to break bread."—Acts 20: 7.

8. The Disciples were called Christians, not "Baptists," or "Methodists," or "Presbyterians," or "Episcopalians," or "Catholics." "The Disciples were called Christians first at Antioch." "Almost thou persuadest me to be a Christian."—Acts 26: 28. "The New Testament gives only the history of the "Churches of Christ"—Rom. 16: 16.

9. The whole Bible, and nothing but the Bible, is the book of discipline for the Church of Christ, which obviates the necessity for human rules of discipline, and canonical laws. "For all Scripture is given by inspiration of God, and 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."—2 Tim. 3: 16-17. For this reason human books of discipline for Christ's Church are sinful.—Rev. 22: 18-19.

10. The Church of Christ began at Jerusalem on the day of Pentecost, about 34, A.D. Not in Germany and at Geneva, in the sixteenth century, as did the Lutheran and Presbyterian churches; nor at London, in the same century, as did the Episcopal church; nor at Oxford, in the eighteenth century, as did the Methodist Church. "It behooved Christ to suffer and to rise from the dead on the third day, that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem."—Luke 24: 46

11. The Church of Christ is a unit. There is no Divine warrant for "Branch Churches." Christ is the true vine, and individual Christians are branches of him, but not denominations. He prayed that his church should "be one."—John 17: 20-31. Paul upheld its unity, teaching there was "one God," "one Lord," "one Spirit," "one Faith," "one Baptism," "one Body," and "one Hope." He condemned all divisions and "branches" as sinful. "Mark them which cause divisions contrary to the doctrine which ye have heard."—Rom. 16: 17.

12. The Officers of the Church of Christ are Elders or Bishops in each local congregation, no presiding "Elders" or "Bishops" over a diocese.—1 Tim. 3: 1-7; Titus 1: 5-9; 1 Tim. 3: 12-13. Such are the chief elements of the Church of Christ, and as members of it we should in matters of faith and practice speak where the Bible speaks, and be silent where the Bible is silent.—The Christian-Evangelist.

**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. SHERRARD.

JESUS.—"Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21. ("for it is he that shall save his people," etc.—N.Y.) This important scripture has been before us in our Sunday School lessons lately, and the reason why this name was to be given to Christ because he was to save his people from their sins has been stated, but we believe not fully explained in some of the notes and commentaries we are using. There is, too, some complication in regard to this significant name that is not very well understood being twice used in the New Testament for Joshua. Acts vii. 45, and Heb. ix. 8. According to learned authority, Jesus is from a Greek contraction of the Hebrew Jehoshua which imports, Jehovah the Saviour, not simply Saviour; so that the two following verses in the 1st. of Matt. explain the full meaning of the name "All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel which being interpreted, is God with us." It will be seen in Numbers xiii. 16. that Joshua's name was originally Oshea (or Hoshea more properly) which signifies saved or a Saviour, and that Moses, guided no doubt by a spirit of prophecy concerning him as a type of Christ, prefixed a contraction of the name of the Almighty God to his name, Jah or Jehovah, and called him Jehoshua, because God through him would save Israel and bring them safely into Canaan as intimated in the two passages in the N. T. already referred to.

But let it be carefully noted that the angel in naming the Messiah does not say that God shall save the people by him, but as the original has it "He, himself shall save his people from their sins." Bishop Pearson has it: "Joshua saved Israel, not by his own power, not of himself but God by him; neither saved he his own people, but the people of God; whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God." E.S.

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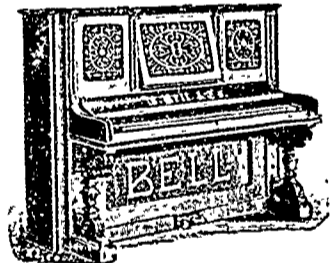
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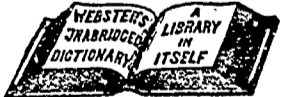


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