

(CONTINUED FROM 1ST PAGE.)

them, this refusal brought upon them quite a bluster. Bro. Aynsworth learning that Bro. Sherman was in Hilliard P. E. Co., went for him to go and preach for a time, which he did for several days. Bro. Sherman as his fashion is in preaching did not make rounded corners and leave loop holes for speculators or gain-sayers to creep out of, but drew "straight lines" and made "square corners" as the Saviour taught. A very great excitement soon spread over the surrounding country. He immersed several of the church members, some of whom have had water sprinkled on them at some time in their lives and some had not even that attempt at baptism. This was always the practice of that people, the Christian Connexion. They would take people in as members regardless of baptism; but if they desired baptism before coming into the church they always immersed, so little do they esteem that divine institution and its design. Bro. Sherman taught them the way of the Lord more perfectly than yielded and were buried with the Lord in holy immersion as the Pentecostians did and as the Lord commanded. Others were baptized and before he left he assisted in the organization of a church of 27 members with R. Aynsworth and Joseph Joicey as Elders, and Jim Kelly and Lewis Gleason deacons. Their prospects are very flattering and it is hoped their fond expectations will be fully realized. That meeting of Bro. Sherman's and the work he did will long be remembered, and I have no doubt the seed he sowed will bring forth a fine harvest, so may it be. Thus added another church to the long list of churches in Ontario.

#### CONVERSION AND REGENERATION.

Rev. Charles Bates, of Topeka, Kan., after the administration of "holy baptism," apologized to his mixed audience for the word regeneration, which he necessarily had to use. He did not wish them to confound this word with conversion, as the two words were widely different in their meaning, especially in the sense it was used in their prayer-book. Says he: "Regeneration means a new birth—to be born again. But conversion is a change of life, or change of heart." Ought not be the mental optics of congregation that could not see the fitness of such an explanation. A person scripturally regenerated, is scripturally converted; for in the very nature of things, one could not be born again, or regenerated, without being converted. Suppose Rev. Bates would have his audience to infer that they might come to him and get regenerated, and then get converted at their own convenience! A logical result of episcopacy, truly!

Regeneration means a quickening, a new life, to be made a new creature in Christ, a child of God and an heir to endless glory. Can the word conversion mean or imply more than this; and can it (regeneration) have precedence in point of time? Nay, verily! As conversion is a change of heart, a change of life, a turning from one thing, state or condition to another, a person must necessarily be converted in a certain sense before regeneration takes place; that is, there must be a complete change in the whole drift of a person's hopes and aspirations—turning from past "evil" to "future good." But conversion in its fullest sense, is a translation from the kingdom of darkness into that of the Son of God; and so regeneration and conversion occur simultaneously, at the time when pentent belief.

ers are raised from the baptismal waters to walk in newness of life. These two words blended harmoniously together in their scriptural sense, is sufficient to condemn the vile practice of infant baptism, and if Mr. Bates would be guided by the Book, as he professes to be, he would acknowledge this doctrine and never sprinkle another infant, nor teach a doctrine that must prove in the end to be a fearful curse. When we see the perversions and corruptions of the sects, how careful ought we to be to maintain purity of worship, and adhere more strictly to the example of Him who made us free.

EDWARD T. STEVENS.

#### INAUGURATION.

WELLAND, Ont., Mar. 30.  
In accordance with a notice made from the pulpit last Lord's day by Eld. H. B. Sherman, the inauguration of the Christian Sunday School took place this morning in the "East Main Street Christian Church" in Welland, by the election of officers, etc.

Opening hymn, with prayer and short address by Bro. Sherman.

#### ELECTION OF OFFICERS.

Moved by Bro. A. Hendershot and seconded by Bro. W. H. Swartz, etc., that Bro. John Ennis be appointed Superintendent.—Carried.

Moved by Bro. D. Young and seconded by John Ennis, that Bro. A. Hendershot act as assistant Superintendent.—Carried.

Moved by Bro. A. Hendershot and seconded by Bro. Ennis, that Bro. D. Burtch act as Sec-treas.—Carried.

Bro. Sherman then proposed that the officers each make a short speech.

The Superintendent, after a few preliminaries gave his experience as scholar, teacher, secretary and finally supt., concluding with a few well chosen remarks in connection with the good to be derived from the Sunday school, and promising punctual and regular attendance.

The Assistant-Supt. followed with a few well chosen remarks promising punctuality and his best efforts for the success of the school.

The Secretary arose very reluctantly, as specifying it is not his forte, however promised punctuality, and desired to see the Sunday school a success.

Then followed the arranging of the following classes, viz: Infant, juvenile, advanced and bible class.

Moved by Bro. Hendershot, seconded by the Secretary, that Sister Stoner act as teacher for the "infant" class.—Carried.

Moved by Superintendent, sec'd by Bro. Hendershot, that Annie Battlet act as teacher for the little girl's juvenile class.—Carried.

The following persons were then selected by the following classes for their teachers, viz: Wm. Hendershot for the boy's juvenile, Sister Mary A. Brooks for the advanced, and the preacher by the "Bible."

The school was then supplied with their books preparatory to their first lesson next Lord's day, to meet at 9:15 a.m. Present 65.

April 6th, 1884.

Bro. Sherman then gave another short and touching address and dismissed with the benediction.

Contribution left on the seat—one cent.

Requisition—20 copies additional of the "Advanced Scholar," and 2 copies of "The Teacher."

FUNDS RAISED FOR GENERAL OUT-  
FIT.

The funds raised for purchasing general outfit, were voluntary contributions, viz.—Saturday evening, March 22nd, \$7.00, to which was added the collection of the following evening, \$2.85, and \$1.50 contributed during the week, making a total of \$10.75. The

expenditures for present supplies amounted to \$14.60, including 20c for P. O. orders.

The amount, etc., name of each contributor will be found recorded in the cash book; which is now and always will be open for inspection by the entire school.

D. BURTRU, Sec-Treas.

[We publish the minutes as made up by Bro. Burtrich as a model of what will always give satisfaction.—See Workman.]

#### LOVE?

"And now Abreath Faith, hope Loveth us, out the greatest of these is Lovett Cor. xii. 13.

#### FAITH takes from God salvation • cup :

Hope waits the joys uncom-  
With lowly arrives LOVE fills up  
The little while.

Love never fails, it grows not cold  
Is constant every hour;  
Nothing can loose its mighty hold  
Or overcome its power.

Love seeks the very humblest  
place,

Not caring to be seen,  
And never seeks to leave a trace  
To show where it has been.

Impartial where it sheds its ray,  
Alone on friend and friend,  
Nought its restless course can  
stay,  
Or bring it to an end.

Through flood and flame Love  
presses on,  
Mid good report and ill;  
Misunderstood and left alone,  
Pursues its object still.

Tis unassuming, gentle, mild,  
Is tender, kind, and true,  
And—meek and humble as a  
child—  
Does much without ado.

Another's praise it ever speaks—  
Not that which is its own;  
Another's head it ever seeks  
On which to place the crown.

Love bears with much, Love suf-  
fers long;  
Is ever patient, kind;  
Love never doth resist a wrong—  
To all insults seems blind.

For every cruel word and blow,  
Love's blessing doth return  
Upon the head of every foe,  
As coals of fire to burn.

Love gives to Faith its mighty  
power,  
To Hope its joyous ray,  
Love brightly cheers the darkest  
hour;  
And smooths the roughest way.

To Love the stubborn heart will  
yield  
Which force could never move;  
By Love the wound is gently  
healed.  
Which nothing could improve.

Love sweetly soothes the troubled  
heart,  
The fainting spirit cheers;  
To weary ones doth joy impart,  
And dries the mourner's tears.

Love is God's message to the  
world—

The banner of the Lord,  
Which o'er His loved ones is unfurled  
Who feast around His board.

Love is the atmosphere of heaven—  
The breath of saints above;  
And yet to those below 'tis given  
To walk and dwell in love.

It leads the soul to love each page  
Of God's own Holy Word,  
And know the happy privilege  
Of "walking with the Lord."

Look over it.—It is said that John Wesley was once walking along a road with a brother, who related to him his trouble, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," said Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles—look over and above them."

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#### THE BOOK OF SUPPOS- TIONS.

[This book is especially intended for its undisputed writer, to furnish the authority which Scripture admits, for many notions and doctrines that are modernly taught.]

#### CHAP. V.

1. When Acts 16th chapter is considered, thou shalt suppose that Lydia, though spoken of as a "seller of purple," 11th verse was a married woman, and the mother of children; and though she was several hundred miles from her own city, yet thou shalt suppose that she had her children with her, and that one or more of them were infants, or, at the most, were little children incapable of believing.

2. Then, upon the above mentioned suppositions, thou shalt suppose that, as Lydia's household was baptized, her infants must have been, and hence the doctrine of infant baptism is true.

3. When it is further observed that the "Lord opened" her heart, thou shalt suppose that this must have been done by the direct impact of the Spirit of God upon her spirit, and thus thou shalt have reason for supposing the doctrine of the direct operation of the Spirit of God on the spirit of the sinner.

4. If it be mentioned to thee that Christ said of his Spirit, Jno. 14: 17, that the world could not receive him, and hence as Lydia was not yet a Christian the Holy Spirit would not enter her heart, thou shalt simply suppose that because thy teachers have taught thee that it was by the direct impact of the Spirit of God on Lydia's heart, it must be true.

5. If thou be reminded that thy teachers are all uninspired men, and liable to err seven times in a day, thou shalt still suppose that thou mayest believe what they say, and if thou be sincere it will be all right.

6. If David's statement, "The entrance of thy words giveth light," Psa. 119: 130, be quoted, and then thou be reminded that Luke says, Acts 16: 13, "And we sat down and spake unto the women who resorted thither," by which it is evident that the Lord opened Lydia's heart by those preliminary words of which Luke says, "We sat down and spake," then thou shalt suppose the one talking with thee to be a Campbellite, who does not believe the Holy Spirit has anything to do with conversion.

7. Then if mention be made of Pentecost and how the Lord opened the hearts of three thousand by what they saw of the bestowment of tongues and heard of the word, thou shalt simply suppose, contrary to all this, that thy preacher is right when he says that the Lord's Spirit operates directly on the heart of Lydia and that the Scripture and everything else is wrong which speaks in opposition thereto.

8. As for Lydia's baptism, thou shalt suppose that it was an outward sign of an inward work of grace which was wrought when the Lord opened her heart.

9. Moreover thou shalt suppose that Paul informed her that, as there were three modes of baptism, she could have her choice, and that, as the mode she chose is not mentioned, she was very likely sprinkled upon because that is more decent.

10. When thou comest to the conversion of the jailor in the same chapter, thou shalt suppose that when it is said, he brought Paul and Silas "out" that such language means nothing more than that he brought them out of

the inner prison, and this suppose that one or more infants must have been there because this passage is generally quoted to sustain infant baptism.—In Octo-  
graph.

11. Thou shalt also suppose that the jailor would not dare to take Paul and Silas out of the prison, for it was at the risk of his life for him to do such a thing.

12. If told that when the fear of God is properly before a man's eye and in his heart, then though spoken of as a "seller of purple," 11th verse was a married woman, and the mother of children; and though she was several hundred miles from her own city, yet thou shalt suppose that the jailor certainly did not take them out of the prison entirely, for that would have given them the privilege of taking him somewhere outside of the prison for baptism.

13. If it be mentioned that Paul and Silas "spoke unto him the word of the Lord and to all that were in his house" which shows that they were out of the prison and in the jailor's house, then thou shalt suppose that there were water enough anywhere near there to immerse.

14. Then, should the river where Paul and Silas found certain women be mentioned, thou shalt suppose—thou shalt suppose it is time to break up the interview.

15. But before so doing thou shalt suppose that there were infants in the jailor's family, the which thou shalt regard as evidence in favor of infant baptism.

16. If told that they "rejoiced, believing in God," thou shalt

#### FREE GIFTS !

THE APOSTOLIC TIMES, Lexington, Ky., established 1867, by L. W. McGarvey, Dr. W. H. Becket, L. B. Wilkes, Robert Or ban, and Moses F. Ladd. The Apostolic Times is the recognized organ of the Christian Church in Kentucky. L. B. Wilkes, Prof. Harry Turner, and Thomas A. Johnson, State Evangelists; Elmer C. H. Clegg, Manager. Subscription price, \$2 per year. One copy \$1.25. On thousands of individuals, send a postal card for particular rates, &c. Address Times Lexington, Ky.

360 weeks at home, \$1.00 free, pay postage. The Inter-Ocean, \$1.00 per month. The Standard, \$1.00 per month. The Voice of Calvary, young people can make out all the time they work, with the help of a few cents for postage to Standard & Co., Lexington, Ky.

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