ChifDs Lalland Latter Jesus, tender fibspherd, beer me i Blees thy little lamb to nights Ekrot 's she darkness he tees Keep tue safe till morning light.

All this day till hand her led me And I thank thee for thy our Thou hast shilled me, warmed, an

Listen to my evening prayer Let my sips be all forgiven,
Bless theirisude I live as well;
Take me, when i die to heaves,
Happy there with thee to dwell,
Many L. Doncan LITTLE HINGES.

Mighty doors on Hills brings Ofs with very and as only respect to the Control of the Control of

Oit some little word we after
With unbesting careless lipe,
Oit perform some strilling action
That as event from memory slipe,
Till some after not resulting
From the strong bu serve power
Bidden in that dead forgotten,
Connec to vine some instruct bear.
It that word were one of kitstones
If each at leving deed—
Ab, we know from Christian sources
Only good results protwed,
Just when some poor heat was athe
[log

Just when some poor heat was attained. The Math a head of grid and care, Maybe that kind word or action Heavanly whiteper sevened to hat it that word was cruelly apoles. If that deed was meen and had, Surrely thair results could only Serve to make the angels and they are but kind and time—By cook of word word workers. If they are but kind and time—By cook of word gestly mean—illow much good we cake an do.

WAIT

Wait thou this time, dear heart The frowning clouds that darket frow

The localy desert way
Shall brighten into day,
And then how wondrous bright 'twill
be---wait thee.

Can I afford to wait? Oh yes
The better futher on, I know,
Than it doth now appear.
When all these mixts doth clear,
We'll reap in reap in juy, though n
in tears we sow.

Wait on the Lord, his strength is (thine, the strength shall for as thy day thy strength shall (be

The gradious promise sure,
Forever shall endure,
And in his might ours Is the victory Wait on the Lord as secrette wait Th' approving smile, the comp

Of these they gladly serve
And every wish observe,
an those commands they run with
willing feet.

Waitlor the Lord, his time is best;
The endless years are his, for her in much container, we The tangled entity but sea;
But tares the full-wrought patter shall appear.

Of God's areas finished temple, now We that the scaffoldure briedd, But all the grand design Shall out in glory shire, Nor has its boats over the told

us tearn upon earth things which call us to

those things which canheaven.

He who waits to do a great deal
of good at once will never do any
thing.

## DIED.

Ottober 10th, Brother James Sin-clair, second arm of Elder D. Sin-clair, second arm of Elder D. Sin-clair, second arm of Elder D. Sin-clair. He has been ill for over two years, and hac suffered many weary days and nights of weakness and path. He was beptized here by Bro Hertzz, about nine years ago. Much sympathy is felt by the bra-thren and others, for Brother and Sister Sinclair in their declining JOW.

## OBITUARY,

OBITUARY,
At Wharten on the lat of Seph,
in the 55 rdyear of her age, Sister
Green, wife of Bro. Joseph Owen,
departed this life. Immig a long
period of continement to too house
and of inability to perform her recustomed duties, she maintained a
constant and increasing confidence

FOREIGN MISSIONS

MA UROBOK NUMBO

It is a fact that our Saviour ounneeded his Apostics to present the gospel to every creaw a fast that the grepol has not yet been presched to every creature, it is likewise a fast that the obligation to preach the gospel, in the very nature of the ease, could not terminate with the sportler and their immediate auccesors; it is, and has been, hinding upon Christians every where. Consequently the Disci ples of Christ in Outario, have a part to perform in this great work. It is obligatory upon them, not ouly as a body, but also as indi viduals in so far se the ability of each goes. The incapacity to do does not excuse say one from doing the little he can.

In our efforts to spread the gos pel, our attention is first naturally directed to those of our own house old, then to our own neighborn then to adjacent countries, and a on till our sympathies extend to, and our labors aim to reach the whole world. It is not to be supposed that any of these fields are to be cultivated to the exclusion of the others. On the contrary, the apostolic history teaches us that they are to be worked togeth er, all proceeding in harmonious and helpful pregression,

If the practice of the Apostles teaches us anything, it teaches us to pay no heed to the dectrines, envert the heathen at home and then go to foreign lands." The pages of the Asto furrish many illustrations that the apostle d by the Holy Spirit, diere garded the worldly wase policy.

They acted rather on the principle, that "The kingdom of heaven is like unto leaven," and in order that the leaven might op-erate with the greatest possible rapidity they proposed to deposit

samany places as they could Neither did the spostles discor ir what some Christians affect to have discovered, that the heathen are just as well, if not better off without the gospel, as with it. They had not learned thus to question the wisdom and the authorsty of the Savior.

Foreign missions, to the oredit of Christiauity, be it said, are awakening an increased interes among the followers of Jesu increased interest Christ year by year, opponend being stienost and the indifferent aroused from their lethargy on overy hand The Disciples of Christ in the

United States are with increased zeal and energy, entering into this department of the Lord's work. yet with all their activity they ar unable to meet the great and growing demands upon them from the ends of the earth. And it must be painful to those whose hearts are set upon this work to be compelled to forego the to forego the be undertaking of miss fonery enter prises every way commendable and promising, from lack of funds Is there a Christian heart that fails to give a sympathetic throb with those who are thus grieved, and whose sympathy does not tend to reach his pusie. is just as well to realize that money is necessary to the aproad ospel; and there is no use

in hesitating to affirm the fact Scores of men who perhaps ould not support themselves while preparing, on the apot to go for it in the was rich in fatti; compelled to all and was rich in fatti; compelled to all and was rich in fatti; compelled to labor hard, her labors were hightentary that remainstalt for the proplect of tod.

Let us thank (fod for these glorious fruits of His crace in the lowly

Various ressons may be assigned for this state of things. Lauk of agitation is, perhaps, the most powerful one. This matter has not been suppressed nufficiently They are no upon the brethren lose liberal than others when the

nause is believed to be good. It should not be necessary to more than call the attention of a Christian to the need, to in duce him to do his best to supply

Neither should it be nee leant out that this is no maite of personal compliment to any one but emply one of individual obli-gation to the master.

The Disciples of Christ ere

supporting missionaries in Eng-land, France, Denmark, Turkey, India and Japan. They are cager to moreuse their forces in all these laces, sa well as to open up new fields Africa is calling loudly for the gospel, and who have a better nght to answer the call than those whose aim it is to restore the an cient order of things ! Why not introduce the ancient order of things among the heathen, so that no restoration will be afterwards needed! Surely we should be the musicaary people of the world. Let us show our faith by our works.

What should, and no doubt wil attract the increased attention of Ontario to foreign missions is the fact that they are soon to have a representative in foreign lands. the Markin of Lobo, is shortly to leave his home, his friends, and his practice, in order to go to Japan, as a medical mission

Now, would it not be a graceful brotherly thing for the Ontario brothren to undertake the support of Bro. Macklin ! It would be but a slight burden if prope ly and scripturally distributed, really it would be no burden at all. more than a pleasant little recrea-tion which would in no wise in-terfers with other calls neares one, but would rather scrye as

stimulus to home. Will not the elders and preach ing brethren present this gestion to the churches, and whather it does not strike then as a thing they ought to do. Wiston, Oct. 1st, 1884.

THE HOLY SPIRIT.

The Bible teaches that there one God the Father, and one Lord Jesus Christ-the, Son-and one Hely Spirit, which proceeds from are one in the Father. These are one in creation and redemption, but no ne in person The Father sent the Son, that the world, through him, might be saved. Jesus having completed his work was going away. This was expedient, his disciples could not understan him, and fe't troubled, they deired a sense presence, his kingdem required a universal present "I will pray the Fether and he shall give you another Comforter that he may alide with you forever" This co mforter Wat the Holy Spirit, (See John, 14. 26 ) And was given by measure. First the baptism of the Spint second, the maraculous impertation Third the erdinary measure, or gift received by all christians ac the were buptized in the Holy Spirit, (the greatest measure) were temporally possessed and in spired by it, and spake with other tongues as the Spirit gave utter-ance" (John, 14, 26, and 16, 12). Culy two instances are found in the Scriptures, one on the day of Pentecoat— for the Jews—the other at the house of Cornelius for the Gentiles. Rach had a did of the prospect of that resi that for them.

What are the Tracials of the Gentiles. Each had a distance of the Spirit, that seminated for the propin of God.

Let us thank God for these glod. Of the structure of the Indian fruits of the hamble fallows of the same either, hitle; and a large of the Apostles hands. Miracur the does not follow; as it was on that the manifestations might follow.

Spirit alnow. The next measure the Spirit alnow. The next measure the same cannot be laying on the same cannot be supported by the does not follow; as it was on the same cannot be supported by the same cannot be supp

lons power was always imported by the power to impart the mu. Paul ose who re aculous measure which ceared, that and manufested by th The apostles alone m correct it marted--- and we's always present n do so - they could not it by march. Acts 8, 14 and Rom let 11, new e, when the apostles died, the power to impure crassit and the power to work miracles necessarily ended. The work for which they were given was estab e next incomine the gift of the spirit to all obedi ent believers, Jesus had taught that the comforter would abide here forever. Not that when the miraculous manifestations can he also should go away, this c not be as the spirit (comforter) was in some measure to shide for ever, Glorious fact "I will not leave you confortless." The spirit though given to different persons at various conce, in differen measures, for various purpose was always the same spirit Tae expression, gift of the hely spirit is found, Acts 2, 38, and 10 and 46, yet the same measure was not alluded to in both cases. One gift was the Baptism, (largest mea sure) referred to by Peter when he said When I began to speak, the Holy Spirit fell on them(gentiles) and on us (Jews)at the beginning The other was the occasion when Peter first used the keys which Christ gave hum to open the King dom or church He, with the other speatles had just been hap tized with (in) the Holy Spitil endued with power from on high Qualified to speak with the ongues, to all nations, This was a great occasion. Broad general truths promulgated, in all the world—to every creature. The result of Pater's program result of Peter's proclamation they were pricked in the heart. They believed what they preached and asked what shall we do ! Peter answered, "repent

We cannot understand Peter say, Repent, &c. everyone of you for the remission of the suns if everyone of you, and ye, that is a few of you, on whom we lay our hands, shall receive the gift of the Holy Spirit. The ordinary mean ure (gift) was no' imparted by the laying on of hands, but was the result of the obedience of faith, atid always followed as an ever abiding comforter. Ye are not in the spirit, because the spirit of God dwalleth in you. He dwell oth with you and shall be in you. Some turn to Acts 8, 14 and 17, and claim that the Samaratans had not received the Spirit, but the 16th verse is against them. The language "only they were baptized in the name of the Lord Jesus" is very significant. The promisses of remission and the gift of the Spint were theirs, Act. 2, 48. Let us look at the of reumstances. The apostles sent Peter and John down to Samaria, that they might impart the mira ulous measure of the spirit to the Samaritane.

and be haptized everyone of you

This seemed necessary as they had been edicus to the Jaws ever ones the Babylouish captivity. when they became mixed with Gentiles 2 Kings, 17-24, and from the building of the templ the tou.ple after the captivity, down to the .... of Christ. The Jews had no dealings with the Samstrians, they had become a alterated that Jesus asid to the twelve, " into any of the cities of the Samaritana, enter ye not. It was reasonable that the apostles should decide at once to assur them that now God is no respect part the miraculous mean are of the Spirit, that

present consequently the manifestation for remargation. Let us now tirst-impart lowed the ordinary measure or hear Paul, then the Womagn dRoin gift, then Paul need not have Paul says in 1 Co. 14 asked the Ephrenaus, "have ye re-received the guit of the Holy Spirit since ye believed, f" as he as Sunon did in Samaria, when they said ye has a heard nothing of the doi; Spint, he saked, into what then were ye haptared, a very pertuent question, why did be not sek has no sportle laid his hauds on you! Simply because, a the beginning, the Holy Spirit was given to those who were tized in the name of the Lord Jesus. And the Holy Spirit also whom God has given to them wh submit to his government, we read that three thousand submitted to his government on the day wat. After some further of Pente toaching by Paul they were bap. tized, in the name of the Lord Jesus, and received the guit of the Holy Spirit in common with all who submit to his government, afterwards Paul laid his bands on then and amparted the imraculous measure of the Spirit, they spake with tongues and prophes

We have learned from the fore going that it was not the greatest measure of the Spirit (baptism) which was to abide forever with the disciples, neither was it the next measure, the miraculous im partation that ceased soon after the apostles death, we are left to onclude that it was the ordinary measure or gift to the obedien ballayer, which was to be the eve abiding comforter and guest Some may contend, as I have beard, that, the word of God, be ing Spirit, or words of the spirit, he dwells in us by his word, ing in our heart, this contradicte Christ, who said the world could not receive the Spirit, while the world is for the world, as well as for the church. That The Holy Spirit is received by Christian rells in them, as a comforter the following Scriptures et ....

jectionable. The worker labors to connect the subjects in the 11 Rom. 5, 5. Because the love of and 14th chapters of 1 Cor., as if they were the same, but they are not. Independently of all that is that is shed abroad in our hearts by the Holy Spirit which is given unto us; Cor. 3, and 16, Know not that ye are the temple of God and that the Spirit of God dwelllet your women keep silence in the churches, it is not permitted them to speak. We do not write eth in you. See also Rom, Sth, and 11th; Cor. 6th and 19; 2 Cor 1st and 22; and 5th and 5; Gal to invite discussion on the subject 4th and 6; Rph. 1st and 13; and 3rd and 16. From these Scriptures we believe that the Holy Spirit dwells in God's people, whether we can fully understand and explain the manner of its reception or not. Paul asks the Galations "did you receive the Spirit by words of law, the law of Moses, or by obedience of faith! As they did not receive it by works of the law, they must certainly have 10 ceived it by obedience of faith, and this agrees with Peter's teaching Acts 2. and 38.

Thus we find the Somptures teach ing, concerning the baptism of the Spirit, the reception and witness of the Spirit, and the gifts of the each of these divis Spirit, each of these divisions divisions would require special attention to get this subject proper which annot be don in or article.

GEO. J. BARCLAY.

Non the Worker.

DEAR ROITORS. In the Worker for June, th n was saked, shall women each in the congregation. The WORKER replies or teaches, that they may pray, speak, and teach. but not preach. The Worker coss to take an unbiased view of the question, and then proceeds to advocate one side of the subject, and ends with the conclusion

110-115 intend and

hun hea, it is not permitted to them to speak. Verse 34 It is a them to speak would have seen the results, just at me for a woman to spick in as Sunon did in Samaria, when it scherch I finishly 2, 12, I soffernot a woman to teach , nor to usurp authority over the man. but to be in silence.

Now hear the Worker Wo-

may teach but not

Paul did say to the women,keep silent, and the Worker teaches that they may pray in the emgregation Paul sate it is not permusic to the women to speak, (prophecy) in the church Paul says it is a shame for a woman to speak in the church. The Work er appears to think that is not In 1 Tun, 2, and 12, Paul true. says, I suffer nota woman to teach The Worker says Paul never intended to hinder them from teaching. Paul told Timothy the women were to keep silence. The Worker says that they may prophecy, exhort, pray and teach, but not preach. Now, whom shall we follow, the Worker or ; the Lord's own inspired ambassadors. Let us look at some of the un biased arguments adduced in support of these bold assumptions The worker quotes Gal 3, 28 to support his position, but that sage has no bearing on the question, for it only teaches that nen and women alike enjoy sal vation here, and glory and he hereafter. Referring to 1 Cor. 11; The worker asks does he not oppose the idea that women are to so allent In the worship in their churches ! Then follows the little burlesque made from Paul's lan guage, intended possibly to keep the reader's mind unbiased about

> fla entmaxe of bristri ew ob ron the strange and illogical conclus ions contained in the answer given by the Worker.

Paul's teaching. Such a liberty

with the Lord's word is very cli-

said in the 11th chapter Paul says

We do affi, a, that in Cor. 14, 34; and in 1 1im. 2, 12, Paul said just what he intended to say, and del mean all that he said. Who has a right to say Paul was wrong.

JOHN POTCHART. MARRIED.

Our readers will be well pleased to know that since the last issue, lire. IF. A. Ellis, of Mexford, has issue, taken Sister I ulias Newcombe, formerly of Owen Sound, to be his wedded wife, for better and for better, they spent two weeks from ome, viciting everal places in Southern Ont. Also Bro Sidney Stephens, of Glencairn, Journeyed northward to Owen Sound, to take Sieter Crispin, home with him as a partner of his joys in days to come. With all this the Worker is well pleased, for they are not unequally yoked together.

Silones is the wit of fools, and us of the virtues of the wise.

There is nothing so minute of inconsiderable that I would not rather know it than not John