

Cincinnati O., Jan. 22.
DRUG WOEKA—Thinking a few lines from this city might not be amiss, I send you this, if you have space for it, all right, if not, let it help fill the waste basket. The **WEEKLY** is always a welcome visitor. I think we appreciate our papers more than when we lived over there. In looking over papers here I often see something about Canada, and the word Canada or Canadian has always power to arrest my eye. We are glad to see such signs of prosperity among the churches over there. Bro. Barclay's appeal for the West End, Toronto, should not go unheeded. There is a land of good faithful brethren there and as they are in a new and growing part of the city, great good might be done by helping them a little now, so they would be able to build a house. Now what shall I say about this "smoke curtaimed" city? It is built, so your readers know, on the Ohio river and contains something over 300,000 inhabitants. It is a city of America but can hardly be said to be an American city. All nationalities are represented, but the Germans tip the scale and hold it as they please. In many respects they make good citizens. They are honest, hardworking and frugal fond of music and good supporters of schools, but by their beer-drinking and Sunday rioting habits, they are fast fashioning this city after some of the cities of continental Europe. Sunday is their great pleasure day. Indeed, judging from appearances, you would never know when it came. Many shops, stores, groceries, &c., are open part, if not all of the day. Theatres, saloons, of which there are not a few—beer gardens, &c., are in full blast all day and evening, and are more largely patronized on that day than any other. There is a law forbidding such places to be open on Sunday, but no attention is paid to it. Lately some attempts have been made to enforce the law, but without much success so far. Some time last year I saw a letter in the Toronto Globe, written by one of its correspondents who had spent a few weeks here, giving rather a dark picture of Sunday doings in this city. The letter was no exaggeration. Every word was the plain unvarnished truth. In regard to Sunday observance, Cincinnati presents a striking contrast to some of our Canadian cities. A contrast which strikes visitors from this side very forcibly. Our next door neighbor's business partner spent a Sunday in Toronto summer before last and he came home with glowing accounts of the place. He said when the church bells began tolling and "great flocks" of people began moving in every direction, he began asking what novel divine preached there that day. He was surprised when told that that was no unusual occurrence but only what he would see any Sunday in the year. He was also surprised at the general quiet and order that prevailed. After hearing his account our neighbor asked us if these things were true. We told him yes, and the half had not been told

A teacher in one of the public schools told me that she with a party of friends took a trip through the Eastern States and Canada a few years ago. It was Saturday when they were busy sight seeing the gentlemen of the party deferred visiting the barber until Sunday morning, as was their custom here. Sunday morning they were surprised and somewhat chagrined to find no barber shop open. The main part of this city is built on a flat along the river, back of which rise hills. Right opposite on the Ky. side of the Ohio, divided by the Licking river, are Covington and Newport. As the city has grown it has spread out over the hills so that is now the most beautiful part. People out there escape the smoke and coal soot to a great extent. The coal soot is the "great worry of housekeepers. There is no escape from it. It is everywhere. You cannot shut it out. You can do nothing but fight it with oft repeated applications of soap and water. Our brethren have six churches in Cincinnati, two in Covington, and one in Newport. We go to the Richmond st. church. Bro. J. B. Radford, of Eureka, Ill., has lately taken charge of it. He is a man of more than average ability.

There have been additions nearly every week since he came. We see Bro Isaac Bentley from Dorchester and Bro. McTaggart every Sunday at meeting. They are here attending medical lectures. Sam Jones, the noted Methodist revivalist from Georgia, is here at present trying to wake up this wicked city. Unlike most Methodist revivalists he speaks calmly and very deliberately yet every sentence counts. Until about two weeks ago the weather here was very mild and pleasant with not enough snow to make a decent snowball. Since then it has been colder with some snow.

MARY C. McDIARMID.

DRIVING BOYS FROM HOME.

Mothers who are disturbed by the noise and untidiness of boys at home must be careful, lest by their reproaches they drive their children from home in search of pleasure elsewhere. "There are those banisters all finger marks again," said Mrs. Canton, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out in the basin of suds, "if you go up those stairs again before bed you shall be punished." "I should like to know where I am to go?" said George, "I cannot stay in the kitchen, I am so much in the way, and I cannot go in the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we can have lots of fun I'll go down to Nil's corner. I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it." And so he careful housekeeper virtually drove her son from the door to hang

about the steps and sit under the broad inviting portico of the village grogshop.—Ex.

SHALL UNSETTLED

About the hardest problem in modern theology is for Pedobaptists to determine for what they baptize infants. It is continually coming up under different shapes and presenting puzzling features. A correspondent of the Christian Advocate (Nashville), in an article on the design of baptism, thus presents it:

Some regard it as the door into the church. If by this it is meant that baptism was appointed to serve as a ceremony for the initiation of people to church membership, it is a great mistake. True, one who is baptized becomes a member of the church at once, if he desires, but not necessarily so. Suppose in case of emergency, a pious Methodist calls in a Presbyterian minister to baptize his child. Does that minister baptize this child into the church? Into what church? Not the Presbyterian, for the parent does not so desire. Not the Methodist, for a Presbyterian minister has no right to join people into the Methodist Church. Says one, The general Church. How can one belong to the general church, and yet be a member of no particular church? But he is baptized into the invisible, the spiritual church. Precisely so. And just here originates that fatal idea that baptism brings one into vital relation to Christ. The spiritual church, if it means anything this side of the heavens, means the kingdom of grace that we inherit by faith in Jesus Christ. Surely baptism cannot introduce one into that. We baptize children, but the object is not primarily to join them into the church. They are not capable of fulfilling the obligations of church members; hence they are expected to join the church of their own volition when they come to years of accountability, which would not be if they were already members. Baptized children are not counted in church statistics as members, nor subjected to church discipline.

It will be observed that he gives reasons for denying that baptism is for the admission of an infant into the church. Neither the "visible" nor the "invisible," the "spiritual" nor the "fleshly" is entered by a babe by virtue of baptism. Yet the Discipline states that in this same man, or any other, in baptizing an infant, shall pray that it "may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same." Also in baptizing the babe he is to beseech God to "look upon this child, wash him and sanctify him with the Holy Ghost, that he, being delivered from thy wrath, may be received into the ark of Christ's Church." So this teacher of Methodism, and thousands like him, simply give reasons why the teaching of the Discipline is not true. Yet to its twenty-five articles the church is bound through all ages without power to modify or amend.—Apostolic Guide.

PEACE! PEACE! PEACE!

"But, gentleman," said I, "you ought to live in peace. There are never enough men in a community to divide, have parties and quarrels. Your school, church and I might add, your happiness also."

"I would not," returned the younger of the men, excitedly, "sacrifice principle for any man's friendship!"

Bird hunters shoot on the wing, and what is done must be performed quickly. They are up to it, however, and I heard of one man not a great way from here who has this winter killed \$48000 worth of partridges at ten cents apiece. The person who told me called him a "hot hunter;" good name. He can kill sixty birds during an evening, and takes only two or three shots. I will add while passing that parts of the story taxed my credulity very much, and it has not altogether recovered from the strain yet. Well, those who fire wounds must also shoot on the wing sometimes. This was a case of the kind—"I would not sacrifice principle for any man's friendship!" "Ah," I continued, "gentlemen, one of the best principles I know is to 'live peaceably with all men.'" The speaker, in some confusion manifested to get out, "Yes, but—" Just then the bell rang, two mouths said good by, two hands shook good by, and two nice gentlemen stepped off the train.

Yes; nice people sometimes quarrel and get mad; but they are not so nice as if they did not. These ugly habits detract from the beauty of any character like freckles on a face otherwise fair. The talker on this occasion was on one side of a neighborhood feud, while a representative of the other side left the train a station above. This must not only read the community, but sent a red hot arrow among kind people; and when blood gets stirred at like blood, it cools slowly. What was all the ado about? Not about nothing, but it was not of the "sandwich part of the value" of peace—sweet peace!

I was left to my reflections. I wondered to myself what were the principles of action adopted by the young man who had just left me. I was anxious to know whence he obtained them. There is a code adopted by man, which is man-made, and runs about thus: "If insulted; resent it, or you surrender your manhood"—"overcome evil with evil"—"take your own conscience; of your own sense of your own wrong; as a criterion; do not bumble or truckle to others by a sign of cowardice"—"to sow and acknowledge you are wrong is a mark of weakness"—"to preserve or make peace is to stoop"—"that an inglorious war is a thousand times better than a glorious peace"—"that getting up something to contend over is to secure notoriety"—"to be stubborn and never surrender, is true malice"—"I would not sacrifice principle for any man's friendship."

That is all right if the principles were drawn from the proper source. It would be wrong to purchase a man's friendship by breaking peace, or by dishonoring parents; by injuring another; by lying, stealing or defrauding; or by doing any other evil; why? Because God has laid down principles, and they should be observed without any reference to pleasing man. To live peaceably with all men, if possible; as much as lieth in you," is one of these holy principles our Heavenly Father gives us, and it must not be violated or neglected: Man is an erring creature and short-sighted. How thankful we shall

be that we have an infallible standard, a perfect law of liberty to guide us in our walks of life. We need some help to raise us away up above ourselves, so we can see things clearly. As long as man must look through himself and his own interest, it requires powerful penetration to see the rights of others. God's heaven born principles come in and enable us to see clearly. They are our microscope to enable us to see things which the natural eye seems incapable of discerning. "One of the best defined principles is, live peaceably with all men." Were this a principle of all men,—then what? Can you conjecture the difference it would work among the citizens of this world? Really, the gentleman should have said, "I cannot, by any means, sacrifice the friendship of one of my neighbors for a small bit of rest—may for a great one." I once told an old brother who owed me ten dollars, that I would not lose his friendship for ten dollars, but alas! I lost the friendship and the dollars too. There are so many good places for the exercise of Christ's teaching.

J. M. BATES.

There are many Christians who are always longing to be led by the Spirit, at least so they say. They pray to be so led, and in their conversation and prayer meeting testimony they give the impression that this is their chief desire; nevertheless they seem not to be led. They are waiting to be led. Why is it that they are not led? Is it not because they will not obey the slightest leading; will not move unless they are compelled by a mighty conviction which they cannot resist? But as we understand it, it is the still small voice of God that we are to obey rather than the voice in the storm and in the earthquake. We must

learn to be willing and obedient in very little things before God will lead us in a larger way and with reference to more important matters. Our judgement is that there is more difficulty in the lack of willingness in souls to do the will of God, than in the lack of leading by the Spirit.—Words and Weapons.

Here is a sarcasm. "Where are you going," said one passenger in such a hurry," said one passenger to another the other day. "Why there was a rich man came to our church last Sunday and took a pew, and I am going to call upon him at once, that he may see how much we appreciate him." "Are you so prompt in calling upon every poor man that comes to your church and takes a sitting?" "Well no." "Are there not some poor people that you have not called upon yet who needed the rich man in your congregation?" "No doubt, but you don't catch me wasting my time on poor people when there are such families as this man's around. My brother, modern Christianity is what I am cultivating now on my present field.—Words and Weapons.

THE WAY TO HAVE MORE FAITH is to use rigorously what faith we have. Faith never grows by cooling. It grows by what it feeds upon and by vigorous exercise. The foundation of our faith is the finished work of Jesus Christ; the warrant of our faith is the oath-bound word of God; the field for the exercise of our faith is the whole world; and the master's work therein. Remember that faith works by love and purifies the heart. Love, faith and labor are always associated together. We read of "your work of faith and labor of love." Let us find heart purity and personal, religious and spiritual joys, along these lines. We will never find our by nursing and idling our grace.—Words and Weapons.

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