(Continued from first page.) testament is of force after me are deal otherwise it is of no strongth at all while the testat hveth --- Hch. 9: 17. The old " ordained by angels,"(Gal. 3: 19) passed away, and the new law of faith, the one we have been in vestigating, came in force after the death of the testator. This is the law about which Paulraises the question "How shall if we neglect it We escape Once more let me remind you that this law requires, (1) Fuith in Christ. (2) Public contession of that faith, (8) Repentance (4) Bastrem.

But what is baptism! In this short essay we cannot enter into an exhaustive discussion of this subject A few facts from the scriptures must suffice. Among the last words of our blessed Re deemer before he closed his glor ious ministry are these to His dis "Go ye therefore and ciples : teach all nations, baptizing them in the name," etc.—Matt. 28: 19 lat—Touch them. Why! That Why ! That they may hear and have faith to confess Him. 2nd—Baptizing them. Who I Those who are taught. Then the taught ones are the subjects of baptism. But what is baptism ! What do the the ecriptures say? Paul says, Romans 6: 4. also Col. 2: 12, "We are buried with Christ in baptism." Did Philip understand it so ! He and the Eunuch "came to a certain water." went down into the water," and then he (Philip) baptized him (the Eunuch). Was Philip in all this following the Divine Plant Let us see. "Beginning at the same scripture he preached unto him Jesus." That he taught Being taught he had faith -believed with all the heartand confessed Christ. And now to give evidence of his penitence and determination to lead a new life, goes forward to obey his Se war by being "baptized into his death," so that he may "rise to walk in the newness of lite." Thus precept and example are in harmony.

What then have we learne about baptism † Christian baptism according to the teachings of God's word, is the burial of a be liever who has confessed Christ in the element of water, into the name of Father, Son and Holy Spirit, and raising them from the watery grave to "realk in the new ness of life." All this only takes you into the church of Christ You have thus received the remission of sine. You must con-tinue to exercise faith in Christ, and add to faith virtue, know ledge, temperance, etc.--II. Peter And if you thus continue faithful to Christ, He has prom ised that he will never leave not forsake you. Thus you will se cure to promises of the Gospel, orious crown, everlasting happiness and eternal life. Dea MYOU.

A PRESENT-THANKS.

The editor of the WORKER wishes to may that he is the prou possessor of the first seven volumes of the Christian Baptist, volume hound separately just as they appeared from the pen of Bro. Cempbell. These volumes have a history which few books possess. In about the year or 1834, Daniel Weir Baptist preacher, was walking along the streets of I think, Lewiston, N. Y. He heard an auctioneer crying out " How much for the books?" He made a bid and got the books, but did not know what they were until he arrived home and began to read arrived nome and segan to tead a less of the served nome and segan to tead in the minest them. He at ones became interest saved state while and after using Hertsog left us. We hope he on philological grounds it is quit ested in the reformation plus, and the means appointed of God for mill return before long and responsed, to translate Juhn the finally took his stand with Rea. his salvation. Hence baptism is OR last Lardeday Bro. Jame⁶ Beptist by John the Immercent.

Campbell. This was all done a means of salvation, appointed Besty it of Toronto, paid us a through the instrumentality of such by God and we are safe visit and spoke morning and even these volumes. This man has while using the appointments of ing lie is one of the c who thought to be the first preacher of the sucion Grapel in Canada. He soon converted another preacher by the name of Streight, and these two men by the aid of these seven volumes of the Chris tian Baptist soon became a terror to sectamanism, shook the coun try round "Nasgara district," from centre to circumference, and es tablished the cause of truth in many places, where it still re mans atrong and healthy, and a power for good.

Brother Ainos Clendenan has bee the broad possessor of these columes for many years. He now turns them over to me as a pre cious treasure, and we esteem them as such, as a token of bro therly love and christian confi We cannot do more than dence express our gratitude to him as s prother beloved, and pray that God may so direct our steps that Bro. C. may know that his confidence is not mispisced. The Bur net edition of the Christian Bas tist is not complete, as this is We now believe that we posses the only separately bound volumes of the Christian Suplist, just as they first came from the press, in Who else has them. Capada Many thanks, Bro. Clendenan.

To the Editor Worker.

In the Wonger of fast March

I observed the following query :
"In what manner do verses 2" and 21, in lat Peter, 3rd Chan. form a 'like figure' as spoken by the Apoetle f' To which you reply, "By water, through the ark was Nouh taken up out of the old world and transferred into the new; so we, coming to baptism by faith, repentance and confer sion, are taken up out of an un-covented state and are by this act transferred into Christ. Baptiam when proceded by faith and repositence is the act that brings us into the remission of sins.— See Acts 2: 38, or "into Christ." -See Gal. 3: 28, and Rom. 6: 3. Water being the element in both cassa, the figure is complete."

I have been always under the impression that the ack was a of Christ. It is quite a common expression among believers when speaking of the newly con-verted, "such a one is in the ark of safety." and I once heard a very intelligent Disciple say, with much apparent satisfaction, "The children are all in the ark," meaning that they had all been bep d and joined the church. Christ" and "in the church" he ing equivalent terms. cording to your interpretation. til he got through the water, not withstanding that he had entered the ark and had been shut in by the Lord before ever he comme ced his voyage through the water. Now, the question I wish to ask is this: Dose the ark and water conjoined form the symbol of bap tism, and if so, what part of the ordinance does the ark repr

REMARKS .-- We think "S" is right in the impression that "the ark is a type of Christ," if "8" means the church which "is the body of Christ." But types have nothing to do with the question in hand. It is a "figure" used by the Apoetles to show how we Taking your view of are saved. the matter the ark is only the means of salvation to Noah and his family, from the flood, but the end was that he should be "heir to the new world." My interpretation do.. not involve the idea that Noah was not in a saved state while in the ark ; on the contrary, a man is only in a

God, and are "hone of eternal life" after we have onesed Hi commandments, one of which is biptism. Since it is not a type, but a figure, your question is not relevant to the matter.

Nosh lat believed God. 2nd. made the preparations which find required (3rd, he used the arkfeed means to safely land him from the old world into the new, 4th, thus he became the heir of what was promised If he had refused to use the appointments he would have been lost. We let, believe on the Lord Jesus 2nd, make the preparations re quired, namely, report and turn from sin, confess the name of Christ; 3rd, We use the appointments of our Lord, to transfer us from a state of sin into a state of Baptism is the appoint grace ment. See references in our first teply.

4th, we become heirs of that thich is promised, namely, "cternal life."

We are pleased to see the in terest that is manifested in the

query box." AURORA, 13th Dec. '83 DEAR BRETHRES LAW & WHITE-AW:-Out new House of Wor ship was opened on the 26th uit. It helds about 200. It has no spire, in this it differs from the other six churches in the town-With the exception of the Bap-tist Church it differs from all the other churches here insamuel as it contains a font large enough for the immersion of a full grown man. In this some think we are a peculiar people, and so we are We are anxious that all who lieve to the purifying of their hearts and repent to a change of life shall obey "that form of doctrine" spoken of by Paul, Roin. 6, 4, 17. It has also two dress ing rooms and all the seats arcushioned, As a whole, the house is very plain and neat in appearance both inside and out, and is comfortable. Our good brother Stanlians of Glencairn thought it idel building, he is one of the kind brethren who so freely assist ed un; Bro. G. MeArthur, of Stayner who was also present and enjoyed the worship with us and did not bid us farewell before slipping into the hands of our tressurer some of the substantial Bro. Lediard paid us a visit on Monday the 3rd inst., and took a view of the house, he called it picture. That grand old preach er Bro. Sheppard and Bro. Hert-tog were the speakers. Bro Sheppard spoke morning and evening and Bro. Rertsog in the afternoon. The house was well filled and the attention was thoughtful and still, The people awoke to the idea ti save some preachers and more they discovered they were not C Pa.—that is common preschera some were astonished. have been wont to say, these peo ple have no preacher, they don't believe in the Holy Spirit! Nov they my we have grand preachers ers say they do believe in the Holy Spirit, but just think o the astonishment of some when i became known that the good presching converted a pious mem-ber of the Methodist Church of Canada, who in the tont was buried with Christ in baptism

Bro. Sheppard and Bro. Hertzo

after the opening. Bro. Hertzo returned on Wednesday, the 5th

and spoke until Lordeday night he got a good hearing and laft a good impression. Three were in-mersed. We were all sorry when

on account of his throat, Bro

lett for home on Monday, the day

gladly assisted us in building He can speak plant Linglish, so that all understood him Our brethren Our brethren were built up and changed No doubt some of our crizens think we are a peculiar people, even our lawyers and M. P's, are preachers.

P. S.—Our enternelly
P. S.—Our entermed friend brotner, Win Smith, of Beaverton, wrote expressing his regret, both brother and enter Smith intended being present, however, they did not torget us, but sent us ten dollars. They have bur thanks.

A. Y.

Yours fruternally

FROM AN ESSAY ON BAP TISM.

BY A. P. STANLRY, D. D., DEAN OF WS5(MINISTER. For the first thirteen conturies

the almost universal practice of Paptism was that of which we road in the New Testament, and which is the very meaning of the word "baptize"—that those who were hoptized were plunged, submerged, immersed into the water That practice is still, as we have seen, continued in Rastern Church In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milau, amones Protestants in the austere sect o the Baptists. It lasted long into the middle ages. Even the Ice-landers, who at first shrank from the water of their freezing lakes were reconciled when they found that they could use the warm water of the Geysers. And th cold climate of Russia has not been found an obstacle to its continuance throughout that wast Em Even in the Church nire. England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed-The rubric in the Public Beptism for Infants enjoins that, unless for apecial cases, they are to be dipped, not aprinkled But in practice it gave way since the beginning of the seventoenth cen-tury. With the few exceptions tury. just mentioned, the whole of the Western Churches have now substituted for the ancient, both the peremony of sprinkling a few drone of water on the face The reason of the change is obvious The practice of immersion, apos end primitive as it was, talia pecularly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the conven ience, and the feelings of the countries of the North and West Not by any decree of Council or parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sametion of the Apostles and of their Master. had the wastion of the venerable churches of the early ages, and of the sacred countries of the East lisptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbods or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanc Novetan. tion of the powerful religious community which number amongst its monders such noble characters as John Bunyan, Robt. Hall, and Havelock. In a ver zion of the Bible which the Haptist Churc has compiled for its own use in America, where it ex-cels in numbers all but the Methodists, it is thought necessary, and

on philological grounds is is quite correct, to translate John the

AN EXPRACT FROM D. M. BREAKFE

The matter of Express

The matter of lighten was next claim attention. For a line, true I had been touthed in their subject not act of the drain. I may be no exhibited with the drain at the subject not act of the drain at the subject with the back prescribed by the Matter at I am of may existing. But beginn is videally to so rething. What is the ordinance intended to account, but I cannot better express my difficulty than by saving that I never could preach from the text, "Ropent and be bagitzed, every one of you, in the more of desire Chirat, for the reminison of sine," etc. Whenever I came to the clause which I have put in tailes. I was obliged to stop. I tried every form of interpretation known to Rapists, and descanded each in turn as unsatisfactor. To

every form of interpretation known to liaptists, and discarded each in tun as unsatisated. Y To say, "Repent for this remission of sams and tune he beginned," is to do violence aliae to the general and the doctrine of the passage. The clause, "for the tenission of sins," is raturally and necessarily connected with both the preceding verbs. It follows, therefore, that if they were to repent for the remission of sins, they were to be depicted for this purpose also. In other words, that the two things were to be done to secure a certain result, and that the result was the remission of sins. To avoid the conclusion to which this reasoning leads, I trad the usual expedient of easing that they were to be beptized "on account of" the "emission of sins. But the connection being cetablished between the two things required, viz. repentance and baptism, and the remission of sins at he result, it follows that, if they were to repent because their sins were forgiven; which is a sburd. But their is nothing in the history of the case to justify the conclusion that their sins were pardoned at the time Peter gave this direction. The distress they man. that their is nothing in the onstroy of the case to justify the conclusion that their sins were perdoned at the time Peter gave this direction. The distress they manifested on account of their sins roves that they were not enjoy in, the blessing of forgiveness. It was this distress that prompted the question, "What small we do?" The sanewar is, "Repent and be beptized." But what for Evidently to secure the remission of sins Dr. Hecket (Baptist) was, "This clause states the motive or object which should induce them to repent and be baptized."

Suppose, now, we assume the phrate, "on account of," refers to the future instead of the past, it does not help the matter; for remission of sins would

reached. So, then, baptiam is, in some way, connected with the remission of sins. What relation does it austain to the uniter? As I understand it, it is simply this. God has specified creatin conditions on which He will receive towa who have rebelled against him back into tavor. Being baptized is one of them—the last one named, and that which completes the requirement.

ont. Reptiate are usually charged ith making too much of bap-

mont.

Taptists are usually charged with making too much of baptism. My objection to them is that they maks too little of it. In the attempt to get away from the dogma of "baptismal repeneration," they have gone to the opposite extreme and stripped the ordina see of nearly all its impostance. So uthaid are they of sceme go of make baptism a saving ordinance," as they have been accused of doing, that they have disconnected it from the other conditions, such teach that a man must be fore when the fore a baptismal with the soft must be fore and a series of the series, which declare "He that believeth and is baptized chall be aved."

If a man can be saved with less than a full compliance with all the conditions named, it seems to me that it will his ke not difference which he context. Just as well one sa another, so far as respect for divine another, so far as respect for a divine another, so far as respect for a divine another, so far as respect for divine another, so convenience of taste may suggest. Thus we could taste may suggest. Thus we could

arring anthonity is concerned; and so we may leave out faith or repentance, as convenience or taste may suggest. Thus we could have faith and haptism, without sepantance; or repentance and i

has come sembout faith and be us cathour and and recen-ter with Light and recen-ter with Marketter to the contakes, without baptam. We have no right t change the plan. We can conform to it or not, but if we refuse to comply, we do so at

can conform to it or not, but if we refer to comply, we do so at our jest, at no v I magine some one as himmer in hot horror, "That makes it impossible for may but hipmed jersoms to be saved." I her you to soft the fact that I set speaking of persons that it is an apeaking of persons the capable of abouting the Gaspel Intrins and thots are not called upon to believe and repent because they are interestable of fault now terms repent. Nor are they required to be baptized, for the simple reason that a hapism outld have no jossible submination in such cases. And there may sometimes occur a case where a terson may believe and ropant under circumstances in which it may not be possible for him to be haptised. Now, supposing that the person had no villuly islussed to improve some previous opportunity, and that his haptism was clearly impossible, I conclude that he would be saved with all hantism; and, I do so because a man's accountability can never-exced his ability. But after bantism; and, I do so because a man's accountability can never exceed his ability. But after all, that is a question for the Master, and not us. for simple duty is to obey the Gospel as son as we hear it; and not defer it until it may be impossible to do it. ic.

About the time this usue reaches our readers, the merry Christmas bells will be jingli mercily. In making your gifts don't forget the Cumputan Work. ER. A present of the WORKER to your friends will be appreciated by them, and you will be doing them a good thing as well. Do not forget to make an offering to the Lord toe; if you cannot think of a better way, send a con tribution to our treasurer to help apread the Gospel to those who have never heard it, in its purity,

We stand on the shady side

How much better off are you than you were at the beginning of the year?

Clark Brden has gone to Ne braska. During his stay in Texas he delivered about 700 lectures, lacturing at about 70 places.—Christian Preacher.

The foundation of every good government is the family. The best and most prosperous coun-try is that which has the greatest number of happy firesides.

It takes all our time to do right and live right during this life to be blest and happy be-yond, what will be the end of the go-as-you-please Christian, who takes no thought for that land beyond?

"Bing me closer, Lord, to thee," are the words of one who felt his dependence on the Saviour, who was putting his trust in the Lamb of God I love such words much better than "I'll beast of my power," etc.
One looks hunble, the other proud

MCDIARMID— WATSON, Debate — I shall be gird to litraith this value be work, to all who may tave me with their orders, at \$1 large orders, postage pair, [ED] . BarOLAY Box 293, Terusto

OTO a women take as home by the terms.

DIA with rest buttoness now before the roll. Capital out thereof, We will start the roll of the ro

DEGT not, their servating or, so ame use DeGT not, their servations regard and evaluates have beinged an originar (nearly like their servations). We will have been a server that of the servation of the servatio

If the people are arrest to the property of the structure of the structure