

We hear of that old absurdity still popping up its head in dark places, viz: that in the New Testament an elder simply means an old man. We do not refer to it here to convince any one that it is an absurdity for we think every one open to conviction on the subject has long since been convinced. But, just as "a little nonsense now and then is relished by the wisest men," our readers may have a laugh over this old ridiculous notion. Here now let us look at it this way: An elder is simply an old man; now that is perfectly intelligible to us in these days, but it was not to the poor, ignorant creatures—Timothy and Titus, for Paul had to give them the marks of an elder. Why that ought to be simple enough,—so many years of age, hair grey, etc. But Paul does not mention such things. He specifies thus: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly, etc." (Titus 1: 5-9). It is really too silly to have full grown men maintaining such nonsense. And, moreover, it is known that in places where such teaching is advanced the old men after all do not all or always occupy the place of the elders, and further that where it is held unscriptural to choose elders, the very men so insisting quietly elect themselves, albeit they may not be yet old men. How much further could even childishness go? No wonder the apostle prayed to be delivered from unreasonable men in the same breath that he prayed to be delivered from wicked men (II. Thes. 3: 2).

We judge there are not many even among Christians who may not profit by carefully considering the following wise words from that excellent paper the *Sunday School Times*:

Few things more surely deaden the sense of moral discrimination and so disguise the dividing line between right and wrong, than a habit of measuring one wrong against another wrong, instead of simply setting right against wrong. The only safe and proper way is to regard wrong as a thing to be condemned absolutely, because it is not right. We ought never to think of one form of wrong as a thing to be relatively condemned or condoned, because it appears to be worse or better than some other form of wrong. Right can be the only true standard, because it is alone normal and stable. Every wrong can therefore properly be considered only as a deviation from right. No wrong can be properly considered as a deviation from some other wrong, because the very thought of that deviation gives to that other wrong a normal position which it does not possess, and so falsely invests it with the quality of rightness and truth. It is of little use to compare two watches or two weights or two measures when neither is known to be right, or both are known to be wrong. Yet nothing is more common than to hear persons say: "This is a small sin;" "This is not half so bad a crime as that;" "I am no worse than he;" "He is no better than I;" "If he goes to heaven, I shall;" "If I am wrong, he is,"—and the like. The pertinent question, the only question, must always be, not Is this a small sin? but Is this a sin?—not What is my degree of criminality or sinfulness? but Am I a criminal? Am I a sinner?—not How far may I go in this wrong? but I do wrong at all?—not Am I more wrong than he? but Am I wrong at all? The simple, safe, fundamental question always is, Is this right, or is it wrong?

QUERIES.

Did John the Baptist baptize in the name of the Lord Jesus?
JAMES ROBERTSON.

Stayer.
No. Not in the sense in which this phrase is used in the New Testament. John preached a coming Christ and called upon the people to repent. His object was that they might be brought into a state of mind favorable to an impartial investigation of his successor's claims. To be baptized in the name of Christ implies not only a knowledge of the gospel but also a complete surrender to the authority of Christ. Those baptized by John continued to acknowledge the authority of Moses and remained subject to his laws and institutions. Repentance and remission of sins was preached in his name, beginning at Jerusalem. T. L. F.

You will confer a favor on me by giving me your belief as to the Scriptural mode of accepting candidates for immersion. To-day three young ladies applied for baptism in the Baptist Church. After the meeting was called to order, one brother moved that a committee of three members be appointed to investigate as to their qualifications.
D. MCKEHEINIE.

Georgetown.
Baptist usage in suspending the obedience of anxious candidates upon the result of a vote of the church is as foreign to the teaching of the New Testament as the practice of infant sprinkling. One is as much a human device as the other. What church examined Lydia and pronounced her a proper subject for baptism? What church took the jailer's case or that of the Eunuch under consideration? Certainly not the Baptist Church, for it was not then in existence. We learn from the Acts of the Apostles that upon believing with all the heart that Jesus was the Christ, candidates were admitted at once to baptism. The same hour of the night—no need of delay, and there was no delay. T. L. F.

The following questions are proposed to us by a correspondent:—

1. Is it appropriate, practicable or desirable that the person attending to the Lord's table whether the preacher or one of the elders should give a short sermon, and if one of the elders that he should give a synopsis of the sermon telling the main points that he observed, and on the whole expressing his likes or dislikes?

Certainly a sermon, short or long, is not appropriate at the Lord's table. Neither is it desirable that a synopsis of the sermon should be given. Either practice will be sure to weary and annoy an audience, and so tend to put it in a frame of mind unsuited to the occasion. And, moreover, such practices are altogether unprofitable. For, as to the first, when a congregation has heard one sermon, it does not want to hear a second at the same meeting; while, as to the second, if the sermon did not produce a good impression when delivered by its author, it will only make things worse for another to review it; whereas if it was well received, no further effort needed be expended upon it. Any one who follows these practices will soon become distasteful to the people, and his remarks even when original and appropriate will not be well received.

2. Is it appropriate in giving thanks at the Lord's table to make a general prayer such as one would at family worship, merely mentioning the ordinance in the course of a prayer that takes five minutes to repeat?

It is not. "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it." To make a long, general prayer is to lay upon the brethren a burden which they will not carry, and ought not to carry, patiently. Not many, if any, will make this mistake when once their attention is called to the matter. The example of the Saviour certainly settles the question.

CHURCH NEWS.

ACRON.—Dr. Belding, of Troy, N. Y., began a meeting with this church Feb. 19th. We learn from the *Acton Free Press* that he was greeted with good audiences. Particulars will, no doubt, be furnished for April number.

TOWANANDA.—Bro. Talmage has just closed a protracted meeting of six weeks duration. The immediate results were fifty additions—two more have since been added. Some came from the Catholic, Methodist and Baptist bodies.

EVERTON.—Three young men, two of whom are heads of families, "hearing believed and were baptized." They take membership with the church in Mimosa, where I preach every Lord's day afternoon. T. L. F.

RIDGETOWN.—Our Sunday School entertainment was last evening. It was a fine success. About a hundred took a richly provided meal at Mr. Malcolm Campbell's house; every one seemed happy and encouraged. E. S.

GUELPH.—The church in Guelph for a few weeks has been enjoying the discourse of Bro. P. A. Dickson, of Australia, who has been attending College at Lexington, Ky., and come to Ontario to visit friends. The brethren speak highly of him and his preaching. It would be a good idea to "annex" him; he is a Canadian by birth.

SELKIRK.—On the 24th ult. our beloved Bro. S. Keffer, began a meeting for the church in this place, thinking he would remain over Lord's Day, but the interest soon began to increase so that the brethren resolved to retain his labors and send a substitute to fill his appointments at home on the second Lord's Day, and we feel satisfied had it been possible for him to remain another week others would have been added to the church. As an immediate result, seven obligated themselves to the Lord—four by baptism and three restored; all heads of families. J. FRY.

WIARTON.—The sisters in this church hold a weekly prayer-meeting from house to house, every Tuesday afternoon at three o'clock. The first Tuesday in every month is devoted to missions, each giving as she purposes in her heart. The S. S. children have a monthly missionary meeting. The church has lately been showing its appreciation of Sister Brown, by "surprising" her and presenting her with a handsome spring rocking-chair. Bro. Hiram Brown is in demand to hold a meeting in Welland in March.

TORONTO.—Bro. J. R. Gaff arrived in Toronto the second week in January, and began work with the church on Denison Avenue on the third Lord's Day, the 15th. We are much pleased with him and his presentation of the truth. He

is happy in the selection of his subjects; and in their discussion, he is logical, clear, forcible and kind. The more we know him the better we like him, whether in the pulpit, the prayer-meeting, the Bible Class, the Sunday School, or in the social circle visiting from house to house. In every department of Christian work he is eminently active and helpful. We believe we have been most fortunate in securing him for this work. Our audiences have been good and increasing; we hope soon to have our house filled. The prayer-meetings increase in interest and number, as many as fifty being present. Sunday School is steadily growing, average attendance is now from seventy-five to eighty. The Bible Class is well attended, and full of help and pleasure. Bro. Gaff's labor and influence has already given an impetus to all our work. We hope to have the "June Meeting" here this year, when our friends may see and know what manner of work is being accomplished among us in this city. G. J. B.

Toronto, Feb. 27th, 1888.

APPEAL.

To the Disciples of Christ in Ontario:—

The Board of Co-operation will need One Thousand Dollars to meet their obligations to the first day of June next. What proportion of this amount can you give to this gospel work in the Province? The work is increasing greatly and the good seed of the kingdom is being sown broadcast, and you want to help. There are three fields of labor now being occupied by the Board, besides the general work in the Province. Collingwood must be helped. Now is the time. Bro. Sinclair is laboring there and in the surrounding country, and his labors have been already blessed. We must help them, and help them now. Muskoka, with its scattered Disciples, calls for aid. That self-sacrificing man, Bro. Crewson, is pushing the work there in spite of many difficulties, and much success has crowned his efforts. The people are poor, and cannot help our good brother much. We must be up and doing in this field. Bro. Crewson should have a co-laborer, but the way is not open. By helping to swell the funds at the disposal of the Board, this need could next year be met. But especially in Toronto is the work of the Lord increasing. Bro. Gaff is there, and the church is delighted with him and his labors. But his support must for a time be largely provided for by the Board. Toronto is helping itself nobly, but the work is more than a local one. Every church in the Province is helped by the church in Toronto. Already its influence for good is felt, persons from almost every congregation in the Province visit it, and the sons and daughters of brethren all over Ontario are finding it a delightful church home. The audiences are growing larger and we may confidently expect a large ingathering of souls as the result of the faithful preaching of the word. Let every reader of these lines pray that he may be shown his own responsibility in this matter. Don't lay the paper aside, and forget the great need of this church, but send your offering to this work at once. If you have but one dollar to give, give it now. If you ought to give five dollars or ten dollars, send it at once. Mail your offering tomorrow to J. W. Kilgour, Guelph. If not tomorrow, then at your very earliest convenience. Bro. Kilgour will acknowledge the receipt of your offering from time to time. Think about it, pray about it, do it, and do it now. JAMES LEDIARD.

FINES AND CONVICTIONS UNDER THE SCOTT ACT.

During the three quarters ending 31st July, 1887, 31st October, 1887, and 31st January, 1888, the following convictions were recorded against and fines imposed upon offenders against the Scott Act in Ontario:—

Quarter ending	Infor- mations.	Con- victions.	Fines imposed.
31st July, 1887	908	896	\$37,825
31st Oct., 1887	1,175	339	52,890
31st Jan., 1888	1,370	822	48,945

The inference from these figures is that the measures taken for the enforcement of the Act are beginning to tell, and that in some counties illicit liquor selling is becoming much less frequent.—*Globe*.

QUARTERLY REPORT OF RIDGETOWN C. W. B. M.

The C. W. B. M. of Ridgetown was organized Sept. 1st, 1887. Its officers are: President, Mrs. Lediard; Vice-President, Mrs. Shoppard; Secretary-Treasurer, Bella Munro. We started with a membership of sixteen, and have since added four, making a total of twenty

members. There is an initiation fee of twenty-five cents and a weekly fee of five cents. There is a meeting once in two weeks from house to house. These meetings are well attended and full of interest. Each meeting is opened with singing, reading a portion of Scripture, and prayer. Next in order is business, after which there are readings and discussions on mission work. We have been especially interested in Muskoka and Bro. Crewson's work there. This Society sent Bro. Crewson \$10.00, and a box of clothing to be distributed among the needy. The following is a statement of receipts and expenditures since organization:—

Total receipts.....	\$21 35
Sent Bro. Crewson.....	\$10 00
Apron for Mrs. C.....	30
Box for clothing.....	25
Freight on box.....	35
Dray.....	10
Total expenditure.....	11 00
Balance on hand.....	10 35

BELLA MUNRO,
Secy-Treas.

ONE THOUSAND DOLLARS.

Whether we shall raise this sum by the first of June, will depend largely on the elders of the churches. If they fail to manifest any interest in the work, others will copy their indifference. If they are warm in their advocacy of the work, then others will partake of their enthusiasm. Let the elders aim to be leaders in every good work, and their brethren will gladly follow their good example. Let a hearty effort be made by us all to raise this sum in one month. It can be done as well in a month as in a year, if we will each do his best, as in the sight of God. J. L.

OBITUARIES.

HARP.

At his residence near Baysville, Muskoka, on Feb. 9th, Bro. Henry Harp, aged 67 years and nine months. His end was peaceful. I saw him a few hours before he died and found him calmly waiting for the summons that would call him away. W. M. CREWSON.

FAREWELL.

At Harmony near Oshawa on 7th Feb., 1888, Bro. Abram Farewell reached the close of an exemplary Christian life, earthly toils and trials ceased, and he departed to be with Christ forevermore. His illness was of short duration—some two weeks—and borne with patience and Christian resignation. He became a Disciple of the Lord Jesus over fifty years ago, and held his "begun confidence steadfast unto the end." Brethren Abram Farewell, Dr. McGill, Marshall B. Stone, Joseph Ash, Abram Coryell, and I think John McGill and some others were the "charter members" of the Church of Disciples of Christ in Oshawa. Of these, Brethren Ash and John McGill, only remain, the others having ceased from labor and entered into rest. Bro. Farewell was a man of great strength of character, fine, well-trained intellect, and of a kind, noble, and generous nature, possessing a heart of sympathy for the tried and troubled, and an open hand to aid the needy. His Christian liberality abounded beyond any whom I have known. The individual servant in the Master's work, the Church, and the Mission field all became the recipients of his generous aid. He loved the house of the Lord, its banquet of mercy and love, and its communion of saints. The Church will miss his wise counsels, judicious aid, loving heart, and helping hand, and the community a valued and honored friend. His last days were especially full of patience, faith, and hope. The promises of the Gospel to him, were like a sweet song, whose soft cadences lulled him gently away into the arms of Jesus, to rest safely evermore. Gentle and loving hands tenderly ministered to him to the close, and a large number of prominent men, and of relatives and friends gathered to pay a last tribute of love and respect, as the "earthly house of his tabernacle" was laid away, in the cemetery, near the old home-stand, beside the partner of his life who had passed on before.

"Life's labor done, as sinks the clay,
Light from its load, the spirit flies;
While Heaven and earth combine to say
How blest the righteous, when he dies."

GEO. J. BARCLAY.

Toronto, Feb. 1888.

MARRIED.

CAMPBELL.—McDIARMID.—On the 1st of February, at the residence of the bride's father, Bro. Arch. McDiarmid, by E. Sheppard, Fnos M. Campbell, of Blenheim, to Eliza McDiarmid, of Howard.