sick vigr. U'X • Sister Trout has had a lon selga distlesings We sulvinished her in the house of the Lord The last of Sister Trout would be little less than a calamity to the

The "bester-half" of the editor has been serely afflicted with lung congestion since, Christmas, but under skillful treatment and Minuraing we, are glade to say that she is convalescing. When the mother is stricken down, all family arrangements are thrown into confusions. We can write, better, than carry on house wifery. ----

Young Bro. Sinclair, son of one of our Elders, is very low. Death seems to have marked him as one of its victims. We can't explain how it is, nor why it is, that one so young and full of energy should be cut down. "We can only pray felfat God-may avert the calamity, and tesign our will to him who doeth all things well. We are Blid thete is a pettochary affen

Bro. F. G. Allen, se . editor of ... tho Old Path Quide, is rusticating at De Lond, Florida, for the benefit of his filling health! He writes chearfully concerning his prospects for negoting. He seen Is one of our strong men in this reformation, true to the "Old Path," and our brethren generalwill be glad to hear of his entire restoration. Our best wishe are hereb, extended to our broth er, hoping that he may be spared do much service in the work of our Master.

CHRISTIAN WORKER'S SUBSCRIBERS.

The Christian Worker is re ceiving words of commendation from nearly every quarter's append a few of the words of cheer, out of the many that we are receiving, in private letters :-

"I think a great deal of the Wohksh' and would not miss a number for anything."
S. M. C.
Nirissing.

"I like the appearance of the Wonkin much better. Hope you will do much good through it."

Dallas, Texas.

"We are much pleased with C. Woners in its new form, and also with its general teaching liope it will continue to contend for the truth as it is in Chitet and keep free from unpleasant contro versies, because they do more harm than gold 12 12 1 4 3

Mrs D. Henris, Hamilton

"I desire to say for your encou ragement, that in my Judgment your, paper, as condicted and edited at present, is a power for good, and will do much to remove rejudice in the minds of some whom we could not reach by other means. We have no delicacy in showing it to our friends. May the Lord bless you in your labor of lova!

13

J. FRY, M. D.H. Selkirk.

I will do all I can 'o'crichlaid tha Chineria See See See See See See ta 'raluddo' paret, and 'may be the means of Using much good. I hopents may, eyes stand from to proclaim the Gospel Truth a hight in the Holy Scriptures. I tiellyoffeldysfects addippy

Oliwik Lato Your brether in Christ, Y'Clour Traville, OZZA (S. . . 183) Blogheims

recisfication Voucea in pas-

Bhar's "

on the new dress, am much pleased and gratified at the change. I

had no idea that now clothes could make inuch a littletence. It is thought a new suit would help me as much I would try it, oven if I had to go all the way to Canada to get them. You are doing a pray the Lord to bless your efforts. I have nover been among a pe ble that I berned to love more t an e people of Meaford, and hence Trejoico in your good work!

J. T. HAWKINS,

Dallas, Toxas.

JANUARY 19th, 1883.

H. B. Sheavan, Esq., Meaford.

Dear Sir,-Will you kindly answer the following in your next issue of the Christian Worker:

Does Christ's example or teach ings justify loud, long, or public paryer! If not why is such done to the extent it is in the churches and by His followers! If there is proof of such being commended or commanded by Him what are we to understand by the lessor accompanying the Lord's Prayer! Another Inquirea.

REMARKS ON THE ABOVE

We do think that the question às a whole, will need an answer to those who read God's word. We are sure that the example of Christ and his apostles will afford ample proof of public prayer. Long prayers are certainly condemned by our Master, especially when vain repetitions" are used. This is heathenish, for "the heathen thinks he will be heard for his much speaking. We are not to be like there

As to loud prayers, nothing car be said in favor of them by any one who knows the import of prayer. Prayer is thanksgiving and petition. What would we think of a child that would come to his earthly father to thank him for his goodness and kindness and to ask for such things as were needful, and would begin by call-ing out his father's name, then talking all around about every thing else, and as he proceeded with his prayer would become louder and louder until he could be heard by the neighbors, scream ing out to his father that he was thankful for food, raiment and home! Would not the neighborn ido that his father was deaf Would an earthly father accept thanks rendered in this boisterous, not to say rude manner t

Loud prayers, and long ones generally go together. The object teems to be excite the listeners more than to honor God, If bolieve that "God is in our midst" which we pray, we will not want to call foully for him to hear. But if we believe that he is far away and can be induced to come only by loud and continual calling,

We should come before God with great roverence, realizing that he is near, that we are in his presence, and from our hearts express thanks to him for his bles sings bestowed upon us. This should be done in a becoming manner, and to do this boisterous ly surely is not becoming in a child talking to his father; our petitions should be made in like manner, .It is a solenin thing to como before Godein prayer. thanks should be expressed iff a manner that will give honor to the Holy hano we have on our As to loud prayers, me con clude from observation, that it uses habit and a bad one. We have a man in our mind who no doubt is ablaverage good man; he praye in his family reverently, but when is so totel from and prays so thing that he is almost exhausted when

Judge, but cannot help thinking

he is praying to the audience.
Public prayer should be such that God would be honored and those who hear would be edified. The most perfect model of prayer will be found in that which the Lord faught his disciples. Loud or long prayer has neither precept nor example inthe life of Christ or his apostles. There is no reason for either. Many of the bolster. ous ones need to say " Lord teach us how to pray," and then oper the Book and learn a lesson from "him who spoke as never man

THE KINGDOM OF HEAVEN

(For the Christian Worker.)

When did this new kingdon begin? The prophet Daniel said that, in the days, of the fourth empire, the God of heaven would set up a kingdom which would destroy all human governments both political and ecclesiastical and stand forever a monument of beaven's wisdom, goodness, and power, in man's redemption. The Messiah appeared in the summit of the glory of the iron empire, and began a wonderful career.

We have the power to place

finger upon the scripture, stating the period sufficiently definite, when the new reign commenced. "And he said to them, verily say to you, that there be some of say to you, that there be some of them that stand here, who shall not taste of death, till they have seen the kingdom of God come with power." Mark 9: 1. Now reader, ponder well the import of the words just quoted, and then be astonished at the Lindness of mankind in general, and of sectarian teachers in particular! Were it not for the race to build up and sustain human systems, a passages as clear and brilliant the shining sun at noon-day, would, me thinks, be understood by great and small, wise and simple, without difficulty. What did the Lord say! That persons in his presence, before they die, would power Who believes or teacher this! Does the spirit of party! Nover 1 Some affirm that the ingdom began in Abraham's time, some in the days of John the Baptist; others, that at the close of time, the Messiah will mingle with the children of men, erect his throne in old Jerusalem and there in person, reign one thousand years. How blind all thousand years. How blind all this: When did the kingdom come with power? We answer, days of those standing before the Lord Jesus. Therefore surely not in Abraham's day; not in the days of John the Baptist, seeing his mission had already closed notat the end of time, because those standing before him, would not then be among the living. Reader, is not this a definite and illuminating declaration of the Son of God, touching the cormoncement of his reign! All who cultivate a disposition, a sweet temper resembling that Martha and Mary, will find no trouble in forming a conclusion cheering and convincing, as to the beginning, progress, and es tablishment of the Messish's king

dom on the carth.

liefore the kingdom could "come with power," our Lord had much to do in preparing the way for its introduction; the publi mind must be illuminated by various similitudes; gradually tend-ing to unfold the fundamental principles of the new reign; the twelve apostles must be instruct. ed and qualified for the work, or proclaiming the glad tidings to all nations; and the Mersiah himself must first, in Jerusalem, "auffer muse there's and scripes and pe pieceres. Me pare, do nicht to Pillen' augege taierd effait the

till all these things were accom-plished. "Then charged he his disciples that they should well man that he was Jesus the Carlet." Math. 10: 20. Certainly then we look in valu for the king for to "come with power," during the personal ministry, or life of the Lord Jesus; but another period must be sought, answering clearly the import of the trans-condent affirmation." They shall see the kingdom of God come with power." Reader and when may that period be found? A paramount question truly, which party isna never knew. "When he ascended upon high he led captivity captive, and gave gifts to men." Eph. 4: 8, "And as they came down from the mountain, he charged them that they should tell no man what things they had soon, till the Son of man were risen from the dead." Mark 9 ; 9. He further said "all power (crousia, authority) is given to me in heaven and in earth." Math. 28: 18. After fhis, resurrection, therefore, we may look for some wonderful developments of power and glory in relation to his kingdom, and the redemption of mankind. Heaven is ready to receive the Messiah rojected of men. "Lift up you heads, O, ye gates ; and be ye lift ed up, ye everlasting doors; and the King of glory shall come in. It is asked, "who is this King of The answer is, "the glory f' Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O, ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Again the sublime question is asked, "who is the King of glory!", The reply of the angelic "the Lord of hosts, he is the King of glory." Psa. 24. Thus was the coronation of the Son of God in the heavens, amposing, triumphant, and most glorious.

hemids of salvetion could not

carry the gospel to the nations,

As already intimated, Jesu had risen from the dead, and met his disciples at the place appoint ed in Galilee. "So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. Mark 16: 19. "Yet have I set my King upon my holy hill of zion- 2. Psa. inextenso. The heavens were now prepared to receive the Son of God, the thron was ready for him. Peter affirms that God raised up Carist to alt on David's throne. He was therefore crowned King, after his ascension from Mount Olivet, adored by all the colestial intelli gences, acknowledged by the absolute Monarch of the universe "Therefore lot all the house Israel know assuredly, that: God has made that same Jesus, whom you have crucified, both Lord and Christ." Acts 2 chap.

Reader, now is the time to se the reign of heaven commence with power. Power was avantion in raising the Prince of peace from the dead; in sending the Holy Spirit as the Advocate of Jesu to abide with the apostles; in enabling them to speak in all languages; in giving them author ity over demons, diseases, and all power of the enemy; and amazing wisdom and power wan exercised. in imparting the know ledge and assurance of the remis sion of sine, to all who will submit to the King's commandments On the great day of Pontsopat, therefore, the kingdom or reign of heaven began. At this period and at no other, can the "c with power" be found; but vein the wish, and fruitees the effort. Church is our representative in the state of the

third day." Math. 16:21. The blace than Jerusalem.

This kingdom will ultimately sweep from the earth, all the govern monte, principalities, and powers of mea, and consign to eternal destruction, all the works and machinations of the Advereary. Our peorloss Prime will carry on, and finish his work und erringly, supernaturally, glorious. ly, and triumphantly,

ANOS CLENDENAY. Feb. 7, 1883, Louth

INTO THE NAME OF THE FATHER SON AND HOLY SPIRIT.

ne months ago there was . good deal said or written, on the other side of the line, for and against the use of the heading of this article in the Baptismal formula. I do not propose to discuss the subject with those scribes, or to go over the ground again, but simely to tell the brothren in Canada that I have full faith in the by Matthow; and to give my reasons for it in as concise a man ner ás I can.

lat. The command to baptize into that name, (not into the three names but into the one name) ap pears to be plain, positive, beriding; and if we obedient children once telling should be sufficient. It is only the child who has a disobedient spirit, or who is at least, slow to boy that requires to be told twice or thrice, and perhaps an example shown him before he will comply.

2nd. Mathow was present when the commission was given and was inspired when he wrote it out.

3rd. If we can sot that part of the commission aside or change it, we can set aside or change any

other part of it.
4th. That injunction forms ar important link in God's plan of saving man. There was a part of the work of redemption that the the work of renemption that the Father did. A part performed by the Son, and a part assigned to the Holy Spirit. These parts we will not take time now to apacify.

5th. God has placed his name in that ordinance in the most comprehensive and solemn manner, and we dare not take it out, or seperate the name and the

ordinance. 6th. The Father, Son, and Holy Spirit are united together in the work of selvation, as a "firm" doing business, and although all power or authority in heaven and in earth is given to the Son, that is, he has the entire management of the business and all the ordinary transactions are to be done in his name, yet in the matter of introducing a new member into the firm, full consent and expressed authority of all the members of the firm must be cited, and this is done in the aforesaid formula at our baptlem, we become one with Father, Son and Spirit, or part-ners in the firm or joint heirs to the joys and glory of the eternal inheritance. To the possession of the new heaven and new carth

wherein dwelleth rightcourness When we become members of that firm, it is but reason able to suppose that our names should be used in the introdu tion of other members; and this is done, not our individual nar for that would be impossible; but in coming into that union we lose our individuality. (There is neith-er Joy and Greek, Barbarian, Seyer Joy 407 1988, marcarian, ocy-thian, bond nor free, male nor fo-male), but all are one in Ouries Jeans: United in the case body, the body of Christ, his church, and he as the great Head of the Church is our representative. In

than Pentecost, and at any other if we say, as nearly all our brethren do, " in the name of Jesus the Christ you are immersed into the name of the Father, Son and Holy Spirit," this covers the whole ground, and this et least is tale ground. Less would not satisfy me, and more I would not ask.

> These things, and many others that could be pointed out, show conclusively that Christianity is a system, originated and completed, and now carried, out according to a Disine plan, by Divine wisdom and Leitevolence, in mising man up to be associated with our Father, with Jeaus our Savior, and with the Holy Spart our Teacher. Not only in the work of our own salvation, but also in the salvation of our race.

W. M. Cnawson.

A SERMON IN RHYME

If you have a friend worth laving Love him. Yes; and lot him know

That you love him; o'er life's

overing
Tingo his brow with sunset glow
Why should good words no or be of a friend till he is dead!

If you hear a song that thrills you, Sung by any child of song, Praise it. Do not let the singer Wait deserved praises long. Why should one who thrills your

heart Lack the joy you may impart ?

If you heat a prayer that moves

If you near a project of the seeker Bob before his God alone. Whyshould not your brother share The strength of "two or three" in prayer!

If you see the hot tears falling From a sorrowing brother's eyes Shere shom. And by sharing, Own your kinship with the skies, Why should any one bagled Whou a brother's heart is sail!

If a silvery laugh is rippling
Through the sunshine on his
face,
Share it. This the wise man's ady-

ing—
For both grief and joy a place.
There's health and goodness in

the mirth In which anhonest laugh has birth

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly, Ero the Carkness well the land.

Should a brother workman. Falter for a word of cheer?

Seatter thus your seeds of think

ness.
All entiching as pou go;
e vo them. Trust the Hirvest Le ve them. Trust the Hirvest Giver, He will make cash seed to grow

will make each seed to grow ntil its happy end, ur life shall never lack a friend.

REASONS FOR DRESSING PLAINLY ON THE LORD'S DAY.

1. It would lessen the burden of many who find it hard to maintain their places in society.

2. It would lessen the force of the temptation which often leads women to barter honor and industry for display.

3. If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in

inclined to attend.

4: Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church in the most unfavorable weather.

6. It would lessen on the part of the rich, the temptation to venitr.

vanity.

7. It would releave our means of serious pressure, and thus enable us to do more for good enterprison. Az.

\$72 A creek made at home by the fadou-by a result. But hurbers how before the state. Credit but here's how the start year. Made wemen, here and grice was ted year. Made wemen, here and grice was ted year. I have a start to the start to the War can weak to here are. I have a start would then be the butthers. We will ye we have will pay you nearly awail. No see earn