BRO, BURKES DEATH.

Stayner, May 28th, 1883.

BRO, H. B. SHERMAN :-- Your kind letter of the 14th inst. is received and your expressions of sympathy and words of comfort are, I essure you appreciated both by myself and family. When comes into our very presence and takes away our dearest friends our hearts are necessarily filed with grief, but is indeed a comfort to know that our departed friends have believed, obeyed and trusted in the Lord and have passed away with a firm reliance upon His precious promises.

It is indeed cheering to recollect that our Saviour having become subject to death has alsen again from the dead, and then to know that we shall be like Him and see Him as he is.

Like Him t Glorous thought. Then we shall meet and know our friends again, and shall partake of that life where shall be no more death, neither sorrow, nor crying, nor pain, and where God shall wipe away all tears. May the Lord be with us all that we may be faithful and be accounted worthy.

I regret that I am not able to inform you more definitely respecting the early life of respecting the early life of my husband. His full name is Asa Burke. He died on the 22nd inst., aged 73 years and 19 days. He was a son of James and Jane Burke who came to Canada from the United States several years before the close of the last century at which time this Province wa but a little more than a wilder-They located and made emselves a home in the townshisp of Darlington and near the shore of Lake Ontario where they remained during their lives. These old people was well acquainted with the principles and objects of the religious reformation advocated by A. Campbell and others at that time, having I believe taken the Christian Baptist and Millenial Harbinger from commencement of their publica-

They with several of their children including Asa, were among the first to be hiptised by tne Christians so called when their preachers first visited tha part of the country which was think in 1826, or thereabouts They were among the first also united with the Disciples when their churches were established some years afterward. I think it was in 1842 that both Asa and I united with the Disciples at Harmony school house, the place referred to by Bro. Ask in his memories at Whithy school house and it was through Asa's influence that the meetings were commenced in the Darlington base line or Captain Trull school house. As like all of his reonle was in religious controversy with sectarians always uncompromising.

He had learned that the Bible is the only infallibe rule of faith and practice and he became so impressed with the idea, that no religious opinions or doctrines were anything to him if not directly taught in the Bible. He loved religious simplicity and primitive pureity of style. He always liked to converse upon religious subjects but was usually somewhat impatient in discussing matters with those prone to substitute human reasoning for ceripture, but with outright infieldity he would never have anything to do and would never go to hear an infidel lecture or read an infield book, considering the dectrine as wicked end unworthy of consideration.

During his painful illness it was manifest that his faith was built upon a foundation that could not be shaken. During the

last day, throughout which he suffered much pain, he spoke fre quently of the precious blood of Christ, his unbounded love, the reat enerifiee and to his greatest suffering appeared to derive much comfort from such thoughts. His last words were:—There, the change has come—Lord Jesus receive my spirit." After this be lay still, the severe pains having apparently left him until about twenty infuntes afterward when he passed quitely away.

I feel Bro, Sherman that I have guen you but little of the informatio : you asked but it is the best Leau do, so I will close, thank ing youfor yourkindnessand with ing you evecess in your good work and continued prosperity.

work and continued prosperity.

Your sister in Christ,

Mas. S. Bunne.

P. S. I might say that Ass and
I were memders of the Chunch at
Oslawa and sfierward of the
Pickering and U-bridge churches, but during the last eight or
nine years of the church here in
Notawasan.

Nottawasega.

He died after a painful illners
of only six days.

S. B.

We publish Sister B's letter entire, as it is the most modest and satisfactory oblivary that I have over read. We were sorry that illness prevented us from being present at the funeral. May God comfort the sorrowing one -ED. WORKER

To the Christian Worker.

MISSIONARY CO-OPERA-

To THE ELDER & DEPTHEN IN CAYADA

DEAR BRETHREN. ing the comparatizely small effort put forth by us as a people, to spread the gospel in Canada, and many places needing the trath na it is in Jesus. We desire to call your attention to this some what lamentable fact, and to ask your sympathy and help in an endeavour to enlarge the sphere of our operations.

That ovr Churches are to a de gree faithful in what may be termed their home work, and in reaching the gospel in their immediate locality is proven by the steady and healthy growth of many of the Churches and not less by the modifying influence, they exert on their religious surroundings. Those who can look back over any considerable period rejoice over an influence which has greatly changed the aspect of denominationalism. Weakening power of its teaching and practice. For this and the increase rever ence for God's word we ought to be profoundly thankful. Besides this not a few of our

Charches are engaged in local cooperative work, and by this means reaching a still wider circle.

But it will be apparent that this work, though good, and one that ought to be more generally follow does not exhaust either our capability or our responsibility. e are capable of larger efforts and responsible for a fuller

The regions beyond ought to be reached. How shall it be done? We suggest that it can be done by all cheerfully co-operating to this

To the Elders of our Churches we especially appeal for counsel and aid in this work.

Horier. To the Editor of t Dana Sin.-I. a article for

your juper for Ap you review a lecture I gave in Meaford some time a.g. There a.; one or two points I would like this notice of. I am not a Disciple of Doctor Thomas, but of Josus Christ. having learned those traths before I know there was such a man as Doctor Thomas, I had my attention first drawn to them when I was identified with the Christian body called Disciples and that by a leading member of that body at that time. The promise made to Abraham, which I read Gen. 15-7. I am the Lord that brought thee out of Ur of the Challees to give the this land to inherit it I uoted to you Acts 7-5 to prove that Auraham never personally received a foot of it. I did not seran the seriptures as you aftenned to show because the point which I made and maintale is that God promised that land to Abraham nersonally as well as to his seed (which Paul asserts in Christ) but let that pass. It was not neces sary for me to quote the sixth and seventh verses for every child al most knows and which none denies that the descendants of Abraham received possession of the land for a time, but the point I wished to draw your attention to, and which was fully brought out in what I did quote was that that lard was promised by God to Abraham for a personal possection and that he has not yet received it.

In regard to your neat point of exception, when I quoted Acts try to disabire their minds of the idea which they all held that he was to reign on the cards pletely upsets my theory. How did they ever after being taught by the holy spirit coars to teach that he was to be a king reigning declares before Agrippa, Acts 26-6-7. That he was judged for the hope of the promises made by God to the Fathers and twelve tribes, instanly served God day and night hoped to some. Did they not hope and expect a King and a Kingdom on the carth. And Christ himself says which I quoted at Rev. J-41. "To him quoted at Rey. J-41. "To him that overcometh will I grant to sit on the throne even as I came and am set down with my Father on the throne. And all Christian writers up till the third century expected Christ's personal reign on the earth, as the angel promised to his mother Mary, Luke 1.32-33. Your quotation of men and women being trans-lated from the Kingdom of darkness into the Kingdom of God's dear Son is a mental and moral change preparitory to the inheritance of the Kingdom of God on the same principle as Christ soys, "Matt. 11-12. That from the days of John the Kingdom suffer ed violence and the violent took it by force. But at that time before the day of Penticost do u believe the Kingdom was co-

tablished.
A. WALLACE MASON.

REMARKS ON THE ACOVE.

We are always glad to make any necessary ocrrections, and therefare, if Mr. Mason is not a Disciple of Dr. Thomas, we make he amend honorable.

you and evidently twan never a leading member among w believed such stuff, those who de hold such views are noted for their restfulness and love novelty and are laughed at for riding a hobby, and are absolute

ly without any influence for good.

Now it seems to me that you are in a worse predicament than ever. You admit that the seed of Abraham has received the pron feed land, but you meant that Abraham personally never reis unfutilled so far as he sonally concerned !! So the blossed hope of Abraham is that he shall inherit the land of Canaan. His seed has received their part of the promise, Poor old Abra ham will be quite lovesome in that vast land all by himself. Much like the old woman if she had re ceived her wish, she "wished everybody was dead so that her and her son could keep take a without opposition. There is repromise that his seed will inherit it twice and him cace. Com low let us see some way out of this spark. 3. In your attenut to bolste

up your lame use of Acts 1-6. You ask a very silly question. "Did they over after having re coixed the Holy Spirit crass to teach" etc. You would give teach" etc. You would give out the idea that they had been and were still teaching the temporal reiga of Christ fa Jerusalem. I dely you or any man living to show one passage of scripture that says that the Disciples of Jesus ever did, either before or after the Holy Spirit came, teach the restoring of the temporal "King-dom to Israel." While Jesus was with them he told them what to teach, and when he left them he sent the Holy Spirit to guide thom in all truth. very well what they thought. but did they teach at I You know they Jul not! These columns are one for the Scriptures, I tell you sir, such pervertions are not commend uble. Your quotation from Paul's speech Acts 26-6-7, is not within a thousand mites of the Kingdom come theory—read the 8th vow ing about.

4. You become highly fouraited when you strike the plain "Translated us into the Kingdon of the dear Son," and one would conclude that you had a soul, and that your spirit was more than wind as your school teaches by reading your spiritual epizitual Yes sir, you are right for once. It means a spiritual change from the spiritual domain of sin, into the spiritual Kingdom of Christ. Now if you could keep your equilibrum when you interfect the prophecies and Revelations and give them their spiritual meaning to. I would have some hope of you.

Upon the decadeace of infant laptism in Presbyter an churches, the New York Sun furnishes these statistics: 'In the Rev. Hall's magnificent church, on Fifth avenue, with its member-ship of 1,750, there were 21 labor taptized last year. In 1)r. Cies by's, which numbers 1,384 mem bers, there were only 17. Dr. Bevan's Brick Church has 1,100 members, but only 23 infants to dedicate in baptism. In I)r. sinco we are all right again may I not ail, is it really two that you I carned these truths (b) lefore you thought you were about 35 years and all men who aread, know something of him. Comment is unnecessary.

2n l. I serioully doubt your statement—that you fearned your statement—that you fearned your ment that for for one people. He might have been a leading mentaler to the statement—that you fearned your find the property of Robinson's Memorial Church 570

Those visiting to know some thing of the alvantages of Mer fold and surrounding country the foldowing still be interesting;

Measond is beautifully situated on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which always the standard of the foldowing and while are supplied with the transportation of the No. There is an excellent harbour at the most in a transport of the river which it must through the foldowing the river are mills and factories driven by water power. May a life it also in terminus of the No. there is also a Clearch 7 moles to the No. 18 moles Westward and Colling-wood 22 miles to the S. East. These is a life and well supplied with the transport of the foldowing the country is gently roll ing and well supplied with the town, at which the largest 11st brains and healthy, free of each standard for the foldowing the foldowing the country is gently roll ing and well supplied with the transport of the river which is transport to the country is gently roll ing and well supplied with the transport of the river which is transport to the country is gently roll ing and well supplied with the transport of eacy place of the country is gently roll ing and well supplied with the transport of eacy place of the country is gently roll ing and well supplied with the transport of eacy left of eacy through the country is gently roll ing and well supplied with the transport of eacy left of eacy through the country is gently roll ing and well supplied with the transport of eacy left of eacy through the country is gently roll ing and well supplied with the transport of eacy left of eacy through the country is gently roll in the definite to the S. East.

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