

DEAR MOTHER—I had not received your letter when I wrote that card, so I will answer it now. I have something to say, which I know will make you feel bad, but when you hear the facts, I don't see how you can blame me so very much, and I do hope you will not. I want you to weigh my words carefully and judge accordingly.

Mother, I have resolved to leave the Methodist Church and become a Christian, not from any persuasion that I have received from any person, but from the knowledge I have received from the word of God. I have found out that I did not have my sins forgiven before I joined the Methodist Church. You remember the circumstances, (as I wrote to you when you were in Hope.) Before that time I had not been in the habit of reading the Bible, and consequently I was in perfect ignorance of God's commands regarding salvation. The only way I had ever heard of was "to pray for it." I had been forward at several revivals; at the first one, I was twelve years old, and I know I was excited, for when Miss McL. asked me to go with her, I went, not because I particularly wanted to—but because every person else was going. I prayed as earnestly as any of them did, but while they professed to receive Christ, I was still in the dark; but not doubting that it was the right way, I went forward again at C. Perry's meeting, with the same result. All along until I attended Mr. Perry's meeting, I wondered why my sins were not forgiven, and then Mr. Perry said, those who don't get the blessing, have not faith enough! and do not pray earnestly enough! I told you before how I prayed that night like those who speak of having their sins forgiven. I expected it to come in some miraculous way. Some had "seen a light," others had "wonderful feelings to come over them;" it was in the latter way that I thought I was blessed. I will not say that I was not blessed in some degree, for I certainly felt happy for a while, but as soon as the excitement of the meeting wore off, I felt as badly as ever, but for fear of "what the people might say" and to please you and my brothers, I stayed with the Methodist Church until now. I can't explain it all to you, but will do it as well as I can, and oh! mother forgive me for displeasing, perhaps disobeying you, but as I told you before, it is to please no human that I do it; but simply in obedience to the commands of Christ. You could fully realize the truth of my remarks if you only know the sacrifice it has cost me to decide. It would be easier for me to be a Methodist than a Disciple.

I don't know but what you will cast me off; and I am almost sure my brothers will disown me, and do you think I would be glad of that? This decision is not a hasty one. Even since I heard Mr. Stirling preach last summer, I have been studying the Bible, and the more I studied, the more I was convinced that they were right. I fought against my convictions, and before I came up here, I was determined to stay with the Methodists and be a Christian, but I can't do it. I know my sins are not forgiven, and they won't be as long as I stay with them.

I have not yet obeyed the commands of Christ; in all the Gospel, Pardon is promised only to those who, believe, repent and have been baptized. (See) Acts 2:38, 9:18, 10:47, 48, 8:35, 39. You do not believe in infant baptism, therefore I was not sprinkled when I was a babe, but I might just as well have been, for I did not understand it a bit more when it was done, than a babe. I did not think about it at all, I did it because you and Mr. Perry wanted me to.

As to the way that baptism should be performed I will say nothing except to ask you to read carefully the following scriptures—Colossians 2, 12; Romans 6—4; Acts 8—38.

Now mother I am not doing this to pretend that I know so much more of the Bible than you do, but to let you see on what I take my stand. The Baptists require you to make a confession of pardon by prayer before you are baptised, therefore I can't join the Baptist church. The Methodists want the same therefore I can't

go back to them although my name is yet on their roll. The Christian Church (Disciple) is the only one that asks you to "obey the Gospel." It is the only church that takes the Bible and the Bible only as their guide in all things, therefore I have determined to be one of them, come what will. Oh! dear mother, I do so want to be a child of God, and how can I be one while I am disobeying him? He says "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2, 38. I see no other way of being forgiven, can you? Of course I will not be saved eternally even then, I will have a hard time I know, but even so, Christ had the same, and if I only do his will here I will receive the crown that is in store for me if I obey him. I suppose you will think that I am not in my right mind, but I never was more so. If you will read the scriptures that I have specified you will see what I mean. The question with me now is, "will I put off my eternal salvation for what people will say? Will 'what people say' do for an excuse at the judgment day? The apostle James says "Therefore to him that knoweth to do good and doeth it not, to him it is sin."—James 4, 17. It is not upon the act of being baptised that my sins will be forgiven, but in the obedience to Christ.

It is true when I say that I was perfectly surprised when I began to read the Bible and see the way of salvation. It had always seemed so hard and mysterious that the very plainness of it could not help but strike me. Just to believe, repent and be baptised, in place of getting down and praying for a long time, and then not know whether you are forgiven or not. But in doing just what the Bible says, we have the Holy Spirit to bear witness with ours that we are the children of God. Romans 8, 16.

Of course the act of being immersed will be a sacrifice to me—for will not my old Methodist friends sneer at me for being "dipped"!! Now mother, I want you to understand that I have done this independently, and I am fully resolved on carrying out all I have said. If you are inclined to think that I am fanatical, just think of all that I will have to face, and remember that I do it all for God, trusting to him to help me.

As ever your loving daughter. M. We obtained permission to copy the above letter for the Womans. We buried sister M. in the likeness of the Saviour's death, and firmly believe she has "risen to walk in newness of life." We hope that her parents will not "cast her off" but give themselves wholly to Christ, and reject sectarianism, taking the Bible alone for their guide.—Ed. Womans.

MUSKOKA ITEMS. DEAR WORKER, We are most happy to hear of the proposed enlargement. You are doing a good work now, but your usefulness will be greatly increased by the proposed change. By another year you must come out a weekly. Homeward bound from a visit to our friends in Muskoka's wilds, we were joyfully surprised, on the 29th ult., to meet at Achmie Harbor, our aged brother Sterling, of Meaford, and his daughter, Sister Smith, from Euphrasia, both enjoying the bad roads—pitch holes, rocks and corduroy—as only those who travel on them for the first time can. But much greater was our pleasure to find at Dunchurch, 25 miles back of Parry Sound, a gallant band of fifteen disciples nobly holding the fort and sounding out the word of the Lord. They held two public services each Lord's day, and maintain two Sunday schools. At 10:30 we met with them in the school house and spoke to an attentive and intelligent audience. After meeting the Sunday school or Bible class was conducted by Bro. and Sister Robertson, and at 3 p. m. we met in Bro. Jno. Rae's house for breaking of bread and exhortation. Bro. Rae lives some two miles from Dunchurch, and is infirm; the other school meets in his house at 2 p. m. They are not able to hire a preacher themselves and would like to co-operate with us. Up to the present they have had no external help.

The field is ripe for harvest and they look for a good ingathering. If one of our preaching brethren can spare a week or two, go up to Dunchurch and enquire for Wm. Robertson, and you will find your work ready for you and have a ready helper, and his amiable wife and daughter will make you at home in spite of yourself.

DEAR BROTHER—I have read your extracts from the "Old Path Guide" in Womans of July, "Lent (Lent not Baptizing)." For the benefit of your numerous readers I give the word for word rendering of the passage cited by Mr. Rice in his debate with Mr. Campbell. "And having been clothed with a mantle having been dipped (not sprinkled), and is called the name of him the word of the God (Giesbach), and he was washed with a mantle dipped in blood and his name is called the word of God.—Rev. 19 chap. xiii verse." The version quoted from Mr. Rice could not be the Peshito Syriac, or Old Syriac, for the 2nd of Peter, 2nd and 3rd of John, Jude, and also Revelation are wanting in that manuscript. It might have been Jerome's new version from the Hebrew into Latin, which did not become popular till about the close of the seventh century, but was then generally adopted by the Latin churches. It was again revised by Aleuin in 892, and after undergoing sundry other changes was finally canonized in 1549 by the council of Trent. This is probably where Mr. Rice got his rant.

JOHN FIRTH. Meaford, July 24th, 1882. FELIX ADLER'S REBUKE. Felix Adler has resigned the presidency of the Free Religious Association, and withdrawn from all active participation in it. He evidently does not think it an association worth keeping up, for the reason that it does nothing for practical morality. "What living thing," says he, "for the good of mankind, has originated from the Free Religious ranks of this city [Boston] for the past twenty years?" As twenty years of Free Religions organization have produced nothing for the good of mankind, he can not afford to toy with it any longer. He continues: "Our religion must be a religion of life, and not of death. It must enter on some great work of benevolence, to show the spirit of religion. How much better than a building inscribed with the name of Theodore Parker, would be a Parker institution for the education of working-men, or some other institution for benevolent work! As I can not expect to enlist my associates in such an enterprise, I feel constrained to withdraw from the organization."

We are not surprised at this conclusion, which is the condemnation of Free Religion by its two successive leaders, the Rev. O. B. Frothingham and Dr. Alder. Mr. Frothingham, who had given his life to it, declared organized Free Religion a failure practically. Dr. Alder declares that no living thing has emanated from it for the good of mankind. Their testimony—that of experts, that of the men who have, we believe, presided over the Association ever since its organization—may be accepted as true.—Independent. BARNES VS. THE BIBLE. Bro. W. J. Howe, of Georgetown, Ky., arrays Barnes against the Bible as follows. Comments are unnecessary: GEO. O. BARNES. THE BIBLE. BARNES.—"I PAUL.—For have no one between there is one God, between me and God, and one mediator. That Christ is a between God and mediator between man, the man us and God, is the Christ Jesus. I devil's biggest, Tim. ii: 3. blackest lie."

BARNES.—You JOHN.—If we don't need to feel confident, you this, he is faithful and just to forgive our sins. I John 1:9.

BARNES.—The God.—Job said "The Lord gave and the Lord hath taken away." This is one of Job's lies.

BARNES.—Job (God.—Have you an old pup; you considered Job was an old coward; Job was an old liar.

BARNES.—God JOHN.—Murderer—God don't call a thief a thief, and a whoremonger a whoremonger; God don't mengers and all call a liar a sinner; liars, shall have God don't call a their part in that drunkard a sinner; like which burn God don't call a eth with fire and murder a sinner; brimstone, which nor; God don't call is the second a whoremonger a death. Rev. xxii: sinner. Nat at 8.

BARNES.—Aman PAUL.—Nor can confess Jesus thio yes, nor better when he is drunkards shall inherit the kingdom of God. I can just come and Cor. vi: 10. throw himself limber, like a rug, into the arms of Jesus.

BARNES.—Suppose a man comes here limber are: Drunkard, mess, revellings, confusses Christ, and then goes out * * they which and puts another do such things quart of whiskey shall not inherit under his belt, and the kingdom of Cod. Gal. v: 19-21.

BARNES.—God SOLOMON.—He don't send the clouds; God don't send the rain; God don't send the darkness.

BARNES.—Sin ISAAH.—Your can never form a iniquities have barrier to our separated be- vation. No mat-ween you and ter who you are, your God, and or what you are; your sins have the instant you hid his face from camp up here and you that he will confess Christ, that not hear. Isaiah lix: 2.

BARNES.—You PAUL.—See preachers, and you how thou ought- Christians, you are et to behave thy- all in the devil's self in the house of God, which is trap. The churches are all rotten. the church of the living God, the pillar and ground of the truth. I Tim. iii: 15.

BARNES.—Mar JUSTO.—May this was a good, but the on that on- vation. But what a: 12. shall I call Mar? Shall I call her a slut? Yes, she was a slut, an old slut, a dirty old slut.

BARNES.—My J. L.—H God can't know that believe h not shall be damned. Mark xvi 11.

BARNES.—The GOD.—Put level tries to make away the evil of as believe that you doing from God wants us to before thine eye, repent and reform * * If ye be our lives. He is willing and obe- awful liar. God ye shall eat the don't ask the sin- good of the land, ner to pray or but if ye refuse weep, or reform and rebel, ye shall be devoured with the sword. Isa. i: 16-20.

BARNES.—The SOLOMON.—He devil tells us to that coverth his confess our sins shall not and turn away from prosper; but who- them. He is an so confesseth and awful old liar. forsaketh them shall have mercy. Prov. xxviii: 13.

BARNES.—Jesus Jesus answered took a harlot and the Pharisees— made her the dear- I am not come- est friend of his to call the right- bosom, and no coas, but sinners questions asked. to repentance. Math. ix: 13.

BARNES.—David For David's murdered Uriah confessions and committed a prayers for for- duitory with his givonness, see wife, and was a Psalm li. man after God's own heart all the time—all along the line, my friends,

BARNES.—A h- GOD.—There raham, Isaac, Eli- is none righteous, Jah, and Paul no, not one. Rom. were no better iii: 10. than I am.

O. P. G. The above is from a man who is perfectly reliable. We know Bro. Howe, and therefore we credit the above as though we had heard it ourselves. We publish it because there are a few parties in this country that would give their last dollar to have Barnes brought to this country. Geo. O. Barnes is a worse blasphemer than Bob Ingersoll. Bob comes out as an infidel and does his blaspheming as an infidel, but Barnes comes as a Christian and blasphemers the name of Christ, making our Saviour a "whoremonger," and offers a premium on adultery, as is plain to be seen by his reference to David and Uriah's wife. Yet, with these facts before their eyes, there are persons who "believe" that Barnes has the spirit of God," and look on him as a prophet almost.

We want our readers to make an especial note of these things, for we do not intend to give much space for advertising this "humbug." And there are enough fanatics here, no doubt, to have Barnes brought here. I am sure that none will take up with his teaching who have any love for Christ, or respect for God's word. One thing that is very strange about all such humbbugs as Barnes, is that he enlists the sympathy of those who have been "baptized with the Holy Ghost" first. Bro. Darsie, of Frankfort, Ky., has been writing up Barnes for the Standard. He scrupulously avoided saying anything of the objectionable features of Barnes' work until his last article. In it he says the same that Bro. Howe says. This is about all that we desire to say now. We felt it to be our duty to lay before our readers the foregoing. We know this to be a great day for "cranks." We have them at home, and they are spending money to send for more "cranks." Some one has said "there is no people that loves to be humbugged like the American people." Kentucky, this hits you.

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