

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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THE QUALIFICATION AND DUTIES OF A CHRISTIAN BISHOP.

BY G. A. BIERSON.

There are two words in the New Testament necessary to be considered in reference to the above subject. They are "episcopos," and "epitropos." The first signifies an officer, the second an officer. The former occurs four times, the latter five times, in the New Testament. In the first epistle to Timothy, viz. 1, the Apostle Paul says: "If a man desires the office of a bishop, he desireth a good work." In this scripture, "episcopos" is used, and not "epitropos." In Acts, xx, 28, the Apostle Paul charges the Ephesian elders to take heed unto themselves, and to the flock over which the Holy Spirit had made them overseers. In this scripture the word translated overseer, is "epitropos," the same word in the four other times used, translated bishop. It thus appears that one word is used to designate the office, and another the officer, as above stated. Again, it is stated in Acts xx, 28, that Paul "called the elders of the church," and that in the address which he made to those elders, he declared that the Holy Spirit had made them bishops (overscers) over the flock. This will lead us to inquire, who these elders were, before the Holy Spirit made them bishops. This inquiry in itself will suggest that elder and bishop are not to be used as synonymous terms. The term elder is here to be regarded as a generic; the term bishop as a specific. It is true, an elder may become a bishop; but he is not a bishop simply because he is an elder. It is even further true, that a man may be an elder before he can become a bishop. All citizens of the United States are not presidents thereof; yet all presidents must be citizens before they can become presidents. That a man must be an elder before he can become a bishop, may, therefore, be set down as the first qualification of a Christian bishop. That there is at least one scripture which speaks of "ordaining elders," is not called in question. But that will be fully considered in due time. For the present, however, let us turn our attention to the distinctive scriptural use of the term elder.

The first occurrence of the word elder in the Bible, is in Genesis x, 21, where Shem is called the brother of Japheth the elder; the second occurrence is Genesis xv, 23, where it is said of Jacob and Esau, the elder shall serve the younger. There are various other scriptures, ranging from Genesis to Peter's first epistle, applying to, and including, both male and female, where the term elder is used simply to indicate that one person spoken of is older (elder) than another, without any reference to their respective ages. They may have been old men, as was sometimes the case when applied to elders in Israel; they may have been unborn babes, as was the case when applied to Jacob and Esau, and yet the term elder equally applied to both. It thus appears that the primary use of the term elder

only indicates chronological order, without regard to the number of years, or even days, involved in that chronology.

The term in the plural form, next claims attention—elders. This first occurs in Genesis 1, 71, where it is applied exclusively to the house of Pharaoh and the land of Egypt. The special use of the term, therefore, as relating to office or officers, is of Egyptian origin, and was borrowed and adopted by the Israelites during their sojourn as slaves in that land. A few scriptures will suffice to show the use of the term, after the people of Israel were delivered from bondage, and had a law of their own: Deut. xxi, 10: Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel. Deut. xxi, 28: Gather unto me all the elders of your tribes and all the officers of your tribes. Numbers xi, 16: The Lord said to Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people and officers over them: From these scriptures it is clear that elders and officers were separately spoken of. It also appears that the same men called elders were sometimes, but not necessarily, the officers. To make this clear, let us again examine Numbers xi, 16. It appears that Moses had entered bitter complaint before the Lord, because he had placed upon him alone, all the burden of ruling and judging Israel. So heavily did this responsibility press upon him, that Moses besought the Lord to kill him; rather than require so much at his hands. Upon this complaint, the Lord commanded the seventy elders to be brought to the tabernacle to stand with Moses; and the Lord further said: I will come down and talk to thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

The above is doubtless the most clearly expressed case in the Old Testament, of a special act or degree on the part of God, setting apart or ordaining certain men called elders, to become co-operants in the government he was then establishing among his own people. Yet, in all this, we find no reference to the age, either relative or absolute, of these seventy elders. Tracing this word to New Testament usage, we shall expect, of course, to find it substantially the same as in the Old, unless there be some decree to the contrary. Observe, therefore, in Matt. xxvi, 20, chief priests and elders; Mark xv, 1, the chief priests held a consultation with the elders. Luke xiii, 32, Jesus said to the captains and elders. Acts iv, 5, their rulers and elders were gathered together. Acts iv, 8, ye rulers of the people and elders of Israel. These scriptures abundantly show that from Genesis at least, to the fourth chapter of Acts, the term elder has been used:

1. To express simply seniority in age, without regard to the

number of years or days involved.

2. To refer to either male or female.

3. Has not been used to designate an office, unless expressed or clearly implied there had been some act of appointment to, or ordination for, that office.

We are now ready to consider the question first proposed with regard to the Ephesian elders, viz.: Who were they before the Holy Spirit made them bishops? Elders, according to both Old and New Testament usage, were men who, not by virtue of any office already held, nor necessarily by virtue of their age, but by virtue of superior qualification in character or position, were regarded proper persons to become, by ordination, bishops in the Christian Church. Such were, therefore, the Ephesian elders, and accordingly the Holy Spirit made them bishops. When, therefore, we read of "ordinary elders in every city," it is not to be understood that certain men were ordained to be, or to become, elders, but that certain elders were ordained to become bishops.

The more fully to understand this, let us examine the word *elders*. There are no less than *thirteen* terms in the Greek of the New Testament, which among a great variety of other translations, are also translated *ordain*. There will only be considered here, those which relate to the ordaining of elders: they are *cheirotono*, Acts xiv, 23; *tithemi*, Acts xv, 28; and *kathistemi*, Titus i, 5. The term in Acts xx, 28, in that instance, however, translated *hath made*, though elsewhere it is translated *ordain*. The meaning of these words, is as follows: In Acts xiv, 23, where they had ordained their elders in every church, *cheirotono*, is used, and signifies to raise up and extend the hand; to vote by holding up the hand; to sanction by a vote. In Acts xx, 28, where it is declared of the Ephesian elders, that the Holy Spirit *hath made* them bishops, *tithemi*, is used; and signifies to cause; to make; to put; to place; to establish; to adopt, etc. In Titus i, 5, *kathistemi*, is used, and signifies substantially the same with *tithemi*, as to place; to appoint; to institute. These various terms, with their numerous significations, clearly indicate in their proper use, both action and passion; that is, they imply the necessity of two classes of persons, the active, to perform and the passive to receive.

1. All concede the importance of beginning at the beginning; and if the first qualification of a Christian bishop can not be found, it would be in vain to seek for a character harmonious in all its parts. David cannot wear Saul's armour; and, perhaps, one of the great, if not the greatest, hindrances to the cause of truth among us, is that we have been trying to make Paul and Peter out of unlettered, narrow-minded, money-loving men, under the pompous title of the eldership!

2. It has been quite generally maintained that the elder is the officer, and the eldership the

office, neither of which can be true, if the terms and their use and meaning, have been correctly set forth above.

3. The idea of age—seniority in years—has generally been made a test question in selecting officers in the church, inasmuch, that men are often chosen for elders, so called, who possess no other qualification; while men, by far their junior in years, are by so far their senior in every other respect, and are really the true elders.

What other qualifications are required for a Christian bishop will be easily arrived at, because they are specially laid down by the apostles Peter and Paul. We, therefore, turn our attention, to what they say upon the subject.

By examining the twentieth chapter of Acts—the third and fifty chapters of first Timothy—the first chapter of Titus, and the fifth chapter of the first epistle of Peter, there will be found at least thirty distinct specifications concerning the office and character of a Christian bishop. These will first be presented in the order in which they occur, beginning with Acts, and ending with Peter.

1. Take heed to yourselves.
2. Take heed to the flock of God.
3. Feed the Church of God.
4. A bishop must be blameless.
5. A bishop must be the husband of one wife.
6. A bishop must be vigilant.
7. A bishop must be sober.
8. A bishop must be of good behavior.
9. A bishop must be a lover of, and given to hospitality.
10. A bishop must be apt (i.e., qualified) to teach.
11. A bishop must not be given to wine.
12. A bishop must be no striker (literally one who strikes or quarrels).
13. A bishop must not be greedy of filthy lucre.
14. A bishop must be patient.
15. A bishop must not be a brawler.
16. A bishop must be one who ruleth his own house well.
17. A bishop must have his children—not warts—in subjection.
18. A bishop must not be a novice.
19. A bishop must be of good report of them without.
20. A bishop must be one who rules well.
21. A bishop must not be self-willed.
22. A bishop must not be soon angry.
23. A bishop must be a lover of good men.
24. A bishop must be just.
25. A bishop must be holy.
26. A bishop must be temperate.
27. A bishop must be one holding fast the faithful words.
28. A bishop must be able both to exhort and convince the gain-sayers.
29. A bishop must be taking the oversight of the flock willingly.
30. And bishops must be examples to the flock.

These thirty specifications naturally divide themselves into

two classes: Qualifications and Duties. These, in turn, again subdivided into two classes: positive and negative qualifications, and positive and negative duties. By positive and negative, it is meant, that it is oftentimes as great a qualification for a given work, to lack one thing, as to possess another; and oftentimes as high a duty not to do some things, as to do others. Dismissing for the present the duties, we return to the qualifications. These, as already stated, arrange themselves under two heads: things to possess, and things not to possess. There are twenty specifications of these two classes, and of the twenty, thirteen are positive, and seven negative. To get now a Christian bishop, with his qualifications, let us first select a man who is already an elder, in the proper use of that term; ordain him to the bishop's office, then arranging the twenty specifications in the order they best make up a character say to the world, here is a man.

1. Not a novice.
2. Not soon angry.
3. Not self-willed.
4. Not given to wine.
5. Not a brawler.
6. Not a striker.
7. Not greedy of filthy lucre.
8. The husband of one wife.
9. That he is of good behavior.
10. That he is vigilant.
11. That he is sober.
12. That he is patient.
13. That he is temperate.
14. That he is just.
15. That he is holy.
16. That he is a lover of, and given to hospitality.
17. That he is qualified to teach.
18. That he is able, both to exhort and convince the gain-sayers.
19. That he is of good report among them without.
20. And that he is blameless.

Present these things to the world, and they complete the character of a bishop, so far as qualifications can go. Of course, it is not expected that these qualifications will be separately discussed; nor, indeed, could it be done within the limits of a single discourse. One thing, however, may be noted before passing to the question of duties: It has generally been held almost, if not altogether, impossible to find a man possessing all these qualifications. In many instances, this is doubtless true, though it must not be put beyond the limits of Christian attainments to find them all centered in one man. But the difficulty, to whatever extent it may reach, may be generally, if not always, remedied. It is not to be supposed, in the above classification, that the apostles are so much describing the officer, as the office. Find, therefore, a man possessing the seven negative, and one positive qualification, and he may be a Christian bishop. Find another man, with the seven negative, and one positive qualification, and he may be a Christian bishop. Find another man, with the seven negative, and another of the positive, and he may be another bishop. Continue thus until all the qualifications are brought into a

quisition, and the character is complete; or in other words, the bishop's office is filled. This doubtless gives the true solution of the vexed question, usually called the "plurality of the eldership."

We now turn our attention to the

DUTIES OF A CHRISTIAN BISHOP.

The apostles Paul and Peter give, as before stated, ten specifications under this head. These have already been subdivided into two classes, positive and negative; the doing and the not doing. Perhaps, however, the terms would better suit the classes, if they should be called primary and secondary duties; the primary relating to himself, the bishop; the secondary relating to his flock. Of those relating to himself, we have five specifications, as follows:

1. Take heed to yourself.
 2. Rule your own house well.
 3. Have your children in subjection.
 4. Hold fast the faithful word.
 5. Be examples (examples) to the flock.
- Of the duties which relate to the flock, and those without, we have also five specifications, as follows:

1. Be a lover of good men.
 2. Take heed to the flock.
 3. Take the oversight of the flock willing.
 4. Feed the Church of God.
 5. Rule well.
- As it is often found difficult to find one man possessing all the qualifications of a bishop, so it may be equally difficult to find one capable of discharging all the duties. And, as in the qualifications, all of the first class must be possessed before a man can become a bishop; so in the duties, all that relate to the bishop himself, must be discharged, before a man has any right to attempt the discharge of those relating to the flock.

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It is probably true that the relation between the internal feeling or disposition and the countenance of the sons and daughters of our race, has never been more clearly and amusingly expressed than by a Chinaman's words to the artist who had hired him to sit for a painting. It seems that he did not like his contract and looked very sour; whereupon the artist said, "John, smile; if you don't look pleasant I'll not pay you." "No use, no use," said the washerwoman, "If John looks ugly all the time, he looks ugly." The moral is that young people and all others who wish to look handsome must never indulge ugly feelings; for if they feel ugly much of their time they will look ugly.

As faith came by hearing and hearing came by the word of God in primitive times, the same is true now. But it is also true that faith now comes by seeing, forasmuch as the divine testimony is written out and may be read. However, whether by hearing or seeing, faith, in the scripture sense, comes by the word of God. If this be true, is it possible to believe anything to be the will of God which is not mentioned in the Bible!

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THE WORKER.

We have lately received several communications from friends of the WORKER, asking when it will appear as a semi-monthly. To all, we have the same answer, viz., as soon as we are satisfied that the brethren in Canada will support such an enterprise. It is quite probable, however, that we will move in that direction at the end of the present volume, i. e., Nov. 1, next. We have recently received encouragement from brethren who heretofore did not appear to appreciate our efforts. This is cheering and strengthens our desire to send out a paper of which our brethren will never feel ashamed. In the meantime may we ask our friends to send in as many new subscribers as possible, and at the same time we trust those in arrears will consider the fact that our printers expect payment every month for their part of the work. 50 cents is a small amount, but when multiplied by two or three hundred the product is considerable.

L. & W.

HARDING — WILKINSON DEBATE.

This debate is being published, and will be placed on the market soon. Had Mr. Wilkinson (to whose hands the manuscript fell) manifested a spirit of fair play (something to which he appears to be an entire stranger) the book might have been published ere this. However, when it does appear, we bespeak for it a large sale, especially among Disciples of Christ. Previous to the time for holding the debate Mr. Wilkinson promised to publish a verbatim report, thereof, in his paper, the Iconoclast, but on looking over the speeches as they appear in said paper, it is quite apparent that his promises are not to be relied on, as Bro. Harding's half hour speeches but rarely occupy over two and a half columns, while Mr. Wilkinson requires four columns in which to spread out his thirty minutes speeches, yet he seems to think that Bro. Harding is unreasonable in claiming the right to remodel his speeches and fill in what Mr. Wilkinson failed to insert in the Iconoclast. Evidently there is no possibility of pleasing a man whose hand is against every man's hand and whose business it is to pervert, distort and corrupt the truth.

H.T.L.

ONTARIO CO-OPERATION.

The annual meeting of the Ontario Co-operation was held at the meeting house belonging to our brethren in the city of Guelph, on the 3rd and 4th inst. The attendance was not large, but the interest and zeal manifested was all that could be wished for. The following preaching brethren were present and took part in the devotional and other exercises:

Bros. Jas. Kilgour of Guelph, Jas. Black, (better known as old father Black), Colin Sinclair and Jas. Ledard of Ridgeway, Hiram Brown and G. Munro of Warton, C. J. Lister, Owen Sound, T. L. Fowler,

one of the evangelists for the Wellington Co-operation, Silas Moot, Welland, J. H. Mundy, Port Hope, L. Parkinson, G. J. Barclay, Toronto, W. Forrester, Pickering, S. Wolner, Garsfrax, Samuel Smith of McMillan, Hugh Black, and a few others who names the writer failed to get. The meeting was very efficiently presided over by Bro. Jas. Kilgour of Guelph, who delivered the opening address.

It will not be possible to give even an epitome of the many very excellent speeches which were delivered during this meeting, but we will give a few sentences uttered by our venerable and much esteemed brother Jas. Black, whose presence and words of encouragement will not soon be forgotten of those who were present.

He began by expressing the pleasure it afforded him of meeting with his brethren once more. Said he had no expectation of attending another meeting of this Co-operation, as he was beginning to feel very feeble. In the course of his remarks he referred to the Wellington Co-operation as the oldest co-operation in America, it having been organized over forty years ago, and its promoters had no reason to regret the part they had taken in it. Forty years ago some brethren objected to the Co-operation on the ground that they were trying to lord it over God's heritage, but there was not, nor has there ever been any ground for such objections, as the congregations which compose that Co-operation are as independent to-day as they ever were, and touching the question of preaching he remarked that no preacher would be tolerated among us or recognized as a preacher by the Disciples of Christ who would deny the Divinity of Christ or the inerrancy of the Holy Spirit in the Christian. In conclusion he exhorted the brethren present to be faithful and diligent in sounding out the word of life. After a few pointed remarks by the chairman, the first question on the program, viz., "The state of the cause in Canada and what more can be done to advance it," was taken up and vigorously discussed by Bro. Ledard, Lister, Mundy, Sinclair, Brown, Munro, Parkinson and Fowler. During this discussion, which occupied the greater part of the afternoon session, many important facts were elicited.

The pictures drawn as to the state of the cause in Canada were not all golden colored, but this could not be expected, as the speakers were expected to deal in facts instead of fancies. Bro. Sinclair and Brown made earnest appeals to the brotherhood, on behalf of the brethren at Collingwood, for assistance to enable them to permanently establish the cause in that important town. Bro. Barclay spoke eloquently of the progress that was being made in the West-End mission, Toronto. Said the little congregation that worshipped at Occident hall extended a welcoming hand to any brother or sister who may visit the city or become residents therein. The unanimity and earnestness and brotherly kindness manifested during this and subsequent discussions, revealed the presence of a spirit which should permeate every assemblage of the Disciples of Christ.

The evening meeting was entirely given up to devotional exercises. The singing, the short, pithy and earnest addresses, the preaching of the word by Bro. Ledard of Ridgeway, and the address of Bro. Barclay at the close, in fact the exercises throughout, were devotional and soul-inspiring, and all went away feeling that it was good to be engaged in a work having for its object, the promotion of the cause of truth, and the up building of Zion's Kingdom.

The second day's work was opened by Bro. Hiram Brown,

leading the devotional exercises. Afterwards the treasurer's report was read, and Bro. Sinclair and Lister's reports as evangelists presented. Then came the election of officers, the meeting signifying its confidence in the old board of managers by unanimously voting in favor of their re-election. The managers being Bro. Jas. Ledard of Ridgeway, A. Yule of Aurora, Dr. Fry of Toronto, G. J. Barclay, also of Toronto, J. H. Mundy of Port Hope, McGill of Bowmanville, and the writer who retains the position of Secretary-Treasurer for the time being.

The question touching the raising of funds was taken up and discussed at considerable length, which discussion resulted in a resolution being adopted looking to the employment of a suitable preacher whose duty it will be to visit those congregations that are in sympathy with co-operative work, preach the gospel, solicit funds, secure temporary as well as permanent pledges from individuals and congregations, and wherever practicable encourage the congregations to contribute monthly or quarterly, so that the board of managers will know what funds they can command, and into what fields evangelists may be sent.

At the meeting in the evening Bro. Munro of Warton led. Bro. Colin Sinclair of Ridgeway preached an excellent discourse which was followed by an exhortation from Bro. J. H. Mundy, of Port Hope. The brethren at Guelph deservedly received the thanks of the visiting brethren for the hospitality shown them during their stay in the city, and thus ended a very pleasant and we trust profitable meeting.

If this annual meeting and the grand annual gathering which took place at Erin-Centre on the 6th and 7th of this month, under the management of the Wellington Co-operation, are in any way successful in promoting the cause which every true Disciple holds dear, their object will have been accomplished.

H.T.L.

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EDITORS WORKER:

In reply to your remarks on our article in the last issue of the WORKER, we would say, as we are only studying the Bible we have no views to state, clearly for further consideration" except what is found therein, and that it is not any man's view we want but the teaching of the Word of God, that we may "accept it and abide by it."

As to the term "tramp preachers," we did not apply it to any of the New Testament evangelists, but the readers of the WORKER can easily understand it and make the application.

If the action of the congregation at Antioch, did not make Paul and Barnabas evangelists and as you say they were preachers for years before, for what purpose was this ceremony performed? It could not have been to impart spiritual gifts for Paul being an Apostle had no need of such gifts and they; the congregation, had no power to impart them, then for what purpose was this ceremony of fasting, prayer, and laying on of hands performed?

Again in Numbers, chap. 8, verses 9, 10, we find at the ceremony of the consecration of the Levites to the office of the priesthood that the whole congregation laid hands upon the Levites and Paul says, "The law is a shadow of good things to come."

But the WORKER teaches that if the Levites did the work of the priesthood there was no need for

the ceremony of consecration. Thus the fallible WORKER would be wiser than the infallible Spirit.

That the term evangelist as it occurs in Eph. 4:11, is used in an official sense is quite evident.

1. Because it is used in contrast with other official names.
2. Because on any other supposition there would be no propriety in making a distinction between evangelists and any other Christians.

Bible Class,
Christian S. S.,
Owen Sound.

The Bible Class still appear to think that the action of the church at Antioch made Paul and Barnabas evangelists. The scriptures do not say so, neither can it be so inferred. They had been preaching for years. Paul had been chosen to be a minister and a witness, to bear the Saviour's name to the Gentiles, and King's of the earth. Barnabas had been sent by the church at Jerusalem to Antioch, Acts 11:22. He and Paul were sent from Antioch back to Jerusalem on a mission, they returned to Antioch and after remaining there a year, the Holy Ghost said "Separate me Paul and Barnabas for the work whereunto I have called them." Acts 13:2. They were chosen and sent by the Holy Spirit for a certain work, on this occasion they were not sent by the church, but by the Holy Spirit, Acts 13:3, and it was the prophets and teachers among who fasted, prayed, and laid hands on them. The church did not do this.

Paul and Barnabas are nowhere called evangelists, but in Acts 14:14, they are both called Apostles. This case has no reference to choosing or appointing of Evangelists, but of Apostles. The ceremony of consecrating a Levite to the Priesthood, which office was his, because he was born a Levite, bears no analogy to this question, no more so than circumcising; Jewish male infant, or one brought with the Jew's money, has to the Baptism of a penitent believer in the name of Christ, and I am surprised that it is referred to in this connection. The consecration to the priesthood is clearly and explicitly set forth in the law.

The Bible Class still think the term evangelist is official. Now as they take the affirmative on this question they should show where some one was appointed to the "Office of Evangelist," by laying on of the hands of the congregation or others; and we want scriptural proof for it, not "man's views or opinions." The class says "The WORKER teaches that "if the Levites did the work of the Priesthood there was no need of the ceremony of consecration, thus the fallible WORKER would be wiser than the infallible Spirit." The WORKER said nothing of the kind, and the class should not make such a statement. I also object to the further insinuation about "Tramp Preachers." It is neither clever, scriptural, courteous nor necessary. I like plain, outspoken writing. Let your yea be yea and your nay, nay. These unkind thrusts do not edify, they only gender strife.

If the Class do not believe that one who evangelizes is an evangelist, as we have shown in the April WORKER, let them state clearly what ceremony should be performed to make an evangelist, and who are the proper persons to perform such ceremony. Come squarely to the question without any insinuations.

W.

A letter from Sister Anglo on missionary work is laid over for want of space, until next number.

NEWS ITEMS.

During Bro. Sept's meeting at Aurora five persons believed and were baptized.

Bro. C. J. Lister held a meeting at Omagh, one was baptized and added to the church there.

Several brethren went over from Kilsyth to Walkerton to enjoy the June meeting.

On May 28th Bro Sherman writes that he is in a good meeting at Smithville. A good interest and one added to the church. He expects to be at a special meeting west of London on June 14th.

On the first page we publish part of a sermon by our late Bro. O. A. Burgess. It is replete with information and scriptural teaching on the qualifications and duties of elders. Everyone should read it.

Bro. Ledard writes that the work in Hienheim is progressing satisfactorily and that the audience are good. Two were added to the church there on the last Lord's day in May.

The church at Pricerville has lost 33 members during the past few years by death and removals from that locality. Thus it is doubly necessary to sow bountifully the good seed that many others may be brought into the fold.

DEAR BROS.—

At a meeting of the congregation of Disciples of Christ at Pricerville, Ont. on June 7th, 1885, it was moved by Bro. D. McKechnie and seconded by Bro. J. White, that Elders Daniel Ferguson and Henry King be and are hereby authorized to solemnize marriages in Ontario in accordance with the Marriage Amendment Act of 1883. The above motion was carried unanimously.

J. Waite,
Secretary.

The brethren at Pricerville have done well in making this appointment. We hope their action will be an example to other churches in Ontario, and that many others may act promptly in this matter.

W.

The church at Erin Centre presented me with a handsome Watch and Chain and a very kind address, during my visit with them at their June meeting. Such kindly recognition after a year's absence is very cheering and calls forth my gratitude. I can only say it is just like them, for it is just such kindness that I received when in their midst.

Yours,
J. LEDARD,
Ridgeway, June 16.

Bro. J. F. Rowe, editor A. C. Review, was in Toronto and preached May 31, and June 1st, and again on June 7, morning and evening, having been unwell through the week. He made a short visit to Ottawa and left on June 10 for his home in Akron, Ohio.

Bro. Crowson is again at Raysville holding meetings. Bro. Palmer wrote that Bro. Crowson would report further additions to the church, but at time of going to press we have not heard from him.

We would say to those of our readers who have seen a letter in the June Index, written from Meaford and signed "Watchman" that the remarks and insinuations are untrue and misleading.

W.

"Watchman" knowing this was named to let his name be known. It is not apostolic to misrepresent your brother when you know better. W.

AKRON.—On the 31st May I visited the church at Acton, speaking morning and evening to good audiences. The church there appears to be earnest and active, has a good church building two teachers, and school on Lord's day and prayer meeting during the week. With such men as Bro. R. Royce, and G. Wells, as elders, and brethren Robertson, Fyfe, Hill, and others whom it was my pleasure to meet. Co-operating with them all must go well and the cause prosper. During my short stay I enjoyed a visit at the homes of the brethren and made many pleasant acquaintances.

G. J. B.

Toronto, West-End.—On 7th June, Bro Forrester of Pickering, visited the city, and preached two excellent discourses to this congregation. Bro F. makes many friends wherever he goes, and at any place where he has spoken he will always find the "latch string" out when he returns. On Lord's day Bro E. Pomeroy of Preston, Iowa, U.S., was with us, speaking morning and evening. He gave us two interesting discourses. Bro P. was one of the promoters of the work at the "West-End," but went to the States in 1883, where he has met with much success in gospel work. He and Sister Pomeroy are in the city on a visit. Our meetings continue full of interest, are well attended, and the church is "walking in the fear of the Lord and in the comfort of the Holy Spirit."

G. J. B.
Toronto, 17th June, 1885.

Hillsburg, May 21, 85.

DEAR WORKER,

The Church at Erin Centre rejoice to hear of Bro. Crowson's success in his labors in Muskoka, and also his determination to spend a year in preaching the gospel in the same district, whether he is adequately sustained or not. Some of us have known Bro. Crowson for the last forty years and we have every confidence in him, that the cause will be safe in his hands. It occurred to us that if the churches generally would help a little in this work that much more good might be done in Muskoka. In view of this we submitted the case to the church here and took up a collection for that special purpose. The result is that I have twenty dollars to remit to Bro. Crowson if I know his address. If you know his address will you kindly send postal card without delay.

Yours in the good hope,
H. McMillan.
Address Wm. Crowson, Baysville, P. O., Ontario, care of Wm. Palmer—Ed.

Bros. LAW & WHITELAW,
Yours referring to fund for Manitoulin mission to hand. The Church here has decided to expend that fund, with more that we have collected, (amounting in all to \$50.00 at present) on a mission to Manitoulin Island; Bro Lister has consented to go for us, and he starts about 1st July. The point to which he goes is Green Bay, where our aged Bro Skippen has for years been "holding the fort." Bro. S. considers it a good opening and asks us to come over and help them. Will not the sisters in Meaford help us, please ask them. We also have asked Owen Sound to help us. If enough could be raised to keep Bro L. there for the summer. I think a good deal could be done. I remain yours,
JENNIFER FLEMING
Kilsyth, June 16.

Bro. A. Scott made his first visit to Ephraïm on Lord's day morning June 21st, the brethren will give him a welcome again at any time.

On Lord's day June 14th, three believers confessed their faith in Christ and were since baptized by Bro. Fowler, at Everton.

On Lord's day evening, June, 21st I commenced a meeting in St. Vincent, 9 miles north west of Meaford, at a place where Bro. H. T. Law and J. C. Whitlaw have been holding regular weekly meetings during the past eight months, this is a new field of labour, and we pray that much good will be done.

A. Scott.

During my short visit with the Aurora Church, I was very much pleased with Bro. Yule's work in the Sunday School. He takes much pains in training the children to sing, and with much success. The School is one of the finest in our Ont. brotherhood. Although the Aurora Church is small yet they are a zealous and earnest band of christian workers. "In due season they shall reap if they faint not." May the blessing of good rest upon them.

A. Scott.

Bro. H. Stog is holding a series of meetings in Walkerton, our believer has been added to the church, and the meeting continues, with prospects of more good.

We learn that Bro. A. Scott has resigned his position as an Evangelist for the Wellington cooperation—but will continue to devote part of his time to evangelizing. Any church wishing a "protected" meeting will receive prompt reply by addressing A. Scott, Walkerton, P. O. Ont.

Subscriptions for the Worker are coming in very well, but the list can easily be increased if our readers will personally solicit subscribers, this will enable us to enlarge and improve the paper. Try for one month and let those in arrears pay up.

THE HOLY SPIRIT IN CHRISTIANS.

Some of our religious writers are writing a great deal of fate upon this subject. Their writers differ very widely in their opinions as to what the scriptures teach upon that subject. Not so much for the benefit of these writers as for the benefit of those who have been reading their productions. I persuaded to place before the readers of the Worker the following thoughts for their consideration:

The followers of Christ are Scriptures, by the figure of a body, Col. i, 18, "and he is the head of the body of the church." Christ is the head of the body of the church. This clearly establishes two facts, 1st that Christ is the head, and 2nd that the followers of Christ constitute the other various members of the body. We are now ready for the question. Is the body dead or alive? The head is alive. "Christ has arisen from the dead," and "he is the first fruit of them that slept," and "he is alive forever more." The head is alive. Is the body alive? That depends upon the Spirit being present in or absent from the body. That moment the Spirit is covered from the body, that moment the body dies. What Spirit whether present or absent properly belongs to said body? Eph. ii 20, 22, being built upon the foundation of the apostles and prophet, Christ Jesus, himself being the chief corner stone in whom each several building is fitted together growth into a holy temple

in the land, in whom ye also are builded together for an habitation of God in the Spirit. This church, temple or body is an habitation of God in the Spirit. Again 2nd Cor. vi, 16, "and what concord hath Christ with Belial or what part hath he that beloveth with an infidel and what agreement hath in the Temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them and walk in them and they shall be my people." Their last quotation informs us that God dwells in his people; the former one Eph. ii, 22, informs us how he indwells in his people; viz "in the Spirit." Spoken of as the Spirit of adoption, Rom. viii, 15, for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we call Abba, Father. All who are brought into God's family are brought in by adoption and, consequently the spirit of adoption is in them. They have become children of God and God promises to dwell in them "in the Spirit." These are only a few of a number of passages which clearly prove that God's spirit dwells in God's children. James says "the body without the spirit is dead." To say the church of Christ has not the indwelling spirit of God, is to say that the church of Christ, the temple, the body, is dead. "Some who profess to belong to the body of Christ are dead because the spirit of God does not dwell in them and they are responsible for the spirit's absence; but the body of Christ, the temple, the church, is alive for the spirit of God dwells in the body."

A. Scott.

THE JUNE MEETING, ERIN CENTRE.

On Wednesday June 3rd Bro. Forrester of Pickering arrived, and in the afternoon we left the busy wharf and bustle of the city, and proceeded by G. T. Ry. to Guelph, to attend the annual meeting of the Ontario cooperation of the churches. We soon left the city and all its attractions far behind, our train passing quickly out among the beautiful country scenes of farm house, woodland, hill, valley and the fields of green, all presenting a charming picture, the latter promising a bountiful harvest as the reward of the busy husbandmen. Reaching Guelph at 6.20 p.m. we were soon welcomed in the hospitable home of Elder Kilgour, where we met brethren C. Sinclair and J. Leland, Ridgeway G. Munro, Warton, T. L. Fowler, Everton, H. Brown of Collingwood, C. J. Lister of the general field, H. T. Law, Meaford, J. H. Mandy, P. Hope, and J. W. Kilgour of Guelph. Ourselves Bro. Black, who attended the afternoon meeting, and was unable to remain longer, had returned home. After tea we repaired to the place of meeting, which began with devotional exercises led by the writer. Bro. Forrester and others taking part, after which Bro. Leland preached an earnest discourse touching the Macedonian Cry, "come over and help us," followed by Bro. Lister, with an exhortation of great earnestness and power, dwelling upon the thought of so many going down to death without a knowledge of Christ, the church hearing the cry of help help and making little effort to respond to the agonizing call; surely responsibility cannot be escaped. Thursday was occupied with devotional exercises, business addresses, etc., the meeting closing with a sermon in the evening by Bro. Sinclair, followed by Bro. Mundy with an

exhortation. As Bro. H. T. Law will report this meeting, I pass to the Erin June meeting. On Friday afternoon, a carriage was procured and a company of brethren consisting of Elder Kilgour, J. W. Kilgour, C. Sinclair, J. Leland, G. Munro, H. Brown, H. T. Law, and the writer started for Erin Centre, enjoying a delightful ride by the Guelph road, through Erasmus and Erin. The country was indeed beautiful, nature was roused in her beautiful robes of green, every where the eye rested upon scenes of exquisite beauty, through the rolling country we went, at times passing over short stretches of cotton land by an excellent road through groves of spruce, balsam, sassafras and cedar, forming avenues excellently in beauty anything of the kind provided by art in any of our cities, again we found ourselves on the higher plains from which on every hand, hills and valleys, woods, fields and houses, were to be seen stretching far away. Our company was a happy one, the time was spent in pleasant conversation, discussion of scripture subjects, and sacred song. Early in the evening after a drive of 18 miles we reached the "stone meeting house," at Erin Centre, Bro. Leland closed his eyes to John 10th chapter, 1st verse, and secured us an "open door," not exactly like the one Paul found at Troas, we entered and awaited the return of Bro. Leland and J. W. Kilgour who went to "spy out the land," soon returning laden not with "spices of Eschol," but with the good things which so richly in that region, being thus refreshed we repaired for the meeting that evening. Soon the brethren and friends came in, and the meeting began. Bro. Sinclair preached on the subject of the "Straits Gate," showing that it is placed at the end of the christian journey, and that we should strive to enter in, Bro. S. was followed by others with a few words of earnest exhortation and the first meeting closed. On Saturday morning the brethren assembled from far and near, Bro. Sheppard of Bowmanville coming also as "chief speaker" to hear the report of the last year's efforts in extending the Master's cause, and to consult together in brotherly love and the bond of peace, as to the work of the future. The meeting was opened and a short time spent in prayer, praise and exhortation; led by Bro. Leland and the hearts of all were situated for the business of the day, which began wisely by appointing Bro. Hugh Black to the chair, after which Bro. J. W. Kilgour the secretary read the report of the past year's work, which was very satisfactory, after being audited the report was adopted. Then followed some discussion concerning co-operative work, and a brief history by Elders Kilgour and Parkinson of what it has accomplished during the past forty years, showing that many shall rise up and call these brethren blessed, who have laboured in the exalted work of proclaiming the glorious light of the gospel of Christ, surely only good can follow the wise counsels of such as brethren Kilgour, Sheppard, Sinclair, Parkinson, Stewart, Leland, McMillan, Thompson, Fowler, Brown, Munro, Law, Lane, McArthur, Currie, and many others, who are faithful soldiers of the cross. It was pleased to see among the silver-haired veterans in the Masters army, so many in the prime and vigor of manhood actively engaged in the work.

Next followed a vigorous and pointed address by Bro. Fowler of Everton, subject "Is our co-oper-

ative scriptural," full to the brim with telling argument and scriptural proof, showing that the whole spirit of the community, and word of the apostles is missionary, that the churches "co-operating" in sending out men and sustaining them in the work, at this stage in this exercise the meeting adjourned for lunch, which was bountifully supplied by the church, after which the meeting resumed and a short time was spent in devotional exercises led by Bro. Barclay of Toronto, then followed an able address by Bro. Sheppard, subject "Personal Responsibility," which was listened to with attention and deep interest, it being full of practical thoughts and scripture teaching, showing the great responsibility resting upon all christians, to "hold forth the word of life," earnestly entreating them to strive for greater purity of life, and more personal effort in the future. Elder Kilgour came next, his subject was, "To what extent are christians required to give for the support of the Gospel," like all Bro. Kilgour's speeches, this was full of earnestness and love, and abounded with arguments well supported by scripture proof. He dwelt at some length on the duty of christians to give for the support of Gospel work and the great hindrance which the luxury and indifferance of some threw in the way of evangelizing. At this point business was resumed and finished. It was resolved to make still greater efforts the coming year to build up and strengthen the churches, and spread the gospel. The cause in Muskoka, and Bro. Crewson's work in that region was taken up and considered, the brethren decided to aid this work, what they could. All the churches were urged to make a special collection at once for this work and sent to Bro. J. W. Kilgour, Guelph, who will for ward same. Next was an earnest thoughtful address by Bro. Woolner of Cambridge, on "How can our plea be made more successful," he discovered these chief requirements, more zeal, more preachers and more money; with out these we cannot accomplish much. Bro. Leland of Ridge town followed with a carefully prepared and pointed address on "Woman's work in the church," which was very interesting, and elicited much enthusiasm, one good brother calling urgently for its publication. Then Bro. Munro of Warton spoke on "How to make our work more permanent," this subject was presented with much force and directness dealing with the work of the past and present its comparative failure at some points—particularly the cities—and the cause of such results, showing the necessity of united systematic efforts in mission work, which we must increase year by year, and extend until we have live active churches throughout the Province. There is strength in union, and although some may do nothing themselves but oppose and abuse those who are doing, we must go faithfully forward and not disregard the command of the Saviour, "Go into all the world and preach the Gospel." Are we doing so? This closed the meeting for the afternoon. After tea we again assembled for evening services the devotional part of which was led by Bro. Brown of Warton Bro. T. L. Fowler preached an interesting discourse on the "Goodness and severity of God," showing God's goodness to all who love and serve him, and His severity with those who reject Him, God's love for man required this. On Lord's day morning after an early shower the sun shone forth in all his splendour,

making the air fresh, clear and invigorating. As the hour of meeting drew on, the hosts began to assemble from all parts of the country side, along every avenue of approach they came in conveyances and on foot, showing this to be no ordinary occasion. The house was soon packed to its utmost capacity, holding some five hundred and nearly as many outside, assembled as near the windows as possible. Opening exercises were conducted by Bro. Leland, Elder Kilgour, leading in prayer, after which that good old veteran of the cross, Bro. Menzies of Toronto, who endears himself to all hearts, was called upon and gave a short address, referring with much feeling, to the joy of assembling together with those who for over forty years had labored in the Masters vineyard, all hearts were soon filled with emotions of tenderness and joy. The occasion was grand, the golden sunshine, the balmy air, the spirit of devotion and sacred delight led to a gentle flow of tears of sympathetic love, and penitential sorrow, it was indeed a time of refreshing in the presence of the Lord. Bro. Sheppard followed with an excellent discourse on the "Love of Christ," the effort was grand, the theme was very touching and deeply interesting, holding the audience with marked attention for an hour; the subject being treated with much earnestness and tenderness. Christians were entreated to love God—the Saviour and his cause, and one another more and more, thereby preparing to dwell in his presence forever. After a recess of five minutes, followed the partaking of the Lord's supper presided over by Elder Kilgour, who spoke a few words appropriate, kind, and loving, some four or five hundred sat down at this heavenly feast. Truly it was good to be there; 'twas almost a "fulness of joy." Such dwelling together in unity and love I cannot describe, there are thoughts that are too deep for tears, and scenes and occurrences too sacred for description. That happy company will not assemble again until we "gather at the trumpet call." This meeting was followed by an intermission of an hour, during which the whole audience was treated to refreshments generously provided by the brethren. It was also the opportunity for a happy social reunion making new friendships and renewing old ones all appeared exceedingly happy, it was to me an antepast of that assembly "where congregations never break up, and Sabbaths never end." In the afternoon Bro. Sinclair preached on "The sin against the Holy Spirit" an able and instructive sermon which was listened to by a large and interested audience. He dwelt on the scheme of redemption wrought out for man, the bringing of salvation to a lost world through Jesus, the Saviour, the atonement made, the commission to the apostles and the mission of the Holy Spirit, and showed that those who rejected Christ, and received not the testimony of the Spirit through the apostles were in unbelief, in which condition they could not be for given in this world or the world to come. At night after a short address by Bro. Law of Meaford, Bro. Munro preached, subject, "Paul at Athens," the discourse was full of interest and practical thoughts. Bro. Munro is a speaker of much force and earnestness. As a storm accompanied by vivid lightning was approaching, the audience became much disturbed and restless, many leaving to care for their teams out on the street, the meeting therefore concluded unsatisfactorily. The writer was to have followed Bro. Munro, with a short discourse and exhortation and twice attempted to proceed, but was compelled to stop and the audience were led in song until quiet was somewhat restored, the discourse was omitted, and sometime spent during the storm endeavoring to direct attention again to the discourses of the brethren during the meeting and making an earnest appeal to those out of Christ, to accept the Gospel call, yield themselves in obedience to the Saviour and begin their "walk with God." Elder Kilgour followed with a few words of exhortation and dismissed the audience. No one responded to the invitations given as both speaker and audience were disturbed by the storm. After the storm was over the audience separated to meet on Monday morning to speak last words and take the parting hand so bringing to a close a very pleasant, happy meeting one which will ever dwell in the memories of those whose privilege it was to be present. Some whose names and presence were familiar in these meetings were absent, some being unable to attend, others are with us no more, they have ceased their labors and entered their rest. The arrangements and hospitality of the brethren were all that heart could desire. We shall never forget their unbounded kindness, may the Lord prosper all the efforts of these good brethren, encourage them in their work, keep them faithful unto death and bring them at last, when the journey is ended, "With songs on their lips, and harps in their hands, To meet one another again."

GEO. J. BAILEY.

MANITOBA MISSION.

We wrote sister Scott (formerly of Toronto) to know how and by whom funds were collected and paid out, towards preaching the Gospel in Manitoba in years past, and received the following reply.

USAR BROTHER WHITELAW.

To your first enquiry I reply by saying, that Brother C. Sinclair had charge of the funds. To your second, I will say, that I hope, and think, that "same work could be continued." Surely the missionary spirit is strong enough among our sisters in Canada to sustain one, or more missionaries. I believe the funds were collected by voluntary contributions and sent to Bro. Sinclair, and distributed by him, Bro. McDaniel, Bro. James Kilgour and Bro. Leland. When Bro. Sheppard returned from Manitoba he said that some brethren who he visited were very desirous of obtaining a preacher and I think he said they would give two hundred dollars towards sustaining one.

I most sincerely hope you will succeed in your commendable design, and that I shall soon hear that our sisters in Ontario carry on a flourishing missionary work which will be a great source of happiness and a blessing to many. To aid in rescuing the perishing is surely a delightful work.

Yours truly,

S. H. SCOTT.

There is no happiness in anger, nor in spite, nor in grumbling, nor in revenging those who would be happy to purg all these from their minds and hearts.

As chemistry was brought into dispute by the extravagant notions of the alchemists; so is the religion of Christ brought into dispute by the extravagant notions and practices of many professors of that religion.

BAPTISM.

An Essay, by Arthur Penryn Stanley, D. D., Dean of Westminster.

And lest any should plead different interpretations, the same St. Augustine avers this later opinion also, touching the necessary communicating of children, to have on a been the common judgement of the Church of Rome. Such were the doctrines of the Fathers on Infant Baptism;—doctrines so deeply “sting our whole concept of God and of man, that, in comparison, the gravest questions now in dispute shrink into utter insignificance; doctrines so wholly different from those professed by any English, we may almost add any European clergyman, of the present day, that had the Pope himself appeared before the Bishop of Hippo, he would have been rejected at once as an unbaptized heretic.

It is a more pleasing task to trace the struggle of Christian goodness and wisdom, by which the Church gradually was delivered from this iron yoke. Even in the Patristic age itself (in its earlier stage) the subjugation had not been complete. Tertullian and Chrysostom must have accepted with hesitation, if they accepted at all, the universal condemnation of unbaptized children. Salvian, who acknowledged so freely the virtues of the Vandal heretics, must surely have scrupled to repudiate the virtues of the unbaptized heathens. No general or provincial council, except the Fifth of Carthage, ventured to affirm any doctrine on the subject. The exceptions in behalf of martyrs left an opening, at least in principle, which would by logical consequence no less admit other exceptions, of which the Fathers never dreamed. The saints of the old Testament were rescued from their long prison-house by the hypothesis of a liberation effected for them in a descent into hell. But these were contradictions and exceptions to the prevailing doctrine; and the gloomy period which followed the death of Augustine, fraught as it was with imaginable horror of a falling empire, it was not likely to soften the harsh creed which he had bequeathed to it; and the chains which the “*durus pater infan-tum*” had thrown round the souls of children were riveted by Gregory the great. At last, however, with the new birth of the European nations, the humanity of Christendom revived.

One by one the chief strongholds of the ancient belief yielded to the purer and loftier instincts (to use no higher name) which guided the Christian Church in its onward progress, dawning more and more into the perfect day. First disappeared the necessity of immersion. Then to the Master of Sentences we owe the decisive change of doctrine which delivered the souls of infants from the everlasting fire to which they had been handed over by Augustine and Fulgentius, and placed them, with the heroes of the heathen world in that mild limbo or Elysium which everybody knows in the pages of Dante. Next fell the practice of administering to them the Eucharistic elements. Last of all,

in the fourteenth century, the great though silent protest against the magical theory of Baptism itself was effected in the postponement of the rite of Confirmation, which down to that time, had been regarded as an essential part of Baptism, and, as such, was administered simultaneously with it. An ineffectual stand was made in behalf of the receding doctrine of Augustine by Gregory of Rimini, known among his “*seraphic*” and “*angelic*” colleagues by the unenviable title of “*Tormentor Infantium*,” and some of the severer reformers, both in England and Germany, for a few years clung to the former view. But the victory was really won; and the Council of Trent, no less than the Confession of Augsburg, and the thirty-nine articles, has virtually abandoned the position by which Popes and Fathers once maintained the absolute, unconditional, mystical efficacy of sacramental elements on the body and soul of the unconscious infant. The Eastern Church, indeed, with its usual tenacity of ancient forms, still immerses, still communicates, and still confines its infant members. But in the Western Church the Christian religion has taken its free and natural course; and in the boldness which substituted a few drops of water for the ancient bath which pronounced a charitable judgement on the innocent babes who died without the sacraments, which restored to the Eucharist its original intention, and gave to confirmation a meaning of its own, by deferring both these rites to years of discretion, we have once the best proof of the total and necessary divergence of modern from ancient doctrine, and the best guarantee that surely, though slowly, the true wisdom of Christianity will be justified of all her children.

The constant opinion of the ancients in favor of the unconditional efficacy and necessity of Baptism has been happily exchanged for a constant opinion of the moderns, which has almost, if not entirely, spread through the whole of Christendom. No doubt traceable of the old opinion may occasionally be found. It is said that a Roman peasant, on being reconstrated with for spinning a cockchafer, replied, with a full assurance of conviction “*There is no harm in doing it. Non e' cosa battezzata*”—“It is not baptized stuff.” “They are not baptized things” is the reply which many a scholastic divine would have made to the complaint that Socrates and Marcus Aurelius were excluded from Paradise. The French peasant, we are told, regard their children before baptism simply as animals. Even in the English church we sometimes hear a horror expressed by some excellent clergyman at using any religious words over the graves of unbaptized persons. The rubric which, in the disastrous epoch of 1662, was for the first time introduced into the Prayer-book, forbidding the performance of its burial service over the unbaptized, which till then had been permitted, still, through the influence of Convocation, maintains its place. But these are like the ghosts of former beliefs—lingering in

dens and caves of the church, visiting here and there their ancient haunts, but almost everywhere receding, if slowly yet inevitably, from the light of day. Such changes on such a momentous subject are amongst the most engaging lessons of ecclesiastical history. They show how variable and contradictory, and therefore how capable of improvement, has been the theology of the Catholic as well as of the Protestant churches, and how great, therefore, are the hopes for the future of both.

2. We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word “*baptize*”—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern Churches. In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, among Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that empire. Even in the Church of England it is still observed in theory.

Elizabeth and Edward the Sixth were both immersed. The Rubric in the Public Baptism of Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned the whole of the Western Churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive though it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes the convenience, and the feelings of the countries of the North and West. Not by any decree of Council and 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 sanction of the Apostles and of their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of deathbed or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novation. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall, and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers (not the Methodists, it is thought necessary, and on philo-

logical grounds it is quite correct to translate John the Baptist by John the Immerser.—It has been beyond all ordinary grounds. Sir John Floyer dates the prevalence of consuetudine in the discontinuance of baptism by immersion. But, speaking generally, the Christian churches would have decided against it. For a striking example of this triumph of common sense and common sense, to guide us in all our duties to him, and toward all his creatures. The knowledge in the word of the Lord will not be gained without study. Merely reading the word will not suffice it must be pondered and carefully investigated. The scriptures must be searched before anyone will be filled with the knowledge of the Lord's will in all wisdom and spiritual understanding.” The Psalmist asks: “where shall I shall a young man cleanse his way?” and replies, “by taking heed thereto according to thy word.” (Psalm 119.9.) He also says, “The statutes of the Lord maketh the simple wise.”

To be Continued. —10— THE AMERICAN CONGRESS OF CHURCHES. The skies kindly and sweetly smiled upon the quiet old city of Hartford, all the days of the first meeting of the American Congress of Churches. Its list of Vice-Presidents contained men of various evangelical churches and of non-evangelical churches as well. A pleasant feature of the services was the simple and hearty congregational singing. “As for bugles and cornets they are an abomination in worship.” The first session was held on Monday evening, May 11, and after singing and prayer, a brief but felicitous address was made by the President, the Hon. Henry B. Harrison, Governor of the State of Connecticut. He said: “It was a happy accident which led to the choice of Hartford as the first meeting of this Congress. For it is the distinction of this commonwealth that here, she sprung into existence with the declaration of her faith in God upon her lips.” Papers upon different themes were read and discussions followed, all being carried on in a friendly way. One discussion opened by Father Grafton, of Boston, who announced himself as a high-church proselyte and Ritualist, followed by Dr. Broadman, who announced himself as a “low-church Baptist” which turned the laugh on Father Grafton. At the fourth final session the hall was densely packed, and the interest reached a climax in the closing papers and addresses. Subject, “The Historical Christ Considered as the True Centre of Theology.” Its prophecy, if I may use the term, may be truthfully stated as this, that, around this divinely human person, Jesus, the Christ, the Son of God and Son of man, Christians will one day unite. It was voted to hold the next annual meeting in the city of St. Louis.

logical grounds it is quite correct to translate John the Baptist by John the Immerser.—It has been beyond all ordinary grounds. Sir John Floyer dates the prevalence of consuetudine in the discontinuance of baptism by immersion. But, speaking generally, the Christian churches would have decided against it. For a striking example of this triumph of common sense and common sense, to guide us in all our duties to him, and toward all his creatures. The knowledge in the word of the Lord will not be gained without study. Merely reading the word will not suffice it must be pondered and carefully investigated. The scriptures must be searched before anyone will be filled with the knowledge of the Lord's will in all wisdom and spiritual understanding.” The Psalmist asks: “where shall I shall a young man cleanse his way?” and replies, “by taking heed thereto according to thy word.” (Psalm 119.9.) He also says, “The statutes of the Lord maketh the simple wise.”

Reading the scriptures as a duty or to gratify curiosity, will not profit much. The reading must be to discover the Lord's greatness, his will and mercy. We should read till our minds with divine truth, that our actions may be conformed to the divine pattern, and our desires purified and elevated. We are counselled to “look into the perfect law of liberty” and walk according to it; that we may be blessed. Now if anyone should tempt to evil, let us follow “the perfect law of liberty,” and defeat the tempter. Solomon warns us not to “follow a multitude to do evil,” nor let sinners entice us. Whoever thinks of reading his or her Bible, to learn how to behave in a theatre, or a ballroom. We are not told to behave in them, but how to keep away from them. We look in vain in the Lord's

Word for instruction how to act in those spots where gaiety and frivolity are the order of the place. The Lord's word will tell us how to abstain from all appearance of evil to be seen in those temples of mirth, where youthful piety is destroyed by the astounding unwholesome sport. Dear friends do not complain that you require exercise, for you may have it without frequenting places where the Lord is forgotten. Thoughtful reader, should the Lord call you in the midst of sport and gaiety, how could you answer him? Could anyone ask the Lord to bless their conduct in these places, or give him thanks for the opportunity to spend precious time so foolishly? Think of the Master's name by which his people are called, and seek for opportunities to “walk worthy of his kingdom and glory.”

Let both old and young if they are happy, cheerful, unwhimsical one “another in Psalms, hymns and spiritual songs,” and keep their christian robes pure, that their hearts may not condemn them in the Lord's presence. We say to all our youthful readers, drink freely of the deep pure spring of divine truth, and thoughtfully survey the grandeur of the Lord coming in all the glory of the Father, and earthly trifling sports will lose their beauty, and you will enjoy a good conscience now, and a good hope for the future.

JOHN BUTCHART. —10— Those engaged in opposing error need employ no power save that of truth—a good cause needs no bad weapons.

The popular man is he who compliments the good and leaves the bad unmentioned; the true man is he who speaks of both as they deserve.

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