Worker. Christian

" Work while it is called to day,"

LAW & WHITELAW, Publ: in all and Properties

Volume 111. No. 12

MEAFORD, ONTAKIO, OCTOBER 1884.

Whola No. 36

Awabe I the morning councils I The exact wall agloud Got I put the boot respect. As for the 1st of 18th alberto. Wake for the bod of the startest Hoberto I for these took awards. Thousing least white awards awards awabe and better a startest was a startest awards. Awabe I and baste sway!

Awake I and tures away. In distants a not laints, In many a rouny those, "Where a di was nament wenting." The new the harvest to a. Wake, I et the lart I the larvest Hath nees for these to day. If o call see it, a lift warm grain, Sit lies has been away. Stille, has there away.

As then any two of or the reaping?

Yet hoply thin shall hind.

Waite of caree me bound by others.
Since december the then b.

Wite, let the lord of the barriest
Hathreeff or there adds.

Act well thy part with a willing heart.

His strength shall be thy stay.

He strength snaubo by Jany.

And you, who econot labur,—
The Lo d bath med for yee,
Pray for the extrest reaper,
Toe to leter fallet and low;
Pray yo the Load of the harvest
That lawers he will send
To work with that to take in the
[10] barvest time shall end.

MARRIAGE AMENDMENT

m' d to let Feb. 1883. Her Majesty, by and with the consent of the Legislative Assem bly, of the Province of Ontano as follows:--

I This Act to be cited as "The Marringo Avendment Act, 1883. 2. The Act respecting the Solempization of marriages, (R. S. O. cap 124) shall be deemed to apply the chatches or congregations of religious people, commonly called or known congregationally as "Congregations of God," or of Christ, and individually as "Disci-ples of Christ," and any older vangelist or missionary, for the time being, of any such church,or congregation, who from time to time, is chosen by any such congregation for the purpose of the solemnization of marriager, shall be deemed to have, for the time being, the authority of a ministe. clergyman of the said Act, and within the meaning thereof.

3. All the duties imposed upon and the rights given to minister and clergymen by the said Act, or by the Act respecting the registra tion of Births, Marriages, and Deaths, are hereby imposed upon and given to such clders, evangel-1sts, or missionaries, as afore

4. Any elder, evangelist, missionary, of any such church or congregation, who has heretofore celchrated a marriage within the Province of Outamo, shall be held to have lad the authority of a minister or elergyman in that le-half, within the meaning of the said Revised Act, first mentioned and every such marriage, so cele brated between persons not in der any legal disqualification for entering into the contract of matri mony, is hereby declared to have been and to be lawful and valid so far as respects the civil tights in this Province of the parties or their issue, and so far as respects all matters within the jurisdiction of the Ontario Legislature : Pro wided that the parties thereafter lived together and co-habited hadand and wite, and that the valulity of of the marriage has not hitherto keen questioned at any suit at law or in equity.

The above is a copy of the Mar-riago Amenda at Act, passed in run around. It was amusing to Fobruary, 1883. This Act was old people to see the children, and

MISSICNARY HARVEST SOME Present at the solutation and rest of B.o. I. E. Phillip Schlick, Ont., and we publish the for the fellowing teason

1. In many of the congregations of Disciples of Christ; no one is prepared to otherita at neurilage ceremonies consequently the bride group is often obliged to call upon some sectation minister; this lies been the case in so many metalogs, that some are led to be lieve that no one to qualified t s demniza marriaces, unless he le a Salared Pastor; winle the fact lethe law gives ueth most extend ed rights and freedom in this matter so that in every congrega. tion, one ormore may be authorized to perform the marriage ceremony.

2. We multish this

We publish this act that the brethren everywhere may be informed on this subject , and that every congregation who has not done so, may at once authorise one or more to attend to this work.

Ary and every elder, every evangelist and missionary should be so appointed.

The words evangelist and tob sionary, do not necessarily mean only those who do no secular work, and are jaid by the church for preaching but that any brother who presches the Cospet publicly whether in his own lorshity or at other places at his own charges er otherwise, is qualified, and should be authorized by the churches to solemnize marriages.

3. We should free ourselves

of all preconceived ideas or feelings metilled through the assumption of clerical supremacy, and enjoy the freedom wherewith Christ has made us free. We should realize the fact that a Brother who faithfully preclaims the pure Gospel, (even if he works with his hands during the week to provide for hirself and family) is more worthy of recognition and esteem, that who has received all the suppored honors, that can be bestow ed by a synod, a conference or s Pare, and who fails to proclaim all the counsel of Gal.

4. We would therefore urge that every congression, at some regular or business meeting of the church, authorize one or more buthren to solemnize murriages, and have the resolution duly entered in the church minute

. J. C. W. +201 RODNEY.

The S. S. pienic under the direction of the Disciple Baptists, to he held at the residence of Mr. James Ash, as montrone I in our leave of last week, took place at one o'clock on Saturday, and it was truly a complete success, all though the day was very unlared able in the afterneon, which kept agreat many from attending, think ing as they did that it would not come off, but snother day be sp pointed Yet there was a large turnout of children and old 1900 ple, many of whem brought has kets of supplies. As regards the arrangements Mr. and Mrs. Ash had made, they were ample and proved highly satisfactory to all present. For the amneement of the children they could not have had anything better; they had

for the children. This being used the children were called to a long table erected on the lawn, thanks was offered by the minister, Wm Campbell, When the emidical had inished reguling them-elves with the bounteous reput the older people took the sec" Mr. J Ash. They, too, delinstee to the rich entables before them. This done, the wild horse and swing were again brought into use. After a time the bell was rung agam, and all brought in for more music, which was really delightful. Mr. Ash made a short address to the children, then Mr. Campbell gave a fine address to the children and old people, follow the charges and the place to not do yet properties out Lord by Mr. Ash. The assembly was demasted, but many at the children could not go home tell nearly dark. These people prade themselves in strictly follow, ing and being grounded in all they do and say by the word of the Lord. They say that this is the only safe ground, that so soon as anyone in the least departs from that, they are on forbilden and dangerous ground. In this I do not say but they are right."

The above we clip from the Datton Enterprise, Eight Co., Bro. Campbell has evidently been teaching the people in that region the importance of adhering close. ly to the word of the Lord. It icertainly the only safe ground. In that way we should rejoice to walk and be as lights in the world holding forth the word of life.

Before another pienic com-Bros. Campbell and Ash will have to tell the Dutton editor not to call them Disciple Baptists but Disciples of Christ. Make not the loast denarture.

J. C. W.

THE CHURCH IN SHYRN: TO BRETHREN IN AMERICA.

The readers of our papers will collect Sister Shashmanian's recent letter giving a charming ac count of the visit of herself and husband to Smytna, and of the founding of a church in that atcient city. Since they returned to Constantinople, the newly bap tized members of that church have forwarded to me through Bro Hagopian, one et our American students, an expression of their thanks to the American brethren for reading Bro. Shishmanian among them, I copy their addres below, altering a little their imper feet English. These simple an and childlike expressions of their gratitude are all the more pleasing because of their want of gramat. cal forms; and after all they are in much better form than many of us would employ, should we at-tempt to write in some foreign language of which we know but little.

1884, August 14, Sayana. Respectable Lards and Brothson is Christ:

We are greatly thank for your

were quarelling with the Spail, In this days preacher Shish

manimeame here to mary Hyc Der Davillion, and with hat can he preached the traffy aim allo plued a dispute with the prouchers of Protestants. For that icasen we, efeven persons resolved to oler, and we joined by baptists ther Handhau's Counties church which was composed of five per sons. Names of baptized:

1 Garal ed Bagosina, 13e 30 ye J Nectar G. Brawing 3 Hohames Afadian, " 23 " 18 " 4 David D. Davidists, " 19 4 Hagop Belagigh, 6 Hagop Mara-blim. Nevrig Marashhou, 18 " He op Toky miar, 9 Michael D. Dandon." 10 Malam Falovacau, 13 ·· 12 Isogodu D. Davidan 12 ··

We are loy and honey goin on newsy like it o Eunuch; but there ue a great many contradicts ag mu us from Protestant side, also from the servants of missionaries. But as much as they oppose we grow stronger by Christ, and we do not afraid from them because our Lord tot quered the world.

Before thus the church with five nembers were conducting their service, at now we are more than fir. t, and being small, our houses we made a writing among us and will gather fifty dollars in the year with which we will try to take on hire a suitable place that we may clore our God in peace. P. Gam had is the minister of our Sunday

Please to publish our thanksgiving to those who love Christ by heart, that they may be able to joy with us

G. D. DAVIDIAN.

I cm sure that no one who has contabuted to ourforeign missions can tead this expression of thanks without feeling well repaid, and that no one who has thus far failed to contribute can longer hold back in the face of such results: Smytha once heard the Gospel of Christ from the lips of Apstles it was the recipient of an epistle direct from the Lord Jesus through the Apostic John; and it witnessed tho death of Polycarp, a disciple of John and one of the noblest of martyrs. An ancient tomb, supposed to be his, crowns the summit of the mountain which rises to a majestic height - impediately back of the city and shuts the latter in between its base and the beautiful bay in front. As one approaches the city from the sea, its white stone houses seem to sit upon the surface of the water (they are scarcely three feet above itt while this mountain towers high over the city, as if to guard ingle over the city, as it to guarm it from all approach except from the sea. It is the most important city in Asiatic Turkey, and in its cosmopolitan character it is a miniaturo of Constantinople. Its pop ulation of 180,000 is made up of

young cople patronize that source. Chost and look and completion, of amosement, and a good trung that you phased to read use in of the old each had to putronize it to the phased to read use in the bell was rung and the phased and the origin truth of all called into the house for music of the chord and olded into the house for music of the food at a source, which which of Prote study, the Lord was runk fine. After this Eder of a mound, we not confidence and the truth and obeyed it, without for the children. This being over a sking to fish and Hood which for the children. This being over a sking to fish and Hood which the children were called to a second confidence where a called to a second confidence were called to a second confidence where the children were called to a second confidence where the children were called to a second confidence where the confidence is the confidence of the children where called to a second confidence where the called to a second confidence where the called the truth and obeyed it, without the children where called to a second confidence where the called to a second confidence where the called to a second confidence where the called the truth and obeyed it, without the called the truth and obeyed it, without the called to a second confidence where the called to a second confidence where the called the truth and obeyed it, without the called the called to a second confidence where the called the truth and obeyed it, without the called to a second confidence where the called the truth and obeyed it, without the called th aucient city.

J. W. McGarent.

PAYING PALACHERS.

Perhaps no suchas retard d the my rl much of the chorch of God or supped his vitality as much as coverousness. This principle seems to have astroted Ad am and Eve to covet the firbiddea fruit, and through the gateway of the centuries persons have and are still covering the ferbid den fruit. I am not sure but cov-ctousness in the dead's brain, our of which can mater overy sinknewn to the hum in race. Hence there is more raid against and about this motiver of cents in the bible than may other.
God never intended that a few in

the church should be the paying Er thien, and the rest go free, But "Let ever, one of you lay by Lun in store as God has prospered " is a her een born pamiple, which has to do with every & "to ber of the body in giving to the cause Hence, he who can bet will not give, should be withdrawn from for idolatry. There should be no Aclans in the camp, nor even Annaniases and Sapphiras who professed but did not. He who won't work should not eat, is a bible command. They gave onetenth part to support the taber nacle, a type of duty to the church of God, and if he had much he gave much, it bitle he gave little, but all gave on the one-tenth plan. Under Moses a few paying brethren were n known, everyone gave and that literally. A man who was pros-pered one dollar gave ten cents; ten, one dollar; one bundred ten dollars; one thousand, one lundred dollars, went into the Lords treasury. Now, if the law was a a shadow of good things to come-if the one tenth plan were a shadr-what ought the substance to be! But really the matter is reorsel, giving under the law was the substance and under the gos-pel the chadow. This is a shame and should put to blush every lover of the Lord. All good works are the outgrowth of faith, and I be lieve there is more faith among us than any other religious people on the earth, but for want of proper instruction, the pay depart. ent of the church goes a beg

ging. Our elders and preachers seem to have a false modesty and suffer their mouths pad locked, and thus fail to teach the membership the individual duty in supporting the gospel. Hence this am of keeping back a part of the price do net lie altogether at the the membership but a part of it on the door sill of the preacher and eiders. Again, there is an utter want in some of the churches in the financial ability of the dea cons; they know as little of the finances as an cycless fish does about the headlight of an enfine Greeks, Armenians, Turks, Alabe' some scent to act as if they presided Jaws, Gernans, Engluls, French and Italians. Greek is the presented whose chief duty is to pass the

young copie patronne that source Christian love and compression, vident language. These are in that around and then take are to of amount and a good truny that you placed to cond us come and both Cotholic and Proce. He was though could that more

Las Lord's busmess is busmess and none but men tull of ousiness ilap lavor keep gaiesessor hotel to drow should set as officers of the church of God. Now, with the church of God. such mon chosen by the church to ater her business, it would give such an impetus to the work that would actuable the natives, make the preacher sing for joy, and the church clap her hands and rej fee in that she is the pillar and

ground of the truth.
P. W. JAMES
In A. C. Review. Coyson (110). Key. XXI. 4.

BY CHARLES & LINDSIET.

As doners decay; Each mourning hears has laid, Some hope away.

By every bliss on earth
There stands a fear ;
the pair's smile of mitth
t'on-caina tear.

Man, hi a world so feell, Canat thou be blest? Where hope and comfort fail, Is this thy rost?

Bright will the morning break When sterms are o'er, And sorrows entitren waxe On some b est shore.

Mid heaven's resplendent throng Their roles shall shine, And love time every song To notes divine.

Dwellers in that fair land Forget their fears,
And tiod, with his own hand,
Deirs all thair sears.

Some of the Licensed Victualers who so strenuously fought the Scott Act in Halton have thandoned the work. Al a meet ing held in Toronto last week, by the Deminion Brewers and Spirit Merchant's Association, it was decided to abandon their share in the fight against the Scott Act, and give no more money towards the contest. By this move it are o seen that the anti-Scotts will be in an embarrassing condition to offer very extensive opposition it the contests pending, as those who have given out are the weulthiest and were the heaviest contributors of all the liquor party The local hotel keepers are not able to supply all the funds necess ary to carry on the contest as & was in Halton. However, money will not be so freely used in the coming contests as it was in Halton, by either party, and it will probably be as well.—Dutton Enterprise, Elgin Co., Unt.

Cheerful giving to Christ's caum is a contageous grace, and the reason more people do not take a is because there is not more a cheerful and generous giving with which

No one should be satisfied with this life. Thus is not our home We are going hence. Be ready ISHUED MINTHLY . -

Cardental by

LAW & WHITELAW:

. Publisher & Proprietors .

Menford - · Ontario Subscriptions 50 cents per amuse significants, 60 cents if not in advance.

ANNOUNCEMENT.

This number closes Vol. 3 of the Christian Worker. During the two years now past, live. It. Law and myself have been publishers and proprietors of the paper as advertised, and Bro. H B. Sherman, Editor But during the last mouth Bro. Sherman 'as retired from the Christian Worker altogather, and until further notice live. Law and myself will discharge the editorial duties ourselves, and we sak the brethren everywhere to assist us in making the paper more and more profitable and instructive to those who read. The paper has been issued regularly and as promptly after the 15th of each month as possible; some errors may have been made in addressing and some delays occurred in the post office, but with those unavoidable things all must bear patiently. We will always mail back numbers to those win a law ye will always mail back numbers to those win patiently. We will always mail back numbers to those mail back numbers to those who do not get the paper regularly if requested to do so. We hope the experience of two years will enable us to still improve the paper and make it more and more a means of communication atmost in the forestren carrying words of cheer and encouragement to every quarter, it is also intended that every number shall contain some articles (original or selected) on the first principles of the Gospel, pointing out the way of Life, whereby all may be saved, thus making the paper suitable pel, pointing out the way of Lite, whereby all may be saved; thus making the paper suitable to be placed in the hands of those who have not yet obeyed the Gospel. the Gospel.

the Gospel.

The Worker stands opposed to overy tradition and commandment of men that contravence, or sets uside, the trachings of Christ and hir Apostles casting aside all such traditions, and aiming to hold up before the people the Holy Scruptures so our only rule of fauth and practice. practice.

Several of the most competents brethren will contribute regularly and we hope that others quite as competent who have not done so in the part, will be heard from often; and that in targeting subjects will be dis-Beard from often; and that in teresting subjects will be dis-cussed in a most courteous and brotherly manner. Bro. Sher-man wrote a valeditory on re-tiring from the paper, but after-wards requested us not to print it, and consequently retires without the usual adieu.

Every subscriber is request-to take an interest in the paed to take an interest in the paper and secure one or more new
manes. Sand it to some friends
and it may be the means of
teaching them the way of life.
Make it a present to some
neighbor, it will do them good.
Let us all work while it is called to-day, the night will som
come when no man can work,
then sweet will be the rest after
active days of toil. 1 C W.

ST. VINCENT CIRCUIT.

WORKER lectures on baptism. Mr. William commenced meeting in the same neighborhood, and after his meetings commenced our Cambellite friends never got another person under the water. Mr. Wilkinson completely nonplussed them, so that their champion found it convenient to go back to Kentucky. Mr. Wilkinson is the their champion found it convenient to go back to Kentucky. Mr. Wilkinson is the their champion found it convenient to go back to Kentucky. Mr. Wilkinson is the procedure of the convenient to go back to Kentucky. Mr. Wilkinson is the convenient to go back to Kentucky. Mr. Wilkinson is the convenient to go back to Kentucky. Mr. Wilkinson is the convenient to go back to Kentucky. Mr. Wilkinson is the convenient to go back to Kentucky. Mr. Wilkinson commenced our Cambellite friends never got another person under the water. Mr. Wilkinson commenced our Cambellite friends never got another person under the water. Mr. Wilkinson completely nonplussed them, so that their champion found it convenient to go back to Kentucky. Mr. Wilkinson is the water. Mr. Wilkinson continuenced our Cambellite friends never got another person under the water. Mr. Wilkinson continuenced in the water. Mr. Wilkinson is the to the entire satisfaction of all to a large congregation, hun-dreds going away, not able even to get standing room

to yet standing room

It will pay any of our min
inters who are troubled with
immersionists to get Bro Wilkinson to give a series of lectures. Quite a number of our young people and others are lost to the Church for want of lost to the Church for want of proper instruction upon those subjects. His lectures have made a deep and lasting im-pression upon the minds of the members of all the Churches

here."
Yours truly,
CHAS. E. PERRY.
We clipped the above from
the leading Methodist journal
in Canada, the Christeen Guardion, of 3rd inst, and he ve transferred it to our columns as a
specimen of the manner
in thick arms for the property of the control of th

who call themselves Disciples of Christ, and also ignored the golder rule "Do unto others as ye would that they should do unto you" to an extent altogether unlooked for in a person claiming to be a follower of the meek and lowly Nazarone, a teacher of right-counces and a Reverend gentlemen.

men.

2nd. When he states that
the Campbellius were defeated
and net with no success after
the advent of Mr. Wilkinson,
and talked about building a
union Church, &c., he states.
1. That which is untrue. 2.
That which is improbable
and ridiculous. In view of the
fact that a delate has been ar
ranued, for totake place between men. and ridiculous. In view of the fact that a detate has been ar ranged, for to take place between Messry. Harding and Wilkinson next December, it seems childish for Mr. Perry to talk about defeat already. Such a statement not only manifests thoughtlessness, but what is far worse it places in jeopardy the Rev. Gentlemen's reputation for truthfulness, and honesty. "After Mr. Wilkinson's meetings commenced our Campbellide free dancer get another person un lar the couter." The above is true as far as it goes, but it conveys, and was intended to crivey a false impression. Had Mr. Perry states the fact that Mr. Harding's meeting was discontinued before Mr. Wilkinson's meeting began the alsouding would have been to a pparent even for Mr. Perry to indules would have been too apparent even for Mr. Perry to indulge

"They made their boasts that The Campbellites defeated.

At one of my appointments at the above circuit, the Campbellites were holding meetings and that the minds of several of our members, especially the young box, especially the young box, especially the young Willinson's abilities as a Polity of Brantford, to give us a few 'emic.

its application may be

H.T.L

"Mr. Wilkinson completely nonplussed them so that th champion found iteouvenientic go back to Kentucky " go l

go back to Kentucky."

This is simply a reiteration of his first dochration, and from the alliason to Mr. Harding's fortunate escape to Kontucky after his ignoble defeat, by the great invincible, intellectual gladintor, Mr. Wilkinson. What a great victory? No wonder Mr. Perry called to his assistance the type setters in the Chratian Exaction of Sea to aid him in publishing fice to aid him in publishing such a glorious victory to the

Now let us see what ground Mr. Perry had for all his fool-ish boasting After Mr. Hard-ing's meeting had closed which lasted over five Lordsday's, dur-ing which the whole neighbor ing which the whole neighbor-hood was aroused, resulting in the conversion of sixteen intelthe conversion of extrem intelligent persons and in much carnest investigation of the Scriptures. Mr. Wilkinson commenced a series of lactures in the Methodist meeting house on the subject of Baptism. Mr. Harding attended the first lecture, and with a great many others were shocked at the low and ungentlementy manner in which he the leading Methodist journal in Canada, the Christian Guards in Canada, the Canada in Canada, the Canada in Mr. Wilkinson to debate the question at issue, which was accepted, and the following day propositions, &c., were agreed upon, and committees appoint ed to complete arrangements for the debate. Mr. Harding pressed Mr. Wilkinson to go on with the debate immediately, but the latter declined, giving reasons which were satisfactory at the time for not doing so, although he found i convenient to remain in the ing reasons which were satisfactory at the time for not doing so, although he found i convenient to remain in the neighborhood five or six day a longer, during which time the debate might have taken place had Mr. Wilkinson desired it. But we are told that Mr. Harding found it convenient to go back to Kentucky. What else was there for him to do! His meetings had closed. He had successfully reviewed Mr. Wilkinson sould not be prevailed upon to go on with the debate and had returned to his home an Brautford, not even waiting to hear Mr. Hording's reply. We have taken the pains to key the salove and the salove meets be-

reply We have taken the pains to key the above incis of fore our readers so that they will see how much truth the readers of the Christian Guardian have been treated to by Mr, Perry, and hereafter when anymore such foolsh beesting any more such feelish because, is indulged in with reference to victories said to have been obtained by our apponents they will know how much dependence to piece in them.

Church." We were simple enough to think that Union Meeting houses were built by the united efforts of those who

CHURCH NEWS.

Bro. Crewson reports two tised and added to the Church in Stayner, Sept. 13th, he started day. See his report from that His say with us extended over day. See his report from that

The brothren at Kileyth ed 5 days visit from BroG Mutro very much, and will be pleased to hun egein.

At the eveniu meetin in Mos ford Lord-day, Sept. 21st, one made the good confession and was baptized by Dro Law the same hour of the might

Bro. Sherman reports 5 added o the Church to Galumboro, 3rd Lordsday in August previous to his visit to Indianis, and also speaks of 4 believers being haptised by him at Andersonville

Res. A. H. Finch passed throub Meaford, Oct. 3rd, on his way to Muskoka district to assist Pro. D. Stirlingin a meeting at Maganet-It is supposed that he same "Hold the fort for I am coming."

A friend from Sydenham town ship near Meaford called at the Wonger office to say that Bro. If. Brown of Figure , preached a few discourses in that locality, that they were pleased and edified, and hed his promise for a lengthenevisit, and more preaching ere long.

Bro Ashley S Johnson is givng lectures to the neople of Weland, commencing on Monday the 13th inst., and to continue during

Bro. Royal Ainsworth is to take up his abode in, or near Jos dan, probably at Bridgeport, this week, so as to commence speaking tor Jordan and Gainsboro, on 1st Lordsday, 19th inst. He is employ ed by said churches for a year.

Bro. Sherman has settled in Seamsville. Came down from Guelph on 10th inst. His new Co-operation will be considerably ced from previous expectation Jordan, Gainsboro, and Wainflee may now he "counted out." it is said that Smithville. Beams ville, Lake Shore and Salkirk are strong in support and sympathy and several individual Disciples will help all they can. He lec-tured on Temperance in Beaus ville one evening, to the matisfact ion of all who heard hum.

Some of the sisters of the Wain deet c'urch had a meeting Sister Angle's the other day for the purpose of inaugurating a missionary movement, to be under the control of System only. So saith "Dame Rumour." The same will know how much depend-ance to pives in them. If c have read a great many public and private letters dur-ing the last ten years, but sel-dom base we seen such gross, inisymposentation, less beneaty and tratthful as, or poorer com-position displayed in one shor-tetter than in the one in quest-ton. Writing thus is not a pleasant task and we very much regret the necessity for Sound, sometime ago. If any of those Sisters would accept the assistance of one of the sterner ez, he would count it a pleasure to give them the names of a a faw in the Province, who would cord sally work with them. G.J.L.

pleasant task and we vary much regret the neutrity for it, but when decert is practiced and misrepresentation included in, when an effort is being put forth to exalt error and demand the control of the control of the control of the control of the intermentality of ministerial influence and to large all religious discussions into disceptive creating strik and bickering, dis ord and pealousy, by including in accuseless hoasting and the use Collingwood, Oct. 2nd 84 I left home on the 17th ult. for Stayner, siegan a meeting with he brethren there on the following Friday, which was continued nightly up to the first of Oct. The attendance was small throng-out S and better the last few evenings Very good attention given by those t. One submitted to the jealousy, by indulying in cinims of the Saviour during the meeting. Bro. Crewson spent a at Portage, week at this point before I arrive be sent to al nve ready apple the to, although up a meeting there as be continued themselves. It should be doned for some clays. May God quickly! We next went to Eran-bless his own cause. O. s. don, having sent forward an ap-RN

Bro. L & W.

Rider E. Shappard of Bowman ville, Ontaro, with his daughter Notice, lately visited our prairie town to the delight and meat pro two weeks including three Sun-There were two addition day- There were two addition and the Church was greatly strengthened add encouraged. No person as more highly esteemed and deeply beloved by the mem bers of the Portage church than is Bro Sheppard, he being in long tard favorably known to the mi jointy of them All sympathize portey or them 1811 sympathize with him in the loss of his beloved [1810s. L. & W wife, and all trust that he may 1. Miter buyer long be spared to continue in his Washington, Washing, and West good work for the Master, and Gravenhurst holding meetings at the Portage church hopen soon to have the pleasure of another visit from him

MAGRIE A CAMPBELL Portage la Prante

Walkerton, Oct. 6, 18%.
Report of work during the year beginning October 1st, 1893, ending October 1st, 1884

Number of sermons preach Churches visited 8
Churches oryanized 1
Sunday Schools organized 8
Almost constant visiting and

preaching from house to house Added to tas during the year a meeting held in West Haven, Michigan, in company with elder Sist during a part of Sopt., 1883,

Closed a meeting of two week. duration in Lucknow on the 5th of October. Esptised one—this was the first immersion in Lucknow and drawn large crowd of people through the driving rate to witness the act. One added from the Baptists. Two commoned with us who belong to the Christ-ian Connexion. We expect them to take membership shortly. A church was organized, Bro. Anderson, Morgan and Watson will be the main workers.

IN THE GREAT NOPTH-WEST. We found the brethren at Portage la-Prairie maintaming their lovalt in-Prairie maintaining hiertoyair, to Christ by a sreadfast adherence to his cause. The aged Bro Sissons prosides on Lordsday and though he feels his own weakness brethren love and respect very much. We held forth the him very much. the word of life while there preaching fourteen times, includ ng the discourses of three Lord's lays. The attendance was better than we expected, the meetings closing with the house nearly full. We had the pleasure of assisting awo promising young ladies to obey their Lord in baptism. The authority reported a simils un-immorsions were in the Assini-derstanding, by Sisters in Owen boine river. The surroundings contributed to make the scent the impressive and beautiful, ar never to be forgotten. Bro. Fegan (of the "brethron") was with us one Lordsday and one or two week nights: He is a noble man veek nights: He is a noble man —his great work is collecting oor, houseless children in Lan don, England, and bring them out to Manutobs for homes, he had 3 of his boys with him, each had a Bible and behaved in meeting better than some adults do in some places, they are admirably trained and Linght Bro F. or presend himself as much at home with us. A brother from the church at Copenhagen, Denmark, mests regularly with the brethron at Portage. An evangelist must be sent to aid in the work: Will 61 -two additions during his cap, not the Sisters of Ontario help To-day I go to Glencarm to open them, they can raise about \$400

pointment. The letter was addroseed to Peter Matchell. are two Peter Mitchell's in Brat . The wrong one got our letdon Home there was no meeting. cr. Honce there was no meeting. Bio. Whitchead sent for us to go tack t B indos, but our arrange ments would not permit. A church should be organized at ture it wrighter thitle town Saterant once, do something for Montons, and the great and soul Lord of the harvest will bless you

ENMUN - SHEPPARD Bowmsaville, Sept 13th

After leaving Stayner I visited

er and Hag er at Generaliurs. I went many unles then, and a good datar e out of any way, to visit a fice Smallwood, at Kearney, who is holding two Bills classes in two places came four miles apart, but this looking most happily to the village of Spance where I attended and took part in a Scott Act meeting. There were two hotel keepers present, who were affected even to tears, and I trust that whether the Act is adopted or not, they will get our of the business. I was then informed that an avancelist, (could not tell me who or what he was) had done sate good work at Maganetiawan, 7 or 8 miles north of the Nipissing road. I had heard that Bro Stir where I beptized 25 persons, made that near the conditions and the last 13 months. This is the coargelest was he; and if reports coargelest was he; and if reports coargelest was he; and if what he were true with regard to what he was doing Farrived at M about no a and had no trouble in finding Bro Stirling and seeing some of the work heliad done. And now as Bro S. does not generally blow his own trumpet, as he might often do, and esponsily in this case and lest he should not even now, I will try to report him, but in der to do so I must take in his whole trip through the Parry Sound district Bro D S had two brothers living in the district one John at Nipissing, a farmer and a disciple, and the other, Alex, at Maganettawan, a hetelkeeper and of course not a cariste Bro S. statted on his tour ian. for the good of his health, but got to preaching at Nipusing where there were a few brothren already and during his stay eleven persons conferred faith in Unrist and were immersed. He then returned to his hather Alex at M hand a hall and went on preaching, his brother and wife attended and in a few days, made up their minds to obey the gospel. So the same hour of the night, they took down the .. quore from the bar, went into the cellar and emptied every cask and keg out upon the ground, and resolved never to sell another glass, and that right there where they had been doing wrong, to acwiedge that wrong by a public profession of faith in Jeans, and outance towards God; and to make a new start in life-a new life-by obeying the Saviour. As soon as this became known, it pronan life—by claying the Savior. As soon as this beams known, it produced a profound sensation in the look and on Lordeday, although wet all day, here were large conditions of the latter of the latte

ChifDs Lalland Latter Jesus, tender fibspherd, beer me i Blees thy little lamb to nights Ekrot 's she darkness be teen Keep tue safe till morning light.

All this day the hand has led use And I thank thee for the open Thou hast shilled us, warmed, as led us

Listen to my evening prayer Let my sips be all forgiven,
Bless theirisude I love as well;
Take me, when i due to heaves,
Happy there with thee to dwell,
Many L. Doncan LITTLE HINGES.

Mighty doors on Hills brings Ofs with very and as or been set of a the from arrest tricks of the greater site will spring Lattle thought case works and spring Lattle thought case works and and setting the set of the set of the set of the trip works from which later grawth great which have great great and the set of th

Oit some little word we after
With unbesting careless lipe,
Oit perform some strilling action
That as event from memory slipe,
Till some after not resulting
From the strong bu serve power
Bidden in that dead forgotten,
Connec to vine some instruct bear.
It that word were one of kitstones
If each at leving deed—
Ab, we know from Christian sources
Only good results protwed,
Just when some poor heat was athe
[log

Just when some poor heat was attained. The Math a head of grid and care, Maybe that kind word or action Heavanly whiteper sevened to bet if that word was cruelly apoles. If that deed was meen and bad, Surrely their results could only Serve to make the angels and they are but kind and time—By cook of word yearly meeting. If they are but kind and time—By cook of word gestly meeting, if we word word gestly meeting.

WAIT

Wait thou this time, dear heart The frowning clouds that darket frow

The localy desert way
Shall brighten into day,
And then how wondrous bright 'twill
be---wait thou.

Can I afford to wait? Oh yes
The better futher on, I know,
Than it doth now appear.
When all these mixts doth clear,
We'll reap in reap in juy, though n
in tears we sow.

Wait on the Lord, his strength is (thine, thine, thine, thine, the strength shall (be

The gradious promise sure,
Forever shall endure,
And in his might ours Is the victory Wait on the Lord as secrette wait Th' approving smile, the comp

Of these they gladly serve
And every wish observe,
an those commands they run with
willing feet.

Waitlor the Lord, his time is best;
The endless years are his, for her in much container, we The tangled entity but sea;
But tares the full-wrought patter shall appear.

Of God's areas finished temple, now We that the scaffolding brindly, But all the grand design Shall out in glory shire, Nor have the touty over that he told

us tearn upon earth things which call us to

those things which canheaven.

He who waits to do a great deal
of good at once will never do any
thing.

DIED.

Ottober 10th, Brother James Sin-clair, second arm of Elder D. Sin-clair, second arm of Elder D. Sin-clair, second arm of Elder D. Sin-clair. He has been ill for over two years, and hac suffered many weary days and nights of weakness and path. He was beptized here by Bro Hertzz, about nine years ago. Much sympathy is felt by the bra-thren and others, for Brother and Sister Sinclair in their declining JOW.

OBITUARY,

OBITUARY,
At Wharten on the lat of Sepk,
in the 55 rdyear of her age, Sister
Green, wife of Bro. Joseph Owen,
departed this life. Immig a long
period of continement to too house
and of inability to perform her recustomed duties, she maintained a
constant and increasing confidence

FOREIGN MISSIONS

MA UROBOK MERRING

It is a fact that our Saviour ounneeded his Apostics to present the gospel to every oresw a fast that the grepol has not yet been presched to every creature, it is likewise a fast that the obligation to preach the gospel, in the very nature of the ease, could not terminate with the sportler and their immediate auccesors; it is, and has been, hinding upon Christians every where. Consequently the Disci ples of Christ in Outario, have a part to perform in this great work. It is obligatory upon them, not ouly as a body, but also as indi viduals in so far se the ability of each goes. The incapacity to do does not excuse say one from doing the little he can.

In our efforts to spread the gos pel, our attention is first naturally directed to those of our own house old, then to our own neighborn then to adjacent countries, and a on till our sympathies extend to, and our labors aim to reach the whole world. It is not to be supposed that any of these fields are to be cultivated to the exclusion of the others. On the contrary, the apostolic history teaches us that they are to be worked togeth er, all proceeding in harmonious and helpful pregression,

If the practice of the Apostles teaches us anything, it teaches us to pay no heed to the dectrines, envert the heathen at home and then go to foreign lands." The pages of the Asto furrish many illustrations that the apostle d by the Holy Spirit, diere garded the worldly wase policy.

They acted rather on the principle, that "The kingdom of heaven is like unto leaven," and in order that the leaven might op-erate with the greatest possible rapidity they proposed to deposit

samany places as they could Neither did the spostles discor ir what some Christians affect to have discovered, that the heathen are just as well, if not better off without the gospel, as with it. They had not learned thus to question the wisdom and the authorsty of the Savior.

Foreign missions, to the oredit of Christiauity, be it said, are awakening an increased interes among the followers of Jesu increased interest Christ year by year, opponend being stienost and the indifferent aroused from their lethargy on

overy hand The Disciples of Christ in the United States are with increased zeal and energy, entering into this department of the Lord's work. yet with all their activity they ar unable to meet the great and growing demands upon them from the ends of the earth. And it must be painful to those whose hearts are set upon this work to be compelled to forego the to forego the be undertaking of miss fonery enter prises every way commendable and promising, from lack of funds Is there a Christian heart that fails to give a sympathetic throb with those who are thus grieved, and whose sympathy does not tend to reach his pusie.

is just as well to realize that money is necessary to the aproad ospel; and there is no use in hesitating to affirm the fact

Scores of men who perhaps ould not support themselves while preparing, on the apot to go for it in the was rich in fatti; compelled to all and was rich in fatti; compelled to all and was rich in fatti; compelled to labor hard, her labors were hightentary that remainstalt for the proplect of tod.

Let us thank (fod for these glorious fruits of His crace in the lowly

Various ressons may be assigned for this state of things. Lauk of agitation is, perhaps, the most powerful one. This matter has not been suppressed nufficiently They are no upon the brethren lose liberal than others when the nause is believed to be good. It should not be necessary to

more than call the attention of a Christian to the need, to in duce him to do his best to supply

Neither should it be nee leant out that this is no maite of personal compliment to any one

but emply one of individual obli-gation to the master.

The Disciples of Christ ere supporting missionaries in Eng-land, France, Denmark, Turkey, India and Japan. They are cager to moreuse their forces in all these laces, sa well as to open up new fields Africa is calling loudly for the gospel, and who have a better nght to answer the call than those whose aim it is to restore the an cient order of things ! Why not introduce the ancient order of things among the heathen, so that no restoration will be afterwards needed! Surely we should be the musicaary people of the world. Let us show our faith by our works.

What should, and no doubt wil attract the increased attention of Ontario to foreign missions is the fact that they are soon to have a representative in foreign lands. the Markin of Lobo, is shortly to leave his home, his friends, and his practice, in order to go to Japan, as a medical mission

Now, would it not be a graceful brotherly thing for the Ontario brothren to undertake the support of Bro. Macklin ! It would be but a slight burden if prope ly and scripturally distributed, really it would be no burden at all. more than a pleasant little recrea-tion which would in no wise in-terfers with other calls neares one, but would rather scrye as

stimulus to home. Will not the elders and preach ing brethren present this gestion to the churches, and whather it does not strike then as a thing they ought to do. Wiston, Oct. 1st, 1884.

THE HOLY SPIRIT.

The Bible teaches that there one God the Father, and one Lord Jesus Christ-the, Son-and one Hely Spirit, which proceeds from are one in the Father. These are one in creation and redemption, but no ne in person The Father sent the Son, that the world, through him, might be saved. Josus having completed his work was going away. This was expedient, his disciples could not understan him, and fe't troubled, they deired a sense presence, his kingdem required a universal present "I will pray the Fethe and he shall give you another Comforter that he may alide with you forever" This co mforter Wat the Holy Spirit, (See John, 14. 26) And was given by measure. First the baptism of the Spint second, the maraculous impertation Third the erdinary measure, or gift received by all christians ac the were buptized in the Holy Spirit, (the greatest measure) were temporally possessed and in spired by it, and spake with other tongues as the Spirit gave utter-ance" (John, 14, 26, and 16, 12). Culy two instances are found in the Scriptures, one on the day of Pentecoat— for the Jews—the other at the house of Cornelius for the Gentiles. Rach had a did of the prospect of that resi that for them.

What are the Tracials of the Gentiles. Each had a distance of the Spirit, that seminated for the propia of God.

Let us thank God for these glod. Of the structure of the Indian fruits of His grace in the lowly direct of the hamble fallows of the structure of the Apostos hands. Miracure of the Apostos hands and establish the word in Samer-Inc. Some claim that as the manifestations might follow to the Apostos hands. Miracure the Cectations ceased, the gift ocased, the gift ocased, the does not follow; as it was on-

ose who re aculous measure which ceared, that and manufested by th The apostles alone m correct it marted--- and we's always present n do so - they could not it by march. Acts 8, 14 and Rom let 11, new e, when the apostles died, the power to impure crased and the power to work miracles necessarily ended. The work for which they were given was estab e next incomine the gift of the spirit to all obedi ent believers, Jesus had taught that the comforter would abide here forever. Not that when the miraculous manifestations can he also should go away, this c not be as the spirit (comforter) was in some measure to shide for ever, Glorious fact "I will not leave you confortless." The spirit though given to different persons at various conce, in differen measures, for various purpose was always the same spirit Tae expression, gift of the hely spirit is found, Acts 2, 38, and 10 and 46, yet the same measure was not alluded to in both cases. One gift was the Baptism, (largest mea sure) referred to by Peter when he said When I began to speak, the Holy Spirit fell on them(gentiles) and on us (Jews)at the beginning The other was the occasion when Peter first used the keys which Christ gave hum to open the King dom or church He, with the other speatles had just been hap tized with (in) the Holy Spitil endued with power from on high Qualified to speak with the ongues, to all nations, This was a great occasion. Broad general truths promulgated, in all the world—to every creature. The result of Pater's program result of Peter's proclamation they were pricked in the heart. They believed what they preached and asked what shall we do ! Peter answered, "repent and be haptized everyone of you We cannot understand Peter say, Repent, &c. everyone of you for the remission of the suns if

everyone of you, and ye, that is a few of you, on whom we lay our hands, shall receive the gift of the Holy Spirit. The ordinary mean ure (gift) was no' imparted by the laying on of hands, but was the result of the obedience of faith, atid always followed as an ever abiding comforter. Ye are not in the spirit, because the spirit of God dwalleth in you. He dwell oth with you and shall be in you. Some turn to Acts 8, 14 and 17, and claim that the Samaratans had not received the Spirit, but the 16th verse is against them. The language "only they were baptized in the name of the Lord Jesus" is very significant. The promisses of remission and the gift of the Spint were theirs, Act. 2, 48. Let us look at the of reumstances. The apostles sent Peter and John down to Samaria, that they might impart the mira ulous measure of the spirit to the Samaritane.

This seemed necessary as they had been edious to the Jaws ever ones the Babylouish captivity. when they became mixed with Gentiles 2 Kings, 17-24, and from the building of the templ the tou.ple after the captivity, down to the of Christ. The Jews had no dealings with the Samstrians, they had become a alterated that Jesus asid to the twelve, " into any of the cities of the Samaritana, enter ye not. It was reasonable that the apostles should decide at once to assur them that now God is no respect part the miraculous mean are of the Spirit, that

present consequently the manifestation for remargation. Let us now tirst-impart lowed the ordinary measure or hear Paul, then the Womagn dropostles asked the Ephresians, "have no Paul says in 1 Co. 14 asked the Ephrenaus, "have ye re-received the guit of the Holy Spirit since ye believed, f" as he as Sunon did in Samaria, when they said ye has a heard nothing of the doi; Spint, he saked, into what then were ye haptared, a very pertuent question, why did be not sek has no sportle laid his hauds on you! Simply because, w the beginning, the Holy Spirit was given to those who were tized in the name of the Lord Jesus. And the Holy Spirit also whom God has given to them wh submit to his government, we read that three thousand submitted to his government on the day wat. After some further of Pente toaching by Paul they were bap. tized, in the name of the Lord Jesus, and received the guit of the Holy Spirit in common with all who submit to his government, afterwards Paul laid his bands on then and amparted the imraculous measure of the Spirit, they spake with tongues and prophes We have learned from the fore

going that it was not the greatest measure of the Spirit (baptism) which was to abide forever with the disciples, neither was it the next measure, the miraculous im partation that ceased soon after the apostles death, we are left to onclude that it was the ordinary measure or gift to the obedien ballayer, which was to be the eve abiding comforter and guest Some may contend, as I have beard, that, the word of God, be ing Spirit, or words of the spirit, he dwells in us by his word, ing in our heart, this contradicte Christ, who said the world could not receive the Spirit, while the world is for the world, as well as for the church. That The Holy Spirit is received by Christian rells in them, as a comforter the following Scriptures et Rom. 5, 5. Because the love of

that is shed abroad in our hearts by the Holy Spirit which is given unto us; Cor. 3, and 16, Know not that ye are the temple of God and that the Spirit of God dwelleth in you. See also Rom, Sth, and 11th; Cor. 6th and 19; 2 Cor 1st and 22; and 5th and 5; Gal to invite discussion on the subject 4th and 6; Rph. 1st and 13; and 3rd and 16. From these Scriptures we believe that the Holy Spirit dwells in God's people, whether we can fully understand and explain the manner of its reception or not. Paul asks the Galations "did you receive the Spirit by words of law, the law of Moses, or by obedience of faith! As they did not receive it by works of the law, they must certainly have 10 ceived it by obedience of faith, and this agrees with Peter's teaching Acts 2. and 38.

Thus we find the Somptures teach ing, concerning the baptism of the Spirit, the reception and witness of the Spirit, and the gifts of the each of these divis Spirit, each of these divisions divisions would require special attention to get this subject proper which annot be don in or article.

GEO. J. BARCLAY.

Non the Worker.

DEAR ROITORS. In the Worker for June, th n was saked, shall women each in the congregation. The WORKER replies or teaches, that they may pray, speak, and teach. but not preach. The Worker coss to take an unbiased view of the question, and then proceeds to advocate one side of the subject, and ends with the conclusion

110-115 lons power was always imported by the power to impart the mu. Paul intend and

hundes, it is not permitted to them to speak. Verse 34 It is a them to speak would have seen the results, just at me for a woman to spick in as Sunon did in Samaria, when it scherch I finishly 2, 12, I soffernot a woman to teach , nor to usurp authority over the man. but to be in silence.

Now hear the Worker Wo-

may teach but not Paul did say to the women,keep

silent, and the Worker teaches that they may pray in the emgregation Paul sate it is not permusic to the women to speak, (prophecy) in the church Paul says it is a shame for a woman to speak in the church. The Work er appears to think that is not In 1 Tun, 2, and 12, Paul true. says, I suffer nota woman to teach The Worker says Paul never intended to hinder them from teaching. Paul told Timothy the women were to keep silence. The Worker says that they may prophecy, exhort, pray and teach, but not preach. Now, whom shall we follow, the Worker or ; the Lord's own inspired ambassadors. Let us look at some of the un biased arguments adduced in support of these bold assumptions The worker quotes Gal 3, 28 to support his position, but that sage has no bearing on the question, for it only teaches that nen and women alike enjoy sal vation here, and glory and he hereafter. Referring to 1 Cor. 11; The worker asks does he not oppose the idea that women are to so allent In the worship in their churches ! Then follows the little burlesque made from Paul's lan guage, intended possibly to keep the reader's mind unbiased about Paul's teaching. Such a liberty with the Lord's word is very clijectionable. The worker labors to connect the subjects in the 11 and 14th chapters of 1 Cor., as if they were the same, but they are not. Independently of all that is said in the 11th chapter Paul says let your women keep silence in the churches, it is not permitted them to speak. We do not write

by the Worker. We do affi, a, that in Cor. 14, 34; and in 1 1im. 2, 12, Paul said just what he intended to say, and del mean all that he said. Who has a right to say Paul was wrong.

fla entmaxe of bristri ew ob ron

the strange and illogical conclus

ions contained in the answer given

JOHN POTCHART. MARRIED.

Our readers will be well pleased to know that since the last issue, lire. IF. A. Ellis, of Mexford, has issue, taken Sister I ulias Newcombe, formerly of Owen Sound, to be his wedded wife, for better and for better, they spent two weeks from ome, viciting everal places in Southern Ont. Also Bro Sidney Stephens, of Glencairn, Journeyed northward to Owen Sound, to take Sieter Crispin, home with him as a partner of his joys in days to come. With all this the Worker is well pleased, for they are not unequally yoked together.

Silones is the wit of fools, and us of the virtues of the wise.

There is nothing so minute of inconsiderable that I would not rather know it than not John

HE LEADSUSON

He feed wern frened the Levi of He leads us, though our step down oft we from and falter a the de atthews and died an end of the se

Value Helpholom & Le

Through a the same
Past all our de nature for the same
Past all our de nature for eacher, oul feet
lie public our steps. Through all the
tangled nate.
Of six of nature for any out of the door;
And when the leads us on.

And still be trace
And III, at hot,
the mort wife,
the relles fever we get life,
the relles fever which pair,
waymend straighte which have
excelled a way.
After our tidls are pair,
Will give served at least
tooken Hours

Christ Commanded Immersien.

Mr. McDiarmid's First Address at Tonawanaa, M.Y.

(Continued.)

"Yo are my friends if ye do whatsoever I command you."
This char, sing of the Savior's commands is impedity pure and simple, and every man that feats God should speak right out pgainst it.

Let us open a ten cent Testa-ment without note or comment and read comething of baptism

and its surroundings.

"In those days came John the Explot, preaching in the wilderness of Judea." Matt.

wilderness of Juden." Matt.
iii I.
As we have seen the word
Baptist, haplastees, means "he

Hapara, "Then wont out to him Je-"Then wont out to him Je-ra alem and all Juden, and all the region round about Jordan, and were baptized of him in Jordan, confessing their surs." Marthew iii., 5-6.

Matthew iii, b-6.

Sprinkling is utterly incompetent to explain the fact of their going into or being "in the Jordon," es Mark has it, but immersionmakes their entrance into the water appears applied. into the water appear scusible as well as necessary. "I indeed bay tize you with

as well as necessary.

"I indeed bay tize you with water (en hudati, in neater), but he shall laptize you with the Holy Spirit" (e. ppaeumoti hagio in the Holy Spirit) Mark i. 8.

The three worden here tunnslated with is the usual Greek word for in. It is found in the phrases, "in those days," "in, the "ilderness," "in Jordan," it a Bettlehem," and in hundra's of similar phrases in the New Testanaent, The American new Revision gives the passage just quoted, "in water" and "in the Holy Spirit," and he new English Revision phees it so in the margin as being what the Greek neserts.
Thegreat Lutheran comment

Thegreat Latheran comment ator Lange, says, teaching Matthewiii. 11. "I indeed baptize you in

(ca) water, immersing you in the element of water, unto re-

Thus Lange, though a Lutheran, does not hesitate to translate Baptico, immerse. Few scholars of modern times are superior to him. But we will

appear that they went down to the water. Scholers do not unlee such a translation. I have examined about twelve English translations of the New Testament, all of which translate it inour common version. It can not be otherwise, because you will notice they first "came advo a certain water," and then did something more, "went down into it," after which the baptina was conveniently attended to, as before "in the liver Jonlan." After which they both "came up out of the water." The man who imaging that such surroundings and

would decide the financer, were there nothing else.

Trillers have said that if going down into the water is immersion they both were im-mersed, for they both went in-to it. Just so. But who ever mersed, for they both were to it. Just \$2. But who ever said that going into the water is the immersion? Lake tells us of the baptusm or immersion taking place ofter the going into the water. The immersion accounts for the necessity of their both going into the water, that one of them might be after wards immersed by the other. This is the argument that cannot be met by a little nonsense and verse about both being boptired.

"We were buried therefore with him through baption into

"We were buried therefore with him through beptian into death, that like as Christ war misel from the dead through the glory of the Father, so we a might walk in newness of life" (Hom. vi, 4).

"Having been buried with him in haptism wherein ye were also raised with him through faith in the working of God, who mised him from the dead." Col. ii., 12.

The scholars in all ages have seen in these passages a direct

The scholars in all ages have read on "And it came to pass in those allu ion to innacesion in the deve that Jems came and was hat used of John in Jordan, and straightway coming up out of the water, he saw the heavens opened." Mark i 9-10

The phenses "in water," "in Jordan, "up out of the water," "in perfect hamony with the act of innacesion and express circuastances naturally line death, when we sank be-

4 That the son's know picked up on the road mar the house and that it had he om blood on its blade.

blood on its blade.
5. There was none knew were the youth slept on the night of the tragedy.
These facts are fetched be fore the jury. The lawys, for These facts are fetched be fore the jury. The lawy, for the defence declares that son might wish his father's couth and yet not kill han, which is true enough. He further declares that a son might ge towards his father's house late the night of the nurderer. True enough too. He also insists that another may have borrowed the son's knife and used it with a view of leading suspicion from himself. This might be as also. He also tells the intra from himself. This might be so also. He also tells the jury that the son might have looked in some barn, the night being claiming to be Catholic, but not not be catholic, but not not be catholic, but not not be catholic. in some barn, the night being warm—as is sometimes the case. Each excuse taken singly night be the treth, but when you have all these circumstances pointing in one direction, the evidence is simply overwhelming that the muralerer is the son. The thing would be a moral certainty owing to the conditionations of the excels all opering-insome. The special pleading of a larger in such

tentionations of the treat acaprecia-yield one. The special
plending of a larger in such
a case would not avail before
an intelligent jury.
So when special plenders at
tack one by one the incidents can
certed with hapters with a view of explaining them anay, it will only avail with those who do not see the force of a combination of meidents. For example, they say a n an reight take another into the water and yet not inchere him Tene en ugit. John might have thousands into the taken the River Jord n and thea only a inkled them. So he might if

candillates cano tog there you will not the people-ment of the value of an area and the people-ment of the value of the va

CONCERNING NAMES.

An article or two on names is now in order. Almost all the de-nominations of Christians wear party names, each having a name derived from some dectrine to which itigives special emphasis, as some practice in which it is peculfact or from some person who ligured prominently in establish ing it, or from some place or tircumstance of its origin; and it wears this rame to distinguish it from ether Christians The hater Roman Catholis' is meant to dis Roman. The Episcopul Church is so called from its peculiar de-trine of Episcopacy. Preshiter ians' are so called from their do: trine of the Presbytery in the Church. The Replicts' take their views of laptism. Methodists' o called on account of certain methods which characterized them specially, in the behinding of their separate existence us a deompation. And a on, and so Not only are the lath. Lurches thus named, but the in dividual members of the churches wear the names of their respective denominations; and so it has come to pass that, in tame at least we have about lest all that was known in the primitive church and hence, all that was known to the New Testament.

Now, we refuse to wear any igh party name; any name to istinguish ne simply as a desom-nation of Christians. In this we distir dericin, "up out of the water," are in perfect homony will the act of immersion and express (ircunastances naturally and the sector in concepted with the act of immersion and expressed in the water."

To which they add this it list you may search (freek literature in van to find such phrases connected with the sprinklings under the laws of deve or heath as. Such phrases connected with the works appointly in English or roma in Greek. We sprinkling the in mind that the water when heath as a connected with the works appointly in English or roma in Greek. We sprinkle to lorne in mind that the water for sprinkling is taken to the people usually and put spoon them; in New Testament which the people came to the water to represent his death to the life of sin ad then misely in the planes do reference the two people usually and put spoon them; in New Testament wither from their stand-planes for treaming into the people usually and put spoon them; in New Testament wither from their stand-planes for treaming the people came to the first of the people usually and put spoon them; in New Testament wither fines the people came to the form this nonentary brainal to the laptase "basic of the cold man; or it might need to the laptase of the cold man; or it might refer to the laptase of the cold man; or it might refer to the New Testament for all the it cold right counters." They well, suppose it might, sail it is to the New Testament for all the interest to represent his resurrection to the laptase of the cold man; or it might need to the New Testament for all the interest to the laptase of the cold man; or it might refer to the New Testament for all the interest to the laptase of the cold man; or it might refer to the New Testament for all the interest to the laptase of the cold man; or it might refer to the New Testament for all the interest to the laptase of the cold man; or it might refer to the New Testament for all the interest to the laptase of the cold man; or it might refer to the New Testament for all the cold man for higher ann than be denominations of Christians. Our stand-point is altogether a different one and the matter is different. We have devided against mere denominationalisms.

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