

Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY."

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"HE LEADS US ON"

How does He lead them, this they cannot tell,
They only know, He doeth all things well;
Through fire and water, some where floods do meet,
O'er briars and thorns, with torn and bleeding feet.
Where tempests rage and storms burst overhead,
And clouds portentous, all around are spread,
But still He leads them, rough or smooth the way,
And all His paths are peace, and lead to day.

And some where springs abound and pastures sweet,
Go singing all the way with glad some feet;
And some He leads so gently on the way,
Guiding the wandering steps that fain would stray;
Others go trembling on the road, for fear,
With faith so weak that will not see Him near;
But still He leads them, rough or smooth the way,
Who follow on to know, He shows the way.

How does He draw them, some by coils of love,
That sweetest cord to lift the soul above;
But not all thus—so wisely doth He lead,
Love would not answer to their need;
And so by other cords, pain, fear, unrest,
But always just the one must fit and best;
And so He draws them from themselves and sin,
Until they find their perfect rest in Him.

How does He keep them? 'Tis theirs alone,
To whom the secrets of the Lord are known
In perfect peace, though outward foes prevail,
They stand upon a rock none dare assail.
Though every human prop have given way,
They rest in Him, their comforter and stay,
And as He keeps them till their journey's o'er,
They enter in where they go out no more.—[Selected.]

To the Editors of the WORKER. ONTARIO CO-OPERATION.

I am receiving of late a good many enquiries from different points as to the ability of the Ontario Co-operation to help places that need it.

We have a considerable number of churches that are struggling on bravely year after year with but little preaching ability amongst themselves, and so poor in this world's goods that they can only get occasional help, and that at long intervals, while other churches need more permanent help for a year or two at least to place them on a good footing. We have, too, as Bro. Barclay reminds us in last month's WORKER, failed to occupy to any extent the larger towns and cities and even some points where we have a few brethren which would form the nucleus of the church we have done nothing. It is from many such places that the enquiry comes, "Can you help us? And the answer in many cases is, "No, and the reason is, want of funds."

At the beginning of this year we made a suggestion to the churches that, if all who desired to help in this good work would

send in their contributions, it would leave the evangelists more at liberty to hold meetings and greatly lessen the cost of the whole work; only a few responded to this appeal. Last year, by a personal appeal from Bro. Sherman, a considerable sum was easily obtained. Now, will you not enable us to obtain an equal sum this year without the expense of a personal appeal? Surely if it is right to give when asked, it is also right to give without being asked. Think of this, brethren, think of your personal responsibility and act promptly and liberally. Send in your contributions to Bro. Law, Meaford, that some of these calls may be answered through your means. "Lay by you in store as the Lord has prospered you," and you will be astonished how large a fund will accumulate for the work of the Lord. I know that we have some brethren who are opposed to co-operative work of this kind, but I know it is the method and not the work to which they are opposed. Well, let me say to all such—has the Lord prospered you? Do you recognize your responsibility to Him? I know you do. Well, then, just spend your money and your time and your talents in any way that will please the Lord; "only spend it, choose your own channel for the distribution of your own gifts, only give, pray, work, sacrifice."

I have a further suggestion to offer to those churches who already employ a preacher. Can you not spare your preaching Brother, say one month or more in every year and send him out to help some church less able, or to preach in some new place? Erin Centre and Garatara churches sent the writer up to Manitoulin Island twice, without one dollar of cost to the brethren there. Let this good example be followed by others and a good work will be done.

May the Lord help each of us to understand our duty and give us grace to do it.

J. L. Ridgetown.

IS THE GOSPEL BY MAN?

BY W. M. C.

Even among professing Christians there are some who seem to look upon the writings of Matthew, Mark, Luke and John, in their giving us a record of the life, teachings and miracles of Jesus as little more than historical facts recorded for the same reasons that other histories are written, viz. to give to future generations some knowledge of the preceding ages. This is certainly to undervalue their record which has a higher aim, and that aim or object is expressed by John XX.31, that we might believe. Believe what? That Jesus is the Christ.

Historians are simply the acts of men recorded, but the acts of Jesus were written to prove a claim to a certain position or character which was to be the foundation of all the hopes of all men for their future well-being. Hence the apostle says, "Ye may have life through his name." This inherent power to bestow

life is not found in the histories and biographies of men. This power was established when the claims of Jesus to be the Son of God was fully established; but when we lose sight of this grand object that the apostles had in writing, the gospel loses its power over us, and is not then the power of God unto Salvation to us. "Is it possible then," says some one, "that our faith can change the power or effect of the Gospel of Christ?" Abstractly considered our acts do not change the Gospel but they affect our position to the Gospel and its effects upon us. And the benefits that we derive from it depend much more than many people think upon the manner in which we receive the Gospel. "It is the power of God to Salvation to every one that believes it," and not to the one that disbelieves it. "The power of God." It is therefore not of man but of God. And the first and grandest announcements of that blessed truth which stands as the foundation of the church that Jesus is the Christ, the Son of God, were made from heaven by the Father himself.

CRITICISM.

DRAN WORKER:

Your remarks and scriptural citations on the subject of posture in public prayer, together with your invitation to brethren to write on the matter, induce me to offer a few words in relation thereto.

And, firstly, it must be admitted that a variety of postures in the same congregation is very unseemly, especially when one position is "sitting upright apparently looking on." This latter is hideous and utterly inconsistent with devotion and reverence.

Secondly—I observe that in your article you cite no scriptural precept, at least from the N. T., for any posture whatever whether in private or in public prayer.

Thirdly—Your examples from the N. T. are none of them cases which correspond to our public worship.

Fourthly—Your statement that "sitting during prayer (is) without a precedent in Scripture" is not in harmony with I Chron. 17:16, where it is stated that "David the king came and sat before the Lord," which declaration is followed by a most excellent prayer.

Fifthly—Your affirmation that "standing (was) a very rare exception" is refuted by Neh. 9.4, 5; Mat. 6.5; Luke 18.11, 13; Mark 11.25; I Sam. 1.26.

Sixthly—Your proposition that we "should kneel in prayer," if it be correct, would make it wrong for us not to kneel in every instance in which prayer is made in public.

Now, as a matter of fact we have no precept in the N. T. given either by the Saviour or His apostles enjoining any posture, either for public or private prayer, unless the Lord's words in Mark 11:25 contain such a precept, and if they do, then standing is the law, for the Saviour says, "When ye stand praying." No such language is used in reference to

another position, nor even to kneeling. But at the same time it is clear that those words were not intended to contain an absolute rule; for, as you set forth in your article, both Jesus and Stephen and Peter and Paul knelt in prayer.

But you will say, if we have not precept we have example. Let it be granted. Example for what? Let us see. The first case you cite from the New Testament is that of the Saviour in the garden; the record, of course, unequivocally says that he knelt, but that was private prayer, not public, and is therefore not in point when we are seeking to find what was the "apostolic practice in the worship." Stephen was not praying in the public assembly of the brethren when he knelt down and cried with a loud voice. So we can learn nothing on the question under discussion from his example.

When Peter "kneeling down, and prayed" he was alone, not even a brother with him. No example for public worship yet. Neither were the brethren assembled for public worship when Paul "kneeling down and prayed with them all."

So in Eph. 3:14, where Paul says, "For this cause I bow my knees unto the Father," he evidently refers to his own private devotions, and not to public prayer. Therefore we have no example here.

Then as to the Pharisee and the publican, what do we learn? That they stood while praying in the temple. Were they praying in public worship? Certainly not. So neither is that example of any force. But, by the way, what force would the example of a Pharisee, or even of a penitent publican have with a man who regards alone the example of the Lord and His apostles? Verily none. It would no doubt tell us what was one of the postures adopted by people in those days in their devotions and thus throw some light on the probable practice of the apostles, but that would be all.

I submit that O. T. examples do not teach us what was apostolic practice and therefore they are excluded; and I further venture to affirm that O. T. precept would not be obligatory upon the Christians; we are then confined to the N. T. What then is the sum of N. T. teaching on the subject?

1. No precept for either private or public prayer.

2. Examples of kneeling in private and social prayer.

3. No examples whatever for public worship.

It therefore, logically follows that we are permitted to decide for ourselves what posture is most becoming, most convenient, most reverential in our public prayer. As one would expect, opinions vary; some say standing; some kneeling with the face towards the platform; some kneeling with the face turned from the platform; some bowing forward upon the lack of the seat in front, while remaining seated. Which shall we choose? One might say, let each one adopt that position which enables him most fully to realize the objects of public

prayer. But some one might say, should we not have uniformity? Yes, it might be answered, if with uniformity we could have unanimity. But if uniformity would hinder devotion let it be dispensed with and let each bear one another's burdens.

But in writing thus one might be expected to give his views as to the posture which is best calculated to secure the desired results. Then, I offer my private opinion for public inspection. I would arrange the above mentioned positions as follows, according to my preference: (1) Bowing forward on the seat while remaining seated. (2) Standing. (3) Kneeling with the face towards the platform. (4) Kneeling with the face turned from the platform.

I have come to these conclusions after about ten years observation and experiment on the matter and have no hesitation in expressing myself as being decidedly of the opinion that (1) is by far the most conducive to a devout and earnest and sustained participation in public prayer.

Having said thus much I cannot trespass further on your space at present: "I pause for a reply."

JUVENIS.

CONCERNING MISSIONS.

The first Lord's day in March was appointed as the day of special collections in the churches in behalf of Foreign Missions. In looking over the acknowledgments given from week to week in the Standard, only five of our Canada churches are reported as contributing anything to Foreign Missions up to date, April 2nd. And as a reasonable time has passed since the time appointed for said collections for reporting sums collected, we take it for granted that the collections already reported, amounting in all to \$65.47, is the response which the Disciples of Canada give to a call for aid in carrying the "gospel to the whole creation." (1) This amount is something less than half a cent per head for those who are classed as Disciples of Christ in Canada. (2) It must be noticed that only about 350 Disciples out of at least 16,000 are reported as contributing the above mentioned amount. I am careful to say, reported because (3), it is well known that quite a large percentage of this number (350) did not contribute at all. They are reported, however, because they are members of the churches reported as contributing. (4) Suppose one-fifth of the membership of reported churches did not contribute, how much did the contributing members give per head? A trifle over 23 cents; not a very large amount. But let us consider (5), that instead of 23 cents, 25 cents had been contributed and further, instead of 230 contributing 16,000 had contributed in that case instead of \$65.47 we would have had \$1,000. It is but fair, however, to observe that other churches in Canada, besides those mentioned, as well as individuals have contributed to foreign missions during the year; yet this fact considered, we are safe in

saying we do not as a people contribute in Canada one tithe of the amount we should contribute to Foreign Missions.

Practically speaking, we have a good deal of anti-missionary literature in circulation among us as a people. How far this literature is responsible for our past and present short comings in the foreign field is not for me to say. This much I do say, the authors of such literature have an awful judgment before them, for practically they will neither enter the field themselves but are doing all in their power to prevent those who are entering to enter. However, we as individuals, must remember that we also must give an account of our stewardship. "He that watereth shall himself be watered." It has been suggested that we in Canada send a man into the foreign field and sustain him. Without stopping to discuss the advisability of such a course we ask, where is the man who judging from Canada's past and present liberality to foreign work is ready to enter into the heart of the "dark continent" for a term of years depending upon her for his support? Such a person competent for the work would be hard to find. What we ought to do is to endeavor to get as many as possible of the Disciples of Canada so interested in foreign mission work that they will contribute regularly to the fund in Cincinnati which is carefully and wisely managed with the least possible amount of machinery. The time has long since passed for sensible, God-fearing people to listen to the foolish objections to "ways and means" which have so persistently offered by the "do-nothing" party under the pretence that there is a Jerusalem plan in detail given for carrying on such work. When said party agree as to what said plan is and prove their agreement by practically operating it; then we will all turn in and work according to it. Let the Ministers and Elders and responsible men in the churches see to it that contributions are regularly taken up in the churches in aid of this the greatest of all works. We must remember that we are only stewards and not owners of worldly substance. All belongs to God and "will a man rob God?" Let us so live and act in this matter that we may be able to sing lustily that grand old hymn, "From Greenland's icy mountains," etc., all the way through with a clear conscience before God.

A SCOTT.

Many say, "If you think you are right, go ahead, but let other people alone." To this we would answer that we are not such jealous lovers of freedom that we would keep it all to ourselves; nor do we consider truth too precious a treasure to be scattered and given to all; nor even too delicate a flower to stand the storm of opposition.

RENEW YOUR

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- A. SCOTT, W. PALMER, J. A. HARDING, etc.

THE WORKER.

We have been asked by several brethren if the WORKER could be issued semi-monthly in the near future...

Editors Christian Worker, Will you please answer the following questions:

1. Do the scriptures require one or more than one church to appoint a brother to the office of evangelist.

2. Should the church of which the brother is a member, concur in the appointment.

3. Do the scriptures give the mode, manner, or plan of appointment.

4. Can an unorganized church make or co-operate in making such appointment.

Your reply through the WORKER will oblige.

THE BIBLE CLASS. Owen Sound, April 2, '85

We publish cheerfully the questions given above and hope that our readers will be benefited by their consideration.

We will answer them in the order given.

1. We do not know of any scripture that requires either one or more than one church to appoint a brother to the office of an evangelist.

2. The church of which a brother is a member should not concur in an appointment, until it is first found that the scriptures direct an appointment to be made.

3. We have not found the scripture that gives any mode, manner, or plan of appointment.

4. We do not know what the brethren call an unorganized church.

But as the above answers do not appear to give much information we will offer a few remarks on the subject.

Some have an idea that an appointment or ordination can make a brother an evangelist, and that until some such ceremony is performed, he cannot be an evangelist.

Others think that only those who received special gifts of the Spirit, enabling them to perform miracles, and speak by inspiration were evangelists, and when those passed away who were so endowed with special gifts, that evangelists were no more and that in our time there are no evangelists.

Why these theories prevail we do not know, for we have found nothing in the scriptures leading to such conclusions.

Who then may be called an evangelist? We answer, one who preaches the gospel, to evangelize means to proclaim good news, and as the Gospel is the Good News, evangelizing is preaching the Gospel, therefore he who preaches the Gospel is an evangelist.

In Acts 21-18, Philip is called The Evangelist, and in Acts 8-4 it is said, "They that were scattered abroad went everywhere preaching the word." It is said that in the Greek text the word used is evangelizing, they went everywhere evangelizing. Then Philip (one of those so scattered) went down to Samaria and preached. Christ unto them, and when they believed, Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Simon also believed and was baptized, Acts 8:5 to 13.

Philip also preached to the Ethiopian officer, who believed and was baptized, he then preached in all the cities from Azotus to Caesarea.

Philip evangelized as above stated, and was therefore an evangelist. But it may be asked, was not Philip ordained to the office of an Evangelist? We answer no. In Acts 6 it is stated that Philip, Stephen, and five others, were chosen by the church at Jerusalem, to serve tables; or see that the widows were cared for; these seven were men of honest report, full of the Holy Ghost and wisdom. The Apostles then, prayed and laid their hands on them and they received power to perform miracles. See Acts 6:3 & 5:6. These men were not chosen to be evangelists, but to care for the poor in the church, hence they are sometimes spoken of as "the seven deacons." The Apostles did not appoint them to be evangelists, but to be "over this business," caring for the poor. How then did Philip become an evangelist? We answer by evangelizing.

So to day, he who loves the Gospel, and loves to proclaim to the world the unsearchable riches of Christ, loves to point sinners to the Saviour of the world, and to the way of life as revealed in God's Book, we say such a one is not required to wait for an ordination from either a Pope, a Synod or a Conference nor from the congregation of which he is a member.

But while this is the case, we find that in scripture times the brethren reported well of those who preached the Gospel, spoke kindly of them, and wrote letters of introduction, exhorting the Disciples to receive such brethren. So it should be today, and so long as time shall last.

Zacharias' son was named "John," Luke 1:63. But when he began to baptize he was called "John the Baptist." So with Philip, after he evangelized, he was Philip the evangelist.

We will be pleased to hear from the Bible Class again on this question. Let the Good Book be studied and all passages bearing on this point brought out.

THE DEBATE.

We now give a synopsis of Bro. Harding's arguments, in opposition to the theory and practice of Infant Baptism. He urged that all should desire only truth, that we should stand by the truth, regardless of who opposes it, because the man who has God's Truth on his side is in the majority and must ultimately prevail.

He then stated that the Bible gives no authority for infant baptism, either by command, precept, inference, or example, and read from Geo. E. Stokes, Meyer, and other eminent Bible Critics who testify

that no trace of Infant Baptism is found in the Bible. That Tertullian, who wrote A. D. 200, was the first writer on record to mention Infant Baptism and he wrote to oppose it. But as the Bible is the only authority to Christians, any rite not taught in the Bible should not be practised as a religious ceremony.

Reference was here made to the fact that in August, last, a minister who was now present had taught publicly that Infant Baptism was mentioned by Irenaeus who wrote about A. D. 180. But when called upon to produce such a statement from Irenaeus, he refused to do so, although Bro Harding had offered him a handsome present if he would do so, and now as neither he nor Mr. Wilkinson could show any such statement from Irenaeus. It is evident that the statement referred to was not correct.

Another objection to the practice was its inconsistency, and read from the Methodist Discipline, where the minister is required to pray that the child "being delivered from thy wrath may be received into the ark of God's Church and become a lively member of the same," thus teaching that the child was subject to God's wrath, a most unscriptural doctrine and not "very full of comfort." Bro Harding also proceeded to show that infant baptism was first practised to save the child, to do away with what is called original sin, and that, in case of sickness the priest or clergyman was sent for in great haste, lest the child should die unbaptized. In which case it could not receive the benefit of the funeral service, nor be buried in the church yard, and even to this day some hold to the same theory and practice. Other conclusions equally absurd were referred to, but the worst of all was that a man should sprinkle water on an infant in the name of the Father, Son and Holy Ghost, when neither the Saviour nor his apostles commanded or practiced it. It was without faith, without repentance, without any knowledge on the part of the infant, who had never sinned, who was innocent and pure as an angel, (as Mr. W. admitted) it had nothing in it but man's device, and a little water.

He then referred to the cases of baptism mentioned in the New Testament showing from each case, 1st of single individuals, 2nd of families, 3rd of many in a community, that not one infant was included, that they believed, that they rejoiced, that they gladly received the apostles word. This was an easy task, and was so plain that Mr. Wilkinson made no attempt even to infer an example from any of all the cases of baptism mentioned in the Bible. But as Mr. Wilkinson based almost his whole argument on the plea that baptism, came in the room of and takes the place of circumcision. It was on that point that most of the work was done.

Bro Harding contended that there was no mention made in Scripture of such a change, that the covenant of circumcision was given as an everlasting covenant, Gen. 17:13. My covenant shall be in your flesh for an everlasting covenant, not only so but the uncircumcised male child shall be cut off from his people.

Circumcision being an everlasting covenant it could not be set aside by baptism, and to confirm the above it was shown, that Jesus was circumcised and was afterwards baptized, and the same was true of all the Jews who became Christians. Not only were those baptized who had been circumcised, but the Jews continued to circumcise their children even after they had become Christians. See Acts 21:20-21. James and the elders said thousands of the Jews believe and are zealous of the law, and they were informed that Paul taught the Jews not to circumcise their children, which was not true of Paul. But in Acts 15 it is plainly taught that the Gentile Christians should not circumcise.

In Acts 16 we find a young man, Timothy, a disciple who had been baptized and was afterwards circumcised by Paul, his mother being a Jewess. From the above it was clearly shown that circumcision never was set aside but was practised by the apostles and Jewish Christians all through the apostolic period and by Jews to the present day. It was shown that circumcision and baptism are not at all alike; that baptism could not take its place, because males only were circumcised. Males and females were baptized. He that was bought with the Jews money was circumcised. Not so with baptism, Jewish children were circumcised at eight days old. If thou believest with all thine heart thou mayest be baptized. Mr. Wilkinson argued that as circumcision was a sign and seal of the old covenant, that baptism must be the seal of the new covenant, but quoted no scripture as proof; Bro Harding showed that baptism is no where called a seal but that the Holy Spirit is the seal of the new covenant; in Ephesians 1:13 it is said, ye were sealed with the Holy Spirit of promise, and again in Eph. 4:30. Grieve not the Holy Spirit of God whereby ye are sealed, &c., thus showing that baptism does not take the place of circumcision as a seal.

Those who favor infant baptism cannot even agree as to what parts of scripture prove the doctrine, nor how it should be practised. Jacob Dittler the most famous Methodist debater in America, says that he finds no argument for infant baptism in the Abrahamic Covenant and circumcision, but tries to show it from cases of household baptisms.

Mr. Wilkinson finds no case in the households and clings to the other. One church will sprinkle water on an infant, for baptism whether either of the parents or members of the church or not. Another church insists that at least one of the parents must be a member of the church. A third must not only have the parents believe for the child, but also call for a God father and a God mother to promise for it.

Space will not permit us to name the numerous and confused theories held by the different parties on this question. It is sufficient for us to know that the Bible does not teach it, we should do the Saviour's commandments and where the Bible is silent let us also be silent.

To the Editors of the Worker.

Dear Brethren, Since writing my former note to you concerning the Macford debate I have learned the following facts:

1. The manuscript of the report was given to Mr. Wilkinson to prepare for the press, and he is now publishing a report of the debate through his paper, "The Iconoclast."

2. He altered his speech only to correct what was evidently the stenographer's misconception, or to supply some connection that had been omitted to complete the sense." So Mr. Wilkinson says.

I think it is perfectly right and fair that Mr. Wilkinson should have made such corrections.

Mr. Wilkinson says that he did not change my speeches, "except to improve the sense"; and that he did not abbreviate one single line.

It is clear, then, that the difference in the length of his speeches and mine was brought about by his supplying the omissions above mentioned.

I think all will agree that it is nothing but fair and right that I should correct the misconceptions, and fill the omissions necessary to

bring out the sense, in my speeches as he has done in his. This I expect to do. "Doubtless" my speeches will then approximate in length to Mr. Wilkinson's; though I expect to succeed in filling out the connections more briefly than he has done.

Mr. Anderson, I am pleased to say, seems anxious to get out a correct report of the debate; and the Methodist publishing house at Toronto is very courteous in its dealings with me, and is doing its work well in printing the debate.

If the report proves to be a fair one, I will notify the brethren through the papers, and encourage the sale of the book, and I hope, in such an event, that all the disciples of Canada especially, will assist in the circulation of the book.

I have no pecuniary interest in the matter in any way.

What I say and do about it is from love of the truth.

Truly Yours, J. A. Harding

NEWS ITEMS.

The Octograph, ably edited by Bro. D. Soumer is moved from Martel to Richwood, Ohio. This is a worthy paper.

Bro. W. Palmer, of Raysville, writes that Bro. Crewson is now holding a meeting eight miles from there.

The church at Beamsville, is building a substantial brick meeting house this year.

Read Bro Royces report of Bro Scott's meeting at Acton. Sixteen added to the church.

The Christian Standard of April 11th reports nearly one thousand additions to the Church. Very good for one week's report. At that rate one paper would report 50,000 added to the church in one year.

Bro. Palmer is greatly rejoiced with the successful meeting held by Bro Crewson. Sixteen believed and have been baptized. Six uniting with them from the Christian Connection and Baptists make with Bro and Sister Palmer a church of 24 members. They have a good Sunday School, and we hope to hear of much more good in that part through Bro. Crewson's work. They meet regularly for worship every Lord's day.

We have received a copy of "The Christian Oracle" Edited by Bro. D. R. Lucas, Des Moines, Iowa. It is ably conducted and we wish our Bre. much success.

In the article on the spirit by S. in March, the first reference should have been Math. 3. 12 instead of Math. 12.

Unfortunately a communication from Bro. C Sinclair was mislaid, and cannot be found. We learn however that he visited Otham a few weeks ago, and that a number of brethren came together to worship. This was their first meeting to break bread there. Bro. S. expects to visit them again and hopes to see a church permanently established there.

Bro E. Sheppard of Lowmanville, reports one added to the church there recently.

In the report of the death and funeral of Sister Shavelear, the fact was omitted that Bro Fry, M. D., now of Toronto, was present and took part in the services.

Bro. B. H. Cozine retires from the management of the Apostolic Times, and it is now conducted by Williamson & Newlon.

Our readers will rejoice to know that Wellington County

carried the Scott Act by a good majority. Elder Kilgour was out in some inclement weather, working for it. Bro. Fowler has laboured hard for this too.

During Bro J. A. Harding's meeting at Huntville, Ala., twenty were added to the Church there up to March 27th.

Bros. Fowler and Kilgour are holding a meeting in Guelph. We have not heard the result yet.

Bro. Sherman spent one week in a meeting at Welland. No immediate result reported.

Bro C. Sinclair spent one week with the church at Lobo. One believer was baptized. He speaks of the church there as being active.

A number of communications are laid over for want of space. We suggest that the brethren endeavor to condense their articles. Write short and to the point.

Let us return thanks to God for such "Scott Act" victories as have just been achieved in Elgin and Lambton. We go to polls in Wellington April 2, confident of success. T.L.F.

Dear Brethren, I hope you may have every success with the enterprise and that the Worker may become a paper worthy of its name. We should have a periodical in Canada which the great body of our people could endorse. We can and ought to have such and yet it need not be a supplanter of any of the excellent papers coming to us from the other side of the lines. T.L.F.

Our meetings at the West End are still full of interest, we expect soon to have our hall filled to overflowing. One earnest man—the husband of a true and faithful sister—accepted the Gospel call, and made the good confession last Lord's day evening, has been buried with the Lord in baptism and arisen to walk in the new life. We trust that Bro. and Sister Meadows will be kept faithful until they reach the crown. The Prayer meetings held from house to house, are well attended and full of interest. O. J. B. Toronto, April 1, 85.

We copy below a few lines of Bro Walk's farewell to the brethren in Indianapolis, and wish him great success in the new field of labour.

"By the time these lines come under the eye of the reader, I will have taken up the burden of life in a field where none have been found willing or able to bear it. I go hence to New Orleans, to the work of Christ, in which I expect to devote whatever remains to me of life. This choice is deliberate. It has long engaged my thoughts and prayers, and being fully persuaded that God is in it, and that he will go before me, I hesitate not to commit myself and all with which He has endowed me to the work of establishing upon a firm basis the cause of the Master in the great metropolis of the South.

There is there to begin with a little struggling band of faithful Disciples who, through all the trials and discouragements incident to their helplessness and want of spiritual oversight, have never permitted the fire to die upon the altar. This single circumstance turned the scale in their favor, and I go to them full of joy and hope, and in entire confidence of final and complete success. That I shall be followed with the prayers, and dwell in the affections of those with whom I have more recently been identified, mitigates the sorrow of the final farewell. DAVID WALK.

HINDERING INFLUENCES.

When we consider the progress which Christianity has made during the past century we have great reason to rejoice; yet no one will contend that its progress has been commensurate with the efforts put forth to disseminate it.

We know the Gospel has not lost its power; it is the same power of God to Salvation as when proclaimed by Paul. We are satisfied that the trouble is all on the side of those who profess to present the Gospel to the world, and in examining the question we ask, "is the Gospel as preached to-day the same as preached by the apostles?"

There are other things which stand in the way of success, such as the ungodly lives of professing Christians, the seeking after worldly fame and popularity, and the dragging down of the services of the Lord's house to the degraded level of the world, moral appetite of the world. These things, though bad enough, are as nothing, compared with the monstrous perversion of the whole Gospel plan of Salvation as manifested in many of the revival and other meetings of the present time.

and repentance becoming dead to sin, they are buried with their Lord in baptism, thereby coming emblematically to his death when His blood was shed and where God pardons—to arise to walk in a new life. But to teach that faith, repentance and immersion are necessary to bring the sinner where God promises to pardon is "terrible doctrine," and is sure to arouse the pious indignation of the orthodox, sect-builder of today. I remember discussing this subject with a local preacher among a prominent people when he said, "If I must go to hell unless I am ducked under the water, then I will go there, for I will never submit to it." I replied that he was not a proper subject for baptism, that no Christian would baptize him, as the Scriptures say, "If you believe with all your heart you may," and it was evident there was too much infidelity in his heart, "his need" was faith as he did not believe the Saviour's words who said, "He that believeth and is baptized shall be saved," in his present condition—although a preacher—there was no hope for him as the Scriptures say, "He that believeth not the Son shall not see life," and "whatsoever is not of faith is sin." The foregoing is an instance of the effect of the erroneous teaching of the day, persons professing to be Christians will actually scoff at and ridicule an ordinance of the Gospel commanded by the Saviour and honored by himself when he said, "whoso cometh unto me to fulfill all righteousness, I will receive him, and he that cometh to me, and heareth my voice, I will give unto him whatsoever he will, and whatsoever he will, I will do unto him." And until the Gospel is preached as faithfully, and in the same manner as it was by the apostles, the same answers given to the enquiry, "Men and brethren what shall we do?" and the same acts of obedience are strictly enjoined upon all believers by the preachers and teachers of the present day, we need not expect to see the world rapidly converted.

Once we can forever roll aside all human names, creeds, and tests of fellowship and reverently accept the word of God, and fit alone, then may we expect the Saviour's promise: "that they all may be one," to be answered, and the kingdom of this world soon to become the kingdom of our Lord and of his Christ.

THE HOLY SPIRIT.

It is passing strange that some writers on this subject cannot or will not make any distinction between the ordinary gift of the Holy Spirit and the miraculous impartation by the laying on of apostles hands which was always followed by miraculous manifestations. The gift of the Holy Spirit was not for this purpose, but was a "comforter to abide forever," and the possessor was expected to "quench not the Spirit," but manifest its fruits as stated in Gal. 5th c. 22, 23. To assume that "where the miraculous manifestations are not, the gift is not," is an assumption unwarranted by the word of God. The promise of the gift of the Holy Spirit was made to the same

persons on the day of Pentecost, as was the promise of remission of sins. And all who received remission; received also the gift of the Holy Spirit, as God "gave the Holy Spirit," to them that obeyed him," and three thousand at Pentecost were called to the obedience of the Gospel by the proclamation of the truth by Peter, and having purified their souls by obeying the truth they were fit temples for the Holy Spirit to dwell in as an abiding comforter and to "help their infirmities." The case of the Samaritans is cited as proof that the Spirit was only received by the laying on of hands because the Scriptures say; "he was fallen upon none of them, only they were baptized in the name of the Lord Jesus." The reference to their baptism in this passage is significant, the Samaritans heard Philip, and believing the truth preached, were baptized, obeyed the Gospel, and received the gift of the Holy Spirit, which "was given to them that obey him." As the gift was not for miraculous purposes, and as he had fallen upon none for this purpose, either from heaven or the apostles hands (as was always the case with the miraculous), Peter and John were sent to them that the Holy Spirit might be miraculously imparted to them. After hands were laid upon them, "Simon saw," what result of the miraculous of course. As these did not follow the gift, and were not intended so to do, as he was given for a comforter to abide for ever. When the Saviour (as recorded John 20th, 22,) breathed upon the apostles and said, "receive ye the Holy Spirit." He did not intend this gift would miraculously qualify them to speak with tongues, work miracles, etc., as he afterwards told them to "wait for the promise of the Father," and also said, "you shall receive power after the Holy Spirit is come upon you," referring to the baptism of the Holy Spirit at Pentecost. The foregoing is proof conclusive that the gift may be bestowed and manifestations not follow, but where the miraculous is imparted the manifestations surely follow. If we assume that the Holy Spirit is not now given to obedient believers, we are compelled to eliminate from the letters of the apostles to Christians many passages of Scripture which clearly teach that the Christian is the dwelling place of the Holy Spirit, and cast aside many precious words of comfort and consolation which have hitherto brought home to the soul joy unspeakable and full of glory and "doubtless bring upon our heads the awful calamities named in verses 18 and 19 of the closing chapter of Revelations.

DIED.

Margaret, wife of John Gilmore, aged 40 years, in Wainfleet Township. The funeral sermon was preached by Bro. H. B. Sherman, March 10th. Deceased was a Christian, therefore all is right.

Bro. D. Oliphant, of London East, departed this life March 17th. He was well known to many of the Brethren as a preacher and as editor of the Living Laborer.

On Lord's day, March 22nd, the Hon. John Simpson, of Lowmanville, departed this life in his 73rd year. Bro. S. has been a member of the church at Lowmanville for many years. He was dearly beloved by those who knew him, and was a most liberal friend to the church and Sunday School. Bro. E. Sheppard preached the funeral sermon to a large

concourse of people. Bro. Simpson was a member of the old Legislative Council of 1856; and since Confederation has constantly been a member of the Senate. On receiving notice of his death the Senate adjourned as a mark of respect; and in moving the adjournment. Hon. Sir Alex. Campbell and Hon. Mr. McClellan spoke in the highest terms of the work and ability of the deceased Bro. S. for many years President of the Ontario Bank.

EDITORS OF CHRISTIAN WORKER.

DEAR SIRS.—Will you kindly chronicle the death of our beloved brother-in-law, Daniel Lehman, who fell asleep on Lord's day at midnight, March the 29th. He leaves a widow, three sons and three daughters, Brothers, sisters and many dear friends to mourn the loss. In the spring of early summer of 1862, while Bro. Lester was preaching at Uzbridge, he heard the Gospel, believed and obeyed, since which time he has ever lived an humble follower of the Lord Jesus; he never wearied of talking about the Bible but was always striving to live nearer to God; what a consolation to his sorrowing friends as we stood around his bed to see his willingness to depart and be with Jesus. He passed quietly away to that rest that remains to the people of God. We hid his body to rest at Altona (his boyhood home), on the 31st, when Bro. Forester spoke to those assembled from the 15th c. of 1st Cor. Had he lived until the 18th of April he would have been 56 years of age. We remain, yours in the one hope.

D. & M. RUSSELL, Goodwood, April 4th.

In Jordan, Feb. 25th 1865, in the 20th year of his age, George A. Eckhardt. The deceased was a constant attendant of the Church of Christ at this place and universally admired by all who knew him. The writer officiated at the funeral of deceased.

At the residence of her son-in-law, Erastus Disher, in Louth, on Monday March 2nd, 1865, Sister Sarah Richardson, beloved wife of Bro. Wm. Richardson, in the 62nd year of her age. The deceased was a member of the Church of Christ, at Jordan; passing away in the well grounded hope of a glorious immortality. Discourse by the writer, from Rev. 14 c. 13 v., to a large and attentive audience.

At Jordan, March 3rd, 1865, Rachel Eims Overholt, in the 21st year of her age.

The sad news reaches us that Sister Cumming, who has been a worthy member of the Church of Christ at Owen Sound for many years, accidentally fell into a cistern and was drowned while at Stratford visiting with her daughter Lilly, wife of Mr. McBride, M. A. The deceased was highly esteemed by all who knew her. The remains were brought to Owen Sound for interment. Many were her trials and heartaches during life, but in that sweet bye and bye there is neither sorrow nor tears, but all is joy and rejoicing.

MARRIED.

On the evening of March 3rd, 1865, at the home of the bride's parents, by D. Sterling, Walter B. Saunders to Maria, P. A. V. Bely; both of St. Vincent.

At the residence of the bride's mother, in Crowland Tp., Abraham White to Margaret Darby by H. B. Sherman, March 10th

Acron, March 25th, 1865.

EDITORS OF THE WORKER.

DEAR SIRS.—I write to say that we have just closed our meeting here, which lasted over four Lord's days with Bro. A. Scott, of Walkerton, for our preacher, who is indeed a "workman that needeth not to be ashamed rightly dividing the word of truth," resulting in fifteen conversions and baptisms, and also one more who came forward next morning and was baptized the same evening by Bro. Wells, an intelligent and worthy young man. Hows from home during the time the meetings were in progress. The meetings all through were well attended and were of the most interesting character, cheering and refreshing to the church, as the subjects chosen were so very appropriate and were so ably discussed by our Brother that they could not fail to edify the Brethren and reach the hearts and bring conviction to those outside, which it did beyond our most sanguine expectations; indeed, his subject on "Christian Unity," delivered to a packed house was one of the grandest efforts that I ever heard of the subject in my life; it was listened to with deep and profound attention and was spoken of by some intelligent persons who had not previously understood our position in quite a favorable manner. Bro. Scott's subjects are well studied, every word seems to fit in its proper place and is delivered in a pure flow of good English and in accordance with Heaven's truth; therefore, it cannot fail to produce legitimate results in all unprejudiced minds. Just previous to the close of the last meeting a Brother arose and said a few words to friends outside, alluding to the candid and attentive hearing they had given during the meetings, and also addressed a few words to Bro. Scott, expressing our heartfelt gratitude for his visit, for the faithful and efficient manner in which he had conducted the meetings, and for the successful issue they had been brought to, at the same time handing him a small token of our appreciation of his labors. Thus terminated one of the happiest, most successful and best meetings ever held in Acron.

Your Brother as ever, ROBERT ROYCE.

P. S.—We hope to have another visit from Brother Scott in the not very distant future.

DAYVILLE, April 2nd, 1865.

BROTHERS L. & W.—We have had a blessed time in Muskoke and many are rejoicing in the blessings of the Gospel. At the solicitation of a Brother Wm. Palmer, I came out here and began a series of meetings, resulting in 20 additions to the church of Christ, 16 by confession and baptism, six uniting from the Christian connection and Baptists, who with two Disciples, formerly here, make a congregation of 24 in all; four others confessed faith in the Christ, but were prevented by parents and others from further compliance with the terms of the Gospel. The first baptisms out here took place on the first day of March, and the last to-day. I leave for a place called Dorset, 14 miles east of this, four of the new converts going with me to remain for a few days.

Bro. Palmer, formerly of Jordan, will take charge of the church, in McLean and Ridout near Bayville. Bro. W. P. is a most worthy Brother in Christ, and it is in a great measure owing to his excellent character and teaching that we have met with such abundant success. The whole neighborhood appears to be ready to listen to the truth (al-

though there are some scoffers), one old lady came from Dorset to hear more of the Gospel and she too was baptized; she had heard two discourses and witnessed an immersion on a former occasion and was not satisfied till she learned the right way. I baptized at the same time this dear old lady, her daughter and granddaughter, the representatives of three generations. I see Bro. F. has recorded my motion for a mission out here and in Parry Sound; I hope it will be carried out as it is much needed.

I intended to spend a year in this work whether I am adequately paid or not; but I wish some one could be sent to Manitoulin Island, to Parry Sound and Nipissing.

I intended also to make an effort in Bracebridge before long, and then we shall have Bracebridge, Bayville, Ridout, Dorset and Colborne, all on the Government road running eastward to the Bobcaygeon road, the eastern boundary of the Muskoka; Colborne being about 32 miles from Bracebridge, and with the blessing of God I am determined to succeed in building up three or four churches in the district. Shall we not have the prayers and hearty co-operation of all the Brethren in Ontario! May the Lord grant it, and to His name be all the praise.

Your Brother in Christ, W. M. CRAWFORD. BLENHEIM.

TO THE EDITOR WORKER.

I have just closed a meeting in this place. It is a pretty situated town, 10 miles west of Kildgetown, with a population of about 2,000. We have had no church there in the past, but there are quite a number of Brethren members of the church in Kildgetown who are much nearer to Blenheim than to the usual meeting place, and regular services have been established with a view to their convenience to the spread of the truth in this new field.

For the past seven months we have held occasional services in the Baptist meeting house, kindly lent us by that people, an opportunity offered, however, of renting a good brick meeting house for a merely nominal rent; the Brethren took advantage of it, and we held a meeting; there was but one addition; however, an excellent hearing was obtained and good seed sown for a future harvest. Bro. W. Campbell, of Rodney, spent two weeks with me there, and did good service; his clear presentation of the truth and pleasant manner winning him many friends who will be glad to see him again.

He has the qualifications of a good preacher, a healthy body, a clear mind, a love of the truth, and a love for whom Christ died. J. L. RIDGETOWN.

Personal discussion should be avoided as much as possible in our religious papers. Let the editor request a contributor to write on a given topic requiring ventilation. Afterwards request one of different views to write on the same subject. Number two must not reply to number one, but simply tell what he knows concerning the question in hand. Thus the question will be thoroughly discussed and personalities avoided.

A. SCOTT.

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I have kept that notice so much in view was dead

BAPTISM.

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

There was one form of this idea which continued far down into the Middle Ages, long after it had been dissociated from baptism, but which may be given as an illustration of the same idea represented by the same form. The order of Knighthood in England of which the banners hang in King Henry the Seventh's Chapel in Westminster Abbey, and which is distinguished from all other orders as the "most honorable," is called the Order of the Bath. Why is this? It is because in the early days of chivalry the knights, those who were enlisted in defense of right against wrong, truth against falsehood, honor against dishonor, on the evening before they were admitted to the Order, were laid in a bath and thoroughly washed, in order to show how bright and pure ought to be the lives of those who engage in noble enterprises. Sir Galahad, amongst King Arthur's Knights of the Round Table, is the type at once of a true ancient Knight of the Bath and of a true apostolic Christian.

My good blade carries the beams of men
My tough lance thrusteth sure
My strength is as the strength of ten,
Because my heart is true.

2. This leads us to the second characteristic of the act of Baptism. "Baptism" was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea of the realising river, where for the moment the waves closed over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cascade. This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the deep waters of the flood. "We are buried," said St. Paul, "with Christ by baptism at his death; that like as Christ was raised, thus we also should walk in the newness of life." Baptism as the entrance into the Christian society was a complete change from the old superstitions or restrictions of Judaism to the freedom and confidence of the gospel. It was a complete change from the idolatries and prophecies of the old heathen world to the light and purity of Christianity. It was a change effected only by the same effort and struggle as that with which a strong swimmer or an adventurous diver throws himself into the stream and struggles with the waves, and comes up with increased energy out of the depths of the dark abyss.

This, too, is a lesson taught by Baptism which still lives, although the essence of the material form is gone. There is now no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from friends, perhaps of a painful death. It is but the few drops sprinkled, a ceremony undertaken long before or long after the adoption of Christianity has occurred. But the thing signified by the ancient form still keeps before us that which Christians were intended to be. This is why it was connected both in name and substance with Conversion. In the early Church the careful distinction which later times have made between Baptism

Regeneration, Conversion and Repentance, did not exist. They all meant the same thing. In the apostolic age they were, as we have seen, combined with Baptism. There was no waiting-till Easter or Pentecost for the great reservoir when the catechumens met the Bishop—the river, the way side well, were taken the moment the convert was disposed so to turn, as we say, the new leaf in his life. And even afterwards, in the second century, Regeneration which gradually was taken to be the equivalent of Repentance and Conversion. A long and tedious controversy about thirty years ago took place on the supposed distinction between these words. Such a controversy would have been unintelligible to Justin Martyr or Clement of Alexandria. But the common idea which they represent is still as necessary, and has played as great a part in the latter history of the Church as it did at the beginning. Conversion is the turning round from a wrong to a right direction; Repentance is a change of thoughts and feelings which is always going on in any one who reforms himself at all; Regeneration is the growth of a second character, always recurring, though at times with a more sudden shock. With us these changes are brought about by a thousand different forms: education, affliction, illness, change of position in life, a happy marriage, a new field of usefulness—every one of these gives us some notion of the early Baptism in its better and more permanent side, and in every one of these that better side of the early Baptism may be reproduced. We lie down to sleep and we waken and find ourselves new creatures, with new hopes, new affections, new interests, new aspirations. Every such case which we have known, every such experience in ourselves, helps us better to understand what Baptism once was; and the recollection of that original Baptism helps us better to apply to ourselves the language of the Bible concerning it—to that which now most nearly resembles it. We must, if we would act in the spirit of the apostolic Baptism be not once only, but "continually," "mortifying," that is, killing, drowning, burning out our evil and corrupt affections; and not once only, but "daily," proceeding advancing—daily renewed, and daily born again in all virtue and godliness of living.

(To be Continued)

ATTITUDE IN PRAYER.

There is stealthily creeping in among us the indifferent, irreverent, unscriptural custom of sitting during prayer, and this, sometimes, with the sanction of the preacher. To what extent it prevails we cannot say. While members scattered through the churches generally are thus inclined, we have met but one church that, as a church, sits during prayer and thanksgiving for the bread and the wine. We have searched in vain for a reasonable excuse for this prayerless attitude of prayer. It is simply a fact that, in our congregations, those most destitute of the spirit of prayer are those who assume the indifferent attitude of sitting while others stand or kneel. No one ever knew the pious element thus to act. What, then, must we think of the spirit that leads a whole church to adopt the custom? We believe that one may pray acceptably while sitting, or in any other attitude, when circumstances require it; but we search in vain for justifiable circumstances in a comfortable house, when they have neither the rheumatism nor

the gout. Attitude is important as it indicates spirit; that we fear for the pew and the pulpit that manifests its spirit of prayer by sitting upright in the house of the Lord.—*Old-Path Guide.*

Continued.
To the Editor of the Worker.

"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place." (The number of names together were about an hundred and twenty.)

Had he meant to give the apostles any pre-eminence, the relative pronoun "who" would undoubtedly have been used thus. "And he was numbered with the eleven apostles," who when the day of Pentecost was fully come, were all with one accord in one place." To see the absurdity of claiming "they" as referring to apostles on any grammatical ground, let us look at a parallel case, Luke 22:27, "For I say unto you that this that is written must yet be accomplished in me and he was reckoned among the transgressors. For the things concerning me have an end, and they (the transgressors) said Lord, behold here are two swords."

Let us for further light on this subject, look at Acts 19:45. "And they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost." Then answered Peter (to those astonished Jews) can any man forbid water that these Gentiles should not be baptised, which have received the Holy Ghost as well as we Jews? Acts 11:15, "And as I began to speak the Holy Ghost fell on them as on us (Jews) at the beginning, then remembered I the word of the Lord, how that he said John indeed baptized in water but ye shall be baptized in the Holy Ghost." "Forasmuch then as God gave them (Gentiles) the like gift as he did unto us (Jews) who believed on the Lord Jesus Christ, what was I that I could withstand? God? Although Peter had not given the expression quite so straightforward an interpretation as G. J. B. yet it is evident he had not bitherto dreamed of so extended an application. Acts 15:8 "And God which knoweth the hearts, bare them witness giving them the Holy Ghost even as he did unto us (Jews) and them (Gentiles) purifying their hearts by faith."

If G. J. B. still adheres to his position, let him give satisfactory answers to the following questions: 1st. How did the remaining 108 get into the Kingdom? 2nd. How did Peter find among eleven men in the prime of life representatives of the six different classes spoken of by Joel, namely, sons, daughters, old men, young men, servants, handmaidens, because they must have been there for what Joel predicted and Peter declared was fulfilled before their eyes must have been true? 3rd. How did the ordinary measure produce a transformation on believers so sudden and delightful as that described in the latter part of chapter 28 of Acts, and so altogether unlike the way it operates in

our day? 4th. If the three thousand received only the ordinary measure, where did the brethren find seven men, containing the greatest measure to choose as deacons? How did Barnabas get the greatest measure, and all the disciples throughout the region where Paul and Barnabas preached?

G. J. B. denies that Peter gave those convinced Jews to understand most distinctly that if they renounced their sins and turned to the Lord, they would receive the very same measure and asks for the proof. He would also like to see the scripture which says Jesus gives the spirit without measure, to all whose hearts are open to receive Him, and thinks it must be in the same chapter which teaches that he promised to do it. Yes that is just where it is to be found: 1st. as to Peter Acts 2, 39. For the promise is unto you and your children. What promise? The promise of the Holy Ghost. The Lord had said, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh; and I will give you an heart of flesh; and I will put My spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them." Of course Peter had called their attention to what they saw around them, as the fulfilment of Joel's prediction in reference to the manner in which the promise was to be fulfilled, at the same time explaining to them, by and through whom it was fulfilled, even through Jesus, who had purchased it by shedding His blood. "And having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." And that three thousand did receive the very same measure, because Peter says, Acts 5:32, "And we are his witnesses, of these things; and so is also the Holy Ghost, whom God hath given to them that they obey him." All of this is so exceedingly plain, that one is ready to exclaim, "Art thou a master in Israel, and knowest not these things?"

Jesus says John 4:14, "Who-soever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." He also declares John 7:38 that he who believed on Him should receive the spirit as abundantly as rivers of living water. Can G. J. B. measure that quantity? and does he know it is faith, or trust, that opens the heart and keeps it open for the living waters to flow through? Jesus designs his spirit to flow from Himself to His people and from them in blessing to the world around them, but so long as the heart is closed by unbelief, or the channel obstructed by idols or debris of the world, no wonder that a very small measure of the vital fluid can find its way through, and no wonder that the world is ready to deny that there is such a thing as the spirit of God animating His people, when they so often fail to discover it themselves.

If the Gospel makes provision for any measure, but the greatest, it has not come within

my horizon. The Lord says, "I will pour water upon him that is thirsty, and floods upon the dry ground. Is that the ordinary measure?" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat yea, come, buy wine and milk without money and without price." "Blessed are they that do hunger and thirst after righteousness for they shall be filled." "And the Spirit and the Bride say come, and let him that heareth say come and let him that is athirst come, and whosoever will, let him take of the water of life freely." Of course the Lord is obliged to make a very sad provision for those who willfully remain away from the feast, or fail to clothe themselves in the wedding garment, or neglect to keep their lamps filled with oil or refuse to trade with the talent committed to their trust.

If the Galatians were children without the Spirit, Paul says to the Romans, "Now if any man have not the Spirit of Christ he is none of his." He says also to the Corinthians, "Know ye not your own selves, how that Jesus Christ is in you, except ye be rebaptized?" If Paul says in Ephesians "One Lord, one Faith, one Baptism," he says also in Corinthians "We are all baptized in one Spirit" Paul and S. are perfectly in accord.

Paul says also, "There are diversities of gifts, but the same Spirit," and the Spirit divides these gifts, "to every man severally as he will." But G. J. B. says there are diversities of measures of the same Spirit; and the two first measures always produced tongues, miracles etc., (whether.

the Spirit will or not) and "I deny" that we are all baptized in one Spirit, for the "two measures referred to, were bestowed only on a small part of the early church for a specific purpose, and ceased when the purpose was accomplished;" all the rest received only the ordinary measure,

Of course he would not willingly come in direct collision with Paul; but that is just where his position leads him.

And now, finally, but let me say to him, the "baptism of the Spirit" is what you need, what every individual Christian needs, and must have, before "The kingdoms of this world" can "become the kingdoms of our Lord, and of his Christ." God can pour out His Spirit just as easily, on one hundred and twenty millions, as on one hundred and twenty individuals, providing they continue long enough in prayer and supplication, to show Him they mean to have what they are asking for. The Lord says, "I will yet, for this, be enquired of by the house of Israel to do it for them." "And ye shall seek me, and find me, when ye shall search for me with all your heart." When you have got the baptism of the Spirit, you have found the Lord, and not before, for he comes right into your heart, and you know that He is there, as well as you know that you exist. "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest."

S.

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