# Christian Worker.

d it SHERMAN, Editor.

"Work while it is called to Day"

LAW & WHITRIAW, Publishers and Propertions

ama MII. No 11

# MEAFORD, ONTARIO, CEPTMBER 1884.

Whole No. 35; SWEET AND BITTER,

G CAND OLD POLM.

in julyon man from man

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man ment for princers
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and a state of a service of a s

to value the ties the lightest that petitions the case the lightest transfer the start.

tan pethien in the game, on prided above the forces, or tryets his felows it on; one feet his felows it on; one feet his felows it on; one feet his feet had a recommended the your measure that are too; or hance, must be feet feet as the thought and mind by fame, among equal suchas to make the property of the armore employing name, the armore employing name,

Pore are frame embroidered cocasas trace are little wood olad stille; to cate feedle meloling taoling, increase coclars on the bill, who counts by soula, not station, who counts by soula, not station to the soul famed distinctions of billing all famed distinctions are one as jubiles in the sea,

Tology Lines acre are builders
Of a nations wealth or same;
Intelligences in jumping,
Let and fattened on the same;
By the sweet of other toneheads,
Lavine only to a julce;
Whealthe poor man a outraped freedem.

Varely litteth op its toire.

Truth and justice are elema.

Norp with lovenness and tight:
Secret wro a shall never prosect
White there is a namy right
God, where world-heard voiceles

ing.
Boundless love to me,
what opportunity with its titles,
As the publishin the rea.

# Christ Commanded Immersion.

Mr. McDlarmid's First Address at Tonawanda, N.Y.

(Continued.)

" Tadal .- 1 To tingle, to quir er; Il. To roli or tumble down, that is, to sink, Ex. xv., 10; III. To be shaded, dark."

This word is found in the following lassages --

"My lips quirered at the voice," (Hab iii., 16.)
"His cars shall tingle," (Jor.

xiv., 3.)

et according to Dr. Watson tealed is the Hebrew equivalent for the English word immerse In the Bule it is tomelated quirer and tingle, but nover dip or immerse. How is that for a gen tleman and senolar who desired to have the Bible only in this discusion !

Now let us look at yarad, his other Hebrew equivalent for im-

Davideon's Hebrew Lexicon de Line it thus :- " I wal - 1. To go or come dozen

uce nd; 11. To go down or decline III. To flow, run down, as the eye with tears; IV. To cast down, to

This is a curious equivalent for immerce, most men will think. But in no case Is its meaning im

It is found in the following stateness and in scores of similar sentences in the Bible-

" Abraham went down (yarad) nato Egypth Gen. xit., 10.)

She went down (yarad) unto

the well," (Gen, xxv. 15.)

Moses went down (parad)
from the mount." (Exodus, xiv.,

is the well before drawing the water for Abram's servant! Would

it not be better to let the bible speak for f' 'If-It says " Nas-man dipper himself"-using the word tabal in Habrew, and baptito in Greek. Tabel means dip or immers. Nother toolal or yarad menes lameree. Something is wrong with the theory that requires a man to reject the tostimony of the Lexicons as well as the testimony of the Bible touch

ing the meaning of its words. Let me place before you now the form of a diagram of eight points the testimony of eight translations of the New Testa-

This diagram exhibits the fact that Latin scholars in the second century translated baptize in their Testament to the Latin word tingo, by which they meant dip or immerse, as can be proved beyond a doubt by an appeal to the writers of the third century. So the Syriac scholars of the sec the second century translated baptize into their new Testament by gnamadh, a word that means immerse, and is so defined by the Syriac Lexicons, as I stand pledged to show if it is questioned. So the Gothic translation made in fourth century, the Anglo Saxon ression made in the eight's century the Lower Saxon made in the filenth century, the German made in the 16th century, and the Dutch made in the 17th century, translate by words that mean dip or immerse, namely, Daupjan, Dippan, Doepen, Taufen and Doopen. You need not go farther than Webster's Unabridged to learn that these words mean dip. Turn to dip 'n Webster and

Text polatics, Tel Century. Table - Hebrew. licorus - Datch, Tatante-Germin, 16th Century. Paptizo GRANADE-Africe. Tod Centers. DATTIAN Gothle, Direan -Angle Salon, ath Century. Dorz zw-Lower Bezon, 15th Orning.

In the translation of the New Testament, made for the Jews, into the Hebrow language, in the sixteenth century, baptize is tranelated tabal using the very that for over three thousand years has been telling the Jows that Nasman dipped himself in the

It does not require divine wis dom to see now why an effort was made to allow no translation of the Bible to appear in this dis-cussion except that of King James The translations of the New Teatament to which I have made to fer nec, and many others to which might refer, express the scholarship of the ages from the sec arship of the ages from the present and century down to the present time. With unlimited breath and one soul they declare that time. our Lord Jesus Christ commanded

immersion. A gentleman in Toronto, J. D. Henderson-being interested on

reply:-

Edinburgh, Dec., 25,1878. DRAB SIR. -There cannot be the slightest doubt that Raptizo both in classical and occlesization sprinkle is quite different, vis,

Practically, however, this is of no consequence; as the water has no virtue in itself, being only a sign of internal purity; and it is equally a sign whether sprinkling or dipping be used. "The letter killeth but the spirit giveth life."

Sincerely yours.

JOHN L. BLAIRIE.

As a scholar, Prof. Blaikie could not do other wise than give dip or some equivalent word as the meaning of the Greek word referred to. He could not avoid referred to. He could not avoid saying that the word for sprinkle is quite different, namely, Raino Let it be understood then, that if our Saviour had intended to or dain sprinkling, he would have used the word have used the wo quite different word, one that cens to div.

Prof. Blaikle should have said no more. The moment he leaves the meaning of the word and eave "Practically, however, it —" Practically, however, it it is of no consequence,"—he does no credit to his station, and becomes wiser than Josus. Pracpeomes whet then essent and finally and critically and really, Jesus asys—"He that believeth and is dipped (or mersed) shall be saved."

Who has the right to say that It is of no consequence whether we do just what Christ command ed or do something confessedly quito different"! Indeed Prof. Blaikte intimates that it is better to do something different, as "the letter kills"! That is it. First learn just what the word means, and then go right off and do something "quite different," so as to avoid being killed by the letter of Christ's word! If he had commanded us to be sprinkled (Raino), then to avoid the letter that kills, and get hold of the spirit that gives life, we, of course, in that case, should go and be immersed at all hazards i But since he has commanded us to be immersed, let us be sprinkled or poured upon to escape the letter and no made alive by the spirit According to this new philosophy, would it not be better in the Supper not to eat the bread nor drink the wine ! As there is no virtue in the elements them solves, as they are only signs of the Lord's body and blood, they might simply be looked 'at, and thus we would again escape the letter that kills! Since it is practically of no consequence, would it not be more spiritual just to gaze at the bread and wine! Christ said cat and drink, but then it is the letter that kills !

When the Lord commanded His people of old to offer a lamb of one year old, neither blind nor lame, they, we suppose, to avoid being killed by the letter of com-mand, brought to the altar both from the mount." (Exodus, xiv., 14.)

Is not grand sather a curious ing great confidence in the learning of Professor Blaikie, of the polivalent for lamer of Dal University of Eduburgh, made a country of Eduburgh made Advarrinamere down in Egypti or did Rebecca immeres herself o

guage. He received the following was equally a sign whether it came shey give their children and those from the sort of lamb specified in the law or some other sort, or swen from a goat! They were after the spirit of command, not the letter; therefore they brought the lame and the blind! The Lord be-Greek signifies dip, and even to laine and the blind! The LOTE Of drown, sometimes. The word to ing expedingly displeased with their spiritual services spoke to them in the following words

" If ye offer the blind for sacrifice, is it not evil I and if ye offer the lame and sick is it not evil Offer it now unto thy governor, he will be pleased with thec. or accept thy person saith the Lord of Hosta" (Mal. L, 8.)

If prof. Blatkic had been present he could have pleaded their cause very nicely. He could have told the Loid that these people were exceedingly anxious to escape the condemnation of the letter that kills, and that therefore they were careful to do something, quite different, and that there was no vir tue in the blood, it was practically of no consequence; and that real ly the Lord ought to be highly pleased with them, as they worshipping him in spirit, and not in the oldness of the letter. But they have no such advocate as Prof. Blakie the Lord seemed to look at the matter in a way quite different.

Seriously, Prof. Blaikle makes three secumptions.

1. That the water in baptism

is a sign of internal purity.

That this sign is the only

important thing about it.
3. That therefore the use of water in any way is suffident.

Now, there is not a scrap of Scrip ture, either in letterfor spirit, that makes the water in baptism a sign of internal purity. This saumption is pure fiction. The baptism in water symbolises burial and a recarrection. With this Scriptural view of the matter before a Godfearing person, he would prefer to be immersed in sand or straw, for beptism than to be sprinkled with water. He would thus keep nearer the spirit of the institution and so farther from the letter.
But it is the privilege and
duty of all to be burled But It is the privilege and duty of all to be buried in water. (immersed.) and thus obey the Baviour in Spirit and in truth, Or shall we do something · quite different ?'

(To be Continued.)

A PLRA FOR THE YOUNG.

Do we as parents rppreciate the great results that may come from a few words of approval and se who have mcouragement to thos early commenced the christian warfare; whose hearts have been made tender by the story of Jesus and his love; and have nobly re sponded to the call; and in done all in their power at the time to make amends for the folline of the past, and are therefore according to the teachings of the Seriptures, new creatures, and spereses cerrefrientes mes quesiop in the lapse of time it is certain that those babes in Christ are cleaned from all sin through the blood of Jeaus and obedience to his commands. Now while this

and dear to them in the flesh words of encouragement and ap probation while their hearts are get plastic and susceptible to impressions. It surely must be a pleasure to christian parents to see their children decide for Christ and while they feel to thank God let them not forget to give their their young friends the satisfaction of knowing that they are pleased and when temptations assail them end they overcome the avil let us all give them the word of approval just in the same proportion we would be apt to consure them if they had fallen.

I know whereof I speak, for I semember some incidents in my own experience during the first years of my christian life and upon a recent perusal of my diary written at that time I find recordof the heart wanderings, troubles and temptations, with many in-biances of reproof from well meaning friends and relatives but not one word of approbation. Perhaps I did not deserve eny. but I am sure that if I had been told that any one else had us gone the same struggles I should not have so often been on the verge of despair, but I thank God that I never lost faith in His blessed promises even though I seed to think no one had so hard a task as myself, for I was young ignorant, and impulsive, and wee led into many an indiscretion by my wayward disposition when a few words of timely counsel might have helped me wounder-fully. However, I am happy to say, God helped me as he will every one who pute their trust in him, and I would like to have the young encouraged until they learn to fully trust in the Lord, then all will be well with them for time and eternity.

We should have more faith in the motives and good intentions of the young. Take it for granted that they desire to walk uprightly and act accordingly.

I once heard a gifted speaker tell that it took aix months of faithful christian living for one who had been somewhat wild and wayward, to convince his brethren that he was in carnest. Had he been less determined, and from lack of sympathy became discouraged, or been overcome by somunforseen temptation, how the wiseacres would have knowingly shaked their heads and reiterates "I knew he wouldn't hold out"

I also heard the same speaker declare that upon his first attempt to epock in public he was nearly paralyzed by trepedation, and felt so discouraged that he inwardly resolved never to try again, until a good old brother gave him a few words of approval which helped him so much that today he can hold an audience almost spell bound while he points them the Lamb of God which taketh away the sine of the world alone can tell Eternity vast results of those words of encouragement. Then let us all seek to find an opportunity to help each other, not forgetting to put our faith, hope, and trust in the one mighty to save.

CAROL Wain fleet, Aug. 13th,

There two Vory interesting places in the journey of the Israelites from Egypt to Canaan. One was called Marah and the other Elim. Marah was characterized by its bitter waters and burning and; while Elim was an easis in the burning desert. Almost in the same verse we read: "And they came to Elim. where were versely we well and they came to Elim. twelve wells and three score and ton paint trees, and they encamped there by the waters." [Scarcely had they ceased to sing the song of deliverance from the Egyptians by their passage through the Red See, when they came to the bit-ter waters of Marsh, where almost famished, they were in great tribulation; and Moses cried unto the Lord and the Lord umnion; and bloses cried unto the Lord and the Lord showed him a tree with which to awesten the waters so that the Israelites could drink it. Thus, through all their wilderness journey they experienced Malter-naternately the bitter and the sweet. To day the song of rojoicing , to morrow the cup of sorrow overflowing. Now the waving palms the singing birds, the green partures and the fountains of pure water, and everything to make them; happy annd contented; but eru long starvation stares them in the face; but they have no broad and no meat and God gives them manns and quails. So on, to the end, the Lord tries and proves them and shows their want of talth in the Lord that healeth then." "Ye shall know that I am the Lord your God." We all have our Marshs and our Elims; our times of rejoicing and times of sorrow. The bitter and the sweet is intermingled in every human life. The picture is alter-nately bright and dark; and it is best that it is so, for otherwise we might forget our God. But when our sorrows are almost too heavy to bear, and the waters of life are so bitter that we can hardly drink them, the Lord will sweeten them It we cry unto him sweeten them it we cry unto him as he did the waters of Marsh. Thus he draws us to him. His chastening rod is but the arm of love. He has taught us to pray in time of trouble—the greater distress, the more intense the distress, the more intense the prayer, and the Lord our God will lighten our afflictions, till we are able to bear them. The pic-ture may be bright and happy in

> exceeding and eternal weight of glory in the world to come.—Apostolic Times. Those who are opposed to pro-hibition sayithey are opposed to laws regulating personal habits. Togo drossed as an uncivilized Indian, or some of the South-sea islanders, without any dress at all are personal habits. Is it wrong to have a law prohibiting white persons to practice such habits in the streets and public

your own home to-day, but to-morrow the hand of death is laid

upon some loved one, and all is

dark. Yet be not cast down. The

the Lord ought not to be, for is there not set over sgainst the

light affiletions here a far more

highways t Polygam highways?
Polygamy is a personal habit.
Is the law against polygamy

rrong!
The Smoking of opium in opium dens is a personal habit. Is the law to prohibit such habits wrong 1

## CHRISTIAN WORKER

: IMBURD MONTHLY : --

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TERRITOR . . EDITOR

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HEED THE CALL

There was never a time in the history of the Restoration movement when proficient workmen was in such domand working was a store coming from every point of the com-ass, and it requires a steady head to avoid becoming involved in more promises than our be filled. The requestant heart ed in more promises time can be filled. The reapers are heard in the land horvesting a bount-iful crop of the quaternal food. We have soon the wheat crop in several localities in Ontario, and can truthfully say, that an abundant harvest will reward the husbandmen for their patient toil, except in a fow localities. Other crops promise well. In view of our Heavenly Father's bounty in this respect, ought we not to be more liberal in sending fatherers into the already ripened harvest of the world, to guther sheaves for our Master? The open doors are standing, with prishing humanity around them. for our Master? The open doors are standing, with parishing humanty around them, calling for the "bread of life." Shall they go manuphed? This momentous question must be answered by a brotherhood, whom God has blessed with not only "the bread of life," but also with the temporal wealth, which enables them to send laborers into the field When the priyer is sene up to a throne of favor, for more laborers to be sent into the larvest, lay a reasonable postion of your worldly goods upon the altar along with the fruit of your lips, and God will then hear and answer your prayer. Young men are coming upon the stage of active life, fulls equipped for silecresful work in the Liri's vincyard.

We "thank God and take

ful work in the Lord's vinceyard.

We "thank God and take
Courage" at the outlook before
us, but the exhortation needs
to be given, "ealarge your sould
by giving more bountifully for
the work of the Lord. When
ever we can say to good men,
"Go yo into the field, we will
feed and clothe yon," the men
will be found ready for this
work. It is ordained of God
that they who preach the Gospel,
Look over the field [bethren,
think of the score of placys
where the anvient Gospel his
never been heard, pray over it think of the score of places where the ancient Gospel has never been heard, pray over it ask God to direct you in your duty in this matter. Give maduly in this matter. Give maduly in this matter. Give maduly in the lord's work, and then you have made some surerice for the Lord's work, and then you may expect the Lord to bless you to bask! and in store A Larful day of reckoning up is coming. Who will be able to tand in that day? A few more years at most and a part it a column will be devoted to your obstury, and your tame will be alm at forgetten in this lasty world. Then what will your heard of wealth amount 'o'? Would you not gue it all then to hear the Master say, 'Well done.' Use your wealth one, and hear the welcome plaudit then.

voting in favor of its and that it would be repealed at the first

g would be repeated at the nat opportunity.

This woo to repeat the act was prought on by the ligher firen, and they have speat their ally, both time and money, they have speate their the few cases where it would suit, they have made every effort, and have lost; yet their apparent less will be their real gain. If they can be driven fort, and have lost; yet their apparent loss will be their real gain. If they can be driven from the liquor traffic to honorable occupations it will be gain to their aunt to their families, infinite gain to the families of those men who spend time and money at the drain sliep, and infinite gain to those who are being dragged down to eternal ruin by strong drink. The temperance men of Haltons deserve praise for carrying the days on obly. Their work will give the temperance cause an impetus throughout the Province. And we hope soon to no able to announce the adoption of the Act in the 80 conties now working for it. Lot every Disciple of Christ-work for the adoption of the Act in the 80 conties now working for it. Lot every Disciple of Christ-work for the adoption of the Act and emteavor to remove this great test train and leave in occussion a suy brother's way of stumbling into intemperance, Low.

#### OBSTUARY.

The sad news reached us that Sister Elizabeth J. White-law, wife of Mr.J.H. Longof Edmonton, N.W.T., died August 26th, aged 34, years. Sister Long was well known to many of the brethren in Ont., especially in the region near Meaford. She was one of the most active members of the church at Mearch for over fourteen years. ford for over fourteen years, a teacher in Sunday School, a leader in singing, and one who visited the sick, atways forward

in every good work.

The agrd mother feels the loss heavy to bear, this long the third death in the family. the third death in the family de ing the past twelve-months, the brothers and sisters are and, but can appreciate and en-dorse the following lines very kindly sent by Bro. W. & Stephens of Owen Sound:

When einners repent, with glad'or veflor
Thous gold is heaven in some rej ice.
And and more giants they bear i away.
The dying same to the realment day,
the fire sector death leaves for friends
in sectors.

the nite death leaves are removed in sentimes. But to any is, true size has given gladings. So it as each on that in faith and I was the bas passed away to har home abort:
Luke 21 22. W. A. Verriers. The

### CO-OPERATION.

"We can do co.

atton. We can do competively but little in the green insistancy lided of the world, without the dood of important delevate the check restrain misses without co-operation. We can do competitively but little to teck restrain misses without co-operation. We can do the few part beed to few particles of the control of the c

"YE HAVE LONE TUNTO

"Ye have done it runto me, yo have done it unto me," sung Jenny one Honday morning.
"There! I'll remember it this time, sure. But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but, think of what they mean, and try to de

awinter"

Bridget, who was busy with her washing did not unn her head, but said: "Oh, yes; take what you

Jenny litted the bug sowi down very carefully; but how to fill it was the question. She did not want to trouble Bridget; besides, she had ha iden that she ought to do it all heiself.

heiself.
A bright thought struck her taking the cup that always hung on the pump, she filled it severel times, and poured it into the bowl.

"It's captule after all," she Jeans.

CHURCH NEWS

Bro. C. J. Lister meeting at West Take late in August, the attendance was fair, and five many the good confession and were baptized. Bro. Liste also held one meeting at Hillier and says a two or three meeting is required.

Bro E. E. Phillips and wife, of Solkirk, were in Mesford, Lords day Sept. 14th. Bre P. spoke to the Church morning and evening

them. The words, but think at what they mean, and try to dip them.

I Let me see how," and shis hope the forehead: teacher send, 'II we gave a cup of cold water to her forehead: teacher send, 'II we gave a cup of cold water to home of his little ones, but I'll try if I cup and the pose I know any of his little ones, but I'll try if I cup ill to ones, but I'll try if I cup ill to ones, but I'll try if I cup ill to make in.

Shis ran into the kitchen where, op the drosser, she used to mix dake in.

"Ah!" throught she, "the say of the little ones a cupful of water, He'll like a bowlful better still like a bowlful better still bridget, who was busy with a while?"

Bridget, who was busy with her washing did not curn her! hishors. Now sit down, and do not put off until to morrow what should be done to day. L&W.

The brethren in Euphrasia ommenced a Sunday School last Lordsday. Mahy of the brethier vere present to take part and the large class of 'younger brethren present Indicates the intention to Jaron the Scriptures to see if these tilings are so, and as the Word of the Lord is pure enlightening the eyes. We know these with study the Semptores will become wise unto silvation through faith in Christ

thought.

It was almost more than she could carry without spilling but she walked slowly to the front gate. There was no ore in sight, and alonny see, her harden on the grass, and swing for the gats white she waited. Fearntly, along came two little gifs on their way to school, "Want a drink?" called Janny "Local sight she hot." Want a drink?" called well attended through the week, Juny "Yes, indeed, it's 48 hoty and I'm dreadful thirsty, and I'm dreadful thirsty, and I'm dreadful thirsty. I we to get at it i' Lughing, as the free during my stay, elso one she saw the great bowl.

"Oh, I'll sone ix the first and to discount for pext Louis day, with which they dipped out the water.

It to the great good " they be a Sugar to I go water.

"It to the great good they are to be also well attended through the week, and to have a like the water.

"It to the great good they are to be a like the great good they are to be a like the great good to be a like the great grea

the water.

It tests real good, they as her, Havillag's meeting at fidd, and kneed her as Almy can. Raphrasis closed August 18th a off to school.

The next that appeared was reported in last leade. Attange it has a larger red-filled. Iritinano, thanks are being made for a delast a slung, red-filled. Iritinano, thanks are being made for a delast a larger red-filled. shouts are being made for a debate tietween lies. J. A. Harling of the Church of Christ, and Mr. T. The next that appeared was short for feel first many shorts are being made for a delate whind the first many should be for a delate whind the first many should be for a delate whind the first make the close of the first and first many, quibifully; but should be formed to the little ones, thought the delate which is a should be first the first many, quibifully; but should be formed to the first many departs from a first mark to make the again, and drinking.

"And it must be n blistid burst m water Harling affirms, angely or are, for its looking for Wilkinson dense.

wour heard of wealth amount to be well amount to be well as the proper of the tree is a sorted of the the latter have associated by the place of the control of the show.

We true a sorted of meetings that the latter have associated by the place of the tree is sorted of meetings. We true as sorted of meetings that the latter have associated by the distance of the true is sorted of meetings. We true a sorted of meetings that the latter have associated have the hand of the strength of the twenty-seven natures that the revised Old Testament trength of the twenty-seven natures that the latter have hands as the hand of the strength of the twenty-seven natures. The hand one from the Presbyteriam, and

present and succeeded very well for which they have my sincere thanks, and may God bless and prosper there and all true work ers in the cause of our Divine

There is a wide and promising field about Priceville, not for a Pastor, but for an Evangelist, and if the brothres would make us effort to assist beathren Ferqu een and King in sounding out the weallin the regions rausel about, there might very shortly be a strong congregation there that would be a power for good in the omi**ou**aits.

Yous in the good heps, W. M. Crawson.

West Lake, Prince Edwards County, is a delightful place in which to hold meetings, during the summer. The scenery attracts you, but, the live church, contr butes most to the happiness of the disciple. The writer enent thirty-one days with the church. Quite a number were regular in ittendance, and rendered valuable assistance. The society and friendship of those whom I know long ago, and making theacquasit ance of new and warm-hearted disciples, make a deep impression on the heart May the good Master bless them. Altogether five confessions --The spiritual atmesphero at Hillier was quite chilly. Had one meeting-8 all told, 5 men and three women. Had the above figures been reversed, the probability is, we would have had more meetings. If no other brother visits Hiller some and the bethren desire it, I will try to go down at a time suitable te all come not. Bro. B. C. Ams worth commences regular evening meetings on 1st day of the week. C.J.L

PERSONAL MENTION.

Bro. D. Studing is on a visit to Nipissing, he did not go to preach, but he is preaching all the Samig

Rea Shamun is in Indian since the latter part of August, and we have not received from him the usual editorial items for

Bro. II Brown called at the Wouken office on his way from Collingwood. Bra B. is getting well into the work, he expects to a meeting in Sydenham towaship very soon.

#### MARRIED.

At the residence of the bride's ier, Owen Sound, September 10th, Bro. J. A. Hest, formerly of Euphasia near Meaford, to Sister Rae Tolton, of Owen Sound, They left on C.P R. steamer, Sept. 13rd enough in that school to save us or Gladstone, Manitoba, their future home. They have the last wishes of all and especially of the Worker

The work of the American Committee of Old Testament revisers was inished some time ago and sent to the British transletors. It is now announc-

PROGRESS.

The essential idea in attaining to religious progress is freedom from theological systems. Systems to ingious progress is freedom from theological systems. Systems are separating, and separations bind to the narrow system and prevents the mind from advancing beyond its limited position, but Christ in the soul, instead of system, keeps the mind open to advance as far as he, the great toacher will lead along the bire of advancement. He is the only liberator, the only advanced beather. When we take Christ, therefore instead of system, nething contract she mind and we are always aiming to arrive at the perfection that is in his word, which comes from the fullness of him in whom "all fullness feelis" Under the teaching of the Great Teacher, there is ng of the Great Teacher, there is endless advancement. No progress beyond Christ in his word either in faith or practice. En. Truth Defender.

FACTS AND REFLECTIONS.

The congregation met, began to read and the people ha tened. Upon glancing around the spectator saw not another Bible in the unceting house ex copt the one on the stand. Such is a fact that is becoming very generally true even among professed Visciples of Christ, and in proportion thereto they are ming devotion to the one Book. It is probably true, that indifference about having the Bible open in the public assembly, so that cach learner may see as well as hear, is an index to the lack of devotion to the Bible which exists elsewhere. There may be ex-ceptions; but it is generally true that those who care not to read the Bible in public, care not to read it in private. Those devoted to the scriptures in private will wish to have them before the eye in public. They learn to love the Book and they delight to have it in their hands and before their even as well as in their hearts They learn that the sure way to have it in their mind and heart is to make it their constant com-

panion.
There is an old saying which declares, "Experience keeps a dear school, but fools will learn in ne other." The writer's observations have been that fools will learn in no other school. Solomon said. As a dog returneth to his yomit, so a fool returneth to his folly; and again, Though thou shouldest bray a fool in a mortar among wheat with a postle, yet will not his foolishness depart from hun Pros 26: 27; 27: 22. This shows that the man who can learn by experience to not altogether a fool. But the unfortu nate reflection is, that some of us are such deli scholars and learn so slow in the school which keeps that by the time we have learned from mistakes seven times a day we are old enough to the. Some have learned highly mithat school, it would seem from the frequency with which they are deceived. They may be forewarned, but still a shrewd talker can disarm their proquition and obtain anersy pas-port to their confidence. Such may not be fools, but they are

THE EVENING GLORY.

BY MRS. MARY R. PHARPE. The shadows were falling softly,
The sun had sunk to rest,
And the deep, sweet dusk of twiligh
Was belin and j y to my breat.

I sat at my open doorway. Breathing the fragrant air, And watched the raynal flower Nodding and bending there.

Over my garden trellis,
Frankel thick with deep preep

Long, glossy, bade of beauty Swayed gently in the bre ze.

I almost heard the flutter Offerry wings anear, And waiting still in silence, A ruttle assumed to hear,

Twen but the awit unfolding Of the dainty bude of green Into the milk white blossom — The evening's poerless quoen

Not like thy radiant sister Of the morning's golden light, Olad in her gorgeous garment, Waying in aduatine bright.

They comest in the darkbess; The start above look down And catch the gleam of thy beauty, The sheen of thy pure white crow

Oh, evening glory spotiess, Read me a leasur to night Tell of brave souls who walk the

(earth

Still the nunless pathway blossoms
It its their own white deads of to
And the reagrance of their living
Is wafted for above.

Only the great hereafter
Shall tolk how the earth above flor
[ere Vere changed in the amirantha gold. That boom in celestrial bowers INDIANAPOLIS, Ind.

PLEASURES AND PROFITS OF HOUSE TO HOUSE PREACHING.

The great question of the age is will or does it pay. Or in other words is their profit in any matter under emisideration. If, in addition to the profit, our be attached the Idea of pleasure in the occuration or pursuit, it bede irable. comes all the more What we mean by the profit or pleasure is the from preaching in the ramily. Surely this is a work of the preacher, as is set forth by the apostle Paul in les liber from house to hours. And the many inefficient preachers we have amongst us may be owing to fact that just here they break down. I am satisfied that as much or perhaps mane good is done in this way than by the public effort of the preucher, As in all matters where the voice of G with followed and lits design to carried out there is pleasure for all he ways are ways of pleasant ness and his paths are peace,co in this most important part of the minister's work, The Saviour has said that "my yoke is easy and my borden is light," and not only so but his service is pleas ant. The pays of the redcomed are not all treasured up in the great garner house of heaven, await our arrival, but are scatter ed along our pathway of duty, and interspersed in the vines of master's vineyard and mingle 1 in each cup of our duty. Among the many pleasures of the labor from h wise to house may be men tioned. The association of friendand kimited hearts, who learn to love each other better by exchange of friendships. As steel sharpon stool, as the face of min beightens the face of mrm. Or, in other words the soal of min is mid; to drink of joy he would otherwise not be able to taste. Heart exchanges juys with its neighbor and thus shares with him, he with it And so the society of man is what makes the hills and valleys toore green and the sun rightens As we come to the con clusion it is the master's " ill, the

suffered, that he is looking down the is calm while others are excited in approval from the skies, what industrious, while others are dide ligion the more will we be drawn to joy could be sweeter than this hopeful while others are discouraged wards him.

It will amply pay us as we plod ed ordespaning. Though he seemed.

The Lord is not afraid of seru It will amply pay us as we plod sell orderpatting. Thoughtnessessor on our way to the next home of immediate good arising from his climat's purchase. For who can labors his purpose and zeal fail feel that he is expelying the pre- not, for as a m m of faith he become drop of edwary, and not be lives that his labor shall not be cious drop of odvary, and not filled with extatic pleasure. The pleasure of helping and saving another is tound in the the God an that is found in the the appointed work. Even if we can lift a heavy burden off the shoul ders of a little child we feel to re joies, how much more when we an ease the burdens of life f.om the wayworm pilgrim to consan's prosperous land of beauty! The soul of some lamb of the uppefold may be found who is just tottering on the brink of wee and and holding on by some shrub to he given strength to climb back to the top of the cliff and walk out on the level plain of firm re solves by the private encourage ment. As we get Joy by giving pleasure to the saint visited intebe encudered as a piri of the fruit of the harvest. By the pr> fit of labor from house to house is ment, that gained beside the good done by There are a number of prints of profit, among which may

be mentioned thuser The preacher can reach trouble that he might never touch from the standr For the member] of the congregation will now relate his hard fought fields, and just when he has, and may fail when he may and may tall the profit of being able to answer objections and excuses its a Nery great one, since many pality of jections and excuses are killing the efforts from the pulpit. The offect of his words are often last on the heart of the hener because of his state of mund at the the y the profit or time of address, the profit of firsttion is a point that is like the physicians visit and examination enables him to know what help or relief to a liminister from the p 'pit.

The profit of boing able this way to labor better from the pul pit must be considered. Full slow to are able to pour out much rain, so a man full of something can cast by say it. In passing aroun among the people a preacher will take up useful points on every hand to be used with profit to the great public. The minister's in dividual profit must not be over-verlooked. For in the families he will rain strength, encourage ment, and inspiration that will be of lasting and powerful benefit. He will often meet some rips saint that will give him of his golden grun, that will strengthen him as the break of heaven.

J. E. TAYIOL Andersonville, Ind.

group of combining qualities, and should worshippers of the only true select to our fellowmen, to is well worthy of its place. The and living God as they ough to Lord and his word. is well worthy of its place. The place of the walt is be careless reader might think it a be.

The service we negative trait only—an idle wait-ing for providence to bring about to perseverance. Hence we read affections are to be employed in in the Scriptures of those "who serving God to perseverance by patient continuouce in well doing seek for glory and honor and montality

in vain in th Lord.

How much need of patience the disciple has in times of affliction when the flesh fails and when the sprit is weary and sorrowful! Such times we all have. Disease assails us and misfortune overtakes us and if we have not the pu tioner that the gover nour bes how weak and miseraple we are in

ne of trouble.

And the dsciples of adversity yields 'us only hitterness and shame, and when the trial of vielda our faith is ended and we find that we have lost ground and are worse than before.

How specially needful is pati enes in those evil days which come to all carnest upright souls hen the good misunderstand us and the milicious seek to harn u-; when the tingue of slands is against us, and the fickle multitude revile our name Then, if ever, is the time to be patient, and in the far or clammons accuss tion maintain a pitying silmed, atting our lives, not our words, be our an wer to our enemes It is better to suffer wrong to go toliw, better to beir detrac tion than to reply to hateful lan

Examples of patience are your indeed in these later days when the devices of error are muluplied, and defauring tongues and pens are busy with tation of the faithful. Let us look then, to the noble ones who have e and have hid patience, who for the cake of Christ have labored and not faunted.

Reader, are you patient! Does this grace of patience possess your heart and adorn your daily alk and sonversation? If w blessed are you for your obedience to the apostolic injunction! Octograph.

> -- 0:--1 THES. 6. 21.

" Prove all things, half fast that which is groud."

One of the most natural things in the world is to examine the quality of things. Where there is any choice, we want the test to be had. Discrimination is a necessity. Every thing we have to do with is selected with the selected All we buy and use is examined The good we want: and tested. the bul we let go.

Religion is no exception to the

rule. There is a call for the exercise of our thinking, reasoning the dirt and dross. facultines. People who take their trial dross. facultines. People who take their trials is the meaning of the work religious ideas at second hand and simply on the authority of others, the plea we make before the as fallible as themselves, make world. Throw saids the dogmas good followers of, it may be build and traditions of men and return Fourth in the list of additions of the additions of printitive may be very good dupse; to the old paths of printitive may be very good supersame, full of zeal and tenacious for training. In this plet we are full frequently for the contraction of the contractio It thus stinds central in the ditions and usages, but hardly

ing for providence to brirg about upon conviction. The service we desired results. But eareless render to him is to be intelligent traders seldom think correctly, service. Hence he comes to us Pattence is not so much negative and says, "Cone, let us reason a positive. Aspart of the Christogelier," "My son give me tan life it is nearly equivalent time heart," The intellect and

Examination will often lead us work is very great me sed. The his path of duty and persutently examination, which, on a closer pleasant reflection that when we follows it. Upposition, abuse or are sutting in some lonely dwelling of God's own child, and talking of clarist and his love, to some loner the attention from the little of clarist and his love, to some loner the attention from the lawy from it, has looked at it very and turn and its right which he has chosen. Hence carelessly. The more we study to the inmost part of us.—Hen he patient ain selects lons been reached by a superfied annulling and his path of duty and persistently examination, which, on a closer by another.—

The Lord is not afraid of seruund close investigation. Christianity has nothing to fear from entition, if honestly conduc ted. No matter how severe, care ful, painstaking and protracted it near hedronest search and investi gition has always re founded to It is the cause of i on or-

not check the onward much of Constitute, All the confident predictions of its downfall by all the intidels of all ages have been as they ever will be, the false utto sinces of integraled souls.

Christmuty asks no favors Shedemudesimple honest work nska no favors Noman can be an untidel, who with an honest and good heart ex mines the chilins and work of the religion of Issus Chap t.

The fact 18 everywhere nized that truth and falsehoolthe good and the had-exist side by sale, are mingled together and presented by their respective adrocates to man for their accept-The principle is illustrated is the paraole of the wheat and The good seed was sown by the Son of man. But the wick of one came under cover of larkness and sound tures. Both grow up together in the world, often not only aide by side, but interi cked and interintingle ber is it always easy to cell what is true, and therefore good, or folse and hence penishous Fifequent ty demands poinstaking labor In pictures the devil is painted as a rule, us a bideous, repulsive be-But the Semptures present him for otherwise. He is there presented as olothing himself in the narb of arrungel of helit. So we find views and enines dressed up to-day in the beautiful garments of virtue.

If the false, the avil, the perawi one study on, in its nuties a spings n could easily recognise and spare it. But no i it -puts on the clothes, becomes guitedged and attractive It needs therefore our constant case. We need to vatch as well as pray. Whatever

Tenth frees; error enslaves famor distroys the weeds be they will injure his crops, if let alone. The gold miner keeps the procious metal, but throws away

ight. So long as we are true to it, so long as we are true to our-

in Octograph.

The New York Evangelist Prosbyterian) says :-

"There is no positive precept for infant traption in the New Testament." Of course There is a positive procept for the baptism of believers, and ton New Testament is not a book to change our opinions and ideas to contradict itself by giving flow often have certain conclus. one positive precept and then setting it ande

#### OMTUARY.

yea, aith the spirit they rest from feaving the workup on that day their thors and here works do The Lord's house and worship had follow them." A d God shall wife more attractions that all other as my all the teris from their eyes things. Every one repected to see and there shall be no more death; the McNeil family at meeting shall there be any more pain. for were no barriers to them, to meet-Christ. It is the cause of 1 in onity, and therefore it must see
ity, and therefore it must see
ored.

All the beasts of infidelity can
active noward much as
active noward much as
active no battiers to them, to meet
the former things are passed way
the former th who have no hope, believing ron. Put their sorrow must be "that those who sleep in Jesus mangled with comb joy that not will God bring him? Sister H. was string is taken away to looked by all —the Church here Bucher John Laten, who deed feels that in the death of Sister more meently, was one if the ordfeels that in the death of solved more recently, was one of the odd Hill they have lost one of their of mombers of the Dorche-ter most exemplary members. The church-heing one of the Dorche-ter writer has been Laboring in Cold to the charge of Jeans, under the lingwood and Stayner for some preaching of Elder E. Shelp put time put frequently calling on and Herichted to me his conversal to the church of the the churc spending tractory pleasantly too and low it came about with this dea, departed sister many other tunking men, ho whose from even in death, seemed could not see the chirchardy of abuser live the face of an angel, the lable in sectricus or fine almost like the face of an angel, the lable in sectariants n' so composed, so sweet. She never so component so avere complained but always miled and soul, was given in the able preach-said in a sweet voice "I cannot may or Br. Sheppara" He soon said in a sweet voice "I cannot c mplain" er "I dout feel arv better" or other words that show ed her complete resignation to the misters will. She appeared quite cheerful till within a few days of her departure, when the became live in England, and came to this country when quite voing, was in her 54th year. She made the good confession about 20 years ago and continued to maintain a age. And now she sings the .o., importal and saints in the happy chorus jou.

Albert to faded without leaves, try frating on the Astenia winds, No great shalons of things An great analog or a mome Our rines, then his facting Phantomstears us in Disappoir the bit, of there is no big at there?

H. Reswn. C.llingwood, Aug. 25th, 1884.

THE MENORY OF THE JUST IS BLESSED.

McNing Lerox-I think no etter or more fitting cantion ould be found for what I am writing than the above.

Of late the church In Dorchester has suffered the loss of two of its atrong piliars' in the death of procession was very large, 150 car-riages, beside a great many on John Lu m.

Bro, McNeil was a member of the Scotch Baptist Church in Scotland, be emigrated to Canada 36 years ago, and settled in Dor ed with the clearly, and united. How traly we can say the memory with the charel, and was chosen of the just is blessed. arono of its clders, which housestly position in filled to the sate m of his brethren to the end faction of his brethren to the end of his his. He was a queet and silly man, blessed with a wife of rare christian excellance, who years, The writer addressed a was entirently qualrad to fill the position of an elder's wife. They priced a large family, all trained of lateor. Brother and Sixter raised a large family, all trained in the teaching of the Lard, and all of whem, at a project age came into the church to the great joy or their parents. Now they are deprived of a father's counsels, which were always given for their which were now, good. However, they have a still. The last anxious hanging

living reality It was a household and every day matter to read For the Worker
Sister Hill, of Collingwood, has
gono to her reward. "Blessed agered They were never scenare the dead woo die in the Lord driving off on a friendly year and yea, anth the spirit they rest from leaving the worship on that day their labors and heir works do The Lord's house and worship had

first true hale that beamed in his obeye lithe go-pels, as also a brother Irwin, long since deceased. They were the inst fruits of gospel to that place Bio Luten was clustered at homing the sorte-tures, which had been velled, iner, about 6 o'clock she quick true light. He and his wife the part of the process of any world spend a whole high read-tron the body to be with the ling and examing the scriptures to form in Encland, and assume that drawing new light and comfort from them. From that time on there was no vascillating in him. He was a true, everyday christian in every sen-s of the comprehensteady allegiance to the king of sive word. He had no takent for kings till the close of her pilgrina public speaking, but was always age. And now she sings the condition to tell the old, old story of Jesus to every one privately, and in this way did much good.

I am told I is leath was one of rare aweetness. He im I all of his diffus so area, ged that he could ay he owe ! no man anything, "mt had nothing on his mind but depart and be with Christ. auxiously waiting for the hour to some Hiscomplaint was dropsy. I cannot relate the long and xpressions, full of faith and hope that fell from his hips,evan an.ids the sighs, tears, and sobs of his most excellent wife and loving children who loved hun so that they bewul his loss, but not with-

out hope. The funeral services were conducted by brother Samuel Keffer and brother Isaac Bentley. earth to heaven, two of the Lord's most nobles . Who nave finished their work here and gone to engage in the services of their Redoesner, in their heavenly home-

Itsed at the residence of his or ist cor. Brother and Sister wagner have the warmer sympa-thies of all who know them and while they deeply feel the loss of of their dear boy, yet they do not mourn as those who have no

H BROWN. Nottawa village

mother still. The last anxious care our Lord had while hanging to the said to John, behold thy mother, and from that time John took care of her. Bro. and Sister the support of her. Bro. and Sister the support of the large transport of the support of the support

FAITH'S LESSON.

I was dreading the dark formorrow, For my heart was oppressed with fear, And its horder of any and sorrow Secured more than I could hear,

But out in the glad bright sunshine.
My baby was playing the white,
list ace was so bright and joyous,
Lit up with a sunny smile.

At last to came totaling towards me il ith outstreiched haole, and saids "Manmar, me's awton hondy, to me's tun, for a bit of bread,"

I gave it at once to my darling, flat my eyes filled up with tears As I thought on the lesson be taught me Of faith for the future years

He came to me in his hunger, He knew I would her his cry, And his royal trust ne'er doubted But I would his wants supply

While I, with a Pather in heaven Who never referes to hear The cry of his earthly children, Was living in doubt and fear.

For am I not one of bischildren, Though a wayward and sin status And has he not prorded to bear m For the sake of his precious Son ?

I know Ishould live in the sunshine, Not in the shadow dan; I know that the life is the brightest That trusteth the most in him;

And that just as my own dear baby Came straight with his want to

me, So with faith as childlike I should draw near to thee,

Come with my heart uplifted, Come with the breed head, Crying, "Father, I too am hungry; Give me the living bread."
—HunratedChustea Westy.

# REMINISCENSES No. 21.

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HISTORY OF THE RISE AND PROCRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH

With this No. I take my leave of the readers of the Christian Worken, as a chronicler of the rise and progress of the church of Christ in Ontario I have not spoken of any part of the Deminion of Canada, but the "Province of Ontario," there are many churches in the "Maritime Provinces" and many individual brethren in Manitcha and the great North-West. Not many of them have been as yet brought them have been as yet brought into a church capacity. I am de-sirous some one in the the "East-ern Provinces" may write out their history much as I have done, to this end I wrote Bro. Crawford editor of the Christian heavement. editor of the Christian, he approv ed of the plan, but said he had no time to do it himself, and up to the present no one has appear-

ed who will do it.

Many have suggested that I rewrite my articles, enlarge, amend and fit them for a book, if life and health should be spared, I could do i. and make them much more complete. All along I have felt myself much hampered by the felt myself much hampered by the smallness of the Worker, in which they are published. In ans-vertoall such enquiries I may state that I have no desire to publish a book, but if any one desires it, I would furnish the M S. at a very

I feel very thankful to several

There were son our opposers. ery fine articles written by a Bro Murdock McDonald, spoken of more particularly in my first ar-ticle. This paper lived only 10 months, by the removal of the printer was necessary to sus pend its publication and we could never revive it.

The second publication was monthly like the Investigator, called "The Witness of Truth." Before this appeared we made a strong effort to get W. W. Eaton of St. John, N.B., to remove to Toronto with a paper which he was publishing there called "The Christian." There were 2 or 3 meetings of representative breth-ten, but no definite arrangement could be made and the meeting stood adjourned till we could have further communication with Eaton, but before the adfourned meeting had time to take place, Bro David Oliphant cir-culated a prospectus for the "Witness of Truth," to be pub-"Witness of Truth," to be pub-lished in Picton, P.E. Co. A good many were not well pleased with his lurrying the publication of the "Witness of Truth," before the other movement was finally disposed of; but after consider allo talk it was decided by most of the brethren that in smuch as the whole matter of Eaton's coming was an uncertainty, it would be wise to accept Bro Oliphant iso who to accept into Oriphanic and his paper, which was a cer-tainty. The first No. appeared on Jan. 1st, 1846. It was con-ducted with a fair share of ability and was the medium through which a good deal of information and the defence of the true gos pel was spread abroad. It soon obtained a good circulation, what ever may be said about its mean-derings of places of publication, and oft change of name, to its nonour I are product to bear testi-mony that its pages stood up manfully for the "ancient gos-bel" [pure and simple, and was never stained by that blighting doctrine and practice, which orig anated in Ohio, called "Exped iency and Progress." I do not think Bro. Oliphant's tongue ever lisped that doctrine, nor did he patronize the awful thing when put into practice. That paper lived on a good many years, but of the exact year of its decesso I

am not informed. The third publication was "The Adviser," the first number appear al in July, 1860. It was con ducted by a committee composed of Elds. E. Sheppard, James Black, and C. J. Lister. It had a good pationage and was a good paper, giving church news, travels and labours of Evangelists sent out and otherwise. It contained a large number of very fine extracts from other papers. Its life terminated at the end of three years. The real cause of its death I am not aware of. It is a fact I have observed long ago that a paper conducted by a committee does not thrive well, I have always seen more energy and a greater display of talcut and promptness in the business de-jointment when it is owned and

lished the fifth paper, the "Bible Index." The fortunes of our publications were so various and their lives so short that the Bros. Beaty allowed that if they com-menced a paper it, should be born to live, not to die. The torn to are, not to are. The first number appeared in Nov., 1872, it soon obtained a good cir-culation and kept steadily increating. In 1875 Bro. H. Mc-Dairmidcame to Canada from Ky. and after a time he proposed to publish a paper too, and to show the brotherhood and the public that they (the Beaty Bros.) were auxious for union in all things, consented to retire from the mar agement of the "Index," in favour of Bro. McDairmid.

Consequently by arrangement the paper was put into the hands of E. Sheppard, H. McDairmid, and Colm Sinclair, H. McDairmid editor; but the Beaty's retained the ownership, and the right to assume it at the end of one year, or they could let it run on. It or they could let it run on. It ran on till the expiration of three years, when they took it into their own hands on Jan. 1st, 1880. Bro. McDairnid then commenced to publish the "Christian Sentinel," which was the 6th paper. Things went on in this way for a year. A med. 1st pages. year. A good deal was said about two papers being issued in Toronto where there should be but one, when again the Beaty's consented to give up the management of the "Index" to a committee of the "Index" to a committee of five brethren who wore to choose an editor, Bro. McDairmid's pa-per and the "Index" were then merged in one, under the manage-ment called "The Bible Index and Christian Sentinel," The committee chose Bro, H. McDairmid as editor. It thus ran on till 1883, when the Beaty's rosumed the "Index," and have conducted it since. Bro. McDairmid remoyed to Cincinnati and the "Sentinel" ceased to bo.

The next and last paper the CHRISTIAN WORKER had its birth on Nor. 1st, 1881, printed in Onen Sound, brother C. A. Flexing manager, and H. B. Sherman editor. It appeared un-der the surpices of the Georgian Bay Co-operation, and was designed to be a reporter of religious news in that region, and was to show how the Co-operative work was prospering, &c. It was a small monthly sheet and had a pretty wide circulation in a short time, after two months it was moved to Meaford with Bro. J.C. Whitelaw as business manager. Since then it has been enlarged and improved and is increasing in circulation. It is now owned and published by Bros. Law & Whitelaw of Meaford, where it is printed. It is a spicy litely pa-per and gives a large amount of urch news and is conducted with ability.

As I said about the integrity of Bro. Oliphant's "Witness of Truth," so I can say of the "Advisor," the "Indicator," the "Advisor," the "Sentinel," and lastly the Wonker. None of them

and created quite a stir among and Robt. Beaty of Toronto, pub- about 2 years continued ing my articles, very much of which has been written at the aldnight hours when all nature inlinght hours when an nature around no was hushed into sound repose. Often too when the pams of Sciatica prevented me from occupying a comfortable sitting posture. I am so glad I am through, and that the love of the Jesus has strengthened and his almighty power has kept me. By the blessing and help of God I shall still move my pen and my tongue to speak while I am here in defense and praise of my blass ed heavenly Pather.

Dear readers, I bid you farewell In hope of immortality,

JOSEPH ASIL

THE CHRISTIAN'S SECUR-

ITY.

If there is anything that a human being should desire to feel secure in, it is certainly his "title to mansions in the skies." Men exercise reasonable care and diffuence with regard to the title by which they hold their earthly possession, and this is right. If one goes to work and by industry and economy procures property enough to make hum comfortable and independent in his declining days, and then as the shadows begin to lengthen and the evening twilight comes on apace, should lose it all through a defective title, it would be a sad misfortune. A feeling of security based upon a proper understanding of the case, is very desirable in regard to all important affairs. Uncertainty is about the most harrassing condition the mind can be in.

But if we feel a desire to be seen to it regard to the innest the innest the innest.

is about the most narrassing condition the mind can be in.

But if we feel a desire to be secure in regard to the important concerns of this life, how much more intense should our desire to feel secure with respect to matter pertaining to the life to come! And if the loss of an estate through a defective title in this world is a deplorable interorum, what language can inadequately describe the calamity involved in the loss of the soul and eternal hie in the world to come! This would be a misfortune with which the loss of worlds is not to be compared.

The security fornished the latter while in the world to the control of the security fornished the latter will be security fornished the latter with the security fornished the se

is not to be compared.

The security furnished the faithful child of God in the sacred writings, is of the fullest and most satisfactory character. The security of God's word surpasses all earthly security. The word of man frequently fails; but the word of God never. The heavens and the earth shall pass away, but the word of the Lord abides forever, and not one jot thereof will fail. On its assurances we can therefore lean in the forever, and not one joe decored for will fail. On its assurances we can therefore lean in the atmost confidence. On it we may build, as on a foundation that can never be shaken. Its pledges are sure to be maintained and redeemed, whatever cise may happen. The promises of the Almighty always have been, and always will be faithfully kept.—Not one of those who have relied upon the divine assurances, was ever disappointed. God can be trusted with the most implicit confidence.

The safety of the child of old brethren who have kindly as sixed in giving no information was not in possession of 1. Have written very largely from memory, and it would be mixed-one of the first chimiciling events covering a home of 55 years, I should not be somewhat array in dates and some older matters. I had a given a some older matters, I had a given distinct to do and given a correct statement of every matter toucher that the number I design to give a brief history of our present of every matter toucher. In this number I design to give a brief history of our Publications. The first new as well as the number of the first history of our present in the brief history of our present of the first that it would give forth outcast of the first of the first on uncertain sound. The "Indications of the first of the story of our Publications. The first one was called the left to private a brief history of our Publications. The first one was called the left to private of the first of the should be left to private a brief history of our problems of the first of the should be left to private and of the children. And what a confidence of which I was one Committee of which I was one Committee of which I was one left without a paper of their first first the botherhood of Gunsta were left without a paper of their own. At length the lives, James in through my arduouslabours of one rangels, nor principalities. God depends upon nothing less than the love of the Father—a

nor things to come, nor powers, nor height, nor any other created thing, will be able to separate from the love of God, which is in Christ Jesus our Lord. Thus we stand secare in the love of God, far beyond the reach of any foc.

God's love for his people is comething beyond our powers to comprehension. He so loved the world—the wicked world—that he gave up his Son to die on a cross, that "who-oever believeth in him might not perish but have everlasting life." This is something wounderful. That God should send his Son to die for a world in rebellion against him, is the wonder of the ages. Now if God did that for his enemies, what will he not do for Lischildren?" He that spared not even his Son, but delivered him up for us all, how shall he not with him freely give us all things? "What God he will do for those who do his will.

"What shall we say to the containing the witake God and the world at large, is the pledge of what he will do for those who do his will.

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"What shall we say to the containing the witake God and the world at large, is the pledge of what he will do for those who do his will.

"What shall we say to the containing the witake God and the world are we left to meet him without assistance, our chances for success would be poor indeed. But the Lord is with his people, and has promised the world and world and where we left to meet him without assistance, our chances for success would be poor indeed. But the Lord is with his people, and has promised the world and when the world and when the security he world and when the world and when the world and which is considered in his promises that they will prove a seciety—John Que wy Adam.

Who bravely dares must sometimes tisk a fail.

"What shall we for the second in the world and we we left to meet him without assistance, our chances for success would be poor indeed. But the Lord is with his people, and has promised.

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