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H. B. SHEPHERD, EDITOR.

"WORK WHILE IT IS CALLED TO-HAY."

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Whole No. 27

THE PREACHER'S REWARD.  
W. X. DUFF, M. A.  
DEDICATED TO THE REV. E. SHEPHERD.

Tell me tell me of faithful preachers,  
God will soothe each righteous fear;  
Told on though life's work is often  
filled with many a trial here,  
Told on though your soul is weary,  
And your work may seem in vain;  
Know you not that all true labor  
Is your everlasting gain.

Beyond all your pain and sadness;  
Beyond all your vagrant days;  
Oh, what happiness awaits you  
In the realm of the blest.  
Christ the Lord is ever waiting,  
Keeping there a diadem;  
For you he will give the assurance,  
Inward with the richest gem.

On the elect names are glittering  
Which no doubt you well will know  
They are there in gold recorded,  
That foretellers of glory  
Those names are the names of Christ  
Time  
You have sinned by your love;  
And they'll know at length the glory  
Of that endless life above.

You not only taught them wisdom  
Of an earthly nature here;  
But directed them towards heaven,  
To a brighter, holier sphere.  
In your toilsome work you were  
All your trust was in the Lord,  
And in hours of constant study  
Treasured up His precious word.

Then, press on I O faithful preacher,  
Other names and titles late  
In your crown will one day sparkle,  
And the victor's palm you'll bear.  
Never falter I never falter I  
As you guide frail erring men,  
Ever teach them, ever lead them,  
Like a hero in the van.

Life with you will grow in brightness,  
While your soul will ever be pure,  
Rising higher, thus progressing,  
And your life work long endure.  
Long endure I may God thus grant;  
And I'll see you filled with joy;  
And amid each fleeting moment  
Let no pain your peace destroy.

But I must now end my poem,  
And just lay my pen aside;  
Trusting you will ever march onward  
To that land beyond the tide.  
May I meet you ever yonder,  
Where the weary are at rest;  
May I greet you in the harbor,  
There to dwell among the blest.

## REMINISCENCES No. 12.

### HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH

I find it exceedingly difficult to give a full history of several churches that were Baptist, or Scotch Baptists, which came into the reformation. This was not the work of an hour or a day; in most cases it required years. It is very hard for a person to unlearn and learn anew, anything, especially in religion. Years of hard study, and honest, anxious enquiry, is required. I know this was the case with myself. It was so very difficult for me to unlearn the popular theory of abstract conversion by the operation of the Holy Spirit upon the heart, and the accompanying error, the witness of the spirit through feelings, sights, voices, angels' visits, or a direct voice from heaven, announcing sins forgiven, and to learn that God had given a law, a law of pardon, written in plain language, by the inspiration of the spirit, which, if obeyed from the heart, assures us that God, through faith in Christ, his well beloved Son, "repentance unto life," confessing our faith in Christ, and burial with Christ in the watery grave, gives us this positive assurance of sin forgiven. So it was with many churches; Esqueving church and Elder Menzies for example, so it was with Elder James

Black, he learned little by little the ways of the Lord more perfectly, and like all truly honest persons, when he saw he held an error, he gladly exchanged it for a truth. He was for a number of years in advance of the church he was in communion with, for while he was in Albion he differed with them about ordination, and the right of an unordained person to baptize. Afterwards, when he was preaching in Nassagaweya, in 1830, a church was organized with the understanding that they would receive all baptised (unordained) believers, of good character, whether Scotch Baptists, English, or association Baptists. In 1832 a fine, ardent, talented young man, by name Frances Hutchinson, united with them I think in Nassagaweya where Elder Black, was preaching, and soon learned simpler views of the plan of salvation than his theological training gave him, and became an ardent student of the bible. In 1833 he became enamoured with the writings of A. Campbell, went to Bethany, and became clerk for A. C., but Elder Black, was not so fast to take the new doctrine, although he became agent for the Millennial Harbinger in 1833 or 1835, and the church in Nassagaweya, all moved together.

When Elder Black, went to Eramosa, the Scotch Baptists had a church there and David Oliphant, Alex Stewart, Thos. Stephens, Donald McLean, and others, were preaching advanced views before he went there. This was the Eramosa east church, and according to the reports of the churches given at our first annual June meeting, held in Esqueving, in 1843, it was organized in 1831. The circulation of A. Campbell's writings among them, opened their understandings greatly, and a visit from the late Jacob Suro, of Jorlon, and Z. F. Green, helped to complete the change, and the whole church exchanged the name Baptists, for that of Disciples of Christ, or Christians with corresponding teaching and action.

It is a pleasure to me to know that the Scotch Baptists, notwithstanding God fearing men, the Haldanes of Scotland, and Dr. Carson McLean, in Ireland, were far in advance of their time. They saw, and taught many truths, the whole sectarian world repudiated. But they were not clear on the design of baptism, the work of the holy spirit, nor the independence of the churches. Dr. Carson's work on baptism was a complete renunciation of sprinkling and pouring, as the act, and of infants as the subjects of baptism; but he seemed not to comprehend the design. Calvinism had a strong hold on many of both Scotch and Carson Baptists. These errors were all cleared away by the Campbell's, and baptism and God's converting power put in their proper places. Baptism for remission of sins and the gospel God's converting power. Without them no one can understand clearly and obey intelligently God's law of pardon.

If space would allow I would like to supply on the east church in Eramosa. I am not writing a book, but for a small monthly paper and must of necessity, restrict in many things. My acquaintance with this church, came in later than the life of Oliphant, Stewart, Stephens and McLean, before

named. At the time of my first acquaintance, Eld Black, was not prominent, he being, and had been for some time, their regular ordained minister. Associated with him were several excellent talented young men, Robt. Royce, the Oliphants, Stewarts, Parkinsons, and others, besides Elders Kilgour, Anderson, and James Mitchell, of late deceased. No church in Canada, has been blessed with a greater amount of fine talent, than this. This being so, they were able to carry a strong influence for good throughout the whole Province. Their executive capacity, was, and is clear, sound and good; hence the necessary discipline of the church has always been carried out, so that dead and withered branches of the body were lopped off. My desire would carry me along with Elder Black, through the forest roads of Nassagaweya, Eramosa, Esqueving and Erin, on foot travelling 50 miles and back to preach twice on Lord's day, and be at home to attend his farm work. This he continued to do more or less, for many years. Why did he do so I not because he got or expected a great money reward, though his brethren assisted him all they could, because he loved his Lord, loved his people, and poor perishing sinners, and loved to point them to the bleeding Saviour for salvation. In all this hardship he had a true help mate in the person of his beloved christian wife, who shared his toils, his comforts, and cares, and has now gone to reap her happy reward, and is waiting for her earthly husband to come to join her in that holy happy land. In the course of nature he will not tarry long, he being now in his 82 or 83 year.

When the old Provincial Co-operation was formed about 1845, it was under the direction of the Elders of the Pickering, Oshawa and Bowmanville churches, for several years. At length it was considered expedient to remove it to Eramosa, and was under the direction of the Elders of the churches of Eramosa, Erin and perhaps some others. It was kept there until it ceased to be the Provincial Co-operation, that having been entirely abolished. But the churches of the Wellington County continued a co-operation from that time until now. It was expected when the old co-operation was discontinued, that smaller ones would be formed, but in this those who advocated small ones were disappointed, as little of that has been done. The fruits of co-operation work were very great. Many churches were planted, and assisted, old ones helped and comforted, and the cause carried to regions beyond. It was sometimes difficult to get the best men to go out as missionaries. Those talented men in Eramosa, and Kilwit, Black, Anderson, and Kilgour. I think too, L. Parkinson did some, and David Oliphant considerable, beside Eld. Sheppard, did much and was very active with tongue and pen. At one of those yearly meetings, all was brought to a standstill for the requisite number of qualified men to go. I remember well the puzzle we were in. Elder Black and myself were walking from the meeting to his home talking over the situation, and he asked me what could be done, as not enough men could be got to go, and said he, where can

we get another. I replied, "there is one young bro. here that I think would make an excellent missionary, to fill that place; but whether he can be induced to go I cannot say, as he holds an honorable and lucrative position, as teller in the Montreal Bank in Bowmanville. That young man is Bro. Charles Lister, Bro. Black was delighted as it agreed so well with his own mind, but he had feared the brethren of Bowmanville and Oshawa, would not sanction such appointment. Bro. Lister was consulted, and agreed to give up his situation, which yielded him \$300.00 a year, and got from the co-operation only \$100.00, he to furnish his own conveyance, and bear his own expenses. Under this arrangement, he travelled a number of years at a yearly loss in cash to himself of some hundreds of dollars. I am not speaking at random on this. The officers of the bank desired Bro. Lister back and often offered him his old position with a prospect of an advance. Tell me ye who can? where can a young man be found now, who would make such sacrifice for the blessed master. He is still preaching and in all probability will "die with the harness on." I speak advisedly when I say we have never had a more successful preacher in the field. He is true to the gospel of Christ, which after much prayerful study he took in exchange for Presbyterianism.

The Wellington co-operation has done much missionary work. I cannot now follow up their work. Among those that have gone into the field were Bro. Hugh McDairmid, who has done much with tongue and pen. With the tongue in preaching and bringing many into the churches, and in public debates vindicating in a masterly manner and very successfully, the cause of Christ vs. Secularism. He has now left Canada, his native land, and is in the Christian Standard office Cincinnati, Ohio.

The old Eramosa church is now shorn of much of its former talent, Elders Kilgour and Parkinson, are in Guelph, Anderson in Hamilton, and Royce in Acton. Elder Black is the only one of the old stock of preachers left. John Stewart a very able and congenial man and others I cannot now name are them of the old stock firm in the faith. I am happy to know that several young men are doing good work and are active in the church, being fitted to take those places left vacant. I thought to have stated perhaps in a former article, that several years ago I found a small body (10 or 12) of brethren in Brockville, of the Scotch Baptist order, though they were willing to be known as Disciples. I spent a Lord's day with them. They kept up their old form of worship; they met in a room in some large house, where they had a long table and all the members sat on long benches, as if they sat down to dinner. The auditors, for in number, sat about the room. They retained their places about the table to the last. In the afternoon by appointment, I discerned to those who came, on "the mission of John the Baptist and the setting up of the Kingdom of Christ." Had a fair hearing and fine attention, I urged those brethren to sit like other people, when they met for worship, and get some hall or other place where they could appear before the public, and make themselves known, and teach the people the law and will of Christ. I tried hard to have Bro. Kilgour, go there and preach for them for a time, but could not succeed.

They had learned through the Millennial Harbinger very much. I became agent for that work in 1830, got a large circulation for it, even away to Smith's Falls, and I think Prescott, Brockville. Sometime after I was there, one of the old brethren called on me at Oshawa, and said they could not get on well, as some died, some moved away, they got no additions, so the balance went to the Baptists.

## HOW CAN I BE SAVED.

A SOUTHERNER.  
Dear reader we take it for granted that you feel your need of a saviour. That you realize that you are naturally "lost and undone," and consequently you are alarmed about your condition. The question which concerns you is the question *How can I be saved?* Amidst the din and confusion of sectarian teaching I am at a loss to know which is the right way. Amidst the clack of theological tongues, and the clashing and contradiction of theological creeds I stand confused and paralyzed with this question before me— "*How can I be saved?*" If this is your position, dear reader, I invite your attention not to the words which "man's wisdom teacheth." But to the words which "God's wisdom teacheth." And what I lay before you that is not in accordance with God's word, reject it. For the "Gospel is the power of God unto salvation to every one that believeth it" Rom. 1:16; you have already admitted your need of a Saviour; so I have no need to convince you of this fact. The question which concerns you is *How can I be saved?* Can this question be scripturally answered? It can. Christ only can save you. There is no other name given under heaven among men whereby we can be saved, than the name of Jesus Christ, Acts 4:12. Christ then is our Saviour, and before He became such He had to shed His blood; for "without the shedding of blood is no remission" Heb. 9:22.

But what power or instrument does He use in saving us? The "Gospel is the power of God unto Salvation," Rom. 1:16. Please notice the definite article *the*. Not a power, but the power of God etc. But you ask how is this power of God used? Let the word of God answer. "Without faith it is impossible to please God," Heb. 11:6. But how do I get faith? Let God's word answer again: "Faith cometh by hearing and hearing by the word of God." Rom. 10:17.

But these are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name," John 20:31. Let us sum up what we have got thus far. I cannot please God without faith in his Son. 2nd. Faith cometh by hearing (or reading) the word of God (or testimony of God,) concerning his son. 3rd. The testimony or word is found in the Gospel as written by the inspired servants of God, Matthew, Mark, Luke and John. By reading or hearing what these apostles and apostolic men have witnessed or testified by writing concerning the Son of God; we have faith in him as God's Son and our Saviour. This is all un-

derstood. We will now move on remembering still that we must not move outside of God's word. What comes next? We have faith. Christ was denied before men. Therefore he must be confessed before men. "He that confesseth me before men, him will I confess before my Father which is in heaven." Matt 10:32.

With the heart man believeth unto righteousness and with the mouth confession is made unto Salvation." Rom 10:10. Have we any examples of such faith and such confession, O, yes! Acts 8:36. "Here is water what doth hinder me, to be baptised?" "If thou believest with all the heart thou mayest." "I believe that Jesus Christ is the Son of God." This is in harmony with the passages I have previously quoted. The Eunuch believed the testimony or word which he heard from the inspired lips of Phillip, concerning Christ. Hearing produced faith. He believed with all the heart. But Phillip did not know he had this faith until he confessed Christ. But in this last passage a third condition or element is introduced viz: baptism. Is there any other passage which teaches this as a condition? O, yes! Acts 2:38, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." This is the language of the Holy Spirit speaking through Peter in answer to the question "what shall we do to be saved?" They believed what Peter had been telling them about Christ. "This Jesus whom ye have crucified is both Lord and Christ" was what they heard from Peter. They believed this statement and cried out what shall we do "etc." "Repent and be baptised for the remission of sins." Did they understand what Peter taught them? Yes, and three thousand of them did what the Holy Spirit through Peter commanded them to do. Let us again sum up what we have learned from God's word.

We have found four conditions necessary in order to the remission of sins. We will place them before you in the order in which God's word gives them.

- 1st. Faith in Christ.
  - 2nd. Confession before men.
  - 3rd. Repent.
  - 4th. Be baptised.
- Thus we are born again or regenerated. Thus we enter the church of Christ; the royal path which leads to the celestial city.
- What about the last, viz. faith? How do we get it? Ans. Faith cometh by hearing and hearing by the word of God. Rom. 10:17.
- What about the 2nd, 3rd and 4th? Ans. They are plain and positive commands of God to us. Can we be saved in disobedience to those commands? "If the words spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great salvation?" This is the strongest and most emphatic way of saying that there is no escape. Thus far I have been speaking about what was not entrusted to angels, but was sent by the spirit of God as Christ promised, John 14:26. This new law, will or testament which came forth from the hill of Zion and from the city of Jerusalem according to prophecy, Isaiah 2:3, is of great importance therefore. This will or new testament came in force after Christ's death; for a

(Continued on third page.)

Should be denied  
of whom  
Angels his debt by  
John Black





A LITTLE MOTHER.

BY MARGARET E. BANGSTER.

She sat in the nurse's cabin, In a little rocking chair, A note of a busy woman, Tender and sweet and fair, With laugh like a ripple of silver, For all her burden of care.

A tiny scrap of a mother, Just turned of five years old; Checks that were dancing with dimples.

Here's a tangle of gold, And feet arm-aching a bundle, Large for such arms to hold.

She loves to take care of the baby, Bait her mother with milking pride, A woman so worn and faded, Filled and weary-eyed, To whom life had brought its troubles In comfort and ease denied.

She loves to take care of the baby, And the baby loves her best; You see that my children are crowded.

Close as birds in the nest— Four of them above the biggest, And she's helped with all the rest.

You beautiful little darling, Away on the Western slope, Whose life in its early days ending, Seems darkly indeed to open!

When others with dolls are playing, Undimmed by thought of care, You are rocking a tiny brother In your dear little swinging chair, And evoking a sleepy song, dear, And calling him sweet and fair.

I trust that the baby brother, And the other children too, Grow tall and strong and clever, One day may take thought of you, And prize at last worth the sister So gentle and fond and true.

Who began to live gray dawning Her woman's lot to bear, To sweeten the sad with singing, And lighten the load with prayer, And laugh in merriest cadence At the menace of grim despair.

A tiny scrap of a mother, Just turned of five years old; With cheeks a glow and dimpled, And hair a tangle of gold, And round arms reaching a bundle Large for such arms to hold!

—Good Cheer.

SUMMARY OF MISSIONS.

Below we give a very condensed statement of the condition of our foreign missions, as presented in the annual report of the Board of Foreign Missions. Many disciples have little idea what is being done in this direction.

ESOLISE. Chester. Under J. M. Van Horn. \$1750 paid during year on building debt. Present membership 300; thirty-nine added during the year. Average attendances on preaching 500; Sunday school 275.

London. Under direction of W. T. Moore, eighteen weekly meetings are now held, not including temperance, S. S. and sewing society meetings. Seventy persons have been added to the church during the year. The Commonsalk, under Bro. Moore's able conduct, is growing steadily in circulation and influence.

Liverpool. M. D. Todd, missionary. Fourteen added during the year; present number of members, forty-two. A chapel is now building, and will soon be completed, the brethren paying with great liberality.

Southampton. H. S. Earl, evangelist. Forty added during the year. The church is growing and prosperous; is increasing its building debt and increasing its usefulness.

India Mission. G. L. Wharton and wife and the ladies accompanying them have been in that country about one year, mastering the language and becoming acclimated. Through a native helper who reads and speaks well, many thousands have already heard the word. Much remains to be done before progress can be made in substantial work. M. D. Adams and wife have now gone to join the party in India, and give new impulse to the mission.

Turkiah. Under the charge of G. N. Shihmanian there has been established a church of forty-five members at Barduz, who are now in the care of a native minister. In Sirva, a church of

thirty members has been organized. Thirty-one baptisms during the year, and the outlook encouraging.

Danish. In Copenhagen there is now a church of 108 members; seven added during the year, under Bro. Holck. He publishes a paper which has 3000 subscribers, and the work grows slowly at least.

French. Bro. Delauney reports a present membership of 88, twenty-five having been added during the year. Six weekly meetings are held, and some 600 persons attend the various services. Acts of Apostles read through seven times in the sections of the Bible classes. The Board will send another missionary as soon as one can be found who is competent.

Panama. W. H. Williams and wife are engaged to locate in Panama, under supervision of W. K. Abell, and the outlook there is very hopeful.

Japan. This mission is just being established, and owing to the difficulties in learning the language and customs of the country, it is expected to be two or three years before much can be done. G. T. Smith and C. E. Garst and their wives have labored upon this work with great enthusiasm. It is claimed that at the present rate of progress Japan will become a "Christian nation" in seventeen years.

EMINENT MEN.

If I should select from all the eminent men that have lived, during the last two thousand years, my ideal man, it would be "Saul of Tarsus." Among all the writers of the New Testament, he stands prominent, acknowledged to be such, by all, as is noticeable from the fact that his words are oftener quoted than any other. Saul was what might be called, one built from the ground up. His education was of the best "being brought up at the feet of Gamaliel," the greatest educator of his time, and having a pupil who was a "free born Roman, yet a Jew, he would take all the pains to thoroughly drill him in the arts of his ancestor. Saul had this disadvantage however, being "raised after the straightest sect of his religion a Pharisee," when the true light shone into his mind, we may very well imagine the struggle that he had, before he could decide to forsake his old religion with all its attendant honors which were within his grasp, when he could not help but know that to acknowledge Jesus Christ, would place him under the ban of all his old authorities. This struggle can only be known by reading between the lines of this great man's history.

The chief points in his character as we gather them from his life, are, sincerity, boldness, earnestness, perseverance, adhesiveness, love, conscientiousness and energy. All of these attributes are more fully developed in Paul than any man of whom we have other record.

His sincerity is fully shown in his persecutions of the saints, and by his enduring all things for Christ. His boldness is seen in the many instances where he "counted his life not dear" when danger stood in the way of duty. His earnestness is shown when he stands before Kings, reasoning on righteousness and judgment with such tremendous force that "Felix trembled." His perseverance is readily seen by every one who reads of his persecutions in Antioch, Iconium, Derby and Lystra, when driven from one place he fled to another, always doing the work of the Lord. His adhesiveness is that he ever adhered to his work, never faltering or turning aside, always saying, "this one thing I do." Seeing the crown that awaited him, he clung to his profession and life work with a tenacity that was stronger than death or life. His love was as tender as a woman's, what expressions of love flowed

from his pen! Even while in prison he cared for his known as if it would save him. He always held up "love" as the great thing in Christianity. Of his energy what shall I say? There is no parallel in history. Day and night, from city to city, from nation to nation, everywhere and on all occasions, in season, out of season, what a picture of earnestness is present in Paul's life! His excellent education was brought into full play when he came to contend with the Jews who were zealous for the Law, and with the Athenians who staked all on their learning and logic. His fine powers of Oratory enabled him to rivet the truth upon men until he was "almost persuaded to be a Christian."

How he towers above all his contemporaries when he comes to grapple with the question of the law and the gospel, showing the superiority of the gospel over the law to be as great as the superiority of Christ is over Moses, saying, "the law came by Moses, but the grace and truth by Jesus Christ." How grandly he settles the question of a life beyond, when he says, "having a desire to depart and be absent from the body and to be present with the Lord." Thus putting to silence the ignorance of foolish men who say that "departing" means that the soul goes into an unconscious state until the resurrection.

How grandly he appeared as he stands in the immediate presence of death, saying, "I have fought the good fight, I have finished my course." A fit ending for such a grand life.

See what a column of eminent men, Calvin, Huss, Malancthon, Zwingle, Wesley, Luther, Campbell, and up high above them all is Paul the apostle who was called Saul of Tarsus.—Edison

OUR PLEA AND MISSION.

BY D. R. LUNGAN.

Continued

4. Whatever, therefore, shall be found necessary to a religious organization, the appointment must be from Christ, or it will not be his church.

5. Christ gave his law to the world and to the church by the apostles. So that when we have heard them and received their teaching, we have accepted of Christ, by whose authority they taught. John 17: 18. For not only did Christ send them into the world as his ambassadors, but he qualified them for all this work with supernatural power, by giving them the Holy Spirit, and causing them to speak as it gave them utterance. Acts 2: 4. Hence we may know the divine will by the teaching of the apostles, and the practices of the first churches, which met their sanction. Phil. 3: 16, 17.

6. Here, too, we must note again the fact that Christ has but one church. He has caused it to be represented by various figures, all of which clearly express its unity. Whether a *man*, it is in the singular; if by the human body, it is one; if it is a building, it is a unit; whether a pillar, or a field, or whatever the figure, we cannot mistake its oneness. Hence we should keep the unity of the Spirit in the bond of peace, by bringing all who love and serve our Lord Jesus Christ together into one body, the church. "For there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 3-6.

With these facts before us, we are ready to investigate that organism known in the Scriptures as the Church of God, and of which the Saviour speaks when he says, "Upon this rock I will build my Church."

1. In all matters of religious faith and conduct, the first Christians were guided solely by the revealed will of God. They were

built upon the foundation of apostles and prophets. 1. Thus Christ has laid the chief corner stone. Eph. 2: 20. For through them, as well as the ancient servants of God, they received the Scriptures, given by divine inspiration, which were "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Hence the constitution and by laws of the Church of Christ must ever be the revealed will of God, neither more nor less.

2. As individuals, the members of the primitive church were called brethren, saints, sons of God, Christians. As a congregation they were called "the Church of God." Acts 20: 28; Gal. 1: 22; "Churches of Christ." Rom. 16: 16; "My Church," Matt. 16: 18.

3. The officers of the Church of Christ are elders, deacons, and evangelists. The word elder, from *presbiteros*, signifies older, and is not used as an official designation, only as it is employed interchangeably with the word bishop—*episcopos*—which means an overseer, and is sometimes so rendered in the common version. If we carefully read Acts 1: 29; 14: 23; 20: 17, 28; 1 Tim. 5: 1; 5: 17-21; Phil. 1: 1; Titus 1: 5; 1 Peter 5: 1, 2, we are forced to the conclusion that when the term elder is used officially, the office of bishop or overseer is to be understood; and that they had a plurality of elders, or bishops, in every individual congregation. The deacons were to look after the finances of the church. Phil. 1: 1; Tim. 3: 8-13. This office grew out of necessity. See Acts 6: 1-6. The Hellenists complained that their poor widows were neglected in the daily ministrations—*Diakonia*—deaconate. Hence the apostles directed the church to look out seven men among them full of wisdom and the Holy Spirit, whom they would appoint, or ordain over that business; for they said "it is not meet that we should leave the word of God and serve—*Diakonein*—deacon, tables. Some have thought that these deacons were also preachers, because that Stephen and Philip, two of the seven selected at Jerusalem, afterward preached the gospel. It is more probable, however, that, having "used the office of a deacon well, and, thereby, purchased to themselves a good degree and great boldness in the faith, they were thought to be profitable for the ministry, and were accordingly set apart to that work. Each congregation had a plurality of deacons as well as elders. Evangelists, as the word imports, were preachers of the gospel, whose duty it was to build up new churches and establish them in the faith. Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5. Their number seemed to depend on the supply and demand. They were recommended to the grace

of God by the churches knowing the efficiency of their service in the Lord. The missionary zeal and energy of the church, during the days of the apostles, are clearly indicated in the fact, that in the Acts and in the Epistles, we have the names of about thirty, who thus labored in word and doctrine.

4. The manner of converting sinners and adding them to the church was a very simple process. Following the appointment of the Saviour, (Matt. 28: 19; Mark 16: 15, 16; Luke 21: 46-49), the apostles and primitive evangelists preached the gospel till the people believed it, and repented of their sins; they then baptized them in the name of Jesus Christ,

and added them to the church. Acts 2: 33-42, 8: 5-11; 10: 34-48; 18: 4. If any object to his plan of baptizing and adding to the church, I have only to say that we have no reasonable objection to the matter. We are only now noting what Christ commanded, and what the apostles taught and practiced in this respect.

5. The ordinances of the church are of solemnity and grace, at least to such and a passing nature. 1. As none were admitted by the apostles and primitive evangelists to membership in the church without baptism, we naturally ask what was it, or, what did they do when they baptized persons? It may not be out of place here to note that the element of baptism, as commanded by the Saviour and practiced by the apostles, was water. I know that there are a few who declare that there is any other baptism, at present, but Holy Spirit baptism, but I know of none who will acknowledge that the baptism which the apostles practiced, was in or with water. Indeed, one would only have to turn and read the Acts of the Apostles to have his mind fully settled on this subject. But the action of baptism is not so easily disposed of. Not that the word is of uncertain import, or of doubtful meaning, but because men have, for centuries, practiced something else for baptism than that which is the first part of the word. All lexical authority and all official use, declare the meaning of *baptizo* to be immerse. The learned have ever been agreed in this. No man has ever dared to translate it sprinkle or pour, while those who have translated it, have given immure as its meaning. Besides, there are many scriptures that refer to home care with any other thing. When I read the following: *They baptize in the name of the Father, Son, and Holy Spirit, in the name of the Lord Jesus Christ.* It is not only a matter of fact, but a matter of grace, that they had been immersed. 2. The Lord's Supper occupied a prominent place in the public worship of the first Christians. It is a partaking of bread and wine, which having given thanks in remembrance of the body and blood of our Saviour, is to be well known to require any remark here. By reading Acts 2: 42-44; 1 Cor. 10: 16, 17; 11: 20-34, we learn that in this ordinance they: (1) commemorated the Saviour; (2) they remembered his sacrifice and death; (3) they showed forth that death; (4) they were encouraged by his promise to return again; (5) by that ordinance they exhibited the unity of all believers; (6) and in the sixth place we learn that they attended to this ordinance on every first day of the week. When 1 Cor. 11: 20, 21, is stripped of its conventionalization of the Comminions, the thought is clearly left; the ostensible purpose of their coming "together into one place" was to partake of the Lord's Supper. Let them how often they thus assembled, will determine how often they observed this institution. "When ye come together on the first day of the week," 1 Cor. 16: 1, 2, when literally rendered—*Kata katan Sabbathon*—"every first day of the week," fixes this whole matter beyond the reach of cavil. Acts 20: 7, is only a little less certain in its meaning. We may then determine with safety respecting this ordinance, that in the Church of Christ it was observed on every first day of the week.

To be Continued.

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