Worker.

H B SHERNAR, LUITOR

" WORK THER IT IS CARDED TO-HAY."

LAW & WHILE LAW, PURCHINAM AND PROPRIETORS.

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Whole No. 27

[For the Christian Worker, THE PREACHERS REWARD.

W. X BLEF, N. A. DEDICATED TO 11D E. SHEPP. RD.

Tid out tell out faithful preacher, that will seath reach ruing few; Tod out though life is not it is often lilled with many a treal here. It is not to though a treal here. It is not to though a treal is weary and type or out may seem in wain. Krow you not that all true it bor is your reclasion gain.

Beyond all your pain and swinces;
livoud all your rague unrest;
Oh! what beginnes availate you
In the reelms of the blest,
Christ the Living is aver waiting,
Keeping there a dialem;
For you have vill give the tessore,
Inhald with the richest gem.

On the circlet names are glittering
Which no doubtyes well will know
They are there in gold recorded,
That forecermore will glow,
Those haures are the names of Chris

You not only taught them wisdom Ut an extily nature here; Jist directed them towards haven. To a brighter, holier sphere. In your toilemme work and duty. All your trust was in the Lord, And in hours of constant stud. Tresured up Hir precious word

Then, pres on 10 faithful preaner.
Other names and jewels note
In your wow will one day sparkle,
And the victor's paint you'd bear.
Never fater 1 never failer?
As an unidefrail sering Max,
Free teach them, ears lead them,
Inkeakeroin the yan.

Life with you will grow in brighten
While your will will see be put
listing higher, thus progressing,
And your life work long endure.
Long solurs I may God thus grant,
May it seer be tilled with fay i
And amid each thetting nement
Let no pain your peace destroy.

But I roust now end my poem.
And just lay my ten aside;
Trusting you will ser march or
To that land beyond the tide.
May I meet you over yonder
Where the weary are at reat; Blay i meet you over yonder
Where the weary are at rest;
Blay I greet you in the harbor,
There to dwell among the bleat.

Francisco Control 1800 Black, he barned little by little ways of the Lord more perfectly, and like all really 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 connoxion with, for while he was in Aldboro he differed with them about ordination, and the right of an unordained person to haptise. Afterwards, when he was preaching in Nassagaweya, in 1830, a church was organized with the understanding from the beginning that they would receive all baptised (innareace) believers, of good character, whether Scotch baptists, English, or association beptists. In 1832 a fine, ardent, teleried young man, by name Frances Hutchison, united with them I think in Nas. Black, he learned little by little

named At the time of my first acquaintance, Eld Black, "there is one young bro, here was not prominent, he being, and had been for some time, their regular ordained minister, Associated with him were soveral excellent talented young men, Robt. Royce, the Oliphants, Stewarts, Parkinsons, and others, besides Elders Kilgour, Anderson, and James Michell, of late decassed. 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 fuffuence for "good throughout the whole Province." Their executive capacity, was

The property of the property o

in the Montreal Bank in Row-manyille. 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 brethreu of Bow-manyille and Oshawa, would not sanction such appointment. Bro, Lister was consulted, and agreed to give up his situation, which yielded him \$800.00 a year, and got from the co-oper-ation only \$100.00, he to fur-nish his own conveyance, and

They had learned through the Millould 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 1 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 to the Baptists.

HOW CAN I BE SAVED.

We will now move on derstood. remembering still that we must not move outside of God's word. What comes next ! We have faith. Christ was denied before faith. Christ was denied before men. Therefore he must be con-fessel 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 his er mo, to be baptized!" "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 queted. The Eunuch believed the testi-mony or word which he heard from the inspired lips of Philip, concerning Christ. Hearing proconcerning Christ. Hearing produced fault. He believed with all the heart. But Phillip did not know he liad this faith until he confessed Christ. But in this last passage a third condition or element is introduced vis: baptism. Is there any other passage tism. Is there any other passage which teaches this se a conditions 0, yes! Acts 2: 28, "Report and be baptized every one of you in the name of Jeans Christ, for the remission of suns and ye shall receive the guit of the Holy Ghost." This is the language of the Holy Spirit speaking through Peter in answer to the question "what shall no do to be saved !" Thy, believed what Peter had been salling them. telling them about Christ, "This same Jesus whom ys I ave crucifi-ed is both Lord and Christ," was what they heard from Peter. They believed this statement and oried out what shall we do "etc." "Rement and he handland for all. "Repent and be haptized for the remission of sins." Did they understand what Peter taught them ! Yes, and three thousard 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 remis-sion of sins. We will place them

necessary in order to the temission of sins. We will place them belore you in the order in which God's word gives them.

1st. Feilh in Christ.
2nd. Confession before men.

3rd. Repent.
4th. Be baptised.
Thus we are born again or respensived. Thus we onter the church of Christ; the royal path which leads to the celestial city.

What about the 1st, viz. faith the word of God. Rom. 10:17.

What about the 1st, viz. faith 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! "It the words of the second a just recompense of reward how shall we escape if we neglect so great salvation!" This is the strongest and most emphasic w-y of saying that there is no escape. Thus faw I have been speaking about 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 whenceme forth from the hill of Zion and from the city of Jerusalm according to properly. Issaiah 2:3, is of great importunce therefore. This will or new testament came in force after Christ's death; for a (Continued on third page.)

Thought to some obit of often.

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-- HASCED MONTHLY I --

rated by Sauter & McCarter at the Office of Meafs 2 "Mouitor," to: the Pab i hers.

H. B. SHERMAN. . . EDITOR

LAW & WHITELAW

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GOD'S LOVE

We will not be able to scale We will not be able to scale the heights, or delve to the depths of God's love, 'tis true, but we may enlarge our conception of this great attribute of God, by coatemplating His "love divine," as we see it manifested in his tender dealings with the children of men. Man is so constituted that he loves most, those who love him, and most, those who love him, and never are we able to love unnever are we able to love un-scelishly, until we have learned it from our heavenly father. To ask a man to sacrifice his beloved child, all for the good of those who are rebels against him, would be regarded as an unrighteous demand; but if it were done voluntarily it would be the highest and grandest manifestation of his love for his energies. This no man like were enemies. This no man has ever done, it is not in humanity to thus manifest his love. Such a manifestation of love is alone

manifestation of love is alone made by Deity.

It is told of an old time king that he made a law against a certain crime, and the penalty for its violation, was, that the guilty party should have his eyes put out?! It so happened that his only son was the first to violate the law. Now the question was before him, to put out my son's eyes is awful, but it I falter because he is my son my people will despise me, and will not honor my taws it the future. What did he do? He put out one of his son's eyes, future. What did he do? He put out one of his son's eyes, and one of his own, rather than disregard his own law, because the violator was one of his own household. This is perhaps the best manifestation of an earthly father's love, of an earthly father's love, where honor is at stake as well. But there was no human law that demanded the death of that demanded the death of Christ; there was no human reason requiring it. God could have saved the world by force, without the death of Christ; but God loved man as man, and in providing salvation for him he fully recognizes his manhood and free agency—makes provision which will enable man to rejoice in his salvation, which man could not have done were he forced to be chant than to repose in his salvation, which man could not have done were he forced to be saved whether he wanted to be or not. Hence God manifests his love for fallen man in a way unknown to mankind—unparalleled in the world, and in such an unmistakable way that the highest incentives timaginable are presented to man; calling on all that is within him to love, praise, and serve this great God of love.

The king shared the penalty for the sins of his son, but God's son "was left to tread the wine press alone."

God's love is divinely marvellous from another view. There

that the highest incentives imaginable are presented to man; calling on all that is within him to love, praise, and serve this great God of love.

The king shared the penalty for the sins of his son, but God's son "was left to tread the wine press alone."

God's love isdivinely marvellous from another view. There was nothing in man's life to merit his love; man was disobedient, unthankful, unholy, going away from God by transgressions, until justice cried out against him, "cut him down, why encumber the ground with this evil tree, hearing such noxious fruit." Yet in spite of this God loved him. Oh! love divine, was ever anything like it. Thus has God placed the world under a debt of gratitude to him, which stings man's heart when he hears "the story of Jesus and lovingly. The pleadings of his love Man is thus made to feel that he is a base, ungrateful wretch if he refuses to be saved when he hears "the story of Jesus and lovingly. The pleadings of his love are heard wherever the precious gospel is preached than, sinful as he is, cannot the search of the church as the recall when, sinful as he is, cannot the way of additions at each lime, which was precious gospel is preached than, sinful as he is, cannot the man is the town of additions at each limit the way of additions at each limit the way of additions at each limit the least of a limit to remain a same flact to main to real to visit with this this growing and the remains of the son, with im. He is so full for reminist the sole with him. He is so full for reminist the sole with him. He is so full for reminist the sole with him. He is so full for reminist the sole with him. He is so full for reminist the with im. He is so full for reminist the son, hit for health day by day. We pray that our heavenly with a with six additions. The work by day day is clear for much good to be the way is clear for much good to be way is clear for m

escape God's love in this life, it Acton. We "declared the whole haunts him on every hand, and counsel" without "ict or hinder if he plunges headlong down auce," and had the satisfaction of into perdition, the last thing he seeing the brithren built up, as a escape God's love in this life, it haunts him on every hand, and if he plunges headlong down into perdition, the last thing he will hear as he takes this fearful leap, is the heart breaking entreatics of God's love calling on him to "flee from the wrath to come?" and if he is lot, it is because he isobstinate, ungrateful and deftes God's love. How naryellous are these mighty marvellous are these mighty truths ?

Oh! sinner turn to God's love. He is calling for thee.

FIELD NOTES.

Owing to the fact the wo have been engaged in Special Services during the last month our usual "field notes" must be gleaned from "here and there" as you read this issue.

WEST LAKE MEETING.

WEST LAKE MERTING.

We went to press last month while this meeting was in progress, hence our report of it is far from being complete. We continued the meeting over three Lordsdays, preaching overy night to large audiences. The interest was good at first, better as we proceeded; best when we closed. The church was awakened to a rew life, and a spirit of enquiry was created in the neighborhood that was refreshing.

Therewere fourteen baptisms during the meeting, besides a number that had grown cold came back and renewed their covenant with the church, and scenes of rejoicing were com-

covenant with the church, and scenes of rejoicing were common during the meeting.

Money was mised to purchase Sunday school supplies, and steps were taken to organize the Sunday school as soon as the supplies arrived. We are sure that the blessings of the meeting were taken to the meeting were supplied arrived. the meeting were material to us all. James M. Hyatt and Jas. Platt are the elders; Gideon Mastin and John Hyatt are the deacons. A good contribution for the co-operation was secured and twenty-six subscribers for the Christian Worker May the Lord prosper them.

QUE MEETING AT JORDAN, QUE MEETING AT JORDAN.

On the first of this month, in company with Mrs S— and Master Errett, we came to Jordan to hold a meeting. On Lordsday we had a large crowd from the regions "round about." Lake Shore, Smithville, Wainfeet, Gainsboro and St. Catherines being well represented. Theneeting has continued until this writing (Dec. 6) with in-

The neeting has continued until this writing (Dec. 6) with increasing interest. One noble soul has confessed the dear Saviour, and others are expected. We shall go on.

The church is now united in the work, except four or five, who cannot as yet see their way clear to heartily co-operate with the church. Bro. Lister is here grandly seconding our efforts to induce men to come to the Saviour. We have had the pleasure of a visit with Bro. A. Clendennan, and a real pleasure it is to visit this good

Time

seeing the brethen built by, as a result of our work, and the seed that has been sown will no, be lost. I regard it, my work to preach the gospel, and when I have done this I am willing to leve the results with God. He will see to it that overything else is not.

will see to it that overything cro-is right.

Since writing the above three more have obeyed the gespel mak-ing four baptisms to the present. The meeting continues.

NEWS NOTES.

The following items of news ere crowded out of the last WORKER:-

COLLINGWOOD, Nov. 20, '83. Bros Law & Whitetaw.

I have left Gore Bay for the winter. Am on my way to Acton please make a note of it. I may be in Meaford this winter as I do not wish to be idle. Hope I shall be able, though, to write a little for your excellent paper. Nothing new at Gore Ray; I left them with regret and regretted.

Your brother.

W. M. CREWSON.

West Haven, Oct., 8th, '83. Dear Brother, I have just closed at this point an exceedingly interesting meeting. Immediate results twenty-five additions 22 by confession and baptism and three restored. Bro. Siss was with me a few days. This is said to be the most successful annual meeting ever held here. Closed with interest unabated; crowded house and confessions and baptisms at the last meeting; but could not continue longer, home duties calling me away.

Your brother in Christ. ANDREW SCOTT.

WALKERTON, Nov. 6th, '83. Dear Bros .- . The church here

as had four additions by confes don and baptism since I among them. There additions were at our regular meetings. We hope to be able to put forth a special effort soon.

Yours in the Gospel,

A. Sco [Bro. Soott is giving half of his time to the church at Walkerton, the other half is engaged by the Wellington co-operation, address is Walkerton, Ont. His WA hope to receive many articles from his pen.-L & W.]

Rno. LEDIARD Writes from Hills burg that six persons made the good confession on Lordsday, Oct. 29, at the regular meeting of the church, and were baptised by him on the following Monday; two others were baptised earlier in the month at same place.

LATEST REPORTS.

Bro. Andrew Scott has just closed a meeting at Nassagaweya with six additions. The converts were haptised at Acton. Just as we go to press word comes from Jordan where Bros. Sherman and Lister are holding a meeting that six made the good confession last night. December 14th, making ten baptised at this meeting to the present. The meeting will be continued over Lordsday.

L & W.

CHURCH NOTES.

We hope to do some work at Collingwood during the month of January.

Bro. Ainsworth of Aliisonville, failed to put in his appearance at the Jordan meeting, Hew is this

Bro. C. J. Lister has been on a visit to his family at Owen Sound recently. He still continues his labors in the Niagara District.

We understand that Bro, Fow ler is in a meeting at livin village, but we have not heard what a

Brc. Errett, editor of the Christian Standard has been seriously uck, but we are glad to say that the latest report sava that he is improving.

The Old Path Guide reports the senior editor, Bro. F. G. Allen as getting better. Has not the prayers of his brethren provailed !

There was raised in each and pledges for all mission work during the recent missionary conventim in Cincinnetti, Ohio, the handsome sum of \$28.121. Truly all the liberality has not dried up mong our people.

The co-operation is contemplating the opening of the work in the town of Welland before the first of March. Bro. W. H. Swazo of Winger is ably assisting in the work, and is about pur hasing a meeting house to preach ſη.

We were greatly surprised to have the inlefatigable O. G. Herizog drop m on us at Acton, on the 19th ult., fresh from Port Hope. He reports large audiences, and the outlook growing brighter at P. H. every day. Bro. H. can talk more "Church work" in a few minutes than any man known

The general Christian Mission ary Society of Disciples in the United States, raised and disbursed during the last year \$17,448.82. It has raised \$12,-198,11, for the new meeting house in Washington, D. C.

Bro. W. K. Azbill, who was ent to Jamaica as missionary, by the " Womens board of missions" of Disciples of Christ, has estab lished a mission on the Isthmus of Pansina where the government is digging the great Isthmus canal. Bro. W. H. Williams who was the missionary at Jamaica four years ago, is in charge of the Panama mission.

The Treasurer of the Christian Womens Board of Missions reports otal disbursements during the last year, \$13.665.71, and a hal-ance on hand of \$813.15. All the States that contribute to this work are reported as having increased their contributions during the last year except five which have fallen below.

A card trom Bro, Mundy of Port Hope says that Cobourg has unanimously agreed to co-operate with Port Hope and employ man to labor between them. This is a move in the right direction. We know of no field that is more fruitful. Let us all encourage nore co-operations.

We had the pleasure of meet ing Bro. A. Scott, on the 28th of last month at Bro. McPhederan's in Nassagaweya. He was conducting a series of meetings at that place. This was a real pleas-ure to me. Bro. S. reports his work at Walkerton moving on ,in a satisfactory way. This was our first meeting, but we hope i will not be our last,

Bro. Wm. Crewson who has een on Manitoulin Island for the last two years or more is now at home near Acton. He reports about 80 disciples on the Island who are making a heroic struggle to float the truth on the primitive soil. They are scattered over so much territory that they are not able to make much show at any one place, but it forms a nucleus at many places. Bro. C. will return in the spring with his family and become "a fixture" on the Islan-l.

Do your prayers and right doing number as many as your angry words and wrong acts?

From the true that Caln replied to God, "am I my brother's keep er I' until now, the human family has been trying to avade the duties enjoined upon them towards their fellow men, by asking "am 1 ms brother's keeper?" Unin know quite well that he was his 'broth-er's keeper,' and if he had regard ed his brother as he ought, and had not been guided by selfish-ness in his actions his 'brother's blood' would not have been 'ery ing out from the ground against There is a lesson that must be learned by all, if we would be happy in this life and saved in the first of come-and that they have been made is that "we are our brothers toy us, keepers." God has so ordained How can I become "my brothand made it a law of our lesing, that 'no man liveth unto himself.' Look at the question from whatover stand point we will, and the truth is fully realized that we cannot disobey this law which makes us "our brother's keeper" without involving us in the penalty annexed to the violation of this law,

Whatever may be said ridiculing the vicarious atonement of our Saviour, as unjust, let it be remembered that it is a law in the social fabric that binds mankind together, that the innocent must always suffer with the guilty, and often in the place of the guilty. Hence if we are not willing to obey the voice of God and be "our brother's keeper" from the purer and higher motive, v.z: love for God, and our fellow man; then the law of self-preservation comes to the front and demand; that we obey this law, from a sellish motive, viz: to avoid suffering on our part, as the innocent party.

To enlarge upon this thought to some extent, that our reasoning may be more readily understood, come with me to yonder hut, the front gate is down, the door is rickety, old hats and rags take the place of class in the windows, the chairs are broken, the cupboard is bure, the children are thinly clad, their feet are bate; the mother pulls her apology for a dress around her in shame, the children are crying for bread. Ask, what meaneth this I who

hath sinned and brought this woe and suffering ! What has this once noble woman and these help-less children done that all this trouble and sorrow should come upon them! Now take a walk with me to the grog shop, and see this once loving husband and father as he leans heavily over the counter begging for "one more drink." Here is the sinner, alnost unconscious of his real condition. Now tell me, can you not see how it is that the innocent must and does suffer with the guilty. Now what is to be done? Why, neither more nor less than me "our brother's keeper," and manifest our interest in our brother, by making an effort to redeem him from his depths of siz. If we do this from pure love for God and man, then we will rejoice in our success and rejoice in sceing those innocent parties made happy. If we do not do this, and try throw off our responsibility by saying like Cain of old, "am, I my brother's keeper." This sinner will be an expense to you, and he will so poison the atmosphere in which your children walk, with profanity and all manner of evil, that you will shed tears of peniover the wickedness of children which you might have averted had you been your "broth-er's keeper" and made their suroundings better.

It is not enough for us to preach the truth among ourselves, but we should encircle the world with this grand truth of Christ; if we do not do this, the errors of sectism will encircle us, and our children will grow up admiring unto us.

"MY BROTHER'S KEEPER." | the zeal of these that hold to error, while it y will despise the lithargy of those who claim to hold the truth of God. We are so constituted in our natures that our highest happiness is only attained by pitting forth our best efforts to make others happy, hence it is for our highest good that we be our " brothers keeper," for in so doing, we add to our stock of happiness until "our cup ranneth over." One generation is just what it is made by the generation that has passed away. What will the next generation bei This is a momentous question One thing we may be sure of, and that is, they will be the life to come-and that lesson just what they have been made

ers keeper !" is an important ques-A few suggestions tion, here, will, I think, be well timed.

1st. Throw your influence on the side of right, and thus let your brother "man" know that

you are not only ready to sanction, right—but also to do right.

2nd Stand squarely on the the side of temperance—thus letting "your brother" understand that you regard intemperance as a sin.

ting "your brother" understand that you regard intemperance as a sin.

3rd. If you have not already obeyed the govel, obey it at once, thus teaching by practice, that you regard obedience to Christ as the greatest safeguard for fallen man.

4th. As a member of the Church of Christ, be faithful in all things, thus showing by your life of faithfulness, that yours is not a dead faith, and that membership in the Church of God, is of first importance. There is no itset importance are not income and the faithfulness, that yours is not already faith, and that membership in the Church of God, is of first importance. There is no itset importance and that membership in the Church of God, is of first importance. There is not he made and know of all men."

5th. Be ready to help to the extent of your ability in money and work to have the gracional goopel of Christ preached to all mankind. We know full well that "the gospel is the power of God unto salvation to every one that believeth," and if we would be our "brothers keeper" and make him happy as well as ourselves, there is no other way by which this can be so well accomplished as by preaching the same gospel to them that made us happy.

gospel to them that made us happy.

5th. Every one can do something in the Sunday School work.

"As the twig is bent, the tree is inclined" is a true saying. If we interest ourselves in the children of today, who will be the men of to-day, who will be the men of to-monow, and implant the truths of Christianity into the childrens minds, they will grow up in Christ and cause you to rejoice by oboying the gospel early in life, before sin has fassented its fangs deeply in their natures.

sin has fasenced in their natures.

Look at this as we will, the law makes us "our brother's will Look at this as we will, the law that makes us "our brother's keeper?" Our fellownan will grow worse on account of our ne-glect, and we will fail in the en-joyment of the sweet consolation which follows doing good and making others happy.

What a variety of news comes to us day by day through the the mails! Just the other day a letter came from home saying "George is dead!" He was my half-brother, twenty-three years of age, and the mainstay of the famwork ! The main light of the old home has gone out! Mother is getting old, so is step-father. This is a severe blow to them, even an irreparable loss. But George was a good boy, jet we can hardly reoncile ourselves to this sad calamity. God knows best. pray that He who comforted Mary and Martha of Bothany, maycomfort their sad hearts.

"Our Heavenly Futher nev-sleeps." Is this true & Then "Our Heavenly Futher never sleeps." Is this true 3 Then
I am secure when I am asleep,
but my greatest danger is when
I am awake, because he sees
my every action, my every
thought. So I must trust him
in my sleep and fear him when
I am awake. God be merciful

(Continued from first page.) testament is of force after me are deal otherwise it is of no strongth at all while the testat hveth --- Hch. 9: 17. The old " ordained by angels,"(Gal. 3: 19) passed away, and the new law of faith, the one we have been in vestigating, came in force after the death of the testator. This is the law about which Paulraises the question "How shall if we neglect it We escape Once more let me remind you that this law requires, (1) Fuith in Christ. (2) Public contession of that faith, (8) Repentance (4) Bastrem.

But what is baptism! In this short essay we cannot enter into an exhaustive discussion of this subject A few facts from the scriptures must suffice. Among the last words of our blessed Re deemer before he closed his glor ious ministry are these to His dis "Go ye therefore and ciples : teach all nations, baptizing them in the name," etc.—Matt. 28: 19 lat—Touch them. Why! That Why ! That they may hear and have faith to confess Him. 2nd—Baptizing them. Who I Those who are taught. Then the taught ones are the subjects of baptism. But what is baptism ! What do the the ecriptures say? Paul says, Romans 6: 4. also Col. 2: 12, "We are buried with Christ in baptism." Did Philip understand it so ! He and the Eunuch "came to a certain water." went down into the water," and then he (Philip) baptized him (the Eunuch). Was Philip in all this following the Divine Plant Let us see. "Beginning at the same scripture he preached unto him Jesus." That he taught Being taught he had faith -believed with all the heartand confessed Christ. And now to give evidence of his penitence and determination to lead a new life, goes forward to obey his Se war by being "baptized into his death," so that he may "rise to walk in the newness of lite." Thus precept and example are in harmony.

What then have we learne about baptism † Christian baptism according to the teachings of God's word, is the burial of a be liever who has confessed Christ in the element of water, into the name of Father, Son and Holy Spirit, and raising them from the watery grave to "realk in the new ness of life." All this only takes you into the church of Christ You have thus received the remission of sine. You must con-tinue to exercise faith in Christ, and add to faith virtue, know ledge, temperance, etc.--II. Peter And if you thus continue faithful to Christ, He has prom ised that he will never leave not forsake you. Thus you will se cure to promises of the Gospel, orious crown, everlasting happiness and eternal life. Dea MYOU.

A PRESENT-THANKS.

The editor of the WORKER wishes to may that he is the prou possessor of the first seven volumes of the Christian Baptist, volume hound separately just as they appeared from the pen of Bro. Cempbell. These volumes have a history which few books possess. In about the year or 1834, Daniel Weir Baptist preacher, was walking along the streets of I think, Lewiston, N. Y. He heard an auctioneer crying out " How much for the books?" He made a bid and got the books, but did not know what they were until he arrived home and began to read arrived nome and segan to tead a less of the served nome and segan to tead in the mode and segan to tead a less of the served state while and after using Hertsog left us. We hope he on philological grounds it is mought necessary, and the means appointed of God for will return before long and resp correct, to translate Juhn the finally took his stand with Rea. his salvation. Hence baptism is OR last Lardeday Bro. Jame⁶ Beptist by John the Immercent.

Campbell. This was all done a means of salvation, appointed Besty it of Toronto, paid us a through the instrumentality of such by God and we are safe visit and spoke morning and even these volumes. This man has while using the appointments of ing lie is one of the c who thought to be the first preacher of the sucion Grapel in Canada. He soon converted another preacher by the name of Streight, and these two men by the aid of these seven volumes of the Chris tian Baptist soon became a terror to sectamanism, shook the coun try round "Nasgara district," from centre to circumference, and es tablished the cause of truth in many places, where it still re mans atrong and healthy, and a power for good.

Brother Ainos Clendenan has bee the broad nessessor of these columes for many years. He now turns them over to me as a pre cious treasure, and we esteem them as such, as a token of bro therly love and christian confi We cannot do more than dence express our gratitude to him as s prother beloved, and pray that God may so direct our steps that Bro. C. may know that his confidence is not mispisced. The Bur net edition of the Christian Bas tist is not complete, as this is We now believe that we posses the only separately bound volumes of the Christian Suplist, just as they first came from the press, in Who else has them. Capada Many thanks, Bro. Clendenan.

To the Editor Worker.

In the Wonger of fast March

I observed the following query :
"In what manner do verses 2" and 21, in lat Peter, 3rd Chan. form a 'like figure' as spoken by the Apoetle f' To which you reply, "By water, through the ark was Nouh taken up out of the old world and transferred into the new; so we, coming to baptism by faith, repentance and confer sion, are taken up out of an un-covented state and are by this act transferred into Christ. Baptiam when proceded by faith and repositence is the act that brings us into the remission of sins.— See Acts 2: 38, or "into Christ." -See Gal. 3: 28, and Rom. 6: 3. Water being the element in both cassa, the figure is complete."

I have been always under the impression that the ack was a of Christ. It is quite a common expression among believers when speaking of the newly con-verted, "such a one is in the ark of safety." and I once heard a very intelligent Disciple say, with much apparent satisfaction, "The children are all in the ark," meaning that they had all been bep d and joined the church. Christ" and "in the church" he ing equivalent terms. cording to your interpretation. til he got through the water, not withstanding that he had entered the ark and had been shut in by the Lord before ever he comme ced his voyage through the water. Now, the question I wish to ask is this: Dose the ark and water conjoined form the symbol of bap tism, and if so, what part of the ordinance does the ark repr

REMARKS .-- We think "S" is right in the impression that "the ark is a type of Christ," if "8" means the church which "is the body of Christ." But types have nothing to do with the question in hand. It is a "figure" used by the Apoetles to show how we Taking your view of are saved. the matter the ark is only the means of salvation to Noah and his family, from the flood, but the end was that he should be "heir to the new world." My interpretation do.. not involve the idea that Noah was not in a saved state while in the ark ; on the contrary, a man is only in a

God, and are "hone of eternal life" after we have onesed Hi commandments, one of which is biptism. Since it is not a type, but a figure, your question is not relevant to the matter.

Nosh lat believed God. 2nd. made the preparations which find required (3rd, he used the arkfeed means to safely land him from the old world into the new, 4th, thus he became the heir of what was promised If he had refused to use the appointments he would have been lost. We let, believe on the Lord Jesus 2nd, make the preparations re quired, namely, report and turn from sin, confess the name of Christ; 3rd, We use the appointments of our Lord, to transfer us from a state of sin into a state of Baptism is the appoint grace ment. See references in our first teply.

4th, we become heirs of that thich is promised, namely, "cternal life."

We are pleased to see the in terest that is manifested in the query box."

AURORA, 13th Dec. '83 DEAR BRETHRES LAW & WHITE-AW:-Out new House of Wor ship was opened on the 26th uit. It helds about 200. It has no spire, in this it differs from the other six churches in the town-With the exception of the Bap-tist Church it differs from all the other churches here insamuel as it contains a font large enough for the immersion of a full grown man. In this some think we are a peculiar people, and so we are We are anxious that all who lieve to the purifying of their hearts and repent to a change of life shall obey "that form of doctrine" spoken of by Paul, Roin. 6, 4, 17. It has also two dress ing rooms and all the seats arcushioned, As a whole, the house is very plain and neat in appearance both inside and out, and is comfortable. Our good brother Stanlians of Glencairn thought it idel building, he is one of the kind brethren who so freely assist ed un; Bro. G. MeArthur, of Stayner who was also present and enjoyed the worship with us and did not bid us farewell before slipping into the hands of our tressurer some of the substantial Bro. Lediard paid us a visit on Monday the 3rd inst., and took a view of the house, he called it picture. That grand old preach er Bro. Sheppard and Bro. Hert-tog were the speakers. Bro Sheppard spoke morning and evening and Bro. Rertsog in the afternoon. The house was well filled and the attention was thoughtful and still, The people awoke to the idea ti save some preachers and more they discovered they were not C Pa.—that is common preschera some were astonished. have been wont to say, these peo ple have no preacher, they don't believe in the Holy Spirit! Nov they my we have grand preachers ers say they do believe in the Holy Spirit, but just think o the astonishment of some when i became known that the good presching converted a pious mem-ber of the Methodist Church of Canada, who in the tont was buried with Christ in baptism Bro. Sheppard and Bro. Hertzo lett for home on Monday, the day after the opening. Bro. Hertzo returned on Wednesday, the 5th

and spoke until Lordeday night he got a good hearing and laft a good impression. Three were in-mersed. We were all sorry when

on account of his throat, Bro

gladly assisted us in building He can speak plant Linglish, so that all understood him Our brethren Our brethren were built up and changed No doubt some of our crizens think we are a peculiar people, even our lawyers and M. P's, are preachers.

P. S.—Our enternelly
P. S.—Our entermed friend brotner, Win Smith, of Beaverton, wrote expressing his regret, both brother and enter Smith intended being present, however, they did not torget us, but sent us ten dollars. They have bur thanks.

A. Y.

Yours fruternally

FROM AN ESSAY ON BAP TISM.

BY A. P. STANLRY, D. D., DEAN OF WS5(MINISTER.

For the first thirteen conturies the almost universal practice of Paptism was that of which we road in the New Testament, and which is the very meaning of the word "baptize"—that those who were hoptized were plunged, submerged, immersed into the water That practice is still, as we have seen, continued in Rastern Church In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milau, amones Protestants in the austere sect o the Baptists. It lasted long into the middle ages. Even the Ice-landers, who at first shrank from the water of their freezing lakes were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that wast Em Even in the Church nire. England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed-The rubric in the Public Beptism for Infants enjoins that, unless for apecial cases, they are to be dipped, not aprinkled But in practice it gave way since the beginning of the seventoenth cen-tury. With the few exceptions tury. just mentioned, the whole of the Western Churches have now substituted for the ancient, both the peremony of sprinkling a few drone of water on the face The reason of the change is obvious The practice of immersion, apos end primitive as it was, talia pecularly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the conven ience, and the feelings of the countries of the North and West Not by any decree of Council or parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sametion of the Apostles and of their Master. had the wastion of the venerable churches of the early ages, and of the sacred countries of the East lisptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbods or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanc Novetan. tion of the powerful religious community which number amongst its monders such noble characters as John Bunyan, Robt. Hall, and Havelock. In a ver zion of the Bible which the Haptist Churc has compiled for its own use in America, where it ex-cels in numbers all but the Metho-

dists, it is thought necessary, and

on philological grounds is is quite correct, to translate John the

AN EXPRACT FROM D. M. BREAKFE

The matter of Express

The matter of lighten was next claim attention. For a line, true I had been touthed in their subject not act of the drain. I may be no exhibited with the drain at the subject not act of the drain at the subject with the back prescribed by the Matter at I am of the grathene. But hapten is sydeally for something. What is the ordinance intended to account, but I cannot better express my difficulty than by saving that I never could preach from the text, "Ropent and be baptized, every one of you, in the name of desire Chirat, for the reminison of sine," etc. Whenever I came to the clause which I have put in tailes. I was obliged to stop. I tried every form of interpretation known to Rapists, and descanded each in turn as unsatisatory. To

every form of interpretation known to liaptists, and discarded each in tun as unsatisated. Y To say, "Repent for this remission of sams and tune be baptized," as to do violento altas to the grammar and the doctrine of the passage. The clause, "for the tentssion of sins," is raturally and necessarily connected with both the preceding verbs. It follows, therefore, that if they were to repent for the remission of sins, they were to be baptized for this purpose also. In other words, that the two things were to be done to secure a certain result, and that the result was the remission of sins. To avoid the conclusion to which this reasoning leads, I trad the usual expedient of easing that they were to be baptized "on account of" the "emission of sins. But the connection being cetablished between the two things required, viz. repentance and baptism, and the remission of sins at he result, it follows that, if they were to repent because their sins were forgiven; which is a sburd. But their is nothing in the history of the case to justify the conclusion that their sins were pardoned at the time Peter gave this direction. The distress they man. that their is nothing in the onstroy of the case to justify the conclusion that their sins were perdoned at the time Peter gave this direction. The distress they manifested on account of their sins roves that they were not enjoy in, the blessing of forgiveness. It was this distress that prompted the question, "What small we do?" The sanewer is, "Repent and be beptized." But what for Evidently to secure the remission of sins Dr. Hecket (Baptist) was, "This clause states the motive or object which should induce them to repent and be baptized."

Suppose, now, we assume the phrate, "on account of," refers to the future instead of the past, it does not help the matter; for remission of sins would

the future to the first the future to the for remission of sins would still be the object contemplated. And if we substitute to or to ward, for the 'for" in the text, the effect is the same. The remission of sins is the result to which the rep at noe and beptism look—the and designed to be

reached. So, then, baptism is, in some way, connected with the remission of sins. What relation does it austain to the uniter? As I understand it, it is supply this. God has specified creatin conditions on which He will receive towa who have rebelled against him back into tavor. Being baptized is one of them—the last one named, and that which completes the requirement.

ont. Reptiate are usually charged ith making too much of bap-

mont.

Taptists are usually charged with making too much of baptism. My objection to them is that they maks too little of it. In the attempt to get away from the dogma of "baptismal repeneration," they have gone to the opposite extreme and stripped the ordina see of nearly all its impostance. So uthaid are they of sceme go of make baptism a saving or dirance," as they have been accused of doing, that they have disconnected it from the other conditions, such teach that a man must be fore when the fore a lapticed. And this while professing to adduce to the Scriptures, which declare "He that believeth and is baptized chall be aved."

If a man can be saved with less than a full compliance with all the conditions named, it seems to me that it will his ke not difference which he onties. Just as well one sa another, so far as respect for divine another, so far as respect for all years on the conveniency and so we may leave out faith or recentance, as convenience of taste may suggest. Thus we could

arring anthonity is concerned; and so we may leave out faith or repentance, as convenience or taste may suggest. Thus we could have faith and haptism, without sepantance; or repentance and i

has come sembout faith and be us cathour and and recen-ter with Light and recen-ter with Marketter to the contakes, without baptam. We have no right t change the plan. We can conform to it or not, but if we refuse to comply, we do so at

can conform to it or not, but if we refer to comply, we do so at our jest, at no v I magine some one as himmer in hot horror, "That makes it impossible for may but hipmed jersoms to be saved." I her you to soft the fact that I set speaking of persons who are capable of oboxing the Gaspel Intrust and thots are not called apon to believe and repent because they are interestable of faith not cann I repent. Nor are they required to be baptized, for the smaller reach it is because they are not at hapism outli have no jossible subminance in such cases. And there may sometimes occur a case where a terson may believe and repent under circumstances in which it may not be possible for him to be haptised. Now, supposing that the person had not villuly infused to improve some presons opportunity, and that his haptism was clearly impossible, I conclude that he would be saved with all hantism; and, I do so because a man's accountability can never-exced his ability. But after bantism; and, I do so because a man's accountability can never exceed his ability. But after all, that is a question for the Master, and not us. for simple duty is to obey the Gospel as son as we hear it; and not defer it until it may be impossible to do it. ic.

About the time this usue reaches our readers, the merry Christmas bells will be jingli mercily. In making your gifts don't forget the Cumputan Work. ER. A present of the WORKER to your friends will be appreciated by them, and you will be doing them a good thing as well. Do not forget to make an offering to the Lord toe; if you cannot think of a better way, send a con tribution to our treasurer to help apread the Gospel to those who have never heard it, in its purity,

We stand on the shady side

How much better off are you than you were at the beginning of the year?

Clark Brden has gone to Ne braska. During his stay in Texas he delivered about 700 lectures, lacturing at about 70 places.—Christian Preacher.

The foundation of every good government is the family. The best and most prosperous coun-try is that which has the greatest number of happy firesides.

It takes all our time to do right and live right during this life to be blest and happy be-yond, what will be the end of the go-as-you-please Christian, who takes no thought for that land beyond?

"Bing me closer, Lord, to thee," are the words of one who felt his dependence on the Saviour, who was putting his trust in the Lamb of God I love such words much better than "I'll beast of my power," etc.
One looks hunble, the other proud

MCDIARMID— WATSON, Debate — I shall be gird to litraith this value be work, to all who may tave me with their orders, at \$1 large orders, postage pair, [ED] . BarOLAY Box 293, Ternsto

OTO a women take as home by the terms.

DIA with rest buttoness now before the roll. Capital out thereof, We will start the roll of the ro

DEGT not, their servating or, so ame use DeGT not, their servation register than the behind the company time. It was a server than the servation of the servati

If the people are arrayed the fact that the manners to the control to the resident that the second that the se

A LITTLE MOTHER.

BY MANGARET E. SANGITER.

She sat in the miner's cabin, In a little rocking chair, A mote of a busy worran, Tender and sever and fair, With a langle like a ripple of al. For all her burden of care.

tion scrap of a mether,
Just turned of five years old;
beeks that were dancing with dim

Checke that were under the pies,
Pies,
Hair a langle of gold,
And fat arms crading a benile,
Large for such arms to hold.

She loves totake care of the baby.
Sald her mother with smiling pride
A woman so wom an I faded,
Pallid and weary etch,
To whom list had brought its trouble
lits comfort and case denied.

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

ed. Close as birds in the nest— our of them rabe's the biggest And she's helpsd with all the

You beautiful little durling Away on the Western slope, Whose life in its early dawning Secris darkly indeed to ope I What that is rich and stately For your childshbeart may libose

When others with dolls are playing.
Undimmed by a thought of care,
You are rocking a tipy brother
In your dear little awinging chair,
And crossing a steepy song, dear,
And calling him sweet and fair.

I trust that the baby brother, And the other children too, Grown tall and strong and clever, One day may take thought of yound price at her worth the sister So gentle and fond and true,

he began in life's gray dawning fler woman's lot to bear, fier woman's lot to bear, o awesten the said with singing, And lighten the load with prayer, and laugh in morriest ordence At the menace of gram despair.

At the menace or time serap of a mother,
Just turned of five years old;
fith cheeks aglow and dimpled,
And noir a tangle of gold,
and round arms crading a broulle
Large for such arms to hold!
—Good Cheer

SUMMARY OF MISSIONS.

Below we give a very condensed tatement 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.

ENGLISH Chester. Under J. M. Van Horn. \$1750 paid during year on building debt. Present mem bership 300; thirty-nine added during the year. Average attendines on preaching 500; Sant day school 275.

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

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

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

thirty me others has been organia-Thirty one taptimes during the year, and the outlook encour-Ŋ.

Bunch In Copenhagen there is now a church of 103 members; even added during the year, under Bro Holck. He pubushes a paper which has 3000 subscribers, and the nork grows slowly at

Bro. Delauncy re French orts a present membership of 88. twenty five having been added during the year. Six weekly meetings are held, and some 600 ersons attend the various ser-Acts of Apathes read vices. through seven times in the sessions of the Bible classes. Board will send another missionary as soon as one can be found

who is correctent.

Panama. W. H. Williams nd wife are engaged to locate in Panama, under supervision of W. K. Abzill, 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 entered 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, dur ing the last two thousand yours, my ideal man, it would be of Tarsus.' Among all the writstands proeminent, acknowledged to be such, by all, as is noticible 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 Ganaliel," the greatest edu-Ganaliel," the greatest edu-cator of his time, and having a pupil who was a "free bern" Roman, yet a Jew, he would take all the piins to thoroughly drill him in the arts of his alamater. Saul had this disadvantage how ever, being "raised after tho straightest sect of his religion a Pharisce," when the true light shone into his mind, we may very well imagine the struggle that he had, before he could decide to foreake his old religion with all its attendant houses 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, pontyrance, adhesive ness, love, conscientiousness and energy. All of these attributes are more fully developed in Paul well imagine the struggle very

energy. All of these surround are more fully descloped in Paul than any man of whom we have

than any man of whom over read.

His sincerity is fully shown in versecutions of the saints, and in things for its seen it and prosperous; is decreasing its building debt and increasing in usefulness.

It is sincerity is fully shown in the spirit, this boldness is seen in the many instances where he many in the same been in gacclimated. Through a native helper who reads and speaks well, many thousands have alwerd been in the laber of the saints and interactions of the mass is seen in the many instances where he many in the laber of the many instances where he many in the laber of the many instances where he many thousands have alwerd been early the many thousands have alwerd been easily seen by every one mains to be done before progress can be made in substantial work.

M. D. Adans and wife have now gone to join the party in Iulia, and give new impulse to the mission.

Turkisk. Under the charge of the content of the massion.

Turkisk. Under the charge of the content of the mention of the mention in the case of a native free members at Barduzg, who said the procession and file work with a tenanty that was been established a charen of forty-favored in the laber of the mention.

Turkisk. Under the charge of the saints, and through all, and in you all, who thus labored in word and sparks are ready to investigate that cracky in the case of the laber of the mission.

Turkisk. Under the charge of the saints, and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who thus labored in word and through all, and in you all, who is abores all, and in the Epistler, we faith, one topicing one in the case of the archive, are ready to investigate that cracky is a were ready to investigate that cracky is a serior of

or printil he was "admost persuaded to to a Chilstian."

How he towers above all his contemporaries when he comes to grapple with the question of the law and the gospit, showing the superiority of the gospit over the law to bo'as griat as the superiority of Christ is over Moses, saying, "the law came by Moses, but the grace and truth by Jesus Christi." How grane's hostiles the question of a life beyond, when he says, "having a desire to depart and be absent from the body and be present with the Lord." Thus putting to silence the ignorance of foolishmen who say that "departing" means that the soul goes into an uncorrections.

Illow grandly he appeared as he stands in the immediate presence of death, saying, "I have fought the good night, I have inicided my course," A fit coding for such a grand life.

See what a column of eminent men, Calvin, Huse, Malancthon, Zwingle, Weeley, Luther, Campbell, and up high above them all is Paul the apostle who was called Saul of Tareas—Eurron

OUR PLEA AND MISSION

BY D. R. DUNGAN. Continued

4. Whatever, therefore, shall be found necessary to a religious organization, the appointmen 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 apostics. 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 ambassaders, but he qualified them for all this work with supernatural power, by giving them the Holy Spirit, and nusing them to speak as it gave them utterance. Acts 2: 4 Hence we may know the devia will by the teaching of the apostics, 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 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 ; whother a pillar, or a cannot mistake its oneness. Hence

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 Chrrst." 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 produteros, signifies older, and is not used as an official des

ignation, only as it is employed interchangeably with the word bishop-epickopss-which means an overseer, and is sometimes so rendered in the common version.
If we carefully read Acts 11: 29; 14 : 23 ; 20 : 17, 28 ; 1 Tim. 3 : 1 11 ; 5 : 17-21 ; Phil. 1 : 1 ; Titus 1 : 59; 1 Peter 5 · 1, 2, we me forest to the conclusion that when the term elder is used offl cially, the office of bishop or ever seer is to be understood; and that they had a plurality of elders or bishops, in every individut con gregation. The deacons were to look after the finances of the church. Phil. 1: 1; 1 Tim. 3: 8-13. This office grew out et neesity. See Acts 6 : 1-6. Helenists complained that their poor widows were neglected in the daily ministration-Diakonia -deaconate. Hence the apostle directed the church to look out seven men among them full of wisdom and the Holy Sprit. whom they would appoint, or or dain over that business : for they said "it is not meet that w should leave the word of God and serve-Dialohein-deacon, tables Some have thought that these deacons were also preachers, cause that Stephen and Philip. two of the seven selected at Jer usalem, afterward preached the gospel. It is more probable, howgospel ever, that, having "used the office of a descen 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 one church. He has caused it to had a plurality of deacons as well as elders. Evangelists, as the word imports, were preceders of the gospel, whose duty it was to build up new ohurches and establish them in the faith. Acts 21:8; Eph. 4:11:2 Tim. 4:5. field, or whatever the figure, we Their number seemed to depend on the supply and demand. They

merso as its meaning. Leades, there are many scriptures that re-

from his pent! Lean wishing built upon the furtition of fit would sake them. He always held up there's as the gent of the chird in the content in the chird in the content for the ratioson of their stor, and all is there to the choich, Act 2 - 31-2, 8 - 514; 10 : 34 - 6: 3, 4, Cel 2 - 12), the words of the choich, I have only to say the choich, I have only to say that we have no responsibility in the matter. We are only town ordinary shat Christonomousled, and what the apostdes tought and particular the risk of spiritures are of spilinest tought and particular to the risk of spiritures are of spilinest tought and particular to

Take Continued.

PUBLICATION VALUABLE

NOR BALL BY

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