

Alex Fleming

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BIBLE INDEX AND CHRISTIAN SENTINEL

Go set a watchman, let him declare what he seeth. Isa. xxi, 6.
Watchman, what of the *night*? What of the *night*? Isa. xxi, 11.
The *MORNING* cometh, also the *night*. Isa. xxi, 12.
The *night* is far spent, the *DAY* is at hand. Ro. xiii, 12.
Take heed in your hearts until the day dawn. 2 Pet. i, 19,

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BIBLE INDEX AND *Christian Sentinel.*

VOL. II.

TORONTO, APRIL, 1882.

No. 4.

"THE WORDS THAT I SPEAK UNTO YOU THEY ARE SPIRIT
AND LIFE."—*Jesus the Christ.*

RELIGIOUS CONTEMPLATION.

JOHN I. 1-5.

John, the loving disciple, tells us in the beginning of his gospel that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Thus, we are informed that the Word is co-eternal with God. This is the Word that "became flesh and dwelt among us," even Jesus. Christ's eternity with God shows that He is equal in executing or making the worlds. We see another note worthy fact, that God speaks to man by the Word, and hence follows, that all necessary religious duties are made known to us by the Word.

Christ the *Word*. Showing that He came to teach, to establish that word, gospel that is above every other word, and consequently more beneficial.

Jesus was not only in the beginning, but He was *with* God. The Father and Son together, engaged in the great work of creation and redemption. What a lesson to earthly fathers and sons, how we should be together in our efforts for good.

The Word was God. So completely did Jesus enter into everything that God willed that they were one—so we say of husband and wife. O! the beauty of unity. How the believing ones of earth should unite hand to hand, and heart to heart; how we should try to follow the example of the Father and Son.

"All things were made by Him, and without Him was not anything made that was made."

Jesus was the great factor in creating the universe. He

executed the Father's will. From the invisible mite that lives in the air to the largest planet that floats in space, He made them all, nothing was made without Him. This is further illustrative of the obedience that son should render to the father. It belongs to the father to direct and the son to execute. Sons are never eminently prosperous who disregard the lawful will of their fathers.

There is not only no creation without Christ, but there is no redemption without Him. We may safely paraphrase thus: Without Him was not any redeemed that was redeemed. This central fact should at all times possess us. Without it deep in the heart, we cannot walk in Him as we should. He is the sole embodiment of salvation, and "beside Him there is none other."

"In Him was life; and the life was the light of men."

Men have always sought life. When in peril they make way for escape. When death approaches, we fain would pass him by, and lengthen the brittle thread of existence. Anciently they sought the fountain of youth in order to lengthen life. This is an unspeakable gift—life, holy and happy—to the fallen sons of man.

Not in any theory about Him; not in any doctrine or creed, but in Him alone is life. He is the subject of our thoughts, the one to preach.

If in Him is life, *out* of Him is death. This fact should be shown to the world in all its simplicity. It is our highest mission to get men to come into Him. We need not stop here to discuss the various theories as to how men get into Him; the object is to get men into Him; be sure of this and the work is accomplished.

The life is the light of men. The life of Christ is the only spiritual light. Man can look to no other source for light. In his darkness man needed light, light that would show the way out of the darkness. Jesus' life is this light. While other lives may have shined, His outshined them all. In every other we see dimness and obscurity; in Him the light is clear and beautiful, more radiant than the noon day sun; more lovely than the pale goddess of the night. Then on every question pertaining to salvation, when in darkness, w

seek the true light, which is the life of Jesus. If we are benefited by the light we must walk in the light, follow—walk with Jesus. This is the only basis for the union of God's people. Let each walk with Jesus and we will all walk together. Follow Him and we will all go the same way together.

“And the light shineth in darkness; and the darkness comprehended it not.”

Jesus is always a light on earth. Sin is spiritual darkness. When Christ came on earth and lived, his life was a wonderful contrast to the sinful lives of others. His life has shone and shone, and will shine till all the dark places of the earth are brightened by his presence. We must spread the light. The son of righteousness has risen, and the clouds of sin must clear away, and He will illuminate the whole earth. God help us to dispel the clouds.

Darkness can never comprehend light. Sin cannot know righteousness. The more we sin the less we love and comprehend Christ. Unbelievers complain at not comprehending Him—the Word, the Life. They are almost, if not quite, darkness itself, hence cannot comprehend the light. My Brother and Sister, do you fail to comprehend the light? If so, you are in darkness. “Let us walk in the light, even as He is in the light, and the blood of His Son cleanseth us from all sin.” By walking in the light we are freed from darkness, and can comprehend the light more and more as we walk therein.

J. W. CALDWELL.

PEACE.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.—JOHN 14 chap., 27 verse.

The word peace is frequently found in Scripture. It is one of the many promises given by Jesus to his Disciples no unconverted child of Adam can understand this peace. “There is no peace saith my God to the wicked.” The unregenerated may have health, wealth, influence, honour and all the wisdom of this world, and still be a stranger to that which giveth true peace: “The way of peace have they not known (Rom. 8-17; Isaiah 59-8.) The saved have many consolations that

the unsaved cannot comprehend; they have rest and peace through Christ, believing in God. (Through Christ we believe in God (1 Peter i. 21) "Christ offered himself without spot to God." "and so," and so made peace by the blood of his cross." (Col. i. 20). Hence, God the Father, satisfied with his sons finished work, raised him from the dead, and is now known to every believer as "The God of Peace;" and when we recall his words when about to leave his disciples: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John xvi. 33.) This peace is connected with the blessed hope of the Church. The apostle Peter when on exhorting them on the coming day of the Lord says, "Be diligent that ye may be found of him in peace, without spot and blameless." Paul's final charge, "Finally my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; If there be any virtue, and if there be any praise, think on these things. Those things do: and the God of Peace shall be with you. In these days, when the worship of mammon is so common, and Infidelity and Scepticism is progressive, the christian needs the whole armour on that he may be able to realize the peace that passeth understanding and feel as the poet in these lines:

"I stand upon the mount of God,
With sunlight on my soul;
I hear the storm in vales beneath,
I hear the thunder roll.
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand
No storms nor clouds shall rise.

L. C. F.

THE INDWELLING OF THE SPIRIT.

DEAR BRO. IN CHRIST,—Will you, or Joseph Franklin, or both, please publish for your reader's information in the INDEX AND SENTINEL, the passages in God's Word where it even intimates "that it is not only unwise but unscriptural to speak of a personal indwelling of the Holy Spirit." If

your paper is truthfully named (truth is an exact description of that which was, is, and will be), you doubtless have the index to the passages, and as a sentinel your responsibility calls upon you and Joseph Franklin to publish those passages, particularly if you have a new revelation (for I cannot find it in the New Covenant), especially in connection with your comment on his letter addressed to you, dated Jan. 26th, 1882, *i.e.*, "he draws the line close and with skill." Inspiration states "earnestly contend for the faith once delivered to the saints" (or holy ones). Now, dear sir, if you are not one of those who say and practice "*how does he or she stand in reference to us,*" but one who tries by the word of truth regardless of "*how we teach,*" truth in my apprehension calls upon you to give the whole truth. In II. Tim. iii. 16, we read, "every scripture God inspired and profitable to teaching to conviction, &c.," and in another place it states "and it shall come to pass that I will dwell in them and walk in them and be their God, &c.," and Ep. ii. 22: "In whom ye are also builded together for an habitation of God in spirit," and I. Cor. iii. 16-17: "Know ye not that ye are the temple of God, or God's temple (is he speaking only to the Apostles?) and the spirit of the God (houses) or dwells in you? If any corrupt or destroy (same in Greek) the temple of God, this (one) God shall destroy; for the temple of God is holy, such are ye," and Rom. viii. 14, "For as many as are led by the Spirit of God, these are sons of God." The word that God the Spirit conveyed to man can and ought to guide all unto all truth, but we ought to take it as a truth that which he states about himself: here it is written the spirit leads the sons of God. Is leading going before? What about those not led by his Spirit? I cannot find it written that they are sons or daughters. From these considerations I conclude that it is not of much consequence how others "stand in reference to us" unless we stand in the right relation to Father, Son and Holy Spirit. Can we have the fruits of the Spirit mentioned (Gall. v. 22) without the cause of the fruit—the Holy Spirit? It is no wonder that Jos. Franklin makes such contradictions against the word when he denies the indwelling of the Holy Spirit, *e.g.*, the light and life from Christ.

CHRISTIAN.

REMARKS.

The Scriptures quoted above by "Christian" clearly prove that the Holy Spirit dwells in the children of God. Neither the INDEX nor Bro. Joseph Franklin said anything to the contrary. The editor of the INDEX thought it perhaps "unwise to speak of a *personal* indwelling of the Spirit," as some are

in the habit of doing. It is enough to follow the example of inspired men and simply say that the Spirit dwells in the children of God. When we add the word "*personal*" we are adding to the language of Scripture and perhaps to its meaning as well. The Scriptures quoted by "Christian" teach that "God dwells in us, but would it be wise to say that God dwells in us *personally*?" This is the only point before us. "Christian" seems to have overlooked the only point made by the

INDEX.
His article would make the impression that somebody had denied that the Spirit dwells in christians; when we had simply questioned the propriety of adding to the Scriptures by calling it a *personal* indwelling. *Personally*, God is in Heaven, and Christ is at His right hand, while we are on earth; yet the fellowship we have with the Father and the Son, is spoken of as an indwelling, and as we would not speak of God or Christ *personally* dwelling in christians, it is likely best to be equally wise when speaking of the indwelling of the Spirit. It is not wise to be wise above what is written.

When "Christian" finds a passage of Scripture that speaks of "the *personal* indwelling of the Spirit," it will be proper to represent Bro. Franklin as contradicting the word—*not till then*. "Christian" does not seem to see the point at issue.

H. M.

QUERIES.

Will you be kind enough to answer these questions with reference to Luke xv. 7:

1. How do those in heaven know when a sinner repents?
2. Is the sinner spoken of here one who was a follower of Christ?
3. Does the "joy" continue, or is it only momentary?
4. Who are these "just persons," and do not all need repentance?

I remain yours respectfully,

Harwich, Ont.

JOHN MUNRO.

1. Since angels are ministering spirits to the heirs of salvation, there need be no trouble for them to bear above the news of a sinner's repentance.

2. I think not. Still the same is no doubt true of them.

3. Do not know why it should not continue. Although our joy is often short-lived, theirs may not be so.

4. Cannot say positively. Perhaps the angels—perhaps the just ones who have died; but more likely the self-righteous Pharisees who, in their own estimation, needed no repentance.

H. M.

“CHRIST'S LAST COMMUNION TO THE APOSTLES.”

REPLY TO W. O. MOORE.

“The Disciples do not teach that baptism saves.” “In saying that baptism does not save any one, they are like other churches (that are not disciples). We are not surprised to know that churches who are not Disciples of Christ say “baptism does not save any one,” but to hear those who profess to be Disciples of Christ make such a statement is astonishing. “The Disciples teach that baptism is a condition of pardon.” “It does not save, but is a condition upon which Christ promises to save the penitent believer.” That Christ pardons the believer, we are quite ready to admit, but that He saves or pardons only on or through conditions we affirm, which conditions must be performed on the part of the saved.

We are not to suppose any direct agency on the part of Christ in the salvation of the sinner. A send down salvation is not what the word teaches. The means of salvation are at hand, and they save us because we cannot have the salvation without them. Salvation is in Christ; faith and baptism bring us into him, and therefore save us, and we save ourselves, and Christ saves us, because he provides the saving means.

The command on the day of Pentecost was “save yourselves.” How did they do it? “They that gladly received the word” or believed, were baptized (into Christ, and saved). Now, who can say that Christ does not save, or who can say that the means do not save, or that the sinner does not save himself by the means? When we say we are not saved by faith only or by baptism only, we are right; but when we say they do not save us, we are wrong, and deny the plain words of Christ and his Apostles.

“The antetype baptism doth also now save us,” (1 Peter, iii, 21.) “Yea the faith which is by him hath given him this perfect soundness in the presence of you all,” (Acts iii, 16). “Thy faith hath saved thee, (Luke vii, 50). Thy faith hath made thee whole, (Luke xviii, 42). It is declared that faith saves from sin and diseases. In answer to the question

"who says that baptism saves us?" we say that Peter does; and Christ says faith saves us, and who dare say it does not? If any man consent not to wholesome words, even the words of our Lord Jesus Christ * * he is proved knowing nothing.

The "position" illustration is a very unhappy one. Call the position salvation, and what becomes of it? Let us call the means, faith and baptism, the writing, "the means by which it was obtained," and yet the writing did not procure the salvation position because the president granted it. What logic! Had the president proclaimed, "he that writeth (believeth and is baptized, shall be saved) every letter addressed would have secured the position.

May the Lord deliver us from all logic that makes us deny the plain words of our blessed Lord.

J. J. M.

OTTERVILLE, Ont.

FAITH AND FEELING.

Some years since the writer was preaching the gospel in an inland city of this State when a man of the mature age of half a century yielded to the Savior. On inquiry into his past religious history, we were told that, years before, he had long and anxiously sought for peace, but had failed to find it. He had been educated to believe that the evidence of acceptance with God was a miracle wrought within, and on the failure to obtain this boon, he had fallen into despair, and finally into skepticism. From this he was rescued when he heard the plain, simple, reasonable conditions of the gospel, and became a rejoicing servant of God.

The editor of the *Catholic World* and the Superior of the Paulist Fraternity of monks, Father Hecker, of New York, a man who has devoted himself with great zeal to the conversion of Protestants, informs those who inquire into his history that he was born a Protestant, had a Presbyterian father and a Methodist mother, tried to "get religion," or some evidence of pardon in an ecstasy of soul, failed, became skeptical, and finally recoiled from skepticism into the arms of a Church that claimed the power to forgive sins, and taught its votaries to rely upon the word of its priests that they were pardoned.

These two are types of a numerous class. In preaching the gospel, and urging men to yield to Christ, the preacher is continually met with the difficulty that men are waiting for some great change that they have been taught to expect. This delusion, a cheat of Satan, without a shadow of sanction in the New Testament, is a most fruitful source of evil.

Thousands are deluded in staying away from Christ on the ground that he is not ready to receive them. Some fall into hardness of heart, as a consequence; some into the most pernicious errors, and some into utter despair. There was Cowper, the poet, who was led to believe that he was not one of the elect, and brooded over his awful lot until he became a hopeless maniac.

Such facts should lead one to inquire whether there is not some mistake in making feelings the evidence of acceptance by Christ, especially in the absence of any Scriptural ground for such a belief. Another circumstance should also cause hesitation. Many of those who have been led to accept their feelings as an evidence of pardon have afterwards been doubtful whether they were not deceived. Feelings are as changeable as the sky. Many poor souls, as health or religious surroundings change, have been led into the fear of a pious Presbyterian lady, who told the writer that she was not as sure of her acceptance as she would like to be, and often had doubts. If feelings are our assurance, then the hope of the Christian is not an anchor, sure and steadfast. His ship is at the mercy of the winds and tides of varying emotions. At one time he may safely ride calm and sunny seas; and at another be tossed by the dark billows of anxiety, doubt and despair.

It will be well to inquire into the origin of our feelings. They always have a cause, and may be traced to their cause. The writer once, while living in Bethany, West Virginia, heard the college bells begin to ring at the midnight hour. He arose, quietly went through darkness, finally met a boy, and asked the cause. He was told, "Richmond is taken." He made further inquiries, and satisfied himself that the news was correct, and then he leaped and shouted for joy. The fact existed twenty-four hours earlier, but there was no change in his feelings until he heard it. The tidings were joyful; he heard, believed, and rejoiced. This indicates the real source of feeling. It is FAITH. If we believe bad tidings, it makes us sad. If we believe joyful tidings it makes us glad. If the tidings is deceptive, and we believe it, it has the same effect. The feelings do not depend upon its truth, but upon whether it is believed. Let it be noted that *Faith is the cause of feeling.*

The writer has often visited Catholic churches. He has seen the Catholic at the confessional. He has seen him depart with smiling face and happy heart, because he believed that the priest, as the agent of God, had pardoned his sins. Now we all know that he was mistaken, and that his feelings were no proof of his pardon. He was deceived. If he was

deceived, is it not possible that Protestants also may be deceived who look to their feelings as an evidence of acceptance with God? If Satan could lead them to believe that they were accepted, when they were not, they would have happy feelings as a result of the deception. If the message should come to Guiteau that President Arthur had pardoned him and granted him a consulship on some foreign shore, he would be joyful over it, whether it was true or false.

If *feelings* are not the proof of acceptance, and are never so presented in the Scriptures, what is the proof on which they may rely? The Jew was told, under the law, just how to secure the pardon of sins, and how he might know his sins were forgiven. He was told to offer a certain sacrifice prescribed by the law, and that when he did so his sin should be forgiven him. Every Jew who did so had two witnesses that he was a pardoned man. One, his own consciousness that he had done what God commanded; and the other, the word of God promising forgiveness. Every one could know. There were no doubters.

So there are two witnesses that testify that we are the children of God. One witness is the Spirit. It has borne witness in words. Witness is borne to a jury in testimony, not in emotions. We are told in Heb. 10:15 how the Spirit testifies. "The Holy Ghost is a witness to us, after that he said before, This is the covenant, etc." The Holy Spirit therefore testifies in words, here, in the words of Jeremiah the prophet. Thus the witness of the Spirit is always given, as far as we have any knowledge. Now it has borne witness just how we shall be pardoned and become God's children. It told, on the day of Pentecost, by the voice of Peter, to the three thousand inquirers; by the voice of Philip to the Eunuch, and in every instance clearly and unmistakably, what a man shall do in order to be saved. Here is one witness on this question. It describes what the sinner must do to be pardoned. The other witness is our own spirit, our consciousness that tells us whether we have done these things. The Holy Spirit said, "Believe with all the heart." Our spirit answers, "I do." The Holy spirit says, "Repent." Our spirit answers, "I have repented." The Holy Spirit says: "Submit to Christ's will. As an evidence that you do, be baptized." Our own spirit says, "I have done these things." The Holy Spirit says, "He that believeth, and is baptized, shall be saved." We know we are saved, if God is true. Our hope is as firm as the foundation of our faith. We can never doubt, until we cease to believe. Every cloud of doubt is swept away, and the soul, filled with heavenly hope, is big with rejoicing. It sings,

Since I can read my title clear
 To my mansions in the skies,
 I'll bid farewell to every fear,
 And wipe my weeping eyes.

O ye seekers, that have long sought the way and found it not, it is plain. It is the way of faith and obedience. Believe what God has said, do what he commands, and you will, like the Eunuch, go on your way rejoicing, as a pardoned child of God. Cast aside cheats of Satan and human inventions. Come right to Christ, and follow him in his appointed ways. Believe and obey, and God will then take care of the feelings. As you trust and obey, "Love, joy, peace, long-suffering, gentleness, meekness, faith, temperance," all the fruits of the Spirit, will be shed abroad in your heart.—*The Evangelist*.

WHAT CONSTITUTES A BAPTISM ?

J. W. M'GARVEY.

The question which we discuss in this article is beset with difficulties which are sufficiently serious to make it very perplexing to many minds, yet we think they can be overcome by all who are disposed to remove difficulties rather than to magnify them.

That one of the elements of a baptism is immersion in water I will take as granted—not because it is granted by all, but because I now write for those who believe it. I will also assume, for the same reason, that in order to a baptism the person immersed must be a penitent believer. Waiving, then, a discussion of the action and the subjects of baptism, I inquire first in reference to the administrator of the ordinance.

That authority to baptize was issued by Jesus to none but those who had themselves been baptised, is well known to every careful reader of the New Testament. But that this authority was limited to any particular class of the baptized, such as preachers or elders, is void of proof, and, therefore, it should not be assumed. Not only so, but the case of Ananias, "a certain disciple" in Damascus, who was sent by the Lord himself to baptize Paul, furnishes a preponderance of evidence against such a limitation. Rightly, then, we think, it has been decided, that while good order properly limits the administration of the ordinance under ordinary circumstances to officers of the church, the authority to baptize belongs to every disciple. The act would be a baptism even if the baptist were a woman.

But cases are constantly occurring in which penitent believers are immersed by persons who have not themselves been immersed. Should the act in these cases be regarded as a nullity, or as a real baptism? That the administrators in these cases act without authority is obvious; but does the want of proper qualifications on their part render the act void as respects the persons immersed? For the answer to this question we are furnished with no facts or statements of the Scriptures known to me, unless the case of the twelve baptized by Paul at Ephesus has some bearing on it. These men had been previously immersed by some one who was not authorized by Jesus, as appears from the fact that he administered baptism different from that of Jesus, and to such an extent that it was a nullity. But the want of proper qualifications on the part of the administrator was not made the ground of Paul's objection to the baptism. On the contrary, his objection was based on the nature of the baptism itself. This, I think, furnishes ground for at least a probable inference that the want of qualification on the part of the administrator was not taken into consideration at all.

The same inference can be drawn with still greater probability, from the nature of baptism as an act of obedience to Christ on the part of the baptized. When the sinner submits to the ordinance, he is rendering a direct act of obedience to Christ, and he employs the service of an administrator only because Christ has commanded him to *be* baptized and not to baptize himself. A duty is imposed on the penitent sinner, and a separate duty on the baptist; if either shall fail in any part of his duty, it is unreasonable to suppose that the other shall suffer for it, unless he is in some way responsible for it. If the baptist knowingly baptizes an impenitent sinner, he partakes with the latter in the sin of despising the ordinance; and if the penitent sinner submits to the ordinance at the hands of a man whom he knows to be unauthorized, he is guilty of a similar fault, and this might invalidate the act by rendering it unacceptable to God. But if the baptized acts in good faith, believing that the man by whom he is baptized is properly qualified to perform the act, I would not dare to affirm that the baptism is a nullity. To so affirm would involve in uncertainty and doubt not only the baptisms performed by good men who are unimmersed, but also those performed by corrupt men who have been immersed. Of the latter there are not a few; and we can easily imagine the confusion which would ensue, if, when a successful evangelist has proved himself to have been for years a hypocrite, all who had in that time been baptized by him should be regarded as not baptized at all.

For these reasons I think it safe to conclude, that if a baptism is in all other respects acceptable to God, being in accordance with the Scriptures, it is entirely acceptable so far as the baptized is concerned, though the baptist lack some of the qualifications which he should possess.

We inquire next in regard to the formula to be uttered by the baptist. In commanding the Apostles to baptize into the name of the Father and of the Son and of the Holy Spirit, did Jesus require them to pronounce these words in connection with the act? That they did baptize into this name is as certain as that they executed their commission; but did they, in the act of baptizing, pronounce audibly these words? On what authority can it be affirmed that they did? It is not found in the Scriptures, nor is it found in any authentic history known to me. We learn from Paul that the apostles also baptized into Jesus Christ, and into his death; can we infer from this that they used a corresponding formula of words? If not in this instance, why in the former? I see only one ground on which to base the supposition that the long-continued practice of using a formula originated with the apostles; and that is, that it is natural and appropriate, when doing such an act as baptizing, to state for the benefit of those present the invisible significance of the act. But whether the apostles used a formula or not, there can certainly be no impropriety in our use of one if we mean by it simply to declare to others what we are doing. On the other hand, if the candidate is really baptized into the name of the Father and of the Son and of the Holy Spirit, really baptized into Christ, into his death, our failure to say so at the time can not undo the fact.

I would say, then, that the formula in common use, derived as it is from the words of the commission, is a scriptural declaration of what is done, it is calculated to prevent misunderstanding, and it is promotive of good order; but that it constitutes an essential element of the ordinance itself is without a shadow of proof.

Finally, we come to the question whether, in order to a baptism, the candidate must understand the *design* of the ordinance. By the *design* we mean the purpose for which the ordinance is observed; and it is obvious that as there are two parties to the ordinance, Christ who requires it, and the sinner who submits to it, the question of purpose may have a double reference; we may refer to the purpose of Christ, or to the purpose of the baptized. As regards the former, we learn that his purpose is to bring the sinner into obedience to himself, and into the remission of sins. In other words, his purpose is, by bringing the penitent sinner into this act of

obedience, to secure to him the forgiveness of sins. As regards the latter, we know from the nature of the case that an act of obedience must be rendered as such in order to be such—that if the conscious purpose to obey is absent from an act, it is not an act of obedience. But baptism, being an act required by authority, is an act of obedience, and therefore the purpose of obeying Him who requires it must be consciously present in the mind of the sinner, or the act is a nullity.

Is the same true of the other purpose? Must the sinner understand that he is to receive the remission of his sins, and have the purpose of obtaining this blessing, in order to a real baptism? It is quite certain that those who heard Peter on Pentecost, and understood his words, had this understanding and this purpose: for whether they construed his words as meaning that they should repent and be baptized *in order to* remission of sins, or “*unto* remission of sins,” they must have understood that they were to reach remission by means of repentance and baptism, and they must have been moved by the purpose of reaching this blessing, as well as by the purpose of obeying the Christ.

But while this is true of all those who understood the words in question, had any of them failed to understand them and been baptized for the single purpose of obeying Christ, would they have forfeited the promised blessing? In more general terms, when there are a number of motives, good and proper which may prompt a man to an act of obedience to Christ, and which do unitedly prompt him when he is fully informed on the subject, is his obedience a nullity in case he acts from the impulse of but one of said motives? Or, to put the question in still another form, when a blessing is attached by Christ to any particular act of obedience, can we believe that one who does the act in good faith will forfeit the blessing merely because he does not know that he is entitled to it? Who will answer these questions in the affirmative? If any one shall do so, he will also answer a few more. Should a man partake of the Lord's Supper in ignorance of some of the blessings which God has attached to that ordinance, will he hereby forfeit them? If he prays acceptably in all respects except that he knows not the promises attached to prayer, will the promises on this account be withheld from him? Or if he should eat to gratify his appetite, and not to give him strength and to prolong his life, would he therefore become weak and die a premature death?

I need scarcely add that when baptism is the sincere act of obedience, it appears to me most unreasonable and unscriptural to pronounce it a nullity, or to deny that the person

baptized has the remission of sins, merely because he was not aware at the time that he was entitled to this blessing. It is certainly better to understand and to enjoy all of our privileges, but it would be reckless to say that we forfeit them by being ignorant of them.—*Old Path Guide*.

PEDOBAPTISTS ON PEDOBAPTISM.

A few of the following quotations were obtained *through* Baptist authors, the others have been gotten directly from the authors quoted ; but all will be found in the book and pages cited.

Rev. William Hanna, D.D., L.L.D., was the successor and biographer of the famous Dr. Chalmers, of the Free (Presbyterian) Church of Scotland. He has written a *Life of Christ* which is surpassed in English only by Farrar and Geike, not by them in all respects. No man is more worthy to represent the noble Free Church of Scotland.

In an appendix to the second volume of his *Life of Christ*, Edinburgh edition, he says :

“ Infant baptism is not an institution of the New Testament, and is not to be considered as a rite binding on the Church.”

Rev. Geo. P. Fisher, D.D., is a very prominent Congregationalist, being Professor of Ecclesiastical History in Yale College, and the author of several very able and standard theological works. He holds this language :—

“ Whether infants were baptized in the Apostolic age, or exactly when the custom arose of administering the rite to them, is a controverted question on which the New Testament writings furnish no direct information. The mention of the baptism of households is not entirely conclusive, since we are not certain that infant children were contained in them ; and besides if it were known that infants were not baptized, they would be understood to be excepted in a general statement of this sort respecting a household.”—*The Beginnings of Christianity*, p. 565.

The famous Dean Stanley, at the time of his recent decease the foremost Church historian in the English language, needs no introduction to the readers of the *Central*. He says :

“ In the Apostolic age, and in the three centuries which followed it, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children ; in the third century, we find one case of the baptism of infants. Even amongst Christian households the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine,

Ambrose, are decisive proofs that it was not only not obligatory but not usual. All these distinguished personages had Christian parents, and yet were not baptized till they had reached maturity. The old liturgical service of baptism was framed for full grown converts."—*Christian Institutions*, p. 24.

Another learned member of the Church of England was Dr. Jacob, a professor in one of the universities, and known all over Great Britain and America as the able and learned author of the *Ecclesiastical Polity of the New Testament*. In that work, on p. 270, he says :

"Notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there * * * it ought to be distinctly acknowledged that it is not an Apostolic ordinance."

The foremost preacher and scholar to-day among French Protestants is E. DePressense, the author of many learned and excellent books. Among these is his able review of the *Apostolic Era*, in which, on p. 376, he says :

"We cannot believe that it (baptism) was administered in the Apostolic age to little children."

DePressense is a Presbyterian.

To the same effect might be cited very many others of similar standing. Indeed it is rare that a great scholar among Pedobaptists will venture to claim for infant baptism Apostolic sanction. Only the not so well informed do this. And now is it not fair to ask of Pedobaptists this question : If your great scholars freely admit that infant baptism is not a New Testament institution, is it not time for the body of the people to lay aside their prejudice and search the Scriptures on this point ? And may it not be courteously asked, if these great men, in spite of prejudice and education, are obliged to give up the New Testament sanction for infant baptism, is it not probable that the Baptists are right in saying that the arguments used by lesser men to maintain it are no arguments at all ?—*Central Baptist*.

ALBERT NORTON.

DEAR BRO. ERRETT :—My little note to the *Standard* in respect to Bro. Norton and his visit to Cleveland, has called out some enquiries from several brethren. I take occasion to answer through your columns. And first, it is quite natural for those who have been disappointed in some who have come among us from the denominations, to inquire into motives and character. To all such inquiries I answer by quoting from

the letters received by Bro. Wharton before Bro. Norton was accepted as a member of the church in Buffalo :

Wm. D. Buck, Pastor of the M. E. Church, Scottville, under date of Nov. 20, 1880, writes :

" I have been acquainted with Albert Norton for the last thirteen years. . . . I have kept posted with regard to him while he was at the schools in Evanston (Ill.), and during his mission work in India. After his first return from India I visited with him in LeRoy and at Rochester. During all this time I have never known a single blot upon his moral character. I have ever regarded him as one of the most intellectual, cultured and gifted young men I ever knew. Yet he was remarkable, even amid popular favor and applause, for his profound humility and self-abnegation. Deeply pious, intensely active, he seemed ambitious only to be holy himself and to lead others to God and heaven. Such he was when I knew him best ; such I have reason to believe he still is.

" Yet with all his excellencies he is like all other mortals, fallible and liable to mistakes. I have thought that the first great mistake of his life was his going to India with his frail physical constitution ; and his second mistake was in leaving the India Conference, and commencing a mission in the darkest part of India on an independent basis. . . . I firmly believe that in all his course he has endeavoured to do what he considered to be his divine Master's will. He is a very conscientious man, and I trust the stranger to whom I address these lines, will not in any wise construe them to his prejudice."

J. H. Gill, a fellow missionary in India writes (Jan. 13, 1881) :

" It gives me pleasure to say his record in India is very good indeed. With poor health he did a good work as long he could and then went home to America to work. His separation from the North India Conference of the M. E. Church was on a matter that concerned the methods and discipline of that church, and not on any matter affecting his character as a christian. We believe him to be a pure, good, earnest man, of excellent ability as a preacher and scholar. He ceased to be a Methodist of his own choice ; but I know nothing in his views of doctrine or church government that would disqualify him for a seat on the broad platform of the Evangelical Alliance."

I could add many other quotations, but these are sufficient.

When Bro. Norton first went to India he accepted labor under the auspices of the Methodists. In his intercourse with the people, he was met by those who attempted to overthrow the doctrine of the Bible. Preaching there is not as here,

where everybody quietly listens. In India the speaker (generally holding open-air meetings) is frequently interrupted with questions. Sometimes the *argumentum ad hominem* is used, accusing the speaker of inconsistency, in that he himself did not preach and practice in harmony with his own Bible. To some of these questions Bro. Norton found it easy to make answer; but to others he could not make satisfactory answer, because of his own conviction that the points were well taken. He then asked his Bishop to allow him to teach the Bible as he understood it, simply binding the converts to the Bible, and leaving them as free as the Bible left them. This he was not permitted to do; so, of his own choice, he left the Conference and started a mission on an independent basis. During the time he was working in this independent mission, he met an English officer, who told him that a people in America, called Christians or Disciples, were quite in accord with him in his Bible doctrine and practice. Learning that these were the same as the "Campbellites," whom he had often heard of as a heterodox sect, he could not bring himself to believe they agreed with him. Returning to this country he sought for what he desired in the Free Will and Close Baptist Churches, but sought in vain. Providentially a copy of the *Standard* was put into his hands, in which was a summary of doctrine as taught by the Disciples. He read it and immediately subscribed for the paper. In it he found Bro. Wharton's address, and sought an interview, and found at last the people with whom he could affiliate in teaching and Christian practice.

I believe that Bro. Norton has been led to us by providence. God has answered our prayers in opening up the way for a mission to India. It is the open door through which God is inviting us to enter. Will we "hearken to the trumpet"?

Bro. Norton wants some one to go with him. Bro. Wharton and wife, of Buffalo, have given willing consent to accompany him and his missionary wife on that perilous voyage, and to labor in a climate where the average missionary life is only a few brief years. Brethren, God is appealing to our hearts, and shall he appeal in vain? R. MOFFETT.

REPORT NO. 5.

Brought a severe cold from Pickering. After bidding farewell to those kind friends, and reaching Toronto, remained there several days, calling upon Brethren James Beaty, Robt. Beaty, H. McDiarmid, B. Culp, John Beaty (Parkdale), E. Pomeroy, — Brown, J. J. Tilley, Willie Forrester and E. Trout. Thence to Hamilton, and spent a night with Brother

Anderson. Thence to Smithville, whence Bro. Isaac Wardell drove me to Gainsboro, just in time to go to the funeral of Bro. Geo. Reese. A large gathering, to which Bro. Renner spoke. Back to Rosedean, and tried to speak in the evening. Tried some meetings through the week. But most of the time for some months, there has been one muddy place on the roads. Spoke there the following Sunday. Being kindly conveyed by a good-hearted friend to Welland, the first train was boarded for Stevensville. Made my home at Bro. Paul Hendershot's, who, and his good lady were very kind to me. Had but one meeting. Some other time may suit better. Took the train back, and reached Bro. Hensler's. Place for meeting pre-occupied. Reached Rosedean for Sunday. Went down to Kintern, formerly known as Mud Creek, and tried with Bro. John Huntsman to have a few meetings. They were small, partly I suppose on account of the roads and weather.

C. J. L.

Williamsville, Erie Co., N.Y., April 3, 1882.

This church has been greatly refreshed and strengthened in a protracted meeting which closed March 26th, in which the preaching was done by Bro. McDiarmid, of the INDEX. Notwithstanding very bad roads, bad weather and numerous other hindrances, the attendance and interest were good, and nine were added by baptism and two returned to fellowship, while the good seed was sown in many more minds and must bear fruit hereafter. We have reason to rejoice in the character of the additions, every one of whom will, we trust, prove faithful, as they have given evidence of deep seriousness and intelligence in this great step of their lives. We thank God and take courage.

E. A. PARDEE.

BRO. MCDIARMID,—I have just closed a two week's meeting in Nottawasaga. No additions. Dark nights and bad roads. Bro. Sherman came down and remained during the first week, and we spoke in the Town Hall in Stayner. During the second week I was alone, and the meetings were held in the church amongst the brethren. The interest increased nightly, and we closed with a good hearing. But as there seemed but little chance of doing much, I did not feel at liberty to stay away longer. The brethren there are all well, and I enjoyed my visit very much.

J. LEDIARD.

M. McDiarmid

AT A QUILTING.

Elizabeth—About what shall we talk, Sarah?

Sarah—What do you say to this—How shall we entertain preachers?

Icy—Oh, such a subject!!

Nicy—As if *we* did not know!!

Sarah—Well, girls, let us hear your opinion.

Nicy—Why, of course, we would invite him into the best room. One of us would dress up and go in and chat with him. Show him the pictures, giving a detailed explanation. Talk to him about music. Play some for him. Ask him about the place from which he hails. Give him some of the gossip, and so entertain him till meal time. And in the afternoon we would go out and have a jolly time playing croquet.

E. E.—That might please some shallow, soft dandy—a third or fourth rate man. But a solemn, pious man of God, whose great business it is to turn men from darkness to light, and from the power of Satan to God; would not place a very high estimate upon your effort at entertainment. But here comes Aunt Mahettabel, let us ask her.

Mahettabel—A good many preachers have made our house a sort of stopping place. I all'us used to fix and fuss and strain my very wits to make 'em feel at hum. Used to send in the gals, caus Seth hath too much to dew, he could'nt lose the time. One day the gals were all away, and my sakes, if one of the best preachers we ever had did'nt come! He saw I was in a puckersnatch. I says, O if Hanner Marier were only here she could entertain you like a schoolmarm, and I began to apologize. And what do you think? He stood straight up, and says he, "Aunt Mahettabel! don't you worry about me. I like to be alone. I want to meditate. I want to plan about the meetings. I want to rest, and I want to study. If you have no late paper or some interesting book, I have my Bible, and jest let me drop down on this cheer or that ar' lounge till meal time, and then the more questions the family can ask me about the Bible, the better I will like it." I gave him a comfortable bed and good plain food, and he was all'us proper glad to come our way. He was the best preacher we ever had to make converts and to build up the church.

Sarah—Aunt's experience ought to teach us all a good lesson.

ANON.

CHRISTIAN WOMEN.

From the era when the Saviour was on the earth to the present time women have been among the most steadfast, self-denying and effective friends of his cause. It was a woman who anointed him at Bethany just before his suffering, women who lingered near the cross when the brethren stood afar off, women who first visited the tomb and learned the glad tidings of a risen Lord. It was a woman who was the first convert to christianity on European soil, a woman was instrumental in showing Apollos the way of the Lord more perfectly, and women are often named by Paul as his helpers in the Gospel. It would require volumes to fully develop the noble work and mighty results of the quiet labors and humble faith of the women of the Bible.

Woman's work in promoting the kingdom of God has been wonderful in every age of the history of the church. As her labors are not usually in public only eternity will fully reveal what she has done to promote the reign of Christ. Within the walls of the home the world has not been permitted to look and see her gentle influence in moulding children into the likeness of Christ, turning a husband from sin, or making him strong for the work of God. The pages of history may tell little of what women have done and be crowded with the deeds of the stronger sex, but when eternity comes and the true records of humanity are read in the light of judgment day, we feel sure that the Christian mothers and wives of earth will be found the most potent of all earthly influences that have wrought for the upbuilding of Zion. Let an example or two serve to illustrate the mighty, far reaching influence exerted by a woman's faith and devotion.

There was once a christian mother who had a dissolute son. She lived in a far off country and a far off age. Fifteen hundred years ago half of the civilized world was yet Pagan, and the influence of Paganism was yet potent in every land. The young man, Augustine by name, fell in with dissolute, debauched Pagan companions, and lived a gay, wild, reckless life. The mother prayed and plead. There were years of weary waiting, but she despaired not and at last her prayers were answered. The young man became a Christian and not only abandoned his evil ways but devoted his whole life to the work of God. That young man, the fruit of the prayers of the mother and who always ascribed his conversion to his mother, became the greatest figure in the church history of ten centuries. From the time of Paul to Martin Luther there

is no greater name among the servants of God. His influence was not only felt in every portion of the christian world in his own times, but nearly a thousand years after he lived his writings prepared the way for the Reformation. It was the works of Augustine that first aroused the mind of Luther and stimulated the investigation, that resulted in the overthrow of Romish superstition. All who, in his day, enjoy the grand results of Luther's work, are indebted to the humble christian mother, who was a link in the chain of God's providence which produced them. In one sense, at least, a pious woman produced the Reformation.

Another revolutionized the ancient world. A Pagan father had a Christian wife. The Roman world was Pagan and the father aimed to have his children brought up in the faith of the State. The mother, as she could, planted the seeds of a better faith in their young hearts. One of them became a great general, and finally, amid the changing revolutions, took his seat upon the throne of the Roman empire. Then he determined that the principles of his mother, Helena, should receive the sanction of imperial authority. Gladiatorial combats were prohibited, the usual employments were prohibited on the Lordsday, at last Pagan temples were closed and Christianity publicly proclaimed as the Roman religion. The mighty revolution in the reign of Constantine the Great, the epoch of the triumph of Christianity over Paganism over all the civilized world is due more to a Christian mother than to any other single cause.

These are notable examples and might be fortified by myriads more. Almost every great man of God had a pious mother. No biography of the Wesleys is complete that omits Susannah Wesley, of Alexander Campbell that loses sight of his pious mother, or of James A. Garfield that forgets Eliza Garfield. These women have been made illustrious, but there are hundreds in humble walks, unknown of men, whom eternity will call great; hundreds like a sainted woman whom the writer knew who led her seven children into the fold of the Good Shepherd and then after he was sixty years of age, led her doubting husband to her Redeemer. That woman, now at rest, is a type of thousands of her sex, and of what every Christian woman should aspire to be. No true woman can be content unless she takes those whom God has given her to love, along with her to heaven.

We have always thought that the noblest thing on earth and nearest to the heavenly ideal is a true Christian woman, wholly consecrated to God. There are many but the world needs more. Aim thou saint of God, to be a woman worthy to be called a sister of the Lord!—*The Evangelist.*

THE GRAVE.

The grave—what a word—what a mystery! There is no other word in our language of such meaning and such awful import. The very sight of the grave makes humanity shudder, and shrink, and cling to life, when even life is an intolerable burden. Yet, why should it be so? What is the grave that it should so unman stout hearts and fill humanity with terror? What is there in the grave that even the very word should be awful? Look at it; look down into it: look through it—it is only a little narrow opening in the fresh sweet earth; a retired, shaded spot, aside from the bustle, whirl, and commotion of a restless world; a little mound, when completed, and and rounded up and sodded over, planted with shrubs and flowers; a little palace, with its marble shaft standing up in in the midst of the bounties of Nature, surrounded by the decorations of art; a suburban retreat, where the weary and careworn can retire and find rest and repose. Ah! well!—adorn, paint, embellish the grave as we may, the very word is still awful, and its solemn import still clings to it, as the perfume clings to the rose after it is crushed. Beautiful as the place may be with natural loveliness, lavish as may be the adornments of art, the sight is yet appalling. To tell the afflicted that it is the most frequented place of earth; that the great and small of all generations resort to it, and there all distinctions are blotted out; that all grades meet there on a common level; that in the grave all oppressions cease and all wrongs have an end, does not meet the wants of the afflicted soul. Both of the views of death and the grave may be literally true, outward and materialistic, but they cannot satisfy the living soul when going to its baptism of suffering and despair. The grave is the end of life, for only the dead enter into it and only the dead dwell there. It matters not what we say to the sorrowing about the beauties of the place where the dead repose, it does not relieve the subject of any of its terror, nor bring to the sorrowing any relief or comfort. But tell them that their loved ones shall rise again: that the grave shall give up its dead; that they who are in their graves shall hear the voice of God and shall come forth, and you have instantly transformed their night into day, their sorrow into joy, their mourning into rejoicing, and robbed both death and the grave of their terror. The Lord says: "I will ransom them from the power of the grave; I will redeem them from death." That meets the case; that sends the tide of joy bounding through the heart of a sorrowing world. Some long to be laid at rest after vainly battling with the troubles of the world.

BABY SPRINKLING GOING OUT.

The Presbyterians about New York have a poor show for their babies, if the following table fairly presents the facts. The paragraph has been going the rounds of the papers for some time, but we put it in tabular form :

Ministers.	Church Mem- bers.	Children Bab- tized.
Rev. Dr. Hall,	1,730	21
“ Crosby,	1,364	17
“ Bevan,	1,100	23
“ Robinson,	570	8
“ Talmage,	2,471	49
“ Cuyler,	1,671	31
“ Ludlow	378	6
“ Vandyke,	571	0
	7,965	155

This is about one child for nearly fifty-two members. The fact stares us in the face that our population is allowing its young people to judge for themselves how they should be baptized : and that will more and more be by immersion, as the Scriptural emblem of the burial and resurrection of Christ, and from their own separation from the world, to the spiritual life, by faith and obedience to their ascending Lord and Master.

RESOLUTIONS.

The following action was taken by the Board of Managers of the General Christian Missionary Convention, at their regular meeting, March 15, 1882 :

Whereas, the Acting Board of Managers of the General Christian Missionary Convention has learned, with deep sorrow, of the death, March 14th, 1882, of O. A. Burgess, once the Corresponding Secretary of the General Society, and

Whereas, a useful and honorable life is cut down in its glorious prime, therefore,

Resolved, That in the death of O. A. Burgess this Society has suffered the loss of an able advocate, and a liberal contributor to its work.

Resolved, That the Christian community of which he was a part has lost one of the manliest of men ; the Church of Christ one of the bravest and most intelligent of its defenders ; and his friends one of the tenderest and truest of friends.

Resolved, That a copy of these resolutions be furnished to

our religious papers, and a copy sent to the family of the deceased; and also that they be spread on the records of this Board. O. A. Bartholomew, R. M. Bishop, F. M. Green, Committee.

Brethren who propose coming to Manitoba or the North-West this season, would do well to correspond with Bro. A. Scott, Portage-la-prairie. Those who bring families and come during the summer months, he advises to bring their tents and provisions, as there will be a great jam, and the accommodation will not be sufficient even at a very high price. Those who have a few thousand dollars to invest in landed property, he advises to locate near Portage-la-prairie, as the country around there cannot be surpassed for farming purposes. He proposes to make an effort to assist those who must go further west to get land, to locate together as much as possible, so that they will be able to have at an early date the advantages of religious services.

Address, A. SCOTT, Minister,
Portage la-prairie, Man.

Bro. Benj. Billington, Green Bay, writes that the few brethren there desire to put up a small house for worship, and that they would like to get a little help from their brethren who are able to assist them. He says they can get the lumber and do the work, but are not able to purchase nails, shingles, etc. Perhaps the brethren will feel like extending a helping hand.

MANITOBA MISSION.

Since my last report I have immersed three. Others continue to "halt between two opinions." Bro. C. Sinclair, of Ridgeway, Ontario, will be here, the Lord willing, on the last Lord's day in April, to assist us in a meeting of days. I trust and pray that we will be successful in instructing those who are ignorant, and arousing those from their lethargy who already know the Lord's will. All those baptized by me are heads of families, and first class material for building up a church with. At a business meeting of the church held on the 10th April, it was resolved to build a house of worship to cost in the neighborhood of \$4,000, and to be completed if possible by the first of September. We do not propose to go in debt to build this house. Neither do we propose to have any entertainment or lottery in connection with defraying the expenses of said house. The members say they are intending

to put their hands in their pockets and meet our expenses as we incur them. I suppose that there are a number of our brethren who are ready to say we are "sound." Well we do not consider that much of a compliment. We calculate that the Church of Christ is "sound" of course. And we do not like to hear those who claim to be integral parts of this church parading their "soundness." What we need? Less suspicion and less fault-finding. Also more confidence in each other and a willingness to do *our* part. Life is too short and important, and religion too serious, for us to be whining and finding fault concerning imaginary wrongs. Let us heed the admonition of Paul to the Corinthians. "Watch ye stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." (I Cor. xvi. 13-14.) Brethren do not be puerile for the sake of notoriety. *Be men.* I am glad to see in the March number of the INDEX AND SENTINEL, which lies before me on the table as I now write, that Sister Scott is agitating the mission question. Surely her earnest appeal will do good. She is not one of those who say *go*; but taking hold of the work in right earnest herself, she says *come*. Many are not aware of what this sister is doing for the cause. Would that we were all as diligent. I know of no better words with which to close this correspondence than the words of Coxe:

We are living, we are dwelling
 In a grand and awful time,
 In an age on ages telling,
 To be living is sublime.
 Hark! the onset! will ye fold your
 Faith-clad arms in lazy lock?
 Up! O up! thou drowsy soldier,
 Worlds are charging to the shock.
 Worlds are charging, heaven beholding,
 Thou hast but an hour to fight,
 See the blazoned cross unfolding,
 On! right onward for the right.
 On! let all the soul within you
 For the truth's sake go abroad,
 Strike! let every nerve and sinew
 Tell on ages—tell for God!

A. S., Portage-la-prairie.

P. S.—I may add that I expect Bro. McDiarmid and Bro. Sheppard to visit us during the summer. I expect Brother Sheppard about the time our new house of worship will be opened, and if it will not inconvenience Bro. McDiarmid, should like to have him make his arrangements to suit this occasion and be present too.

A. S.

HEART WOUNDS.

Many in this world live with broken hearts. Bad is a broken limb of any kind ; bruised and wounded flesh is hard enough to bear ; but when the fracture is in the heart, it is a sad business. Of all cases of distress, these are the most pitiable, and they are very frequently despised. When a man's spirit is cowed, his heart is crushed, and he is despairing and utterly wretched, others get away from him, he is dreary company. As the herd leaves the wounded stag to bleed and die alone, so do men instinctively avoid the society of those who are habitually gloomy. Their own desire after happiness leads men to escape from the miserable. Be joyful and you shall attract ; be sorrowful and your will scatter. Job truly says, " He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." The careless, the giddy, the superficial look with horror upon those whose thoughtfulness rebukes them ; while the prosperous and happy view them with reluctance, because they remind them of sorrows which else they might forget. God has smitten some men, and their hearts are sore broken beneath his rod, therefore do their fellows hide their faces from them and despise them. Many blame them, and say they ought to shake off their gloom, and make an effort to be brave. I know not all they say, but certain it is that among the despised and rejected of men we find a company who carry with them heart-breaks day and night.

What wonder that they are so frequently avoided ? Common humanity calls us to help those who are injured in limb, and if there be an accident in the street, a crowd will soon be gathered, and human kindness will exhibit itself ; but if there be breakage of the heart, sympathy is soon exhausted, and love itself grows weary of her hopeless efforts to console. Those who are taught of God will help the broken-hearted, but human sympathy is soon worn out because it is conscious of its inability to succour.

The heart is the centre of sensation, and hence its being broken involves the acutest of pangs. Sorrow hangs over the spirit in clouds which cannot be dispelled. Not only is their cup filled with sadness, but they sit by wells of sorrow. They have long forgotten the palm-trees of Elim, and they are filled with the bitter waters of Marah. They rest not day or night ; how can they ? No pain of the flesh can at all equal heaviness of heart. Give me all the aches and pains which my body can endure, but spare me the heart-ache ; break me alive upon the wheel, but let me not live to be broken-hearted unless it be from the grand cause of penitence.

“A wounded spirit who can bear?” When the arrows penetrate the soul, the life-blood becomes as liquid fire, and the man is a mass of misery.

Besides, it weakens us, for when the heart is wounded, the source of strength is impaired. A man who hath a strong heart can do anything. However weak, and feeble, and crippled, and diseased he may be in body, yet if he keeps up his spirits, he can laugh at all his pains; but if the heart be crushed, what can he do? what can he hope? what can he endure? When fear is in the heart, the geasshopper becomes a burden, they that look out of the windows are darkened, and the keepers of the house do tremble.

Ordinarily a broken heart is utterly incurable. How many times have I had to learn this lesson to my deep humiliation. It has been my happy, happy lot to speak to broken-hearted ones, and see them gradually rise to be of good cheer when my Lord has spoken through me; but apart from his presence, I have argued, pleaded, explained, and persuaded, but all in vain. I have been almost dragged down into the wretchedness from which I hoped to rescue my fellow-man; for the sympathy I have felt for the desponding has well-nigh made me despond myself. What a variety of advice physicians give, and what is the good of it all? “Take a journey,” they say, “into foreign lands; see new cities, or amuse yourself among the Alps.” Yes, but if the man carries out with him a heart weary of life, he is apt enough to bring it back with him; and what good hath he gained? “Attend the baths; resort to the best physicians; use electricity; try strong exercise.” This is all very well, for the body may need strengthening, or purifying, or arousing, or resting; but if the secret of the disease is a broken heart, and the hammer of God has smitten it, all the physicians in the world can be of no service; it shall end as with her of old, who spent all her living upon physicians, and was nothing better, but rather grew worse.

I recollect the impression made upon my young heart, as a child, when I was taken to a house where there was a sad lady, always dressed in black, who said she had committed the unpardonable sin. I remember the horror that I felt, as I sat in the room with her, and wanted from very fear to get away, thinking she must be a dreadfully wicked woman. Yet she may have been one of the most gracious of Christians, and it is probable that she came into the light again before she departed this life. These crushed ones are often the best of people. The fairest of our lilies are often broken at the stalk. Our ripest fruit is visited by the worm. Thank God, they shall yet have beauty for ashes, and the oil of joy for mourning. Sorrow and sighing shall flee away.—SPURGEON.

TRUST.

I cannot see with my small human sight,
 Why God should lead this way or that for me ;
 I only know he saith, " Child follow me."
 But I can trust.

I find no answer, often, when beset
 With questions fierce and subtle on my way,
 And often have but strength to faintly pray,
 But I can trust.

I know not why my path should be at times
 So straitly hedged, so strongly barred before ;
 I only know God could keep wide the door.
 But I can trust.

I often wonder, as with trembling hand
 I cast the seed along the furrowed ground,
 If ripened fruit will there for God be found,
 But I can trust.

I cannot know why suddenly the storm
 Should rage so fiercely round me in its wrath ;
 But this I know, God watches all my path,
 And I can trust.

I may not draw aside the mystic veil
 That hides the unknown future from my sight ;
 Not know if for me waits the dark or light ;
 But I can trust.

I have no power to look across the tide,
 To see while here the land beyond the river ;
 But this I know, I shall be God's forever,
 So I can trust. —Anon.

—And Doddridge gives us a brief but instructive aspiration
 when he says—

" Live while you live, the epicure would say,
 And seize the pleasures of the present day ;
 Live while you live, the sacred preacher cries,
 And give to God each moment as it flies.
 Lord, in my views let both united be,
 I live in pleasure when I live to Thee."

MARRIED.

On Feb. 23rd, the Hon. Francis Ogletree, to Sister Mary
 McLarty, both of Portage-la-Prairie, and formerly of Howard,
 Ont. A. SCOTT.

OBITUARIES.

On the 13th inst., Bro. A. Swartz was struck down by what some call an apoplectic fit. He only lived about 4 hours after taken. He was well known; highly esteemed; funeral large. Bro. N. Wardell and the writer spoke upon the occasion in the Mennonite meeting house.

C. J. L.

On the — Dec. last, a daughter-in-law of Bro. Andrew Henslar, of Pelham, departed this life. She and her husband were much respected. (This I should have sent before, but have twice lost the precise date.)

On the 17th of Feby., near Beamsville, the remains of Bro. — James (Brother to Sister Aaron Culp) were laid in the cold tomb. But we sorrow not as those who have no hope. Bro. James had a lively trust in Jesus.

On the 4th inst., a large number attended the funeral of Bro. Peter Hendershot. Spoke in the U. B. Meeting House in Moulton. He had a great many friends and acquaintances in this region. He had studied the new Testament considerably, and among his last words, told his sorrowing family he was ready.

C. J. L.

BRO. ALEXANDER LINN.—A tried and faithful soldier of the Cross has laid aside his armor and gone to his reward in the person of Bro. Alexander Linn, who died at his home in Detroit, Mich., on Lord's Day morning, April 9th. He had been in failighealth for over a year, but was confined to his room for only three weeks before his death. He suffered greatly, but his mind was clear and vigorous to the end. Fearing, when he was taken ill, that the complication of diseases he had would prove fatal, he strongly desired to use what strength he had to the best advantage in the service of the Master. He saw and conversed with nearly all his relatives and a large circle of friends. His exhortations to them, and his talks about the love of God and the Heavenly Home, were wonderfully grand and beautiful.

Bro. Linn was born at Pollock-shaws (now a part of Glasgow) Scotland, in 1818, and emigrated to America in 1842, making his home in Detroit, where he has since (excepting a short interval) resided. He was trained up in Presbyterianism, but his critical mind would not accept the Calvinistic theories, and for a time he leaned strongly towards infidelity. At twenty-one he was immersed by the Scotch Baptists, but the same reason that made him leave the Presbyterians prevented him from staying long among them, and with others, a congregation of Disciples of Christ was organized.

Though very diffident and retiring in his disposition, his great natural abilities placed him at once in a prominent position in the church, and for forty-three years he continued to earnestly and successfully plead the cause of the Master before his fellow men. He made the Bible his constant study, and few men knew and understood its contents better than he. The Lord's work was always first with him. His life, except the last fifteen years, was a constant struggle with adverse circumstances. Few men gave more in proportion to their means to assist others; while at the same time, he preached without remuneration as much as many who gave their whole time to the work. His deeply sympathetic nature, intense earnestness, and, above all, a heart overflowing with love to God, made him a very successful preacher of the Gospel, he had what few men had—the ability to present clear, powerful and logical reasons to the mind, and at the same time swell the heart with tenderness. In church work his great aim was to build up and maintain the simple worship as practiced in apostolic days. Anything that tended to lead away from primitive ground called at once for his opposition. With him everything was either right or wrong; he would not compromise with error in any form. He hated sin with an intense hatred, but he loved the sinner, and was ever anxious to turn him from his evil way. To many he seemed at first a stern man, but his heart was as tender as a little child's. He loved his family and his friends with a deep, strong love. But above all he loved his Saviour and delighted in doing His will. From the time he became a Christian scarcely a Lord's day passed that he did not attend to the Lord's supper. If illness forced him to stay at home he broke bread with his family or with brethren called in to worship with him. The closing hour of his life gave a wonderful illustration of this. For ten days we had watched around his bedside expecting each day would be his last. On Saturday evening it was evident his moments were numbered. Still he lingered with us, and at sunrise told us he wished to remember the Saviour *once more* before he passed into His presence, and asked us to attend to the worship at the usual time, the same as at meeting. We promised to do so, but had no idea he would be with us. He waited anxiously for the time, but at half-past nine the terrible struggle with death came on, and when apparently about to breathe his last, with a mighty effort he aroused and held the gim monster at bay for over an hour. Two or three times he asked us to have worship but we hesitated, momentarily expecting his death. Noticing the delay he turned with an appealing look to me and said "once more." It was enough. The table was

spread before him and we went through the usual order of worship, omitting of course the exhortation. He was intently interested in it all, had his sons raise him up that he might take the bread and wine as usual, though he could not swallow a drop of anything for two days before. His lips and tongue joined in harmony with our singing, a quiet, peaceful expression took the place of that of pain and suffering his face had worn for days, and when the final amen was pronounced he said "tell it to the Church," and in a few minutes his spirit gently left its frail tabernacle to continue the service of praise among the heavenly hosts. It did not seem to us at all like death. It was a wonderful scene—a glorious triumph; a fitting close to a life of faithful, self-sacrificing service. We sorrow, but not for him. When his family think of him it is with joy. His life was a noble one, his illness a season of spiritual refreshment to us all, and his death a wonderful demonstration of the power of the Gospel.

His family, the congregation of which he has been an elder from its formation, and a large circle of friends feel that in his death they have had an irreparable loss. We thank the Lord for such a glorious life. It has been a wonderful inspiration to many a young disciple.

ALEX. A. TROUT.

Detroit, 14th April, 1882.

The editor of the INDEX is in Tonawanda, N.Y., engaged in a discussion with Rev. D. L. Watson, D.D., on the subject of baptism. The discussion begins April 17th, and continues not less than five evenings—likely longer. The discussion grows out of Bible readings on the subject introduced by Dr. Watson inviting free discussion. The doctor is a great man certainly, if titles insure greatness or witness to it. He has the following: D.D., LL.D., Ph.D., and others beside.

April 18th.

—The *Religious Herald* says sharply and pertinently: "As you came into church last Lordsday with your creaking shoes, after service commenced, you disturbed the whole congregation, and many of the young folks turned round to see who you were. And yet, you were not in the least disconcerted, and entered your pew with as much complacency as if you had respected the house of God and the opinions of your Christian neighbors. Was it right? If this had been the first time of your dereliction, I was going to say, there might be a slight excuse for you; a second thought tells me there is none. A person has no business to be late at the house of God, even for a minute. In future see if you can not improve and pay some little respect to the services of the sanctuary."

Mr David Saw

Mrs Mrs