Christian

H. B. SHERMAN, EDITOR.

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Volume II. No. 5.

MEAFORD, ONTARIO, MARCII, 1883.

Whole No. 17

NOT ONE CHILD TO SPARE.

A father and motive in straighter-ed circumstance, with seven children we see desired by a wealther but children less sughbot, a constortable provision to contition that they would give him one of the right he result. It has beautiful point sells the result.

Jim Einter L. Brane,

Wifeh shall it bo ! Which shall it he f' I looked at John-John looked at

(Dear, patient John, who loves me tet, As well as though my locks were

And when I found that I must

speak, y voice seemed strangely low

My vote seemen stranger, and weak:
"Tell mengain what Robert said!"
And then I list ming bent my head.
"This is his letter:—'I will give
A house and land while you shall

live, f, in return, from out your soven, to child to mo for my disgiven." i, in return, from our your reterm." how child to me for use Is given." looked at John's old gaments

worn, thought of all that John had

borne, of poverty, and work, and care, Which I, though willing, could

not share; I thought of soven mouths to feed, Of seven little children's need, And then of this.—"Come John,"

choose among them as

they he teleep; so, walking hand in hand, lear John and I surveyed our

First to the craffe lightly stepped,
Where Latina the baby slept,
A glory 'gainst the pillow white:
Softly the father steeped to lay
His rough hand down in lovin;

way, When dream or whisper made her

stir, And huskily he said: "Not her,

not her. Wastooped beside the trundle-bed not one; Wastooped beside the trundle-bed And one long ray of I me plight shed Athwart the buish faces there, In sleep so pitiud and fair,; I saw ou Annie's rough, red cheek, A tear undried. Ere John could

apeak,

Ho's but a baby, too," said I,

Ho's but a baby, too burried b

And ki-sed him us we hurried b

Pale patient Robbie's angel face Still in his sleep bore suffering's

No for a thousand crowns, not whiepered, while our eyes

Ho whispered, wanter the were dim. the Dick! our way from Dick! bad Dick! our way tille one—

groor Dick! had Dick! our way-ward son, Thirbulent, reckies, idle one— Could he be spered! "Nay, He who gate Bid us kefriend him to his grave; Only a mother's heart can be Patient enough "a such as he; And so," said John, "I would not Edare To send him."

send him from her bedside

To send him from her bedside I prayer."
I prayer."
And knel, hy Mary, child of love.
And knel, hy Mary, child of love.
Bedside To John. Quite silently,
To lifted up a curl that lay
Across-her check in willful way,
And shook his head, "Nay, love,
not thee."

The while my heart beat audibly. Only one more, our chiest lad, Trusty and truthful, good and glad So like his father. "No, John

dreamo t.
Hippy in truth that not one face.
We wissed from its accustomed
blace:
The third to work for all of even,
The ling the rest to One in heaven!

not forget to remit the which unravelled all our mysterest due the Worker this les, told them he would soon be and send in some new there, and they hed better areas

REMINISCENSES No. 3.

-----HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN GANADA.

--- BY---

JOSEPH ASH.

In my last I spoke of brother Thomas Holman, one of cur char ter members. Our membership soon reached forty, and there it stood for some time, although we had frequent accessions. They removed to other parts of the cour try, and some to the U. S. Reo Hartwick and family left us and settled in Mishawake, Ind. There were no brethren there, but soon a brother from Ohio and they two laid the foundation of the large congregation now worshiping there.

Before Bro. Radeliff united we

were very anxious for preaching talent, and several strangers came having letters from churches, or individuals in the U. S. How they found us out we did not for some time know. I shall not enumerate all of them. One wanted to preach but could not, and went on to Buffalo. Another could preach, but after preaching he loved the company of sailors more than the company of his brethren. We let him go on. Another came as a highly educated man of cood reputation, and becar preaching for our congregation and tor Port Hope. For some weeks he preached very well, nothing very pointed however. At last, said Bro. l'ord, Bro. Ash I can't understand Bro. Hubbell's dis-courses; I said neither can I. Very shortly he preached at Port Hope church what he called "my Devil sermon." In the evening he preached the same for us. We were all astounded. His doctrine was that there was no devil such es was spoken of in Eph. ii. 2, "the prince of the power of the air; the aprist that now worketh in the children of disobedience; but was an earth! king or mon arch, such as Nero, and now said he the Emperor of China is the devil. The next day he came to my house, and after talking some time on various matters in which I was very careful what I said, he began by saying "Bro. Ash I think the people are about ready for it now don't you I and I think I will give it to them in my reat sermen. Well how will you manage it! Ol I will just show them that no person has a soul till they hear the gospel. No infant, idiot or unenlightened heathen has a Yes said I, it appears to m that being the case, they are just like brutes, and that being so there Tean not, will not, let him go."
And so we wrote in courteous way, We could not drive one child away; Thinking of that of which we little to kill achieken "s Mr. Hub-Harmo I, Harmy in Indian." one of them that it is to kill a brute. "Not a bit, not a bit," John Thomas whose principles may be found in Mill. Harbinger. I offered no opposition to his nwful doctrine, but went to the villuge, got Bros. Ford, Pomeroy and others together, related our talk, which unravelled all our inyster-

ies, told them he would soon be

with and let I im go. They did o and wrote the case to Brother Campbell, for the next usue of the Campbell, for the next base of the Millenial Harbinger. He published my letter with his remarks. (See Sept. No., 1839.) "He know E. S. Hubbell, said he was educated at Hamilton College Ohio, was a strange unreliable man, and was a materialist of the strongest type. He went to Amelia Co., Va., offered himself to the large, intelligent church there as a proacher. They asked it he was Hardinger by Bro. Ash, of Canada, and remarked on by Bro. Camp bell! Yes, I am the man; well we don't want you. He then applied to another church with like results, and that was the last of S. I. Hubbell as a preacher. Those irresponsible preachers camto us uncalled for, and from whence we knew not for some time. At length we learned they came across the lake to Z. F. Green, in Prince Edward County and he directed them to us secret ly. We learned to be very can tious about who we countenance as preachers, a caution that every church should never forget. Ther was one of that class 'n Canada not over a year ago, who pretend not over a year age, who presented to be some great one, and was picked up without any knowledge of his antecedents. After a while he was found out to be a drunkard and a scoundrel. No one can estimate the harm such a man does to the cause of Christ. One great mistake many good people make is shuffling off an old well tried servant who always speaks Bible truth and shows in his duly life, his high appreciation of that truth which alone is able to make us wise unto salvation, for an entire unknown stranger, or for some striplings who are crying ont against those old servants. It is painful in the extreme for those old men to be compelled to meet such opposers. But it has to be borne and afterwards those who are so pleased with those opinion ated pretenders roup a bitter round. I have seen those things

whether heeded or not.
On 5th June 1837 we publish ed the first No. of the first paper among us in Canada, in vindica-tion of the ancient gospel. It was a monthly of 24 pages issued under the direction of a committee of four, Murdock McDonald, W. Jockell, of Port Hope Church, Jno. Ford and myself of Cobourg. The name of our paper was the notice of this paper can be seen in M. H. for 1837. It was a live ly spirited production page 373. One of the most able of its contributors was our learned and able Bro. McDonald. Who wrote a number of articles on haptism addressed to his friend in Porth Village, and are worthy a place in any of our papers. Our Vin-dicator reached its 11th number when the printer removed east, and we gave it up. Times were troublesome then I shall have occasion to refer to this again as I intend to enumerate our publications their birth life & death as nearly as I can from the scanty documents I have and from mem-

worked out, and were it necessary could give names. I want to be

faithful, and sound a warning

voice on this and other dangers

About 1839 Bro Ford, remov. Messre Hubbell & Beocher, what

custom was (as all teachers should do) to read the scriptures to his pupils every day, and often he would make some passing remarks. In his course of reading he came to the Acts of the Anostles 2 chapter, as he was reading he marked that was the way they (sinners) became christians in those days and it should be se A girl of 9 or 10 years old remembered the remarks and so plain and reasonable did it ap pear to her, and so deep was the npression made upon her mind that as she grew up to woman hood, she contrasted that way with all the sectorian ways, and sair clearly the wide difference letneen them. After several years she removed to the township of Whitby, as school teacher. By that time we had a fine con-gregation in Oshawa. She heard of the Disciples and out of curio sity can e to our meeting, can you imagine her surprise and joy when she saw and heard the very things she had sished to see and hear and had sighed to see and near for so many years. She with great delight obeyed the gospel and a more faithful sister we never had: She died in great peace of mind. This pleasing matter teaches us a lesson none should forget or neglect. We seldom at the time know the effect a fitly spoken word may have some divine seed sown in this way may fall on good ground, and produce much fruit. Kind and true

During those years from beginning in Cobourg, " the old christian connexion" was on very friendly terms with us and I have no doubt that if they had not been interfered with, Ly members of that connexion in the U. S. a very great majority of them would have come into the reformation fully. The principal opposers fully. The principal opposition of the state of Joseph Badger and David were a Joseph Badger and David Millard of the Christian Palledi-They were bitter and untruthful in their opposition. They dictated to preachers and members especially preachers. Some of them adhered to their dictation, and some did not. I have some

rords never die.

About 1839 Bro Ford, removed to Cincunsati, Ohio, and was are your baby's and what if they soon choren an Elder of one of the churches there, where he worshipped for some years and subsequently removed to K'y where I lost all trace of him a circumstance which I much regret.

I must relate a pleasing and through the profitable reminiscence of bro, Moren brofitable reminisc

(To be continued.)

MIDNIGHT MUSINGS.

The clock has struck twelve! Millions are unconscious of their surroundings, only the guardian care of an ever wakeful Father is over them; they do not know that it is midnight. What if the cry it is midnight. What if the crywas made "behold the bridegroom cometh," how many could arise and trim their lamps, having oil with them! The winds are sighing through the branches of the rees in the door yard, it sounds like a funeral requiem. Other wise, nature's busked stillness is like that of death. How quent is nature! How much we feel like drawing close to our Father in this solemn hour ! . We cannot see him tis true, but know that it is only a thin well of mortality that hides his person from our finite gaze. He is very close to us, and we can talk to nim anowing that he hours us and as his answers came back to us, in peace or soul, confidence fr his care, consciousness of his pro senco and enlargeing our hopes, giving us happiness within, and boldness without; ther are we strengthened for the great conflict What antisfaction to know that we have a Father ever near! As he can see our very thoughts, how careful should we be to keep our hearts pure, for our Saviour says "blessed are the eure in heart for they shall see God." If to see him is greater happiness that to realize his presence by faith, how great that

happiness will be ! Soon the midnight cry will be made with the "trump of God" which shall wake the sleeping millions from the sleep of death As we lie down in this sleer, so shall we be awakened. The proparation must all be made while wo are awake, "for the night meth whereinne mancan work." Let us be ready when the trump sounds to wake up and enter in and partake of the "marriage sup-per of the Lamb."

What an awful hour that will

merchants and tradesmen, many of them members of fashionable churches, paid their pow rent, sang in the choir and attended the church fairs, but alse! that was only camalizing what God intended should be reverenced. Here comes a mother with herdanchters. ine looking ladies, good dancers, belles of society, quote postry, novermade a mistake in stiquette noter made a mistake in eliquette or manner; cost lots of money to give them these accomplishments. Have they fed the hungry! No. Obeyed the georel! No. This would not be popular in their society. Poor children! and poor mother! they had the bible, but it was not read. What a failure was that life! Yes, the books were opened; the book was not written by any synod of clergy, nor by a devotee of fashion, but it was a book from which these were judged who had the Bible. Then the judge waved his hand and those on the left disappeared in darkness. The wails of miserable creatures could be heard is they retreated further and further back in the darkness of dispiir. Then a beautiful gito opens wide, oh I the glory revealed with in. How our hearts leap for joy t oh! what a rich table and sumptuous fenet ! What exhilizrating atmosphere and beautiful light ! " Come yo blessed of my father."
Who said that? Oh! 'tis Jesus, see, he leads the way, "Sweeping through the gates of the New Jerusulum," The gate is shall

MEAFORD, ONTARIO.

To those wishing to know some; thing of the advantages of Meaford and surrounding country the following will be interesting: Meaford is beautifully situated

on the south shore of the Gear-gran bay, which abounds with trout and white fith, of the beat quality and which are shipped in large quantities. There is so ex-cellent harbour at the mostle of the river which came through the town, at which the largest lake steamers call regularly. Along the river are mills and fastories diven by water pawer.

Mcaford is site the terminus of the Northern Railway, and like a population of oras 2000, law abiding, infeltigent citiesus.—

There are about 200 Disciples of Christ water and the water parties of the control of the Christ who meet regularly worthip in the town. Preschore of some renown who have visited this church, consider is true to Apostolic order, there is also a Church 7 miles to the North-West of Meaford and another &

of their letters to me that people now would be astonished to read the means to drive me further from them. I shall have occasion to speak of this matter again in a future number.

Since writing the foregoing I have read extracts from Rev. Henry Wanl Recehers famous sermon delivered in his Tabernaclo Brooklyn N. Y. on 26 Nov. let, in which he avows himself an Evolutionist of the Darminal whool, in the doing of which he virtually to was himself. Mr. Hubbelf however was many years in advance of Mr. Beechers, on the aminal tably question, the sleep while engaged in worldly Mothers throughout the land read the following extracts from Mr. Recehers form One the similar latery was an decoration of the receiver on the aminal tably question, the sleep while engaged in worldly Mothers throughout the land read the following extracts from Mr. Recehers sormon, look at your large was decorated by any training was decorated by any training was decorated by the miles of the left. They went to sleep while engaged in worldly Mothers throughout the land read the following extracts from Mr. Recehers sormon, look at your large was decorated by the following extracts from Mr. Recehers sormon, look at your large was decorated by the miles of the left. They went to sleep while engaged in worldly pleasure and their thoughts were the following extracts from Mr. Recehers from Mr. Rece

of It was the vinderaling

CHRISTIAN WORKER.

... : PLUED HONTRLY : ...

PRIVIDED TO THE STATE OF THE PRESENT OF THE RESPONDING THE PRESENT OF THE PRESENT

H. B. SHERMAN-EDITOR.

LAW & WHITELAW - POSITIONERS & PROPRIETORS :-

To whom all Beelann Letters should be all

BUBBORIPHIONS--50crs, PER ANNUM EDITORIAL DOTS.

Our loading editorials are the outside of our paper this month, but we think they can be found easily.

Some excellent communication are crowded out of this issue, but will appear in our next. Be

We have some well written erticles on hand that will appear la next month's lasue. Be patient, shall be brank

The editor has been off on a "leave of absence" for a month, during which time he held meetings at Selkirk, Ont., and Tona wands, N. Y.

Men who do not think much always write long articles. The articles in the Christian Worker are all short ones, -- See the point

We are overwhelmed with letters containing words of cheer, we take this method of returning our heart feit thanks to you all, and pray that the Lord may bl us all in our efforts to do good in the world.

We will be much obliged to all those who are receiving the Wongen If they will renew if they have not already done so. An X by your name means "please re Should any see the X by their name who have renewed, we will make correction If you will drop us a postal.

Bro. John Ras writes from Dun church, and says he is favorable to a general co-operation in the nce, and will do all he can to help it along. I judge from what he sale that Denchurch needs help. There are hundreds of places where great good could be done if we could unite our forces for the work.

We had the pleasure of visiting Niagara Falle in winter, climbing "ice mountain" below the falle, and walking from the "Stars and Stripes" to the "Unicorn" on The winter scene is more beautiful than in summer. In winter, as in summer, the irrepres-sible picture vender plies his trade. We determined to turn a deaf car, but it was no use. Lought one.

Good reports come from Port Hope, of the new work that was ented there last November. Bro. MacDonald reports good nudiences and a growing interest. I rejoice in this with them. I know that Bro. Mundy is on the moun tain top wanting to shake hands nith all creation; his heart is est on seeing the cause established at Port Hope. Reep you that vacant lot, Bro. M. Keep your eye on

The churches in the Nizgara Districts are forming a co-operation and will soon be realy for an erangelist. They are in carnest and will not fail. Dr. Fry, of Selkirk, and Peter Culp, of Lake Shore churches are moving in the Shore churches are moving in the matter in a business, the manner. They are heeding the calls from the Macclotha's to "come over and help us." What a grad work sould be done if other churches would do likewise. Bro Yager, of Schirk, has been pascaling it to the people, and is in the fore front with the money.

Lusiness mayorers and they will furnish them at the love ! pandthe rates. Soud for special terms is D. M. Breaker's trict "points the names. of difference between Baptists and Disciples."

Brantford is sending in its appeal for the gospel to be preached to them. South Caruco is calling loudly for the same. Can we turn a deal car to all these calle and say that "I am free from the blood of all men to

Of all that have made responses to the co-operation call, only two preschors in the Province have In the States the drow a bias preachers had in co operation, but here the churches must lend or Why is nothing will be done. 43.fa \$

We hope the br thren will buy D. M. Breaker's tract and circu late them by the hundreds. It is the last trict for the rario. Write for terms; we en supply them very cheup. The points of dufer ence between our people and the Baptists are stated in it by one who has been a lifetime among the Paptista

On our way to Selkirk we stop ped off at Colling nood and heard Bro. Gard preach a very good sermon in our new meeting house. He was just beginning a series of meetings. Thoundlence wassmall, but very attentive. We have not learned yet what the result was Let not the brethren forget that Collingwood needs financial help-

It was with feelings of sadness that we heard of the death of Bre-Pruett, of the Port Hope church He was one of the first fruits at P. II., and was so much interested in the success of the work at that I thought to have seen him again on this earth, but alas ! he has gone. I sincerely sympa-thise with Sister Pruett and the family, and pray that God will enstain them by the consoling promises of his word.

The church of Bellick said they wanted to de something in the where it has never been heard. A bother camed Caledonia es just the place where the truth had never been preached in its purity. We called on the church to give some money to enable us to hold meeting at that place. In less time than it takes to write this we raised eighty-four dollars ! for this work. Now they are roads to hold the meeting as soon as a suitable evangelist can be secured. We mention this to show what can be done in the item of raising money when the matter is rightly taken hold of. To other churches we would say "go and do thou

The church at Tonawanda, N Y , has spent about \$2000 on their ouse, and for beauty inside, it is ahead of anything that we have seen in the cost. Outside im-provements consist in changing the roof from an old flat to a new steep one. They have a beautiful yet modest tower. The windows are of ornamented etchel glace with staired border. Scats are semicircular and beautifully grain The haptistry and dressing nome are of improved fatterns Their arrengements for lighting the house is the best I ever saw The sisters of the church have covered the floors with beautiful carpet; and taking it all in all, it is a "thing of beauty," hence "a joy forever" and reflects great credit on the taste, zeal and liberality of the church

Show your Wonxen to year neightor and ask him to subscribe. If this was done by every reader, Of course we visited our friend could her him tell about the our list would be doubled in one and brother O. G. Hertzog, and connected with the war of

releft for you to say whether it Erm village holding a meeting

We have a private letter from sister at Utica, Indiana, etaing that brother Wetzel is dead. He leaves a large family, but not help w well remonder the pleasant hours spent at his plea sant home during a meeting held in Sept., 1881. We deeply sympathise with the family.

We have had splendid skigldog since the middle of November. and there is plenty of snow and tea on the roads (now, Mar. 20th) to lest until after April 1st. At any rate we expect to lay our cut-ter by for repairs during July and August. Georgian Bay is frozen over, forming an ice bridge from Mentant to Christian Islands-20 miles distant. The greatest depth of snow at any one time was 6 ft. on the level, and drifts from that up to a hight that would not be crodited by our Southern reader if we told them.

It is a real pleasure to meet man tried and true, lik . Bes. Os. some of Tonawanda, N. Y. Ho has been preaching for the church for the last six years and is more thought of by the church to-lay than at the legioning. The best comment on the man, is his work A more united church would be hand to find, sil are united in their lors and esteem for him. years gone by he was n "Kuight of the Quill"

PERSONALS.

Bro. Gard's meeting at Colling we'd closed because the weather was out of repair, blocking railroads, structs and big meeting too.

Dr. Fry's house, "the preachers home " during our meeting at Selkirk-A more homelike place can

Bro. D. Stirling paid Meaford flying visit recently. He reports good meetings in his fieldton and Kileyth, where he preaches alternal ly. One was implised at Wiarton on a recent visit.

Bro. James Anderson, of Gar. fraxa, proposes a charge of work with the Editor for two or three weeks. We are quite willing. Hope the arrangement can b made soon.

We report an addition to the staff of the Christian Worker. He arrived at J. C. Whitelaw's house March 17th. Mother and son doing well.

We are glad to state that Bro E. P. Phillip's health is much im proved and has resumed his place as one of the speakers in the church at Selkirk. He was very busy during our meeting looking after Mr. Mowat's Interest

Bro, Pardee of Williamsville, N. Y., has engaged to labor at Suspension Bridge. This of course will be a good thing for Susp.— Bridge, but not so good Bridge for Williamsville.

We called at Bro. Trible's house while in Buffalo, but he was not in. Some of the members of the church at Buffile Tenawanda and report Bro. Trible a success in his work.

One Res. Hamianni of Meaford is always ready for work, he has preached for the church at Collingwood some of late. It would be a good thing to call him out there, with a forrespecial friends, into the field; there is good see. Bro. Ransom is in his 83rd year, in Luo, and ho is willing to neck.

shall be supported. Said along He intends holding a meeting of Port Hope this month.

> Bro. Wm. McLaren-Elder of the Tonawands church, and also cashier of the Bink, is a true min of Got He great builden of his heart Is "to do good and to a m municate." His exemplary life is a living nations to the truth and power of the Christian religion. One is made better by being in his company.

The last word from Bro. Lister. was that he was holding a meet ing at Jordan, trying to unite the elements that are divided at present. If we could realize "that no are dust" and hence libble to err, we would not be so rigid on many questions and would deal with the week ones with more mercy, and be more stings with our adverse criticism. We will be giad to hear that the breach is healed up and the brothren united in the good work o, saving the What if the Lord should people.

Our esteemed brother W. A. Stephene, of Owen Sound, 14 and nas been quite sick. He bewaile his eickness more because he ha 'sen detained from the Lonl's house. He says that he has not been out of his place in the church more than one Lord's day at a time (and even that very seldom) for forty years. This is a record of faithfulness to the church that will live after him. Bro. Stephens has been the elder of the church at Onen Sound the greater part of this forty years, and by his wise counsel, fatherly teaching, and upright walk before men, he has kept the church together and guided it over every sea of adver sity, until now they have a church well united, strong in hope, with brotherly love abounding to an unusual degree. This excellent state of things cannot be attributed to anything else, so much as to the devotion of Bro. Stephens. We pray that the Lord may spare him by wanling off the enemy, for he is a brother beloved.

I' Evans of Tonawanda, Is a eading business man and a bank er, yet a wide awake member ci church. He is tinctured with soulsleeping doctrine, but it does not work on him as it doc on most of those " of like preciou faith," he does not propose to le his soul go into this sleep before he dies, in this he is different from most of like faith. He will not be angry if he finds himself in a conscious state after douth and before the resurection, but will likely in his good humored way laugh and say: "I was mistaken about this whole business. We made our home with him during the Tenawanda meeting, and can testify to the fact that he is not a sleepy soul now. Kindness profuse, and hospitality wastinted will tell how I regard his pleasant home, with hair brushes, pins etc. thrown in. A pleasant home during a meeting, is a great boon to the laborer in the Masters work.

ANNIVERSARY.

One of the most enjoyable occa sions that it has been our privilege of attending, was the 59th anni-versary of the marriage of Asa Ranson on Grand Island, N. Y., which occurred a March 1st of thus year. A large gathering of children and gread children were and his nife two years younger. They are property in the country, as you would fully realize if you

rapide above the fills. He, at one time owned seventeen hundred series of this island, and now his alid d in the commandments. about six hundred. He with his uife were pioneers in the church of Christ at Ton mands.

At the anniversity was served ne of the most sumptuons dinners one could wish. On the same day nas celebrated the birth of the oldest daughter and at some place Meny, electivite inversation went Geand anapul the fe tal bear oll people! but they will never see that whole compony on such an occasion nemn. The next gathering home may be a corrow ful one to lay a prient a vay to the last resting place. But there is good confers in the thought that they are fulthful corvants of our Saviour.

They have lived to see their children comfortably fixed in life. We shall never forget the hoppy day spent at Brother and Sister Ransom's 59th wedding anni versary.

QUERISTS.

Wianton, March 15th, 1883 Dgan Sin .- In reference to G. W. Cone's article in your paper is Christ on the Throne of David," (reprinted in the Curves Chustria Worken) Pleaseask G. W. Cone or any of his readers if in any place in Scripture God's called David's or David's God's, for the Christ is on God's Throne. Rev. III, 21. As I also overcome and am sent down with my Father on his Thron ; or when did David occupy Gol's Throno in Hoaven, or where is David's Throno called Cod's Throne.

JOHN TROTTER.

We suppose that Gol gave the Throne to David, and that it was God's Throne before David sa upon it. If David made lumiself King, then he would have to make his own Throne, but God made him King and gave him the Throne, and when David cessed to set on it for any of his posterity). Then Christ was to set on it. It is called the Throne of David to indicate to the Jews that they should recognize the authority of Christ now, as they once did the authority of David We will have more to say on this subject in answer to another com munication next month.

For the Worker

Being so well pleased with many questions that have been answered through the column of the Wonger, I will take the liberty of asking two or three which may prove beneficial to missif and others :

1st.-In the New Testament e read of "Fastings," is it a Christian duty at the present day, if so at what times, and to phat length of time should a person

2nd .- Is the Christian and Disciple Church one and the same in point of belief, if so why not both have the same name?

3rd .- In what manner do erses 20 & 21 in 1-4 Peter, 3rd charter form a "like Grure" as spoken by the Apostle 1

4th.—Where could I obtain

the "Disciplines" of the Methodiete, Baptiste and Prosbyterian Churches, and what would be the price of each? Will you there answer these few questions like. And oslice Sherman.

A Discipina

let -As to "Parting" we will and vice tores.

Order any beater that publish, month. To our brethren in Cononloyed a few hours vailing with 1812. The flighting was done had specified to discuss we are informed that the
hy our 1 others, from our
adds we will say that the 3 mars a him and his estimably wife. In mostly around the Fulls below times we are informed that the
uniness managers and they will is devoted to your intenst, red it
tast heard from, Bro. II— was at
here. In early site he set led on people of find fixed in a soon of Grand Icland, which is smurted) ment depres ton, like a time of in the moldle of Nigara River Vitional calamity causing go it opposite Tenew mile, N. Y. It is seriou and grid. The carly twelve miles long and seven well (Thurch set apart her colleges for 4 the nidest place. The stand their work by fasting, pager and reches down to the lead of the laying on of hand. Under raidle above the fulls. He, at one tither of the above circumstances, count right, but it is not in-

2nd.- In your second question we presume by "Climstan" is meant the "old Christian Cennexton," commonly called "Coties tian Charch." The term "Die-cuple Charch" is wrong and ought not to be in use. "Church of Christ" should be used when referring to our own people. Not they are not the same in behalf nor essential practice. once, onnes & dwnin the "old Chris-tian Connexion" and there is as punt duference between them and us as there is between ne and the Eartist. We have not space to go into the detail here.

3rd.—By water, through the Ark, was Nosh taken up cpt of the old world and impelered irto the new. So we coming to buytism by faith, repentance and confession, ore taken up out of an uncovenanted state and are by this act transfered into Christ. Buptism, when preceded by faith and repentance is the act that brings us into the remission of sins, See Acts 2. 38, or "into Christ." See Gal. J. 28, and Rom. Water being the element in loth cases, the figure is complete

Ath -The creeds and disciplines of the churches near of, can so obtained at the rubl hinz headquarters of those chur hes in Toronto. You might procure one, torones, and ungue from one, from one of their preschers, if he was not ashamed of it. The Bildo le better than either of the n.

STATNER, Mar. 101's, '33. Bustner Sperman, Pditor of the Cupi stan Worker.

Dear Sir Will you please surer the following qualies for the benefit of some of your realers: Query 1 .- Acts 1 25, Wat he might go to his own place. Which was meant to go to his own place,

was meant to go to his own place, Judas or Matthias! Query 2— Lacke 1 64; his mouth was opened and his torque lossed, and he spike and praised God. Then the 63 verse saying what manner of child shall this be. Doe it mean that the child spike or the child's father? Query 3—Acts 19 3.4

Or the child father!

Query 3—Acts 19.3, 4, 5 ver: 3, and they said unto John's Unitin.

First tell us who it was that injetted then unto John's Liptim; then tell us who it was that injetted then unto John's Liptim; then tell us whether they meant that they were loptised in the rune form, or as John did lequise, or did they mean that they were Laptised unto John, Lehvinic Had he was the Christ, (by some one cle)!

the was the China, (b) solve to class?

(40.19 4—Acts 18.25; Showing only the haptism of John's Tell us what was wrong with John's haptism; and also what it be difference in being buyles of solve John said—believing in Christ Jesus; or as Paul saud, and haptised them in the name of the Livel Jesus, and the hamb of the Jord Jesus, and the hamb of the Jord Jesus, the same day were added about three thousand souls. What is the difference between those is the difference between these

about three thousand source three is the difference between those bupiled and those that were added unto them?

Yours in love traly,

J. D.

1. Juda, is meant here, exidently, read the 17th "verse in cor-nection with the 25th," and all is

e'eor.
2. The c'illd's lather.
book for nine rose He had

2. The child Lather. He had been doubt for him renthe.

3. We have the promise of an article on this subject for our next number from one that is competent to speak. We will defer any and all comments until them.

4. This will come under the late had.

5. We could see any discrete. This inferences fair, that all were added that were buy fixed and rice terres.

6 Brothe He Works

In truction are often, suppor-ing interest and less of instruction. The term faith is derived from the Latin files, files, to trust, belief; the no-nt of the mind to the truth of what of the mind to the trath of what is declared by another, resting in his authority and versely, the property of the mind to their criteries; the planet that what another is these or testiles is the trath."

If an online confidence or trust in God's character or declaration of the confidence of the mind that is the trath. The consistion of things are in the conversion of things and to the confidence of things hoped for, and the conviction of things and seen. The term of things and seen to the conversion of things and seen to the conversion of things and seen. The term confidence is derived and defined to finish, the same works that I do, bear witness of the seen works and the conversion of things and seen. The term confidence is derived and defined to finish, the same works that I do, bear witness of

of things not seen. The term confidence is derived and defin-ed as follows: Latin, "confi-dentia; con and fido, to trust dentia; con and fido, to trust. A trust or reliance; an assurance of mind or firm belief in
the integrity, stability or venecity of another, or in the truth
ind reality of a fact." Hear
Paul once more. "So then
faith comes by hearing, and
bearing by the word of God."
Rom. v. 17. Faith, therefore,
comes by hearing the word of
tGod for our salvation, not the comes by nearing the word of God for our salvation, not the word or teaching of men. It is not based upon human reason, heopinions of men, or sectarian hillegolau. Kaith hilosophy. Faith points to omething infinitely higher—to a person; and that person poss-cessing dignity within himself the most exalted, authority, paramount and irresistable; glory, superlative and inoffule, and a character perfect in every attribute, lovely and inimitable

attribute, lovely and inimitable. Such a being, descending from the heavens, amply sustained by supernatural attestations, is, in all respects, worthy of our confidence, affection and love. This confidence is our faith. It is produced by the simple, truthful, and vigorous marratives of the four divine withers, describing the celestial origin, benevolent actions, and unspotted life of the "Beloved" of the heavens, God's only begitten Son. These testimonies form the basis of our faith or confidence. When we know the low of the hely Oncot God," we low and confide in him. The beautiest. and these who know him best love him most. Our taith is the simple, persuasive, vigorous love him most. Our taith is the only savlour of the world. This counteners fils our hearts with love, which prompts us to perform whatever his good pleasure requires us to do. Withsout characteristic out the knowledge, therefore of the attributes of the Son of God. In this one famous discourse, and similarly the counter and similar the counter of the son of God therefore of the attributes of the Son of God there are the constitutes of the Son of God the son the continues and similarly and though the whole; while pralence, wis tom and armness in their grands who is while pralence, wis tom and armness in their grands import, impress every thought, there can be no confidence; without confidence, no love; and without love, no submission, no obedience. Such a faith purifies the heart from the love of sin, and in which state the sinner is prepared for a the sinuer is prepared for a cheerful submission to all the requirements of the living God Without this assurance in the

FAITH CONTIDENCE.

It may be intro ting to inquite into the method by which the string written on the subject of the Kingdom of Heaving Andrews the Wilnes of the Kingdom of Heaving Andrews the Wilnes of This evilence is of two kinds, teaching and works, or doctrine and miracles. This Messiah says, "If I do not the works of

ness than that of John, for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me." John v. 36.

strust nee." John v. 36.

assurflief in Jesus in his Father's name, neet therefore, afford the evidence of our faith or confidence that to then g, and upon these two points are those God."

wrefore, ord of Luke and John. To than therefore, treferce must be made, It is for testimony specific, convinctions of the control of the contro speaker ever uttered words b' ke those, composing the so-ce' ited "sermon on the mount?" The grand principles, rudir aental and fundamental, apperaring in that discourse, worke' ta revolution in society, 'noral and social, nover known te-fore; and will continue to work until all sories of combinations, moral, social, religious and political, shall undergo a renovation or transformation at ones beneficial, thorough, glorious, and tramphant. What mind, however humble, or exalted, on perspeaker ever uttered words b over humble, or exalted, on per-using these heaven inspired words, and influenced by the simple, truthful, and vigorous | words, and influenced by the narratives of the four divine | same, we ald not possess a faith grithers, describing the celestial or confidence strong, cheening, origin, benevotent actions, and unspatch life of the "Beloved" space as this man!" All the of the narration in the heavens, God's only believed in the heaven of the modern world, with only 0 moet God, we love a tates men of the modern world, with only 0 modern world, and confide in him. The beauty, perfection, and animality of his character draw us to him; here equal, nucle less exceed, his character draw as to him; never equal, much less exceed and these who know him best the simple persuasive, vigorous the simple, persuasive, vigorous and sententions terms, senten-

import, impress every thought, word, nad action. The careless may neglect, the Septio doubt, and the intidel reject, mock and blas phene, but all having true wish in will admire, reverince.

and ct trial. Reader, can you arrived there were in the settled this long later, my only a degree that I love him, confed in heart 10 or 11 individuals include that lone him, confed in heart 10 or 11 individuals include that lone to 1 in the settle him? Let us search his ways had been the follow his steps to see what Baptist in Scotland, (whose event 1 can never "tire" to think of

turion answered, Lord I am not worthy that then shouldst come under my root; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers un her me; and I say to this man, go, and he goes, and to another come and he comes;

to another come and he comes; and to my server, do this, and he does it." Mes. 8th chap. Never in all the ages was there found an individual nessessing the requisits characters lies of heart; the aniable, comiding disposition of soil: the devised, intelligent, and drained turn of mind to anderstund, appreciate and enjoy the gractions, it of heaven—the glorious, berless One, Col's own beloved Son, surpassing this noble, governors and gifted mai—the towal seaturion of jingerial Rome beloved Son, surpassing this noble, gonerous and gifted man-the covard conturion of imperial Rome Few of this age are like him. All persons possessing a spirit like his investax possessing a spirit like his investax sheet, precious stones wealth, invacence and authority states, the gloves and empressibled at 1 that language can express. This mestin able treasure, the "reart of great price," this richer, boon beneath the heavens, the centurion could claim as his own, -a disposition which Ged 17 rover. Was his trust to no prepase! Was he deceived I so indeed. The good deed, the miracle of healing his servant, by "speaking the word only," was promptly performed; while the conditions of the clo of healing his servant, by "speaking the word only," was promptly performed; while the confidence of the military officer, remained as immosable as the everlasting mountains. Was the trust, assurance, or confidence his faith, or was it something clos of "How receles thou?" The Messiah offirms that he "had not found so great faith, no not in Israel." Mat. vii. 10. His trant unit confidence were called faith; and confidence were called faith unic confidence, were darked and in the interpretation of confidence in his claims as the Messiah of God, and he did not, therefore find in them stick. Not having a disposition to hear and examine his claims and excelentials as God's Son, but being angry and prejudiced, they were destricted of for and confidence, or faith.

Let faith be based or grounded on justs like there, and the sad destitution of a cheerless hut; all the wiles, the burning thunderbotte of the prince of darkness, could no more shake it than the coftest breeze upet the Alpino

softest breeze up et the Alpin mountains into "the great sex."

Loutli, March 9th, 1883.

Armonovon, 11th Feb., 1883.

Merers. Law & Whitelever.

Dean Barrings,- recently received a letter from our mail and highly e-tremed, eged and venerable lire, Jas. Black in allich he writes very approvingly of your penodical intimating that he ordered a copy for me and di recting me to send you my address which is, Geo Munro, Alibor ough office, County Plgip. With Bro. Black I have been intimateh acquainted since he came to Aldborough more than 60 years age. Som after his coming into wisde mill admire, recentre, [25]. Son after his coming into Without this assurance in the inspired word and promises, we to mediate upon and yield cannot release the. This configuration work and the few cannot release the. This configuration is therefore, the first step in our advance out of the king loon and davance out of the king loon and favor of God's beautify and elevate poor, fallen entirely and ferral entirely and clear son, and favor of God's humanity, and prepare families.

tions which as Bon News to in Aldbrough when then a loss could truce their relation one to ed Bos. Black recrosed to line meetings, highly esteeming him for his christian conduct and ami able deportment ; but Bro. Black and his brithren were greatly op-posed by one Dugald Campbell, who presided over several in the settlement, calling themselves Covenanting Baptists, whose teaching if true, would cause me to place the Bible and Symbol the sailor on the same moral level. Herein permit me to queina para graph of one of Mr. Campbell's sermon's or rants; having the book above all books, the Bible in his hand, he struck it with force on the chair I out before him exclaiming, "Oh sould you think there is life in this book, but I tell you may, for it is as dead as this chair post, and has no life whatever in it, you may eat it if you like, but you will find it a dead letter and I will assure you that it will not save you. faith and repentance will not, that spunkling, dipping, confession, prayer, all combined will not save you, for unless the Holy Spirit operates upon your dead soul, Jou count be gived, but if you are one of God's covenanted children the Hely Spirit will in his own time bring your dead soul into

from everlasting burning," 11 Though not a professor of the gospel at the time, I loved my parentenned esteemed my tuto highly to listen to such daring contradictions of their views of the word of God, which they loved above all other things on earth. I left and so did many more, expressure their abhorence of such teaching.

life ; but if you are not one of the

elect from clernity all that has or

ever will be done cannot save you

On the next Lord's day Bre-Black, took as the basis of bidiscourse the 4th chap. Heb. dwelling with love and ness (so characteristic of him,)upon the 12th terse, proving the scriptures to be the sword of the Holy Spirit to comfort saints, to award of the assaults of Satans and to arouse the unconverted to ask the great question, "what must I do to be saved !

Clear, effectionate and convinwas Bro. Black's answer to this all important question. here the gaspel, obey the gospel and continue in obelience there-" to, taking the word of God as syour only creed and unerring "Chart, to keep you in the narro way that leads to life cternal; confuse not yourself by the "learned disquesistion of wan, "about faith of the head, reflex faith, historical faith, etc. etc. "but exercise the intelect Cod "has given you, and you will permore nor less than belief in indisputable testimony or taking Wood at His word, for He has be ingraciously pleased to reveal in his word that the Lord lesus during the last week of the meetin his word that the ing ing.
If the way the truth and the ing.
The church is well united and

Libb or elletion on a trocket

Doop cannot and sincero was the mourtaing of the little church sisters of Tonawards. most. He is the only survivor of that church with which his more a household word.

Evene me for trubling with and speak about, one that I shall never forget while merrory lasts, Your friend and Buther.

4 Gro. Mexad

TONAWANDAN, Y.

This to a is situated on the Niagaria River, about midway between Buffalo and Niegaria Falle. The Erio canal runs through the center of the Town. nd is the line between little and Ningaria counties, hence the town . half in Erie and half in Niagaria. This is the greet headquar-New York city and all points in the east. The lember trade the east. The lember season amounts to many millions annual-At this sesson of the year there is neity of cannot bonts laid up here. Nearly every man you meet has something to do either here. with cannal navigation, or with the timber business. The writer arrived at Tonawands on Thursday Feb. 22nd, and took loiging in the hospitable home of Bra. I. Evens also is a "timberman and olso a banker. We rested our weary bones until Lords day the 25th, when we opened out our meeting, which continued un-til near 14th. The immediate fruits of our meetings was 9 additions by baptism and several that had became indifferent were restored, and the church much strengthened. It will be remem bered by all that this is the ground upon which "the battle of the Giants " was fought, & e. McDiar mid and A. M. D. D. L. L. D. etc., L. D. Watson. The spirit of the debate has left its traces o the minds of the people. audiences were good on the tirst Lords day and continuol fair throughout the meeting. first to come out and obey the gospel, was a Lutherean, hence we scored one on our side for the debate. The church at Tona-wanda, is in some respects a model one. Much of the harmony and brotherly love must b attributed to the exemplary life and wise course pursued by their falthful preacher, Bro. Osborne He has followed up closely everadvantage that was gained in the reduct discussion, never once apologizing for any point made out hes stood by it, and empha eized it, thus holding all the ground gained. The M. E. Church has made a desperate effort to to rive their drooping cause, sending to the East for a noted revivalist, but their meeting dwindled down until it turned to "a childrens meeting," and from this "died out' entirely. So much, for the wise labors of Bra-Osborne. They have the best Lords day school that I have had the privilege of visiting for many a day. They do not caution their

thing more and will not be salis fiel with anything less.
They are determined to have peace even if they have to fight for it. The future of this -herel may be easily guessed. The ling est audiences of our meeting were

proacher not to prouch the truth,

truth, pure and simple, want no

"too plain," but ask for the

whice, and that he offered a sacriwhice and that he offered a sacriwhice for the sins of the whole they now feel quite able to go on

"world." Soon after the Buy increase in strength. Our par-Plat, Liptled 5 or 6 who were broad social meetings were cook abled to the loving few overcoming taking part publicly for their first time. We shall not seen for a tropy of brethern and

SPEKIRK MERTING.

The meeting becoment Schirk n In slav right (Peb. Oth), and ontinued for two weeks. vidence were unifo alla "uzo all the true often being compelled all sing in catra state to accommodate the throngs. The meet nge continued with a growing interest to the close; the last meets ing being the last. Many were " due t perchaded," but we close id without an addition. uits of then ceting may be summed up as follows:

1st. The tacinb is were rathed together and were drawn into a cluser fellow-hip than heretofors existed. 2nd, Many that were growing cold in the cause, were the lup and renewed their cover-ant to do better in the future 3rd. The church was strengthened and in-pited to do more in the future than in the past, for Christ and humanity. It seems that churches need about two-meetings per year to keep them growing, to revive their spirite, and why should this not to so ! The tree , grafa and grass. need a storm two or three times a year to keep them growing. We all need these seasons of refreshme and if we do not get them we dwindle away and die. We can not alwars measure the good done in a meeting by the number that tro bactized. We had a large hearing from the world, and hence much good seed was sonn to be resped "bye-and-bye." We were all well estisfied with the meeting. feeling sure that much good was Selkirk is a good place to done. hold a meeting, they are a warm hearted people and when a meet-ing is to be held, they throw other things to one side and enjoy the meeting. Another commendable feature of the church is, that they pay liberally, the laborer for his work, and they pay cheerfully.

One addition at the regular crvice of the church at Meaford, March 18th-by letter.

When I was a boy my step-father threshel his wheat by spreading it (the unthreshedgrain) on the tarn shor and then patting the hereet on it—round and round they went, until the wheat was off the straw, then a big pile of straw was taken off, then a big pile of chaff was blown away, pute of chaff was blown away, then fen bushels of wheat renain-ed. I don't like to read over a whele page to get what eaght to be in two sentences, neither does any one clse.—Write short.

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THOUSAND YEARS REIGN.

The thousand years reign of Christ, has been the cab ect of much thought and enough has been written on the subject to make many volumes. We are inclined to think that the inclina tion to literalism on the one hand and to be too figurative on the other, has been very much in the rear of a correct understanding of the subject. The specified time stands for a period of time that can be expressed by this term better than any other. If the term hal been, " for a long time we would not be left in the light se much as we are as it is. It is claimed on the one hand that Christ is coming in person at the beginning of the 1,000 years reign and that the righteous will be raised from the dead, and that the literal throne of David will be re erected and Christ will reign as a temporal king in the mildst of the people in Jerusalem in Palestine. We think that a man must draw on his imagination very largely and be an extreme literalist to sept this theory, for the position is not warranted from the teachings of the word. In the investigation of this question, there are two important events that must guide us in our search after truth "The old serpent" must be lat bound down before the reign bal gue, and 2nd, at the end of the usand years reign, he is to be let loose and will again ply his trade i. c. deceive the nations Now it is evident that the influences that are at work deceiving the people are the scencies of serpent." When he is shorn of his power to deceive the people it may be said of a all the subjects of the Russian truth "he is chained down." One crown loyal with their king reignthat is chained down, is not dead, but simply rendered powerless to do harm while the chain is fasten ed on him

This is what an angel (messo ger) is to do to the Devil before the reign spoken of begins. May one not ask here, if the chain is not already forged and in the hands of the messengers of Gods and coil after coil of chain of testimony that was forged by the Son of God, and put together by the Apostles, is being placed around the Lord sceme to point to this, the old deceivers neck! He who but not to a general resurcction of cannot see this, "is blind and the saints. It would be of no cannot see afar off." Where is material advantage to the saint to the nation on God's footstool that the raised from the dead to reign has not this chain of testimony with Christ for a short time, for to-day I

Christ has spread her canvas on may to the Isles of the sead

Again if Christ was upon earth in person, would it be possible for Satan to deceive his subjects after they had been reigning under him for a thousand years. Believe it -who can, I cannot. Again-he has "all power in heaven and in earth" now, will he have more when the millennium begins! It may be replied that all are not now loyal to him in the christian nations. Very true. Neitherare

ing in person. Is the Cray of Rus.

sia not reigning on this account ! And will any one so compromis-

disloyal subjects !

We believe that the universal reign of Christ will come on gradually, and that when all nations come to acknowledge Christ as "Lord of all," then the martyrs will come up from the dead and enjoy this reign. The word of death will be abroad in the land America and all Europe se- during the reign of Christ, and of knowledge Jesus as the Christ. course they would be subjected to ROM. Open your eyes, and what it, for he is to conquer death the do you see! The navy of Jesus last thing. For proof of my statement that none are raised from the all the high seas each vessel last dead (at the time that Satan is ened with messengers of God, bound) except the martyra I refer armed with the chain, on their you to he research and it way to the Isles of the swal. In the last score of years, Japan has yielded and the submission of that country to Christ is only a question of a few years. Look at New Zealand I Many even to day are kineful gat the foot of the year. During the seried when they were will be peared and plenty coss, who have vivid recollections of the days of cannibalian. Every said the total the country of the days of cannibalian. Every these measurems, each one with the chain in hand to bind the old deceiver. India has been, and is being, penetrated by the Army of Jesus Christ, even its good when they people beginning to heap up the being penetrated by the days of Intil the chain in hand to bind all deceivers. India has been, and is being, penetrated by the family of Jesus Christ, even its fine the will be people when they were the burst the people, and if there is anything in the "aigus of Christ on earth is near a hand. In Christon earth is near thand. In Christon earth is near thand in the chain of Christon earth is near thand. In Christon earth is near thand in the chain of Christon earth is near thand. In Christon earth is near thand. In Christon earth is near thand in the chain of the people deceased the people is near the cheek thand the chain of te armed with the chain, on their you to Rev. xx-1 to 10 The In term "thousand years" denotes a

the grand year with the redeemed hosts of heaven. A fit ending of the reign of Christ which began at pentecoat 34 A. D., and ended when he had subdued all thingto himself.

THE WEDDING GARMENT.

In the first fourteen verses of the 22ud Chapter of Mat thew we have a very comprehensive parable spoken by our Lord. In order to understand this parable, a few observations will be necessary.

1st. The mistake is often made in this parable, to mak the central ides, the Supper, but a careful reading will thew that "the Kingdom of Heaven is like unto a certain Supper."

2nd. This King did something viz—made a marriage for hisson. 3rd. when the time for the marriage came and the inarriage feast was ready, In the first fourteen verses

their intelligence as to deny that the Caar is reigning because he has

rea is at hand. Now all this preaching was restricted to the Jeus who had been notified prenching was restricted to the fews who had been notified long before by the prophet to be in readiness. Thus the first part of the parable is litterally upplied. How any one who is responsible for his acts, can read the preaching of John, the Savior, the Twelve and the Savior, the Twelve and the Savior, the Twelve and the Savior, the the wall be in the future, is more than I can divine, but I never was good on puzzles.

One has only to read the history of the first servants of riod that went out to notify the Jews to see the literal fulfillment of the second part of the parable. All the apostles save John, suffered Martyndom at the hands of the dews.

Now the King is wrat th Jerselen is the civil of the Jews

Now the King is wra th Jerthat "the Kingdom of Heaven is like unto a certain Sopper."

2nd. This King did something viz—made a marriard hor hisson. 3rd. when the for hisson. 3rd. when the time fer the marriage came and the inarriage feast was ready, when the King is viz—made a marriard hor hisson. 3rd. when the time fer the marriage came and the inarriage feast was ready, when the King is vized to the distort of the distort of the distort of the parable in this part, and also when the total these techs were however the doomed city! bidden to come. Mark—the "Oh! Jerusalem! Jerusalem! with King sent torm and with the King sent total state to tell these tele vere bidden of the come. Mark—the 'Oh' Jerusalem' Jerusalem' Jerusalem' Servants were sent only to the king was angry when he learned how his notice had been treated, and determined to destroy their city as well as the marderers who had killed his servants.

5th. The threats and proparations to destroy those murderer and burn their city, does not stop the marriage, nor deprive the wedding of guests, for he sends forth his servants with new instructions, "call all as many as ye shall find both had and good."

6th. What he wedding was the formulated with guests the formulated with guest and Addresses, Thecurity and Addresses, Th

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