# Worker. Christian

WORK WHILE IT IS CALLED TO-DAY.

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

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"TIS MORE BLESSED TO GIVE"

Help us, O Lord, thy yoke to wear, Delighting in thy will; Each other's bunkens learn to bear; The law of love fulfill.

He that hath pity on the poor Doth lend unto the Lord i And, lot his recompense is at For more shall be restored.

To thee our all devoted be, In when we move and live; Freely we have received from thee, And freely may we give.

And while we thus obey thy word, And every want relieve, Oh, may we fird it, gracious Lord, More blest than to receive

SPECIAL SERVICES.

Special services conducted at a proper time and in a proper way are beneficial. They are of great value to the church in resping the harvest of seed soun and also In planting good see I in the hearts of the saved and unsaved, which may, yield an immediate harvest require some time for feuition. It is noticed that in order to pro duce such results, two conditions are necessary, the two named

lst. What do we mean by a "proper time?" Not simply a sultable reason so far as climate and roads and business interests of a worldly nature are concerned to insure a large attendance. This may be included to a certain extent in the use of the expres-sion, "proper time;" but it does not include all we mean by the term. "Proper time" includes proper condition. It may be asked, is not a church at any time in a proper condition for a protracted effort ! We answer no There are times in the history of all, or nearly all churches, when to hold a series of meetings means certain, partial, if not total fail-ure. All that we hera say will not apply to orangolizing in new fields. It is special services in churches we have at present under special consideration. Churches frequently get into a sleepy, do-nothing, lethargic condition. (That is those who are not in this condition all the time) and it is thought best to hold a series of meetings, calling in outside help to stir up the brethren. This is a wrong me of special services and recetings held under such circumstances cannot be expected to accomplish great results. In such a case the evangelist will spend half of the meeting doing, or try-ing to do, what should be done cfore he is scut for. The church if it does its duty, will always be sowing the good sord of the king-som in the hearts of the people, at home, on the street, or on the farm, in the shop, as well as in the various meetings for public worthip. Then when the field is white and ready to harvest a competent evangelist is procured assist the church in gathering in the fruit. Instead of the church being sleepy when the as sistance comes on the field she should be all alive and ready for action, and not occupy the atter tion and require the energies of the evangelist during the first week or ten days to prepare her for work. And us is frequently the case the evangelist may fail to get the church in proper work

ing order during the meeting such a case the evangelist himself is likely to be somewhat discouraged and the meeting will result in very little good.

2nd. Not only must the meet-ing be conducted at a proper time, but in a proper way Now that the church is alive, ready for action, and the evangelist on the field, the forces must be well marshalled and led in the aggressite work. Each brother and sister has marked for themselves certain individuals they think they will be able to influence to a certain degree. If they can influence such persons no farther than simply bringing them to hear the truth it will be a great thing I say bring, and not send, be cause we can bring when we can not send. The members must het the example and be constant and prompt in their attendance during the meeting. Each ment-ber must realize that he or she is as responsible in the pewas the preacher in the pulpit. Not only may individual members thus assist in filling up the pows; but they watch their opportunity to drop a word of encouragement or instruction in the ear of such par ties as they can influence for good. This work in some cases may have been performed in nest or in whole before the spec ial services begin, then only an invitation is necessary and such persons confess the Saviour and by their example open up the way for others. The evangelist also must be able and willing to do for others. his part properly. His discourses should be short, scriptural, every point aptly illustrated and deliver ed in such a pointed, practical an carnest manner as to reach the heart of the hearer. The preach-er must understand something of huinan nature so he may well di rect his bullets and not fire at random. He cannot afford to

loso a single shot-He must not only be able to de his duty in the pulpit, but out of it as well. He must preach all day from house to house and get understand fully the symptom of the cases he may have to deal with. To be successful he must not spare himself nor have a lazy bone in his body. He must moreover, be able to general well his forces during the meeting. He needs to be fairly well edu cated, but especially does he need to have common sense, a good knowledge of human nature, ful of Bible knowledge, and not only be willing, but know how to ap ply himself. Meetings thus con-ducted will result in great good We do not say there will always be a large ingethering, but there will be usually. Extraordinary circulatances may at times inter fere to prevent this; but where evangelist fails in meeting after meeting there is something wrong either with himself or the churches for which he labors, or both. We need capable evange-lists. "By their fruits ye shall lists. know them.

A. Scott.

FOREIGN MISSIONS.

GEORGE MUNRO.

50. IV.

The subject of foreign missions

will not be exhausted in our day at loast. It is good to see that the brothren in this province are becoming more interested in it than formerly. This increased interest is evidenced by the liberal contributions which are made for foreign work in various parts of the country, as well as by dis-cussion in our papers. As has been often remarked, there can be no question as to the propriety of preaching Christ to the heath-en-that is to say, no question among Christians. Nay, more the question, what hope has a professing Christian of salvation if he refuse to obey the command of the Master, which saye, "go ye therefore and make disciples of all the nations ?" "If ye love me ye will keep my commandments, says the Saviour. "How dwell eth the love of Christ in us," if instead of cheerfully running of his call, we stop to inquire whether He was wise in making

But some one says, "we can't all go." Yes, we can though, or Yes, we can though, or at least there are very fow who can't. "How can that bo !"
Well, we can go in spirit. "And how can we go in spirit ? - Ity sending something of our own

nchi a law t

The question then arises, hor on this best be done ! Severa plans have been proposed in the Worken within the list few

(1). It was suggested that the Disciples in Ontario undertake the support of Bro. Dr. Macklin. who has gone as a medical mis sionary to Japan.

(2). It was proposed that another: man be chosen and sus other: man be cl tained by the brethern in Onta-

(3). It has been urged that what we should do is to get us many as possible to contribute regularly to the friends of the Society whose headquarters are in Cincinnatti-It being well known that, that Society is wisely and nically managed.

It is gratifying to observe that a considerable number of our brethren have been working ac cording to the last mentioned plan, and if nothing better can be done let us enter into this method by all means, with all our But it is worthy of reflection whether one of the other schemes would not lead to a largely increased interest in for eign work. Similar movements have worked well in other places The Kentucky brethren were first led to take special interest in for cign missions when a native Armenian who was educated in Lexington, returned to his home to proach the Gospel, taking a Kentucky wife with him; Prof. McGarvey made an appeal to the brethren in that State to raise 22,000 to support him. Some difficulty, I believe, was experi enced at first; but now \$2,000 does not begin to represent the sum raised by the Disciples of Kentucky for foreign missions. Now, then, can any one tell why we in Ontario would not be in like manner stimulated were we to take it upon ourrelees to raise say, \$1,600, for a similar pur-pose? That is not a large sum

mong so many. The church at Oshawa has recently contributed \$119.75 to the foreign mission work ; that is about one-fifteently of the proposed sum. Let any one reflect calmly on the matter, and he will be persuaded that all that is required is but the effort, In order to raice. \$1,000 for for eign missionary work from the Disciples of Christ in Ontario And be it remembered this plan does not mean any suverance of sympathy, nor even of co-opera tion, with the society, in the States It would not be necess sary to raise a separate fund, or an independent board of manage The contributions, for that matter, might be rent directly to Cincinnatti, and the brethren in Ontario would be welcome to take part in the management of the business of the Society. would not be the slighfest necessity for a separate organization. Lot Ontario just say to the States we shall support one mission Whether that one be Dr. Macklin or some other man doc not signify.

It has been asked, "where is the man who, judging from Can-nda's past and present liberality to foreign work, is ready to enter into the heart of the 'dark continent" for a term of years, depending upon ther for aupport? should say if Canada agreed to support a missionary it would not ilro very great faith on the part of the missionary, so far as Canada is concerned. I gues-Canada would fulfil her obliga tions. But I should like to kno the man is who would go provided the brethren did agre to support him; that's what troubles me, "The laborers are few," and that is just the reason I was in favor of supporting Bro Macklin, because I didn't know where another could be found.

But I am not disposed to adant that we are a stingy people, when I remember the Oshana church, and the little band at Namaganoga, who have sent-I should say, not having the figures by me-200 to the foreign field during the past year. And I might say that the little Sunday School here at Wiarton has con tributed \$7.55 within nine months. The eagerness and de light of the children in the thing was a sight to behold.

Whatever is the trouble let us not say it is stinginess. I know some Disciples who are exceed ingly liberal-perhaps too liberal. But let our brethren clearly apprehend the need and the obliga tion and they will not fail in the

day of contribution. Wiarton, May 5th, 1885.

THE SALVATION ARMIES

A short time 220 there were n institutions. Their rank and file, commissioned and noncommissioned officers now num-ber lundreds of thousands. In many places they are depleting the churches of various denomin ations. Some are speaking in their praise, and some without stint, in their condemnation. A fow remarks on these lines of thought are now offered to the

Neither of these organizations

make their converts by preaching the Gospel, nor by teaching the Bible to the people. They do not ignore the Bible, but by tellxperiences and by very posiassertions that they are saval-that they know they are con verted-they carry conviction to many that they have passed from death unto life. Their music, singing, zeal, carnestness and enthusiasm dothe rest. While omitting to teach the Bible and und evaluing - yea, obviously und realing yea, almost repudiating the ordinances of the Christ, it must be affirmed in their praise that they endea yor to do good, and are, as they think, still doing good. They do attract many who attend none of the churches. They have pluck ed many from very low forms of ed many from very tow forms of degradation and denoralization, as brands from the burning, and have power in their practice to hold them, which has proved to thousands a benefit not merely temporary. Notwithstanding signs of jealousy, fault-finding and formidable opposition are wanting among many of the so called churches.

This calls for a little comment It is asked, have those churches those denominations, those pro-fessors of religion, done their duty! Have they reached out the sympathetic hand of the true christian to outcasts of humanity Have they taken them by the hand, as the Master would, letting them know by actions, as well as words, that they word God's creation ! That their salvation was a matter of grave an consideration ! grasping their hand, did they let them know that the poor, wretched sinner, the apparently hopeless moral wreck, was a fellow-being ! Al. no ; the modern church going people treated there as the Levite and Priest did the man; they passed by on the other side. We have sunagogues open every Sib-bath, let them come if they wish-ed to be saved 1 Did they come ! Oh, no; they could not

Read er, don't say this is false, with ut a little consideration. Had these poor wretches means to ren' pows! Had they clother fit to got Had their families! They had not. The expenses of your churches when paid in a yearly sum & terred them. And and the may in which you all dressed to attend church on the Lord's day-yes, ostensibly to worship God-they could not imitate; and your pride of show, operating upon their shame of destitution, proved an insupera able. larrier between them and you on the first day of the week They felt ashamed to go to church. Then again, you will not, as a rule, allow the women to work in a way for which nature has so eminently qualified a class so largely endowed with sym pathy. Also in your meetings the distinction between the clergy and laity is as marked as between the rich and poor. Here you have been losing hold upon the litterally poor, and the Salvation Armies have found an unoccupi ed field and are working with zeal and earnestness worthy of imitation, and unless the churches

change, they will "hold the fort,"

are you god's wifet

A very touching incident will plain our title. A wealthy lady, riding down Broadway, New York, one cold day last winter, noticed a little thin clad barefoot boy standing at the window of a shoe store, intently garing at the goods displayed therein. Stop-ping her carriage, she alighted, and going up to him inquired why he was looking so carnestly in the window. He replied, "I was asking God to give me a pair of shoes." Taking Live and the shoes." she fed him into the store, and asked the proprietor if he would do her the favor of sending one of his clerks to purchase for her a half-dozen pairs of atockings. He cheerfully consented. She then asked him if he would bring her a bowl of-water and a towel; Her request was granted, and then this lady, richly dressed, there on her knees, washed this poor boy's feet, and wiped thom with a towel. By that thus the clerk had returned with stockings. Selecting a pair, and pur-chasing a pair of shoer, she put them ouhisteet, and giving him tho bundle of stockings, said, "Now I think you will feel better." With tears in his oyes, he graspa strongly the hands which had so humbly and comfertably min-istered to his painful necessity. and looking up carnestly into her face, said, "Ate you God's wife!"

It was a scene which every beholder. And He who gave His Son, who went about nong the poor doing good, would not resent the grateful homage of this poor, ignorant boy by such a natural inquiry, under the circumstances, but would recognize in that kind and suppliant woman's service to that boy, a service of love to Him who said, "Inas much as you have done it to one of the least of my disciples, you have done it unto me." Brother Editor, reading this incident, I transcribe it from memory that others may read it in the good old Watchman with dry oyes .- S. W. F. Watchman.

"How do you recollect where all the rocks and shoals are T asked of a pilot. "I only have to recollect where they are not, order to steer safely into port and out again," was his response. So with us in the voyage of life. We do not have to know where all the evil is in order to avoid it, but we need to know where it is not. The doctrine that our children need to learn the evil in order o recognize it, is pernicious. We should teach them the good and instil the lesson that it is dangerous to try the other.

There is some help for all the defects of fortune, for it a man cannot attain to the length of his wishes, he may have his remedy, by cutting of them shorter.-Cowley.

"Our Heavenly Father nover eleeps." Is this true! Then I am secure when I am asleen but my greatest danger is when I am awake, because he sees my every action, my every thought. must trust him in my sleep and fear him when I am awake. God be mercital unto us.

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To the WORKER :

Your answers to our 1st, 2nd 3rd and 4th questions have been duly considered and fail to give the desired satisfaction. Similar views have been print ed in and other periodicals of the "Current Reformation." the "Current Reformation."
But they do not harmonize with the Bible or reason. We maintain that the, New Testament is seldom, if ever in antagonism with good common sense.

Good common seuso-does not teach that any person can go out and act the evangelist, who simply wills to do so. The cause has already suffered alarmingly from such Tramp Prackers, "God is not a God for outside "God is not a God of contraint". Preachers, "( onfusion." Again "But let things be done decently in order." While the and in order." While the whole church may preach and ought to preach, overy mem ber is not expected to make preaching his or her calling and life work, else the body would be all mouth. Your answers are irreconcilable with Paul in 10th Romans. "How shall they preach except they be sent." Then we have an example 13th Acts. In the church at Antioch there were five prophets and teachers "The Holy Spirit said separate me Bornabas and Saul" (two of them) for the work wh. ceunto I have called them." "Then when they had fasted and prayed and laid their hands on them they sent them away." Their work was to preclaim.

prayed and laid their hands on them they sent them away."
Their work was to proclaim the word of God. If you say there is no command for ap-pointing a brother to the work of an evangelist, it will not relieve us. There is no com-rand for family rayers per pointing a brother to the work of an evangelist, it will not relieve us. There is no command for family prayer nor for breaking bread every first day. If there had been what would be involved? But there is enough taught to give us the will of the Master. If every church had been commanded to ordain or appoint an evangelist what would be involved? Now brethren you can from brethren you can from the above, see some of our diffi-culties. Kindly reconsider our questions and try to relieve our minds and oblige

Bible Class. Owen Sound.

preaching for years. The re-ference to tramp preachers we think is out of place. Paul and Barnabas were not

Faul and Barnadas were not framp. preachers," before the laying on of hands at Antioch. Neither was Philip a tramp, northose who went overwhere the weathers the west-and the nor those who went everywhere preaching the word—and the term "tramp" should not be used in this connexion, with any "reference to those who have not been ordained by one, two, or more churches, but who with hearts full of love to God, are proclaiming to the people the way of Silvation.

As to a command for family prayer, we only fulfil a part of

has to a command for family prayer, we only fulfil a part of the injunction "I will that men pray everywhere," when we pray with our families, and the man who neglects it fails in that part.

at part.
When we assemble to break When we assemble to break bread on the first day of avery week we fulfit the Saviour's re-quest "do this in reme aberance of me," and the example given in Acts 20-7, "on the first day of the week the disciples came together to break bread." The together to break bread." The question is asked, "If every church had been commanded church had been commanded to ordain or appoint an evangelist what would be involved?"
We answer if such a command had been given wa should urge that the command be obeyed, that is all it would involve.
We would like the Bible Class to state their views cleari; for further consideration.

And let it be distinctly un And let it be distinctly understood now, that our remarks do not apply to the choosing or appointing of Eldersor Deacons. The scriptures speak of the office of a Biskop, but not of the office of an exangelist, it is the work of an Evangelist. Let this be have in mind this be borne in mind.

J. C. W.

THE TRUTH:

Jesus suid to the Jews, "And ye shall know the truth, and the truth shall make you free." John 8:32. He also said, "Sanctify them through the

John 8:32. He also said, "Sanctify them through the truth; thy word is truth."

In all ages the propagation of truth has been encouraged by the good and virtuous. Sometimes however, differences of opinion have arisen as to the means which should be employed in disseminating that truth ed in disseminating that truth, consequently, many volumes have been written and many sernons have been preached with a view to settling the modus operandi of sounding out the word of life. Good men have favoured the various men have favoured the various schemes or plans which have been put on foot for raising money, for the purpose of sending out properly qualified preachers of the Gospel into foreign fields, as well as into the more destitute parts of our country. These places have the more destitute parts of our own country. These plans have been vigorously assailed by equally devout christians, and have been characterized as unscriptural and even popistical, and truth itself has some times suffered during the discussion of the question touching its propagation. That such a state of affairs has existed, that they do now exists on. BIBLE CLASS, Owen Sound.

We too believe that "the New Testament is seldom if 'ver antagonistic with common sense." All we require is common sense enough to accept its teaching as right and be willing to abide by it. This we desire to do. In 'Rom. 10:15 we see nothing about onlaining evangulasts. The Saviour sent His Apostles to preach the Gospel to every creature, and we know that the churches sent chosen men for certain purposes at different times. The Apostles too, chose men to go with them, to help them in their work. Those inenses chosen were men who had first shown their zeal and ability by their works.

As to Acts 13, we find that Paul had been an Apostle and a preacher for ten years before this time, and that about three years previous to this Barnabas had been sent to Antioch by the church at Jerusalem, that he was a good man, a good preacher, and that much people were turned to the Lord. Sea Acts 11:22. This laying on of hands was not to make them evangelists, for they had been exery disciple of Christ who is every disciple of C

bas an interest in the relempof the world, do his or ner part in assisting those who are spending their time and talents in their Master's vineyard in propagating the glorious truths of the Gospel which liberate men from the bondage of sin. James said, "Faith without works is dead; being alone. By this and other passages wo learn that the amount of faith which a man possesses can be measured more accurately by his actions than by his declarations. Affirming that we love the truth will never convert the world unless we demonstrate that wor do, by making known the scheme of redemption ourselves or by contributing, liberally of our means to those who are engaged in that work. It is well to have o correct theory, but it is better to have a correct practice. 14 is well to be satisfied with the reasonableness of our position and the soundness of our plea but the success of any princicipal or truth depends to a great extent upon the ability, energy and tact displayed by its advocates and adherents.

So with the grand and soul inspiring truths of the gorpel of Christ. Those truths, were committed into the hands of men, who became responsible for their dissemination.

Men having assumed that responsibility and it having been justly and equitably dis-tributed among all the followers of Christ, are we not presuming on the mercy of God when we neglect to do our part in sounding out the word H. T. L. of the Lord.

-:o: Glencairn, May 12, BRO. WHITHLAW,

Having dec-ted to use part of our S.S. Mission Collection for Manitoba, we want to kn where to send it, can you give us through the Worker, the name of one of the sisters in Waitilleet. who are preparing to send a missionary to that province, or have you a fund for that purpose, in Meaford or Owen Sound !

As regards Foreign Missions it seems a pity to separate from the American B. F. M. in that work, which forms a- bond of union be tween us, while they seem to manage wisely and the Lord is adding His blessing.

I believe Bro. H. Brown who has been teaching and preaching acceptably here, occasionally, is to report church work in this Hoping you can give the desired information,

I remain, Your sister in Christ.

L. FRAME.

We do not know the names of any of those in Wainfleet who have charge of the fund referred to. Will some of those sister please send us a few lines that our readors may know what they in tend doing. There is no fund in McMord or Owen Sound for that purpose The church at Kileyth has some money laid up for Manitoba work, waiting for an opportunity to use it. This sum raised a year ago, when an effort was made here to raise a fund to sustein somebody in the west.

Sister Frame's auggestion as to foreign missions is better than un dertaking anything new at prosent. But great obligations resi upon us in our own Dominion. Immense fields are ready for the sower and the reaper. There should be occupied at once. In the June number we will endeave our to give our readers some-ting practical on this question. In the mean time let as many as are interested in this work will write us a few lines, and our readers shall have the benefit Many are ready to help in such a work if some practical way is opened up. J.C.W.

EXPLANATION.

In another column is an article from Bro Barclay, relative to a very unkind thrust made by the Index at him and THE WORKER His explanation is sufficient, we will not atoop to retaliate, nor ex press our confempt for such insin-nations. The term "Progressive" is as despicable as the term "Cambecause it is used to create divisions and parties, in such a work we take no part. In future we may not stop to notice any such unkind things, for time and space are too precious, not only so, but the law of the Lord forbids ovil aurmisings, malice, evil speaking, etc., and ro-quires us to do those things that make for peace and edification. The Lord's way is the best. J. C. W.

The annual meeting of the On ario Co operation will most probably be held in the city of Guelph on the 10th and 11th of next nonth. In the event of changes being made as to the time place of holding such meeting the brethren will be notified by circular. In the meantime it will be well for the congregations who are in sympathy with co operative work to appoint delegates to said meeting. A feast of good things is in store for those who attend,

II. T. LAW, Sec'y, Treas.

NEWS ITEMS.

liro Scott is now in a good

meeting at Amora Sec Annual meeting of churches in

and around Wellington County at Erin Centre, June 6th. See Bro Kilgour's letter in this isuç.

The church at -Walkerton is making arrangements to commence a special meeting on June 14th. Already invitations are out for the brothren to come and enjoy the good time.

In article by "S," in 'April ead Matt. 3:12 instead of Matt. 12, and read' the latter part of chapters 2 & 4 instead of latter part of chapter 28 of Acts.

We have received the March number of "The Christian Pioneer," edited by G. A. Ewers, Warwick, Queensland, Australia. It is a nice monthly in the third volume, has a sound gospet ring. and is cherry, and 'full of good We hope to receive it regularly.

Bro. H. Brown called at the WORKER office on his way home to Wiarton; reports an increasing interest at Collingwood, and also that the church at Glencairn is Lordsday prosperous. The school under Sister Frame's most zealous care, numbers about 70, with a very interesting Bible class. Bro A. Henderson "who is well reported of by the brithren" has been holding an evening meeting during the week at a private house near. At one of hese meetings in April an aged lady over 85 years of age, and her daughter-in-law made the good confession, and in obedience to the Master were baptized by Bro. Tenderson, and now rejoice in the Saviour's promises. On Lordiday, May 3rd, one more was baptized and added to the church there, the day of Bro. Brown's monthly visit.

Larly in June, Bro. J. A. Harding will probably be here and commence a series of meetings at Euphrasia or Meaford.

Bro J. F. Rowe, editor of the A. C. Review, will spend some time this cummer in the southern part of Untario preaching,

The "Apostolie Guide," which is the Old Path Guide and Apostol's Times combined, is at hand. F. G. Allen, Elitor in Chief, C. P. Williamson, Office Editor, and A. I. Hobbs, assistant editor. This will now be one of our strongest and best papers.

DEAR BROS .- Alter two weeks of hard labor, we have at last a break in the meeting. Two familles have been brought into the church. Two husband's and wives-one of these has been a member of the old Christian Connexion-body. The other three hearing, believed and were bap: The meeting goes on for some time; and is considered a grand success by the church, even if nothing more should be accom-plished. More anon.

EDITORS WORKER.

In last month's Worken I reported twenty-four added to the church. Now through the bless-ing of God we are enabled to report fifty eix in all, or thirty-two for the month, nearly all of these avo confessed their faith in Christ and have been baptized since just writing; there are more yet to follow. May the ord's richest blessing rost upon the dear young converte. Your Bro.,

W. M. CREWSON. Bayaville, May-11th.

Editors Worker,

We are still reaping fruit fro Bro Talmages work here, total number baptized to date 36, and we expect still more to come in. When "the word of the Lord" is sent forth on its mission, from pure lips, clean hands and courageous christian heart, it is sure to "accomplish the thing whereun's it is sent," and always will "to the end of the world." E. EVANS.

Tonawanda, April 23.

ANNUAL MEETING.-The annual meeting of the churches ocoperating in the spread of the Gospel, will be held with the church at Erin Centro on Saturday, June 6th, at 10 a.m. Preaching will begin on Friday ovening the 5th. All brethren are invit ed to attend. A grand reunion of christians is looked for. A number of preaching brothren will be present to take part in the meeting. Contributions to aid in the work of spreading the Gospel will be received by the undereign ed at Guelph.

J. W. KILGOUR. Sec'y.

Guelph, May 1, 85

Tonoxro. Our meetings at the West End continue good and very encouraging. On Lord's day, the 3rd inst., Bro C. J. Lister preached morning and evening, I wish we could have his labor in Toronto for a year constantly There is plenty of room for Gospel work here and no locality in Untario requires it more. While Bro. Lister - was here I was at Pickering, where are "good hearts and true," and had two good meetings. Bro, Forrester has done a noble work here in the years that ere gone in keeping overything moving so steadily along in the Master's work, assist-ed by others who are earnest and devoted in their work of faith and labor of love. Their Sunday School is also progressing favorably. Bro Marks is a devoted

worker in this department, assisted chiefly by the sisters as teach-613

I visited Toronto and made for me, quite a stay. Spoke in Occi-dent Hall twice. The congregations were not large, but interest. ing. Saw friends whom I had known in other localities. Lodged at Bro John Beaty's, who, with his good lady and children showed me every kindness. Their rest-dence in Parkdale with vineyard, girden, trees, fruit bearing and omamental, is beautiful and andpleasant. I attended in Sister Julps, a very good prayer meeting Bro Beaty made me a present of \$5.00. I lodged one night at Sister Culp's and one at Dr. Fry's both in the city.

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If the readers of the WORKER desire to get a book that will dothemselves and their families ood to read, let them send 31:50 to the "Standard Publishing Co.," 180 Elin et. Cincinnati, Ohio, for "The life and Writings of Geo. E. Fowler." Bro Fowler died last fall at the early age of thirty. seven; but though so young he left behind him a record which no Christian man or woman can fail to read with profit, especially may it be commended to young men who are followers of lesus. They will find in him aliving epistle,"-one of "the Gear Lord's best interpreters."

The eclections of his writings published in this volume are principally lectures on the lives of the Reformers, and are admirably calculated to instruct, and at the same time to stimulate to further study of the characters and careers of these famous men. Brethron, treat yourselves and your families to a good book.

G. Munro.

TEN GOOD THOUGHTS.

They are happy whose natures sort with their vocations - Lord Bacon.

Wickedness may prosper for ahile, but at the long run he that sets all knaves at work will pay them - L'Estrange.

Some nien are as covetous, as if they were to live forever; and others so profuse, as if they were to die the next moment.—Aris totle.

If punishment reaches not, the mind an I makes the will supple, it hardens the offender. Lock.

What must be shall be; and that which is a necessity to him that struggles is little more than a choice to him that is willing .-

The master is respected according to the discretion and good. breeding of his servants.-Cer-

My heart, is like the world bout me came forth to meet the sunshine, and thawed after its long winter .- lean Ingelow.

Love gives insight and insight often gives forebodings .- George Eliot.

The person who has a firm trust in the Supreme Being is sowerful in his power, wise by is wisdom, happy by his happiness-Addison.

Human love, when deep and frue, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the: more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because he loves us - Rev. New man Hall.

All Life needs for life is possible to will. -Tennyson

DON'T BURY ME DEEP.

It is said that the following touching lines were inspired by there lived in Towards, New York State, a beautiful girl called Mary Means. Colonel Means was her father. He was a wid He was a wid ower, and when his child began to gradually sink under the offects of norseless disease of con sumption he spent much of his time at her bedside. Her female companions made the situation comfortable. She passed away as easily as possible. She made as easily as possible. So make one request, and oft repeated it to her father in the presence of friends, and in the silent watch of him whose heart was bursting with anguish. It was "Don't

Idit me a bit in my bed, father,
Press your warm lips to my cheek,
Put your arm under my head, father
I am so tired and weak A am so tired and weak nowleannot stay long awake nowMany a night I shall sleep.
Promise one thing for my sake, n
Don't let them bury me deep.

Cover say head with flowers, father, Those I so well loved to see, Those I so well loved to see, So, in the long lonely hours, father, They li be companions for me, hould wake in the night, then it lips my sad face would sweep Make my grave cheerful and bright then Don't let them bury me deep !

Call on mo whene'er your pass, father Where by your side I oft ran; Put your face down on the grass, father Near to my own as you can. If I could look up and hear you, Into your arms I would creep imes neatle near y Don't let them bury me deep.

Look, who has come for me now, father Standing near to my bed i Some one is kitsing my brow, father— Manma, I thought you were dead! See I she is smiling as bright to you, Beckons for you not to weep, Tis not good bye, but good night, to

They cannot bury me deep !

"PROGRESSIVE!"

The Bible Index for May, page 157 says, "In the April Woo is a notice from a correspondent at Toronto, dated April 16th, stating that a brother 'has been with the Lord in baptism and arisen to walk in the ne life, though the immersion did not take place until the 18th of that month." Was this penned as an item of interest to the readers of the Index ! We think not: only as the writer desired to make it appear that I had penned a falschood. The apparent discrepancy occurred in this way. In sending a remittance to the WORKER a day or two previously. I stated that I would send then an "item for next issue." In acknowledging my letter they said the item must reach them by noon of 18th April. The iten was concerning an addition at the West End. We went to Louise street on the 15th April expect ing to attend to the baptisn were then informed the pipes were frozen, and water could not be got into the Laptistry. We announced that we would attend to it on Saturday the 18th inst., determining that if we could not use the baptistry, at Louiss street, we would accept the kind offer of the use of the Baptists' house and baptistry (made some time aince), and attend to it at that date without fail, I sent the item-along on the morning mail of the 17th, knowing that before it was in type the baptism would take place and the news would be correct. The printer inadvert-antly put the data of 16th April in, which was not so intenued but this proved sufficient to allow which was not so intended. the writer of "Progressive" to manifest a very unkind and unbrotherly spirit by publishing such an item without first coming

hence it was I who expressed thankfulness to the friends at Louisa street for their kindness appreciating their efforts to accommodate us as they had done In reporting news from Toronto Worker, I only mention to the the "West End," as they are in sympathy with the co operation aid in sustaining it, while "the brethren at Louisa street do not belong to the co-operation which supports the Worker, which co-operation consists of many of the churches in Ontario who also support the Index, and in reporting the "additions" I believe the "chief item" of news to 'be' the glorious fact that sin ners are turning to the Lord and obeying Him, not the place at which they may be baptised, or the trouble of attending to it. I deeply regret the occasion of this explanation, it should not have been caused by a Christian and would not if the golden rule had been observed.

Ozo. J. BARCLAY.

S." ON THE HOLY SPIRIT I have carefully looked over the last article by "S." in the

WORKER, and fall to find one position, taken by me on this question, est aside, by any Scrip ture produced bearing on the sub iect. or any argument met and shown incorrect, hence my reply will be to notice the missoplica tion of Scripture and show some of the incorrect and absurd reas onings of "S." I said nothing about "an immersion of the Spirit with a reduced quantity." I did not call the "gift of the Spirit," (promised by Peter on Pentecost) an immersion, neither do the Scriptures, this hallucination belongs to "S." I still affirm that Pan I still affirm that Paul did not receive any measure of ias, it is neither so stated, nor is it "very strongly implied," in the Scriptures. The Lord told Ananias to enquire for one Saul, for He "hath seen in a vision a mar named Ananias coming in and putting his hands on him that he night receive his sight." What did he put hands on him for ! "To impart the baptism of the Spirit," says "S." The Lord said it was "that he might receive his sight;" this is sufficient for those, who respect God's word. The Spirit was promised to the obedient as a "gitt," not baptism, and followed the baptism in water, Acts 2nd 38. Hero is where "S." flounders in the darkness of tradition. Paul says there is "one baptism and "we are buried with Christ in that baptism, referring to im mersion in water as the one baptism. "S." who is "perfectly in accord with Paul" says, "No! there are 1100 baptisms," and says, "We are all baptised in one Spirit." Will "S." kindly give the chapter and verse where that is found, it is not stated in my Inble that "we are all haptized in one Spirit." In receiving the gift of the Spirit there is neither three, two por one baptisms. The Spirit was given without measure to Christ, John 3:34, but by meas ure to others, the apostles and first Gentile converts, the bap-tism on whom the apostles laid hands, a loss measure, as they could not impart as did the apos-Peter says concerning the tles. Gentiles, "as I began to speak the Holy Spirit fell on them as on us at the begin ing." If all had been baptized in the Hely Spirit

a course ; on the contrary, I have cost), as it would have been a a course; on the contrary, a nave comp, as it would not contrary, a nave compared to cultivate a spirit! replittion of what had eccurred of brotherly kindness and reel; during all that time. After the precity between the "West End" Spirit had come upon the Genand Louisa street congregations, tiles (the haptism) they were name of the baptized in the Jeans, the one baptism of Eph 4:5. Those baptized in the Holy Spicit spake with tongues, work ed infractes, etc., the cause pro duced the effect then, and would do so now. We have no miracu lone manifestations now, for th reason that we have no bantism of the Spirit or impartation by laying on of hands now. "S. cannot discriminate between th miraculous, to confirm and estab lish the new covenant, and give us through the apostles the Gos pel of our Salvation, and the gift of the Spirit as a comforter. do not deny that Christians re ceive the gift of the Spirit, but I do deny that all Christians are baptised in the Spirit, as the Scriptures do not so teach. The attempt of "S." to show that more than the apostles were bap-tized in the Spirit at Pentecest is an utter failure. The showing of himself alive &c., by the Saviou proves nothing in this matter. "S" claims that Jesus did not pur pose to give the apostics any pre eminence. Did he not eay to them, "whosesoever sins ye remit they are remitted f. Was the world not to "believe on him through their word f. The promise of special qualification and power, for the great work of pro claiming the Gospel to all nations was to the apostles only, this was certainly pro-eminence.

I still firmly maintain that "thoy," Acts 2:1, refers only to the Apostles, as the antecedent is Apostles, Acts 1:26 the word Peter stood up with the eleven not with one hundred and nine teen. The case cited by "S" as a parallel to show "the absurdity of claiming "they" as referring to apostleš on any grammatica grounds is not a parallel; as "transgreators" is not the antecedeut of "they" in Luke 22:37 38 as the latter part of verse 37 in which "transgressors" is found is quotation from Isaiah, and does change the subject, "Thay" of the 38th yerse has n reference to the 37th verse wh ever, as the sense is perfect if the This is like much of the absurd reasoning and application of Scrip ture by "S." The reader will notice that "S." has taken the latter part of verse 15, chap 1, Acts, and placed it after the let verse of chap. 2, in the vain and hopeless endeavor to establish a false issue. Many Scripture quotations used have no reference whatever to the baptlam of the Spirit. The question as to low, the remaining 108, or how the Apostles got into the kingdom
is neither discussed here nor in the Scriptures. I am satisfied to deal with what is revealed. When "S," shows whether all firsh means all flesh, human, beasts and birds or not, and whether all the signs and wonders named in Acts 2nd, 19, 20, actually took place that day. I will answer question. No. 2. Neither the rdinary measure nor any other measure of the Spirit was ever given to "transform" saint or sinner. This is the modern idea; close up God's word and pray to him to "send down converting power just now, baptize these wicked souls with the Holy Ghost and with fite !" Thus settin aside the Gospel as the "power of God unto Salvation." Let "S." show that the descons or the "Disciples throughout any region" were baptized in the Holy Spirit it cannot be done. The passage during the seven years since the Acts 2:39, does not say that Poter day of Pentecost there was no gave "those convicted Jews to

turned to the Lord they would receive the year same measure; ota." Neither does any other Scripture say so; no such prom ise is contained in all the sacred writings. The elatement that "the baptism of the Spirit 14 what every christian must have," is as sectarian as most of the reason-ing of "S." The Scriptures make no such declaration. If we had the Spirit in the same measure as the Apostles we should be inful. liable, and would have no necessity for God's word, we would be inspired. God can pour out His Epirit, and could save millions without Christ. Has be promised to do so f

0. J. R. -:0:-

-RULING.

be counted worthy of double honor-says the Apostle Paul to Timothy—especially those who labor in the word and doctrine,"
What is this ruling i Exidently it is comething requiring obodi-ence, for Paul in writing to the Hebrews, says, " obey them that have the rule over you, and submit to them, for they watch for your souls, as they that shall give account; that they may do this with joy, and not with grief, for this were unprofitable for you. Ruling is then a work and a responsibility; and it may be done welt or indifferently. That there were many indifferent rulers in the early days is manifest from Paul's words in writing to the church at Philippi whou he writes thus, " but I hope to send Timothy unto you shortly, that I also may be of good comfort, when I know your state For I have n man like-minded, who will care tru ly for your state for they all seel their own, not the things.
Jesus Christ." He quotes Ti Tim othy as an exception to the rule and commends him accordingly Rulers or elders were mostly sen iors, only in exceptional cases like this were youths or novices elected to rule, and such neces sarily commends itself to reason as well as being enjoined by re

But in what does the ruling onsist ! Evidently not in being authorised to direct the church in matters of law. What then Simply as exponents and enforce ers-so to speak-of Apostolic rule. The church of God is ruled by God, through Christ as Head of His church, through His apostles as the foundation of the same, and through qualified elders inding and administering th laws of the same as recorded in the infallible word. It is Divine rule from first to last, but human agency intervenes and is, we may say, indispensible. The subject is not, however, narrowed down sufficiently yet, for we have not given a clear and explicit idea of what ruling is. We have seen that it is a work; a work of re-sponsibility; and we now add it is a work done on behalf of the church by a few qualified seniors. The judges of Israel in old times did such work. They did much of the work of the nation. Qualmen were chosen for work, and they were responsible for its execution, which consisted in dealing with all difficult or serious matters, which the con mon people could not be expected to understand. Is this anything like the work that elders in the church are expected to do now Many experienced brethren affirm that it is. That many matters which some interpret the whole church- should do is not to be attempted by the whole church, but by its capable and responsible rulers. The bishop must be one who is capable of ruling his own house, or he cannot take care of

in both; and if so, discipline is whether I speak kindly or nath-part of the work or rulers, elders, lly. I have missed my din in Mahops, and not of the whole life. All that I wided most in church. Something written by this life I have lost. What I all to the church at Corinth desired most of this world's gifts 6:1). their best men. Then this is an item in the ruling. The nearest approach to the work of a New approach to the work of a New Testament eldership that we can find in these days is the committee of management, or council-of capable men, or directors which every society elects from its own members, to do the daily occurring work of such society. The work done is charged to the society, "Let the elders that rule well and is said to be done by the so ciety, although done by its officers committee ; so in like man ner is much of the work in Church matters to be done by the elder ship, who being qualified are an pointed to rule, and what is done by them is done by the Church Business meetings of the elders Some qualification is necessary to render Christians capable of doing church business; and the history of cliniches everywhere goes to how that trouble is over arising out of so-called business meeting at which every brother, whether a novice or otherwise, is equal, Nothing tends more to poison young minds, or intimate them in early career than this calling them together to do work which belongs to the eldership and for which they are not quali fied. In most churches at the present time the clders' duties involve no ruling. Elders may preside at meetings and have their say like any other brother but railing they do not. Is no this the cause of much of the trouble experienced by our church es at the present time? Can we improve upon the Apostle's teach ings! Confessedly we cannot then let us elect qualified senior to rule and order our affairs in th fear of God in the light of Ilis truth, and let the churches every where submit themselves accord Rebellion, rather than ingly sulmission is often shown now, and nothing comes of evil but

nothing comes.

-Christian Pioneer.
T. W.

BEAR YE ONE ANOTHER'S
BURDENS."

evil.

Who shall say how much ligh er, if we thus fulfilled the law-of Christ, our own night become, for most of the burdens we have to bear are laid upon us becaus of disobedience to some point in that law, "the law of Christ."
Truly Christ fulfilled that law, for who was so emphatically the burden bearer for others as the than any of us are called upon to

I think there are none of us insignificant but that we may be ۸f comfort to others if we only It must be a terrible thing to have to say at the close of life, "I never tried to comfor any one else; I felt that it was and I am straid that any comfort I reight have offered would have been of a very doleful sort," Bet if you never tried, how do you

I heard a conventation of that I rever forgot. I was intimately acquainted with both the One of them I con apeakers, sidered as possessing a much larger share of the spirit of selfsacrifice than the other. The one

tooks in this direction it Cardhave been withheld. I know it 6.4). "If then ye have to judge is best that it should be so, that things pertaining to this life, do if what I desired so much was yo set them to judge who are of good for me I would get his hut no account in the Church ?' Tie hur can I help feeling downcast inference is that men were chosen when the prespect is fore me for to Judge in such cases, and if so, all my future life is so dark, even though I know it has a bright side." The answere me with only a very slight shade of reproof in it "Try and mak others happy, live to do all the good you and you will be happier yourself; besides, if you try to do nord you may be sure your life will ful though. If our gree be u∗o-If our griefs are carried to the throne of grace and trustfully left there. We may then possess 'a mind at leisure from itself-to sooth and sympathize," and thus, though our tal ents may be small, we may be helpful to those around us, and may do more good in our own sphere than those whose talents are greater, but who do not consecrate them to the service of the Giver. If we really desire to be of use in the world some way is found by which we obtain our desire, for in this we may obtain the assistance of One who has said, "without me ye can do nothing ? and who will hereafter bestow approval in proportion, not to opportunity or ability, but to earnestness of endeavor and obedience to His rovoiled will. Do all you can to soothe the surrows of others now. And for confort of your own, be content, if necessary to want till God Himself shall wipe away your tears by the side of the river of tife with-

What I

ence is that a similar rule obtains or anyone clee! No one cares

self the sunlight of gladness.

OBITE ARY.

in the city where sorrow cannot

enter. Try to repose with those who are happy, even though you

yourself may, be passing through

the deep waters of trial and to

sympathize with those ufflicted.

when you feel around your

DEAR WORKER,-I have been ent for to go back to Dorset to the funeral of a little Loy, a son of Sister White, whose husband is at present at Fronch River.

Digo -In Euphrasis, on March 14th, 1885, Ethel May Keliy, aved 3 years. And on May 14th her eister, Ellen Maria Kelly, in her 14th year. A savero attack of diphtheria was the apparent cause. Ellen was one of bright girls who usually stood at the head of her classes at school! Brother and Sister Kelly have thewarmestsympathy of the broth ren in these hours of trial and sorrow. We pray that others of man of sorrows who, for the sins sorrow. We pray that others of others, bore heavier burdens the family may soon be restored to health eggin.

When Paul presenbes that an elder must not be a novice, he means that he shall not be a new convert from a sintul life-a novice in the service of God. Such man as Comelius, jong accustomed to the worship of God and to habits of benevolence, was not a novice when he was haptized. So of many venerable and pious men from the Jewish synagogues ome of whom had been elders of these congregations, and needed only faith in Christ in order to be qualified for the elder-nip in the Christian church. This cir-cumstance enabled Paul to appoint elders in many churches newly planted, without violating to me for an explanation. I have meaning in Poter's language re- understand most distinctly that given him no just reason for such ferring to the beginning (Pente- if they renounced their sine and the church of God, The infar- good le my life to either myself anyrice,—Appetence Guide, his rule that an elder shall be

## BAPTISM.

An Essay, by Arthur Pen-ryhn Stanley, D. D., Doan of Wostminston

3. And this brings us to the third characteristic of the earas indicating the plunge into a new life, the Baptism of John and the Baptism of Christ are identical. John's baptism, no less than christian baptism was the baptism of purity, of regeneration, of remission of sins." But Christ added yet this further: that the new atmosphere into which they rose was to be the atmosphere of the spirit of Christ. This was expressed to the christians of passed. the first centuries in two ways First, when they came up from the waters, naked and shiver ing, from the cold plunge into the bath or river, they were wrapped around in a white robe, and that suggested the thought that the recipients of baptism put on-that is, were clothed, wrapped, enveloped in -the fine linen, white and clean, which is the goodness and righteousness of Christ and of his saints, not by any fictitious transfer, but in deed and in truth; His character, His grace, His mercy, His truthfulness, were to be the clothing, the uniform, the badge, the armour of those who by this act enrolled themselves in Hisser. vice. And, secondly, this was what made Baptism especially a "Sacrament." It is common now to speak of the Eucharist as "the sacrament." But in the early uges it was rather baptism which was the special Sacrament (sacramentum), the oath the pledge in which, as the sc diers enlisting in the Roman army swore a great cath of allegiance to the Roman Emperconverts swore and bound themselves by a great oath and piedge to follow their divine Master wherever he led them. And this was further imposed upon them by the name in which they were bap tised. It was, if not always yet whenever we hear of its use in the Acts of the Apostles in the name of the "Lord Jesus."

Doubtless the more compre hensive form in which laptism is now everywhere administerin the threefold name of the Father, the Son, and the Holy Spirit, scan superceded the simpler form of that in the name of the Lord Jesus only. But the earlier use points out elearly how, along with the al-embracing love of the Universal Father, and the ail-penetrating presence of the Eternal Spirit, the historical, gracious dearing form of the Founder of our Faith was the first and leading thought that was planted in the mind of the first Christians as they rose out of the font of their first immersion to enter on their new and tism which had else been withdifficult course.

tism which hasendured through all its changes. And it is in full accordance with the early records of christiaulty to dwell on these essentials as distinct from its forms. It is not by the water, much or little, but ly baptism. "Baptisma" says by the Spirit (as is expressed the English Baptismal Service by the Fourth Gospel), that the 'doth represent unto us our second bitth of man is wrought Christian profession, which is in the heart. It is not by the to follow Christ and to be putting way the natural filth of made like unto Him." This is the outward flesh, but (as is the cloment added to the hap-expressed in the First Epistle tism of John. In the first two of St. Peter) by the inward anscharacteristics of Baptism wer of a good conscience tow-which we have mentioned, wat- wards God, that Baptism can er as signifying cleanliness of ever save anyone. It was not body and mind, and immersion by the a st baptizing, but by proclaiming the glad tidings of the kingdom of God, that the world was converted. Jesus we are told, never baptized, and Paul thanked God that, with a few insignificant exceptions, he baptized none of the Corinth-

ians.
11: But there is the further instructions to be derived from a nearer view of the changes through which the forms

1. First, there are the extraordinary -variations - which have revolutionized the whole mass of dogmatic belief that has congregated around the ceremony. There was also the belief in early ages that it was like a magical charm, which acted on the persons who received it, without any consent or intention either of administrator or recipient as in the case of children or actors performing the rite with do serious intention. There was also the belief that it wiped away all sins however long they had been accumulating and however late it was administered. This is illustrated by the delay of the baptism of the first Christian Emperor Constantine, who had presided at the Council of Nicaa, preached in churches, directed the whole religion of the empire, and yet was all the while unbaptized till the mom-ent of his death, when in the last hours of his mortal illness, the ceremony was performed by Eusebius of Nicomedia. There was also the belief, now entirely extinct, but in the third and fourth centuries aimost as firmly fixed as the corresponding belief in regard to the Eucharist, that the water was changed into the blood of Christ,

There was the yet more dreadful supertition that no one could be saved alless he had passed through baptism. It was the effect of the divine grace upon the soul, but of the actual water upon the body on which those ancient Baptists built their hopes of immortality. Let but the person of a human being be wrapt in the purifying element, and he was redeemed from the unclean. ness of his birth. The boy Athanasius throwing water in jest over his playmates on the seashore in the name of the Holy Trinity, performed as it baptized infants must receive the was believed, a valid baptism the arostles in the spray of the storm on the sea os Galilee, the it may seem, was yet a necessary penitent thief in the water that rushed from the wound of the Crucified (such were the wild excesses to which some ventured without censure to carry the doctrine), received the bapifficult course. held from them. And this It has thus far been my old "washing of water" was now ter a dee what is the mostle doesn't shad dely necessary

No human being sould pass into the presence of God hereiless he had passed after u through the waters of baptism "This" says Vossius, here. is the judgment of all antiquity, that they parish ever-lastingly who will not be baptized when they may." From this belief followed gradually, surely, but dreadful conclusion that the natural end not only of all Heathers, Lat of all the patri-

mournful destrine that infants dying before baptism, were exwhen expressed (as it was expressed) in its darkest form that they ar oneigned to everlazting fire. At the close of the fifth century this belief had become universal chiefly through the means of August-It was the turning-point of his contest with l'elagius; It was the dogma from which nothing could induce him to nart. It was this which he meant by insisting on "the remission of original sin in in-fant baptism." In his earlier In his earlier years he had doubted whether full age, "God forbid," said he, "that I should leave the matter The extremest case of a child dying beyond the reach of baptism is put to him, and ho decides against it.

In the Fifth Countil of Carth ige, the milder view is mentioned of those who, reposing on the gracious promise, "In my father's house are many mansions,"trusted that among those many mansion there might still be found, even for those infants who, by want of Baptism, were shut out from the Divine presence, some place of shelter. That milder view, doublless under Augustine's influence was anathematized. Happily, this dark doctrine was never sa tioned by the formal creeds of the church. On this, as on every other point connected with the doctrine of Haptism, they presers ed a silence, whether by design indifference, or accident, we know not But among the individual Fathers from the time of Augustin

it seems impossible to dispute the judgment of the great English authority on Eastism; "How hard however this opinion may seem, it is the constant opinion of the ancient.

"I am serre," says Hishop Hall and we share his sorrow, fittat so harsh an opluion should be graced with the rame of a father se reverend, eo divino-whose ser enco yet let no man plead by All who profess to go balvee." by the oping of the ancients and the teaching of Augustin must be prepared to believe that immersion is essential to the effieacy of lianting, that unhappined infants must be lost forever, that Eucharist, or to be lost in like manner. For this, too, atrange as quence of the same mater ializing system. "He who held it impossible" (we again use the words of Bishop Hall), "for a child to be saved unless the lap-tismal water were poured on his

THE TONGUE.

The Saviour said to the wicked Jews " Of generation of there how can ye being ovil speak good things for out of the abundance of the heart the mouth speaketh Hence He says, "By thy words thou shalt be justified, and by thy words thou shalt be condemn James says "The tonque is a little member and boasteth great things—be says the tongue is a fire—a world of infquity—it defieth the whole body, it is set on fire of hell. He says "All archs and stints of the Old kinds of birds, and even serpents Testament, were; in perditaging centreversy drew out the eril full of deadly polson. But dying before baptism, were exwhose pressure, we are told word the same is a perfect min solemnly, "their angels-do al-and able also to bridle the whole ways behold,"—the doctrino lody." How is it the tongue is thus represented by the Apostle Because fof the abundance of the eart the mouth speaketh." mischief begins in the heart-it is conceived there-the tongue is merely the exponent of the conceptions of the heart whether they be good or evil. The Apostle says again "When lust hath concelted it bringeth forth sin and sin, when it is finished bringeth forth death. Again "Hany man among you eemeth to, be religious and bridle th not his tongue, this man's re-ligion is vain." And again "So years he had doubted whether speak, and so do as 'y that shall possibly, he might not leave it be judged by the perfect law of an open question; but id his literty "wherefore says he "Le every man be swift to hear, slow to speak." "Let him show out of a good conversation his works with meekness and viedom." Peter says, "Wherefore laying aside all malice and all guile and all hypocrisies and envies and all evil speaking as new born babe desire the sincere milk of the word that ye may grow thereby."

Again, "For he that will live

refrain his tongue from evil and

his lips that they speak no guile.

Paul to the Rom, says of a cor

tain class of characters, "Their

throat is an open sepulchre, with

their tongues they have used de-ceit." "Who" says David "stall abids in thy Tabernacles, who shall dwell in thy holy hill? He

that walketh uprightly and work-

eth rightcourness and speaketh

Erckbiteth not, with his tongue. Paul to the Ephesians says "Let

all bitterness and anger and clam

or and evil speaking be put away

the truth in his heart,

ng and see good days, let him

from you." And to Titus he says
"Speak evil of no man," Let us just here ask ourselves the question have we been care less in this matter! Have we een guilty of evil speaking, backbiting, etc. My brother you have not so learned Christ. Pat off therefore the former conversation -the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and putting on the new man which after God is created in rightcourness and true boliness, also putting away lying let every man speak truth with his neighbor, and let no corrupt communication proceed out of your mouth. There are some cople who, unfortunately for themselves and others, never have a good word for anybody. You speak of a friend as being worthy of confidence. You are met at once with "Oh, yes, I've nothing against him, but then, and finding no mean thing to bring up on so short a notice Jrops tismal water were poured on his through on so short anottee, drops the face, held it also impossible for the same infant unless the well enough for anyholy that sacramental cent were received like him," "but then." And so it is left, the poison is true jet in the first through the same through the first left, the poison is true jet in

his friend with suspecion, and a small thing turns the scale, he remembers the but then," and tells the conversation to some body else, and so the polion spreads. There is another class somebody and they say, soltly, "Did you hear thus and so about Miss B. I isn't it a pity to And Miss B.1 tent it a pity! And pigns, and that butten jou nate thus by a feigned sympathy inspoken in the ear in closets (or 
fuses the poison and away it goes, whispered in the dark) shall be 
and nolledy knows whence it proclaimed upon the honsetops. came and nobody but the davit can tell where it will end-be contrives the whole business and ects on fire this course of nature. James says, "It is set on fire of helt. Those who profess Christ ought not to do these things." "You have not so learned Christ Let him that stole, steal no more. Once you walked in these things when ye lived in Christ, but no says the apostle-'you put off all those things the 'old man with his deeds.' Mortify, therefore your members which are upon earth. Whatsoever ye do in word or deed do all in the nam of the Lord Jesus Christ giving thanks to God and the Father by Him' 'Let your speech be sess oned with salt, says Paul, or in other words, 'So speak that he may minister good to the heater. Let the word of Christ dwell in you richly.' If the word of the Lord dwells in a mans heart richly he will find no time for slan der or taking up a reprosel against his neighbor-the will walk in wisdom towards them that are without. But there is another class-fewer in number than either of the former-and perhaps very few in the Christian Ch irch.

They do some disreputable thing, or say some slanderous thing, and fearing exposure, they go themselves and tell part of the truth putting a smoother face on

ever after he is led to look upon their black deeds by keeping back that part that would inlure them. selves and the public is deceived. They do not tell the "whole truth,"—and would not tell any only it always requires some truth spreads. There is another class to cover the lie. But the time is and they are always "sorry" for coming says Christ when the things that have been spoken in darkness shall be heard in the light, and that which you have

Words can bless like the warm

glad sunshine And brighten a lonely life; They can cut in the strife of

Like an open two-edged knife. Keep a watch on your words my brother

For words are wonderful things
They are sweet like - the - bee's
fresh honey
Jut

Take the bees they have terrible **\$tings** 

Keep them back if their cold and cruel-Under Bar, Tack, and Scal

For the wounds that they make my brother Are always slow to heal."

II Reniws Collingwood April 10th 1885,

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