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Regular Contributors.

- A. SCOTT, W. M. CRAWSON, J. W. KILGOUR, G. J. L., etc.

To the Worker:

Your answers to our 1st, 2nd, 3rd and 4th questions have been duly considered and fail to give the desired satisfaction.

Good common sense does not teach that any person can go out and act the evangelist, who simply wills to do so.

When we assemble to break bread on the first day of every week we fulfil the Saviour's request "do this in remembrance of me."

BIBLE CLASS, Owen Sound.

We too believe that "the New Testament is seldom if ever antagonistic with common sense."

As to Acts 13, we find that Paul had been an Apostle and a preacher for ten years before this time.

preaching for years. The reference to tramp preachers who think is out of place.

Paul and Barnabas were not "tramp preachers," before the laying on of hands at Antioch.

As to a command for family prayer, we only fulfil a part of the injunction "I will that men pray everywhere."

When we assemble to break bread on the first day of every week we fulfil the Saviour's request "do this in remembrance of me."

We would like the Bible Class to state their views clearly; for further consideration.

THE TRUTH.

Jesus said to the Jews, "And ye shall know the truth, and the truth shall make you free."

In all ages the propagation of truth has been encouraged by the good and virtuous.

I believe Bro. H. Brown who has been teaching and preaching acceptably here, occasionally, is to report church work in this place.

Your sister in Christ, L. FRANK.

We do not know the names of any of those in Wainfleet who have charge of the fund referred to.

Paul said to the Roman brethren, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

has an interest in the redemption of the world, do his or her 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.

So with the grand and soul inspiring truths of the Gospel 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 distributed 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 of the Lord.

GLENCAIRN, May 12, Bro. Wheatlaw.

Having decided to use part of our S.S. Mission Collection for Manitoba, we want to know where to send it, can you give us through the Worker, the names of one of the sisters in Wainfleet, 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 between 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 place.

We do not know the names of any of those in Wainfleet who have charge of the fund referred to. Will some of those sisters please send us a few lines that our readers may know what they intend doing.

Sister Frame's suggestion as to foreign missions is better than undertaking anything new at present. But great obligations rest upon us in our own Dominion.

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.

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 stoop to retaliate, nor express our contempt for such insinuations.

THE ANNUAL MEETING OF THE ONTARIO CO-OPERATION WILL MOST PROBABLY BE HELD IN THE CITY OF GUELPH ON THE 10TH AND 11TH OF NEXT MONTH.

The annual meeting of the Ontario Co-operation will most probably be held in the city of Guelph on the 10th and 11th of next month.

NEWS ITEMS.

Bro Scott is now in a good meeting at Aurora. See his card.

Annual meeting of churches in and around Wellington County at Erin Centre, June 6th. See Bro Kilgour's letter in this issue.

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

In article by "S." in April, read 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. Evers, Warwick, Queensland, Australia. It is a nice monthly in the third volume, has a sound gospel ring, and is cherry and full of good news. We hope to receive it regularly.

Bro. H. Brown called at the Worker office on his way home to Warton; expressing an increasing interest at Collingwood, and also that the church at Glencairn is prosperous.

Lordsday 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 brethren" has been holding an evening meeting during the week at a private house near. At one of these 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. Henderson, and now rejoice in the Saviour's promises.

Early 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 summer in the southern part of Ontario preaching.

The "Apostle Guide," which is the Old Path Guide and Apostle's Times combined, is at hand. F. G. Allen, Editor-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.—After two weeks of hard labor, we have at last a break in the meeting. Two families have been brought into the church. Two husbands and wives—one of these has been a member of the old Christian Connection—body. The other three hearing, believed and were baptized. The meeting goes on for some time; and is considered a grand success by the church, even if nothing more should be accomplished. More anon.

Yours, A. SCOTT.

EDITORS WORKER.

In last month's Worker I reported twenty-four added to the church. Now through the blessing of God we are enabled to report fifty six in all, or thirty-two for the month, nearly all of these have confessed their faith in Christ and have been baptized since last writing; there are more yet to follow. May the Lord's richest blessing rest upon this dear young converts.

Your Bro, W. M. CRAWSON. Bayaville, May 11th.

EDITORS WORKER.

We are still reaping fruit from Bro. Talmege's 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 a courageous christian heart, it is sure to "accomplish the thing whereunto 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 co-operating in the spread of the Gospel, will be held with the church at Erin Centre on Saturday, June 6th, at 10 a.m. Preaching will begin on Friday evening, the 5th. All brethren are invited to attend. A grand reunion of christians is looked for. A number of preaching brethren will be present to take part in the meeting. Contributions to aid in the work of spreading the Gospel will be received by the undersigned at Guelph.

J. W. KILGOUR, Secy. Guelph, May 1, 85

Toronto.—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 labors in Toronto for a year constantly. There is plenty of room for Gospel work here and no locality in Ontario 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 are gone in keeping everything moving so steadily along in the Master's work, assisted by others who are earnest and devoted in their work of faith and labor of love. Their Sunday School is also progressing favorably. Bro. Maiks is a devoted

worker in this department, assisted chiefly by the sisters as teachers G. J. L.

I visited Toronto and made for me, quite a stay. Spoke in Occident Hall twice. The congregations were not large, but interesting. Saw friends whom I had known in other localities. Lodged at Bro John Beatty's, who, with his good lady and children showed me every kindness. Their residence in Parkdale with vineyard, garden, trees, fruit bearing and ornamental, is beautiful and pleasant. I attended in Sister Culp's, a very good prayer meeting. Bro Beatty 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.

C. J. L.

If the readers of the Worker desire to get a book that will do themselves and their families good to read, let them send \$1.50 to the "Standard Publishing Co.," 186 Elm st. 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 Jesus. They will find in him a "living epistle,"—one of "the dear Lord's best interpreters."

The selections 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. Brethren, 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 a while; but at the long run he that sets all knives at work will pay them.—L'Estrange.

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

If punishment teaches not, the mind and I makes the will supple, it hardens the offender.—Locke.

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.—Seneca.

The master is respected according to the discretion and good breeding of his servants.—Cervantes.

My heart is like the world about me came forth to meet the sunshine, and, thawed after its long winter.—Jean Ingelow.

Love gives insight and insight often gives foreboding.—George Eliot.

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

Human love, when deep and true, 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. Newman Hall.

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

BAPTISM.

An Essay, by Arthur Penrhyn Stanley, D. D., Dean of Westminster.

3. And this brings us to the third characteristic of the early baptism. "Baptism" says the English Baptismal Service "doth represent unto us our Christian profession, which is to follow Christ and to be made like unto Him." This is the element added to the baptism of John. In the first two characteristics of baptism which we have mentioned, water as signifying cleanliness of body and mind, and immersion as 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 the first centuries in two ways. First, when they came up from the waters, naked and shivering, 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 armor of those who by this act enrolled themselves in His service. 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 ages it was rather baptism which was the special sacrament (sacramentum), the oath, the pledge in which, as the soldiers existing in the Roman army swore a great oath of allegiance to the Roman Emperor, so converts swore and bound themselves by a great oath and pledge to follow their divine Master wherever he led them. And this was further imposed upon them by the name in which they were baptized. 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 comprehensive form in which baptism is now everywhere administered in the threefold name of the Father, the Son, and the Holy Spirit, soon superseded the simpler form of that in the name of the Lord Jesus only. But the earlier use points out clearly how, along with the embracing love of the Universal Father, and the all-penetrating presence of the Eternal Spirit, the historical, gracious, endearing 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 difficult course.

It has thus far been my object to show that in the baptism of John and the baptism of Christ there was a continuity of principle, and that the baptism of Christ was a development of the baptism of John.

tion which has endured through all its changes. And it is in full accordance with the early records of Christianity to dwell on these essentials as distinct from its forms. It is not by the water, much or little, but by the Spirit (as is expressed by the Fourth Gospel), that the second birth of man is wrought in the heart. It is not by the putting away the natural filth of the outward flesh, but (as is expressed in the First Epistle of St. Peter) by the inward answer of a good conscience towards God, that baptism can ever save anyone. It was not by the act of 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 Corinthians.

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

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 no 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 Nicea, preached in churches, directed the whole religion of the empire, and yet was all the while unbaptized till the moment 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 almost 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 superstition that no one could be saved unless 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 uncleanness 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 was believed, a valid baptism; the apostles in the spray of the storm on the sea of Galilee, the 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 baptism which had else been withheld from them. And this "washing of water" was now deemed absolutely necessary

No human being could pass into the presence of God hereafter unless he had passed through the waters of baptism here. "This" says Vossius, "is the judgment of all antiquity, that they perish everlastingly who will not be baptized when they may." From this belief followed gradually, but surely, the dreadful conclusion that the natural end not only of all Heathens, but of all the patriarchs and saints of the Old Testament, were in perdition. And, first of all, the Paganism came very drew out the mournful doctrine, that infants dying before baptism, were excluded from the face of Him whose presence, we are told solemnly, "their angels do always behold"—the doctrine when expressed (as it was expressed) in its darkest form that they are assigned to everlasting fire. At the close of the fifth century this belief had become universal, chiefly through the means of Augustine. It was the turning-point of his contest with Pelagius: it was the dogma from which nothing could induce him to part. It was this which he meant by insisting on "the remission of original sin in infant baptism." In his earlier years he had doubted whether possibly, he might not leave it an open question; but in his full age, "God forbid," said he, "that I should leave the matter so." The extreme case of a child dying beyond the reach of baptism is put to him, and he decides against it.

In the Fifth Council of Carthage, the milder view is mentioned of those who, resting on the gracious promise, "In my father's house are many mansions," trusted that among those many mansions 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, doubtless under Augustine's influence was annihilated. Happily, this dark doctrine was never sanctioned by the formal creeds of the church. On this, as on every other point connected with the doctrine of baptism, they preserved a silence, whether by design, indifference, or accident, we know not. But among the individual Fathers from the time of Augustine it seems impossible to dispute the judgment of the great English authority on baptism: "How hard however this opinion may seem, it is the constant opinion of the ancient."

"I am sorry," says Bishop Hall, and we share his sorrow, "that so harsh an opinion should be grounded with the name of a father so revered, so divine—whose sentence yet let no man plead by halves." All who profess to go by the opinions of the ancients and the teaching of Augustine must be prepared to believe that immersion is essential to the efficacy of baptism, that unbaptized infants must be lost forever, that baptized infants must receive the Eucharist, or to be lost in like manner. For this, too, strange as it may seem, was yet a necessary consequence of the same materializing system. "He who held it impossible" (we again use the words of Bishop Hall) "for a child to be saved unless the baptismal water were poured on his face, held it also impossible for the same infant unless the sacramental bread were received into his mouth."

THE TONGUE.

The Saviour said to the wicked Jews "O generation of vipers how can ye being evil 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 condemned." James says "The tongue is a little member and boasteth great things—be says the tongue is a fire—a world of iniquity—it defileth the whole body. It is set on fire of hell. He says "All kinds of birds, and even serpents have been tamed, but the tongue no man can tame it is an unruly evil full of deadly poison. But can the tongue be controlled in any way? This same Apostle says "If any man offend not in word the same is a perfect man and able also to bridle the whole body." How is it the tongue is thus represented by the Apostle? Because "of the abundance of the heart the mouth speaketh." The 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 conceived it bringeth forth sin and sin, when it is finished bringeth forth death." Again "If any man among you seemeth to be religious and brideth not his tongue, this man's religion is vain." And again "So speak, and so do as ye that shall be judged by the perfect law of liberty" wherefore says he "Let every man be swift to hear, slow to speak." Let him show out of a good conversation his works with meekness and wisdom." Peter says, "Wherefore laying aside all malice—and all guile and all hypocrites and envies and all evil speaking as new born babes desire the sincere milk of the word that ye may grow thereby." Again, "For he that will live long and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Paul to the Rom. says, "Of a certain class of characters, "Their throat is an open sepulchre, with their tongues they have used deceit." "Who" says David "shall abide in thy Tabernacles, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart, he that lacketh not with his tongue." Paul to the Ephesians says "Let all bitterness and anger and clamor and evil speaking be put away from you." And to Titus he says "Speak evil of no man."

Let us just here ask ourselves the question have we been careless in this matter? Have we been guilty of evil speaking, backbiting, etc. My brother you have not so learned Christ. Put 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 righteousness and true holiness, 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 people 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, drops the insinuations with "sever mind," "let it go," "I suppose he's well enough for anybody that likes him," "but then." And so it is left, the poison is trodden in the

ever after he is led to look upon his friend with suspicion, and a small thing turns the scale, he remembers the "but then," and tells the conversation to somebody else, and so the poison spreads. There is another class and they are always "sorry" for somebody and they say, softly, "Did you hear thus and so about Miss B. isn't it a pity?" And thus by a feigned sympathy infuses the poison and away it goes, and nobody knows whence it came and nobody but the devil can tell where it will end—he contrives the whole business, and sets on fire this course of nature. James says, "It is set on fire of hell. 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 now says the apostle "you put off all these things—the old man with his deeds." "Mortify, therefore your members which are upon earth." "Whatever ye do in word or deed do all in the name of the Lord Jesus Christ giving thanks to God and the Father by Him." "Let your speech be seasoned with salt," says Paul, or in other words, "So speak that ye may minister good to the hearer." "Let the word of Christ dwell in you richly." If the word of the Lord dwells in a man's heart richly he will find no time for slander or taking up a reproach against his neighbor—he 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 Church. 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

their black deeds by keeping back that part that would injure themselves and the public is deceived. They do not tell the "whole truth,"—and would not tell any only it always requires some truth to cover the lie. But the time is coming says Christ when the things that have been spoken in darkness shall be heard in the light, and that which you have spoken in the ear in closets (or whispered in the dark) shall be proclaimed upon the housetops.

"Words can bless like the warm glad sunshine
"And brighten a lonely life;
"They can cut in the strife of anger
"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
"But
"Take the bees they have terrible stings
"Keep them back if their cold and cruel
"Under Bar, Tack, and Seal
"For the wounds that they make my brother
"Are always slow to heal."
H. Brown.
Collingwood April 10th 1885.

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