Christian Worker.

H. B. SHERMAN, Epiton.

" WORK WHILE IT IS CALLED TO DAY."

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Whole No. 31.

fur lives are allugas, written through With old or id, with false or true; And as the bleated augels turn. The pages of our years. Gol grant they read the good with

And but the bat with tears. __ John Millon.

WHAT MUST I DO TO BE SAVED.

A more momentous question than this never emanated from the heart of man. The subject of salvation from sin—its guilt, dominion and condemnation is truly thrilling. On the hypothesis that the reader appreciates his need of salvation and is honestly and carnestly inquiring the way thereof, this article proposes to bring together what the Holy Setiptures say in answer to this inquiry. The inquiror should beguarded against hasty reasoning and immature conclusions respecting this important question. No man is competent to act as a juror in our civil or criminal courts who makes up his mind before the evidence—all the evidence—is in. Neither is any one prepared to answer the question that constitutes the title of this treatise, till he considers all that the Holy Spirit has said on the subject. What is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be modified by what is said in one place may be may be placed by the plac the divine saying this question. The following Scriptures are presented as containing every distinct thought embraced in the New Testament on the subject under con-

ment on the subject under consideration:

Believe on the Lord Jesus Christ and thou shalt be saved.

Ac.'s xvi 31.

"If thou shalt confess with thy usouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Bon x 26

"He that believe h and is baptized shall be saved. Mark

will.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spric." Acts ii :33.

This induction of passages shows the danger in relying exclusively on a single passage for a full and complete answer to the question before us. One passage mentions nothing but faith as a condition of salvation, but another introduces conferbe taken from the position to which God, in his intelligent reader will assembly of the reaches the salvation to for runust imply all the comments on which God, the man untow forward pleased bowk, has conditioned on the production of corn must imply all the comments on which God, the man untow forward pleased book, has conditioned on the production of corn must imply all the comments on which God, the man untow forward pleased book, has conditioned on the production of corn must imply all the comments on which God, in his precipite to the important maters on which God, in his precipite to the important maters of Servitar relating to being baptical to consider that any statements of Servitar relating to being baptical to consider that any statements of Servitar relating to being baptical to receive the first passed by its formation and the ment to be more of corn and the man to be through the man to be more of ground produced twelves being and believing and believing and made the man to be more distinct the continuous of the local 2 is the man though the continuous of the local 3 is the man though the continuous of the local 3 is the continuous of the local 3 is the continuous of the local 4 is the man to be more of ground produced twelves being and believing and believing and believing and believing and believing and believe and the contrary, that up were that Eld. Black, after he can get it without their believe and believe and the contrary, that up were the cannet and it was considered to make the contrary, that up were the contrary, that up were the cannet the contrary, that up were the cannet the contrary, that up were the contrary, that u

salvation. These elements may be seen in the foregoing pas-

sages.
If it be objected that the jailor to whom Paul said, " Re-fleve on the Lord Jesus Christ and thou shalt be saved," did not have these other passages before him, and therefore could not have understood their connot have understood their con-tents to be implied in what Paulsaid, the answer is at hand. He had Paul present to tell hun the rest; and this the apostle proceeded to do when he "preached to him the word of the Lord."

apostle proceeded to do when he "preached to him the word of the Lord."

A special and careful examination of the third passage quoted above will be useful in this investigation. We are inquiring after salvation, and hence we quote only so much of the passage as refers directly to this question. Before doing this, however, we desire the reader's attention to the following statement. "He that sows and reaps shall have bread." Let the pronoun at the beginning of this sentence represent a man needing bread. The word at the end of the sentence represents the bread needed. Now, that the needs of the man may be met he and the bread must be brought together. How shall this bedone! Will you take the bread from its position at the end of the sentence, and so transpose it as to place it between the man and the sowing, so that he can get it without sowing or reaping? This is unreasonable. Will you compromise the matter by moving the bread back and the man forward till they meet between the sowing and reaping, so that he can get the bread by sowing alone without the reaping? This cannot be. The man is the only movable factor in the problem, and you must move him forward till he reaches the bread.

Now let us look at the passage illustrated by what her sage illustrated by what her

Now let us look at the passage illustrated by what has just been said. "He that believeth and is baptized shall be sayed." The pronoun at the beginning of this sentence represents a sinful man needing salvation. The word at the end of the sentence represents the salvation needed. Now, that the man's needs may be met, he and salvation must be brought together. How shall this be done? Shall salvation be taken from the position to which it was assigned by the Lord, and placed between the man and believing, so that he can get it without either believing or being baptized? Certainly not. Shall a compromise be made whose terms shall require the salvation to be moved forward until they neet between belief and baptism, so he can get it by believing alone without being baptized? Who is authorized to effect such a compromise. Who feels that he is licensed to compromise the word of the Lord? Is it not best and safest to allow salvation to remain where the Lord put it? Is it not wisest to have the man move forward till he reaches the salvation? The intelligent reader will answer these questions affirmatice. It. As in the other case the farmer must both sow and reap to get bread, so in this case the sinner must both believe and be baptized to reach the salvation that is promised.

that the scriptures apparently that the scriptures apparently give different answers to the question before us, the solution of the difficulty is easy. If the answer only expresses faith as in the case of the jailor, it is because he was an unbellever and needed first of all to be brought to believe in the Savior. If the answer only expresses repentance and baptism as in the case of the Penecostians, it is because they were already believers. If only baptism is expressed, as in the case of Saul—"anise and be haptized and wash away the sins," it was because he was a pailead believer. The believer was not told to believe, nor was the penitent believer told to either believe or repent. The answer was not told to believe, nor was the penitent believer told to either believe or repent. The answer was not told to believe, nor was the penitent believer told to either believe or repent. The answer was not told to believe, nor was the penitent believer told to either believe or repent. The answer was suitable to the condition of the person or persons so addressed. Just by combining all these answers we get a tull answer in the abstract without reference to any special case or particular circumstances.

In response, then, to the question, "What must I do to be saved," the foregoing Scriptures say, "Believe on the Lord Jesus, repent of your sins, confess the Saviour and be baptized, and thou shalt be saved." In the apt language of Dr. Barnes, "this is the complete divine arrangement in order to the forgiveness of sins," or, in order to salvation from past sins. Thus is one "train-slated from the kingdom of God's dear Son."

But such an one needs to be admonished that the work is now only begun. He must now "give diligence to make his calling and election sure." He must "diligence to make his calling and election sure." He must "diligence to make his calling and election sure." He must "diligence to make his calling and to virtue, knowledge; and to knowledge, temperance; patience; and to prodincess, brotherly kindness, and to brotherly kindness, charity

"them who, by patient contin-uance in well doing, seek for glory and honor and immortal-ity."—Apostolic Times.

Gon never accepts a good in rlination instead of a good retion, where that action may be done

REMINISCENSES No. 17.

HISTORY OF THE L.JE AN PROGRESS OF OUR CAUSE IN GANADA.

JOSEPH ASH now-to talk about the Church in Dorchester, I have been travelling by faith in a region where my feet have never trod, and where I am personally acquainted with but a few, and they of the older ones. It is not so with Dorelester and the churches along the northern shore of Lake Eric. This congress along the dates its existence back as far as 1848. Eld. E. Sheppard com menced teaching school where the in 1849 he bagan preaching in that locality. The church first met in his house near where the meeting house now is That small body was composed of E. Sheppard and wife; Randill Bentley and wife, who then lived in Malahide near Springfield; John Ingles and wife: William Burthy; McBeth and wife; J. McLaughland and wife from the regular Baptiets, and Amos Whitmore from the Free-will Baptists. The above were the Charter members of the first Church of Discyles of Christ in Western Ontario. In about 1850 they built a small house to worsnip in. Previous to Sheppard's operations in Dorchester Eld. James Black advised him to form an acquaintance with Eld. Dugald Sinclair, of Lobo. This led Bro. Sheppard to go up to Lobo to invite him to come to Dorchester to preach on the opening and first use of their new meeting-house Eld. Sincloir had a good congre-gation in Lobo, and he preached to a goodly number in Ahlbore, Howard and Mosa Townships. They were called Sinclair Baytiste. Sinclair was called an English Baptist in the Highlands of Scotland, and officiated with the Haldanes, of Edinburgh. was he that baptised Eld. James Black in Scotland, and now of Eramosa as a Raptist. After Sheppard and Sinclair became acquainted they travelled together up west where Sinclair had been

Christ or Christian. So from that time the union between the that time the union between the two bodies was harmoniously perfected. I will speak of the churches of Aldboro, Howard, (now Ridgetown) and Mosa seper-

ately hereafter.
The church in Dorchester The church in Dorchester a prosperous and dappy future prosperod under the official labors and a glorious record is before of Eld Shepparl and Bio. John Lecton, still living, and has been The St. Thomas church was at Lecton, still living, and has been for many years descon of the church, and Samuel Irwin (now deceased) were the first fruits of Sheppard's labors in the west. As in the case of a good many prominent brethren, so in the case of Eld. Sheppard. For the want of space in a small monthly sheet I cannot amplify to any consider-If I were writing a able extent. book I should do so, or if I should ever re-write them articles it would be my pleasure to do so. My head and heart are full of pleasing and profitable reminiscenres of those part happy days. Bro, Sheppard's labors have been very extensive, and various reaching back 35 or 36 years. Not only did he travel west and preach in Yarmouth, Fingal, Iona, Aldboro, Howard, Horwich and Blenheim, along the "Talbo street," but he spent much time in Lobo and Mosa. Then north to the deorgian Bay and Eramosa and Erin, the Niagara District then east as far as "Prince Edward Co." and indeed wherever there were brethren he went and was gladly received, and nighly was gadly received, and much commended by alliens. He had much to do with the schools, being teacher and inspector, be sides giving lectures on education and chemistry. He has been much afflicted by numerous bereavements in his family, and now since writing the toregoing, has been compelled to bid the last sad good-live to her who was choice of his youth, and one who was the affectionate mother of his large family—the most of whom have gone on before her, and mournfully follow her to the resting place of all of them. I must here offer my condolence to our dear afflicted Bro., and pays short tribute of respect to the departed. She was the daughter of Bro. Randall Bentley, and one of rare excellence as a christian wife. Of a mild, patient, long

and must content myself with the nere mention of lire. Peter or to deal the house and lot to the nere mention of lire. Peter content myself with the nere mention of lire. Peter contenence and refused to do so or to deal the house and lot to the nere mention of the live or to deal the house and lot to the nere mention.

and adopted the name Disciple of family. The Sherk'r, the Luton's the Charlton's, Triplis', White's, McLane's, Stripp's, Dunn's, Littic's and Hirrons' deserve honorable mention, beside many others. If they are wise and veto opinions and speculations which cender strife and disunton.

> first made up of members of the Dorchester church, and met at Dotthester church, and met at "Yarmonth Heights," about 3 miles from the then village of St. Thomas, but now city. They built a good meeting-house and sheds, and had everything comfortable. The attendance was and the agent with a great time. good, and a great influence was exerted. Bro. Sheppard was their principal preacher for many years. They never cultivated liome talent, so as to be in the least self-sustaining; consequently, like all other churches who neglect that important cuttivation, can never have a meeting, not even to "break bread" without a preather, a very great neglect. Any church that neglects to cultivate their home talent, and meet on every Lord's day to "break bread," is sure to run down in spirituality, and tun up in admiration and dependance the kingdom of the clergy. T the kingdom of the clergy. The first principal men among them were Mathow Gilbert, Daniel Ostrander, Moses Hughes and a Bro, Fowler (now deceased), and Bro. Helrop. When St. Thomas got to be

"a great railway centre" it was deemed best to build a new meeting-house in the city, and abandon the old one. There was a strong opposition to that pro-posal, but it finally prevailed, and a new one was built. I did not then think it was good policy, and do not now. I don't think they have prospered as they expected, nor do I think they will. If they had kept on in the old house, and in the even tenor of their ways, and kept out of city attractions and popularity, and not given place to the delusive idea that some outside barnacle must be introduced to do the drawing, which always hus its deleterious effect, they would have been much more prosperous. It is much to be hoped they will by experience learn lessons of great benefit to themselves and the cause they have espoused. There are fine intelligent men among them who command respect and deservedly so. 1 mention Bro. Juo. Campbell, Daniel Ostrander, Bro. Mann. Bro. Sinclair and Juc-Campbell, (the miller) late of Chatham. At present they have a Bra Stevenson from "Cape Breton" as their preacher, and I judge a very worthy Brother.

The church at Mt. Carmel has was one of the first members, and it was partially connected with is still active, and looking on to a happy re-union with his friends gone on before. He loves the Saviour and his gostel as in the county of East Northumberland. Carmel is in the county of East Northumberland. A Bro. Ayraworth was and is now the preacher for that church who was the instrument of bringing a goally number into that fold. They

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not see us to snow that even-gelizing is a necessity in spread-ing the truth. This is an ad-mitted fact, hence it needs no proof. The question of "how to succeed," is the important

matter.

1st. We must not undertake a more than we can do well.

Post experience is worth much on this point. The desire to show up a large amount of work on paper must be suppressed. One good, solid self-sustaining clurch is of more benefit to the cause than several ways ones. In fact the

work on paper must be suppressed. One good, sold selfsustaining of turch is of more
benefit to the cause than several
weak puny ones, in fact the
more of the latter we have the
poorer we are.

2nd. To open the work in a
new place, and make it a vucces, requires patience, and that
of the Golly sort. Not only
must the chosen leborer have
patience, but also those who
are holding up his hands.
Other fields, however needy,
swould better wait a while, yea,
success depends on their waiting. The grace to wait, is not
easily exercised by those who
have ready and anxious to see
the good work opened out in
their vicinity; but let it be
remembered that you will want
others to be patient when the
work opens at your place. The
evangelist should stay in a
place until the cause is firmly
established. To enable him to
do this, no definite time should
be set, for meetings elsewhere,
until the cause is firmly
established. To enable him to
have some good leader among
them to continue the work, and
if there are none among them
completent for leaders, there
they look good sucsometing prepared to suggest
something for the good of the
and from the power of satar
stand from the power of setablished to say
the field. The selection of places
to hold meetings for the persuant to hold.
The sour and the esour one of establishing a church,
should be regarded as an ina
bourers and funds, we should be
set prospect with the sources are limited both in
bourers and funds, we should use the greates with sources are limited.
The portant matter. When the
sources are li

countage. 6th, a bold, fearless of the faith.

To succeed, select for your in cash was raised to pay our context who have the needing home, and the needing home of Welland, who is the place have been difference to the needing home and the son dames, will be carried to say it, nevertheless it has been cone; men have been chosen for positions in church work because they would be infended if they were not so day; two signified their interactions, and this is the only tion to obey the gospel. The congregation in Wainfleet at

CHRISTIAN WORKER

TISTED EXTILEY:

Protest by A Soute, at no office of the 1st of the 1s

them to continue the work, and if there are none among them competent for leaders, there should be some one secured the visible results of our eight propose to make it so not reight from a distance to fill the place as teacher and leader; a follow? There is now a congregation of a there is fathl to success.

3rd. Without raising the crossing the place that or work of this kind, we we should the suggestion; that every brother who can hold a way is open for some definite over brother who can hold a successful meeting in an old arrangement. They have a established church, is not algord Sunday school and Welland and the country and the church has not successful meeting in an old arrangement. They have a certain qualifications which the part. The last night of our evangelist must have, in order meeting a noble young man to succeed in a new field, we would enumerate as follows. With the right kind of work and the good confession, the part of all the members, and make the coupled with faithfulness out speaker. Srd, A good general, the part of all the members, and who saes everything, and their complete success.

In addition to the ubside may meeting a forther can phells, found him to representative, and please than the part of all the members, and means a follows. There are the present the part of all the members, and means a follows. There are the present where all are urged to take a court where all are urged to tak

We left Welland on the 21st and came to Acton, remaining with the family until the 23rd and their returned to Welland, preached on Friday night, and immersed your g brother Gilchrise. On Saturday, Brothet Hendershot conveyed me out to Wahulket church; preached morning and evening on Lordady; two signified their intention to obey the gospel. The congregation in Wainfleet at one time occupied the entire tion to obey the gospel. The congregation in Wainfeet at one time occupied the entire field in that region, and it can truly be said that the church there is "a sleeping giant," and when fully awakened, will be a power or good. The church has been rather sleepy for some time hack, but a sew of the earnest ones continued to urge a forward move, but were held in check by the more conservative ones. Two unsuccessful meetings were neld without any practical results. A meeting was called on Monday ingut, 28th, and a pricty full representation of the members were present—46 in all. Eld. Thompson presided, and stated the object of the incetting and the gite-tances, etc. W. H.

by a.v. scans; if it was show we wanted we should select a Hummond, and send him round to start religious cyclones, and licave nothing but the debias the behind him. We enter our solenn protest grainst the use of any "hoteh potch" as Cakin alled it, to attract the people attraction on earth, and he that is attracted by it, will stay when he comes. These who are only attracted by this nonsense ceases.

5th. One chief element of success is to get the brethren overywhere interested in the work, talking favorably of it, heartfelt petitions for help and guidance, we would be able to rejoice together in seeing many "turned from darkness to light and from the power of satan to God."

6th. The selection of places to hold meetings for the part in best prospect of success. To begin a work, and fail, is not only at damage to the brethren eleswhere, but is a serious hundrance to future work in the best prospect of success. To begin a work, and fail, is not only a damage to the brethren eleswhere, but is a serious hundrance to future work in the best prospect of success. To begin a work, and fail, is not only a damage to the brethren eleswhere, but is a serious hundrance to future work in the best prospect of success. To begin a work, and fail, is not only a damage to the brethren in the same place. Here expecially, is where the united wisdom of more than two good and wise brethren should be tused. To meet with good sucside fixed in the same place. Here expecially, is where the united wisdom of more than two good and wise brethren should be tused. To meet with good sucside fixed in the same place. Here expecially, is where the united wisdom of more than two good and wise brethren should be tused. To meet with good sucside fixed proposed to the same place. Here expecially, is where the united wisdom of more than two good of the same place. Here expecially, is where the united wisdom of more than two good and wisdom of more than two good in the following attraction of the fail of the proposed with the brethren in the work any

Came on to London in the Came on to London in the evening and attended the "Holiness meeting" of the Salvation Army, and pronounced it a farce. Called on Bro. I) Oliphant; found him very ill; enjoyed his company ery much. Ho thinks his life work is near its close, but he fears not "the crossing." Scarcely thave we spent two happing

SEVERAL THINGS.

Pray every day. Pay for what you pray for. Work in the Sur-day school; be at the prayer meet ing ; come to the armual meeting. Brug a good suggestion with you. Come to work, come to er course all good work, come to worship with your brithien from all parts of the Province; come with a Come to hear the good reports ion the field, and reloice with the workers over the success. Come and tell us what you need in your communities; come and help supply the needs in destitute communities. Are you going to have a "Juno meeting?" Are you satisfied with what has been done; you ought not to be; al-ways strive to do more. Have you done anything towards spreadhig the gospel this year! Think it over.

THAT DEBATE AT WEL-

We announced in our last is e that a debate would take place in Welland, between Bro Walker and a representative of infidelity. We had a perfect right to so an nounce, because they accepted the invitation to debate, and when it invitation to debate, and when it came to tha test, I presend them hard to make good their words, or "Shut up," they backed down. They said that they bould not secure a man to meet our's now, but would at some future time. it. This was their easiest way out of it. The truth is, that infidels are cowards, and have no faith in their own doctrine. They will blow and bluster, until you get after them in a business like way and then they will crawl out of a very small hole.

Should there be any doubts as to the truth of the above, we have some very interesting correspond ence. They will not deny their "hand write." We might entertain our readers with a few choice bits from their letters.

A PROPOSITION.

We propose to organize a com mittee composed of who are not afraid of their shad ow, for the purpose of opposing infidelity, Mr. Watt the champion of infidelity in England intends to make Toronto his headquarters after September, and Conada is to be the chosen field in which to sow his poisonous doctrine. We propose to make it so hot for him, that he will wish he had remained in England. Our plan of work

NEWS NOTES.

Brother James Lediani ding a meeting in Collapses I and report seven a there. Meetings stiff; Church going ob.

The brethren at Owen Sound are on to forward more. milica serson next in inthi

Bro. A. Scott reports two to the Church at Walkerton On Lords day April 27, Incheral and wife in ida the coad confessio: and were hiptized on Wednesday following.

The printer omitted several lines in Bro. Scott's last article on Moditations, the manuscript having been destroyed we cannot enrect it

Bro Fowler recently paid a visit to "Old Bethams," West Virginia, his Alman atter. Sister F. remains to visit among her friends for a witte.

Bro. Sinclair was holding a

g in Port Hope the last we heard from him

Bry Anderson 3414 that he can teport some progress. He mat ried Bro John Laws, and they

ive a Sunday School.
The Editor of the Wonken

We are anxious to hear from the Churches on Manitouhn Island, and in Muskoka. Will not land, and in Maskoka. Will not the brothren write and tell how

they prosper?

Sister E. J. Trout, who has spent the winter in Detroit, has returned to Wiarton for the sum

Taere are four young brethten in Ontario, that have said that they intend to prepare for the ministry of the word. They are Lithful young men, and should be encouraged.

Who knows anything about Marchinount? Address H. B Sherman, Acton.

Bro. Crowson has engaged to labor in the Georgian Bay region so we have been informed. He hrs held some very ancreastu etings of late.

Eventon Meetings. to be a meeting of the Wellington Co-operation the last week in May, so we are it formed, at Eyer-ton. We presume that they will fully announce it.

We are exceedingly auxious to at least one delevate from each Church in the Province, at our annual meeting. We how-ever leave all the announcements for Bro Ledianl to make.

Mr. CARMEL-Good won comes from this church, one re cently united from the Baptist's We will be with this church (D) V.) on the 18th.

The brethren in Hamilton have organized a Sunday School there for the first. They are encourage ed with their start, and we hope

they will have great success.

Had a pleasant call at Big.
Wheeler's in Hamilton on the 25th ult. Ho is succeeding fair ly with his grocery business. Bro. J. Ledind of Hillsburg.

me over and paid us a visit of the 24th. He is full of zeal con ng our work.

Bio, Lister contemplates a trip own east soon The brethren a Hillier and West - Lake will be glad to welcome him after many

Bro. J. C. Goodrich of Aubur N. Y., is engaged for the time being at Welland. He has re-cently been over at Wanseon.

Bro Silas Moot will soon home on his vacation from Lexing. on, Ky., and the beethren be en-iched by his labors in the Niagrich ara District.

Bro. Hertzog reported 10 addi-

our annual meeting. Will it be the list! He is quite well now 82 years of age, if we matake not. Grand old man.

Now would be a good time to icnes the Woners, and get a neighbor to subscribe. The butmen have done nobly for it thus far, but nover the in well

We cannot nor will not appear menes that mystve the corcter of the Elders; because no cannot know the whole truth without hearing both sides of the nater, and we often suspect that the real object is to get un ower to strice a fairty purpose. We are not an oricle unshow, Why not turn to "the law of the Lord" at once. There is no uppeal from this, there is from man's

Our exchanges show a growth n the spirit of missions that is very refreshing. When we become a missionary people in the true sease of the term, the conparatively easy.

Bro. Archie Sinclair, who pre-

sides over the destinies of the church in Lobe, is a man of faith and steadfestnes. Much of the kinally solicits congratulations or cess of the church in her We have another boy ! is due to the energy of this is due to the energy of this faith. ful man of God, who seems to weir the muitle of his sainted Father. Our brother met with a nreparable loss in the demise of his christian wife, last February.

SUBSCRIBE FOR THE WORKER Let the Sunday Schools that have been frozen up during the winter, carry on a vigomus cam-paign during the summer thus re, leeming the time. Nettler fraces up in winter, nor melt down in onmer, is still better.

Do not think for a moment that

he church is "in running order until jou have a live prayer meeting. When children can meeting. When children can live without broad; a church can live without meetings for prayer, and praise, but not before,

What have you done-toward preading the gospel among those who have never heard it! Ho you expect to hear the master any to you "Well done, good and faithful servants?" Perhaps not. Now is the time to work. he you can't when you get every

thing just as you wan it.

MARRIED.—At the residence of
J. H. Bradshaw, in Wainfleet,
March 19th 1884, Mr. Leslie Killman, to Miss E. N. Stringer The bride was the recipient many valuable presents. We congentuate Mr, Killman on his capture of a first price. May long life and much peace attend them. They immediately went to their new home near St Cath .

Bro. John Laws at Jordan has taken to himself a partner for life Bro. Anderson in Hamilton made them one on the 23rd. The bride and groom being of age we conclude that they will be able to steer clear of shools and quicksands, without a word from t we wish them much joy and happiness, all the same

GUELPH .- There has been two additions recently to the church at Guelph. Also two subtractions vho went to the Christadelphians. this is tight, let every man own place. Be a man, or nothug.

QUESTION. - They conth daily in the temple and breaking bread from house to house, did eat their meat, (food) with glads Does this refer to o ary meals, or the Lord's table ! E. H. LEHMAN.

Ass.-It refers to both. They met from house to house for breaking bread (Lord's Table.) Bro. Hertzog reported to state pressing oresis (Lorus Laure) tions in Detroit as the result of a "Did eat their meat," refers to works meeting held by him ordinary meals. They "had all at the Plum st. church things common," so far as food Wouxpect old Bro. Black at was conjectned. Ep. THE STRONG HAND.

My batk is wafted on the strind | My breath Divine | And on the helm there rests a

baid Other than mine.

and was known in storms to There on bourt;

Above the rouneg of the gile I have my Lord. He holds me when the bidows

sinte; f shall not full. If shirth, 'its short; if long, 'ti

He terapers all. Safe to the land? safe to the land.
The end is this;
And then with Him go hand in

hi Par Into b'ist Allord.

THE CHRISTIAN CHURCH

The columns of the beriev have been open for the discussion of this subject of late. Some writers seem to think it right to call the "Current Reformation "Tim Brotherhood," or "The Church of Christ," instead of churches of Christ or Duciples. It is a pleasure to see Bro. Joseph Frinklin come out boldly, plainly, and intelligently. Ills ideas are consistent with those taught ly the Campbell's, and what is deci-delly better, they are consistent the New Testament. Review has for some time been teaching the people that the "Current Reformation" compreherds no more, no less, that of Christ" or the "Christian Church' or "Church of God." While, strange to say, said Review was reaching the people that it was not right to rebantize a Raptist, who wished to unite with us. Shades of whately where are we!! If it is wrong to reduptize a Raptist, in order to come into the "Christian Chur th," or "Church of God," did not his faith, repentance, and haptism place him in the "Church of God," or "Church of Christ?" No: liro. Joseph is right. The Review is adding a sectarian plank to its platform, when it calls the "Current Reformation" the "Church of Christ" or the "Church of The Church of God, or Church of Christ in the aggregate prises all the saved believers And all we have a right to call ourselves is, Churches of Christ, Disciples, or Christians. -C. J. I.

CHRIST OR NOTHING.

Early in the history of the Church, strife and partyism ap-peared, "I am of Paul, I am of Cophas, and I am for Christ." History has been repeating itself. Is now doing so. But who would have thought that the people calling themselves Disciples of the Great and Good Master, would have so demeaned them elves? Man is man, whorever found ! To indicate your soundness in some , you have only to say, lattitude I am a Review man. In other regions, it would be necessary to say, I am a Standard man. Then are likely to be blessed, or with a scion from that same Upas tree. An answer to the question: -Do you take the Index or the Wonker, will, in some localities, settle the matter of soundness. Is not this the or somminess. 18 not this the essence—yet, the quintessence, of partyism? Who are these nighty powers? Their editors are simply non and uniuspired at that. men they may be; and good men they ought to be; and to be homontal, respected, and loved for their work's sake. But they are not the leaders - not the masters. Christ, or nothing. If they as-pite to be leaders of parties among the churches; they sin Christ, or nothing, and if we follow such. us leaders, we sin. Christ, or picity no.

editors intend to be! Leaders of rest shall lead through the going therious! Let us in all charity Humanits trembles at the shought nopound. But let us remember, of the graves; but because the this mischief. Editors would day rection, believes the grace to be inthe harm as partitions, if they the way leading to green partitions and us following. Let us then, and quiet reat begond; therefore take their tapers, support them the sting of death is removed. liberally in their good work of Tis folly for us t fly from duty spreading troth, and winning under any conditions or circumpartizans, leulers, nor rulers la Curist is our leader. therein. On ! Okrist or nothing. C. J. I.

MEDITATIONS.

No. 2-A. Scorr. Psatty 53: 6, "Oh, that I had rings like a dovel for then wing. would I fly away and be at rest.

But sweet singer would you not arry your unrest with you Doves wings might bear you away to the wilderness where rould no longer be troubled Where the by false friends. acherously thrown Javlin would not teach you-away from factrous politicians; from the fraud, corruption, and wickedness you are accustomed to witness among your people. Away from the ahominations of the city; but not from the untest you have within your own boson, and art conctinue rolling as a sweet mor sel under your tongue. would'st carry thy heart and conscience with thee.

" In every fearful shape, Guilt etill alarms, and conscio

ne'er usled; Wounds with incressant strokes, not tond, but deep, While the vexed mind her own

tomentor ulies. rge, unmarked by

tormenter pites,
A scotpion securge, unmarked by
human eyes!
Trust me, no tortures, which the
poets feign,
Can majoh the fiercs, unutterable

pain,
He feels—who night and day,
devoid of rest,
Carries his own accusor in his
breast."

Even if doves' wings should bear you to the quiet pastures in and around Old Bethlehem you would carry your unrest with you Alas! Psalmiet, many have been dereived by seeking rest, in things which are material. There can men are material. Hiere can be no rest in matter. Rest in Heaven can be had through Christ. I will give you rest. Matt. 11:28. Flesh and blood cannot inherit the Kingdom of Heaven. Abraham looked for a Heaven. Abraham looked for a hetter country" an "heavenly," Hab 11: 15 16: where, released from the weariners of flesh and blood, he could enjoy purfect rest. "There remaineth, therefore, a rest for the people of God," Hely 1; 9. Rest comes after toil. We must labor, therefore, to enter into that rest. The longer and harder the labor, the swecter the rest. It is recorded in Holy Writ that God labored for six periods of time before entering upon his Sabbath of rest. And "For he that is entered rgain, into his rest listly himself also rested from his labors as God did from His-Hen, 4: 10.

Seek not for rest, therefore weary Pilgram until the toils of the day are over. Lie not down to rest amidst the sin of the world Do not be satisfied to rest on any souch other than, the bosom God. Man would fly from trouble. But know this, O, man I that if you could fly from trouble you would carry your dross with We need the cares, troubles, sorrows and toils of life as refineries to remove the dross and INDIANA LEITER.

"So on I go not knowing.

"Stool I go not knowing,
I would not if I might.
I'd rather wolk in the dark with
God,
Than walk alone in the light,
I'd rather walk by farth with
I'm,
I'd rather walk by farth with
I'm,
I'm a go done by sight.
Whee he may lead I'll follow, my
trust in him repore.
And every hour in perfect peace.
I'll sing He knows. He knows.

MISSION WORK.

As to missionary societies, have this to say, that we have never written a word against the Foreign Missionary Society and the Woman's Board of Mis-sions, but, on the contrary, not long since, we remarked that if the churches or individuals desired ake use of these Bearle as nistia through which to transmit noney, it was their Christian privilege to do so . . . d. C. Reciero April 17.

The Christian Missionary So ciety for the State of Chio, will convene in Akron, beginning on Taesday, May 20. The hos pitality of the Akron brethren is cordially extended to all the trionds of our Lord. We expect to be present to assist in taking good owre of the guests. Akres is a charming place to visit, having a population of 25,000, and being noted for itagreat manufacturing interests.—a. C. Review,

It may be all very well for Bro Rowe to write as above; but it would never do in Cunda! W.

IDLERS' LAMENT.

How long, oh, Lord shall we Wait, before we work for thee? Wo've waited now for many year Our past neglects increases

The work must very soon be done The work must very soon be come, Our life will very soon be gone. But our excuses Lord, you see, On plons of work, we don't agree, Our Master told us, yo.
But, Aurs, is what we sant to know;
Did he nortell us how

know;
Di know;
To reach the people, and now
When we want to work together,
We'er gravely asked, whether
That's according to the text I
What clse could we expect,
When men have spent a life
Stirring up such bitter ettife,
That those who would, are classed
With "Demone" and harrassed.
Oh, Lord, we trembte on the brink,
Of the abyrs in which we sink,
We call for merer, our only plea,
It seems our only hope, to be,
Arouse ye nem of faith!
And listen, what our Master saith,
Oo into the field to-day,
And what is right, I'll pay,
Let others creak away;
last work, ye Chrictana all the
day,
We'll work with pen, with tongue,
with hand,
And apread the Gospel-o'er the
land.
BUOKS AND TRACES

Not wishing to be forgotten by thank-giving on each carasion my many friends in Canada, or the brethren generally have them think I had forgotten Amen." See I. Cor. 14. their. I will contribute a short WORKER.

iberally in their good work of 11s tony on a consistence of the construction of the co dur Redicenter. We have been tool tenting and extination as very bary all of the time, not the time and occasion may suggest. cept in sickness. Nearly sixty process young men and women institution of the Lord's an here oneyed Clerat here since has not been crowded off to my return. I stu preaching for twe-different congregations, situated in thice different Counties. All are in a prosperous condition, meeting every Lord's day, and having excellent Sunday Schools. We often, in hours of medits-

tion, wander down memories halls, and among the pleasant pictures we find there are the events of our year's work among the brethren at Staynes. Colling. wood, Pricaville, Glencairo, Mes ford -the West en l. Toronto and Aurora. One by one, they have been going over to the land where there shall be no mor death, neither sorrow, not crying.

Dear brothron .- I am endeav oring to accomplish just as much good possible without compromis my the terms of the Gospel trusting, when a few more months or years at most, have rolled away, "we shall come reference bringing in the sheaves."

With best wishes toull,

W. M. Gard.

New Point, Ind., April 24, '84.

ORDER OF PUBLIC WORSHIP.

The singing, reading, praying necessary to prepare the mind and heart for the communion, being ended, let the table be uncovered. the which should always be suf. ficiently elevated to enable the worshippers to see the commen-ordive lost and cup through which they are to approach the throne of grace. Sometimes while the Scriptures are being while the Scriptures are being with the Scriptures are being table and even while thanks are offered the loaf and cup tensation of the state of the loaf and cup tensation of the state of the loaf and cup tensation with the state of the load through his communion with field through his communion wit while the Scriptures are being and death of Christ is appropriate to be read and is generally sug-That the worshippers have assembled for the purpose of comment orating the Saxiour's love as seen in his sufferings and death should

tioned in the first or second sets

When the worship has thus letter toward the columns of the been conducted "decently and in It will soon be a year since we order according to the precepts using a single Lord's day, ex. The worship proper has had its proper prominence, and the holy institution of the Lord's supper period when people are tired and lungry and children are restless crying and the mind diverted und` by the various subjects introduced.
Moreover, if they follow the above suggestions, the practice of disciples will be in harmony with their profession. Otherwise, the practice will say that the sommunion is one of the misor mat ters.—Helouraph.

ONTARIO COOPERATION OF DISCIPLES OF CHRIST.

The first sunual meeting of the above co-operation will be held in Aurora on the 10th, 11th, and 12th days of June, 1884.

Tuesd ty, June 10th, 10 a. m.— Opening devotional exercises; address by J. Lediatd, and brief addresses by Elders Black, orier sciences by Figure mack Anderson, Kilgour and others appointment of committees, et p. m. "How to secure young

appointment of committees, et. 2 p. m. "How to secure young men for the ministry of the Word,"—I. Sheppard. 3:30—The Evangelat and his work,—O. G. Hortzoy. 4:30—Report of Committees, etc. 7:15 p. m.—Social Service, led by A. Social, with 15 min address. 8 p. m.—Preaching the gospel. If B. Shepman.

7.15 p. in. — Social Service, led by
A. Scott, with 15 mln address.
B. in. — Preaching the gospel.
— H. B. Sherman.
Wednesday, June 11th, 9:30 a. in.
Decotonal Exercises.
10 a. in., The duty of the churches in apreading the gospel. — Thos.
Fowler.
10:15—The Evangelista' Report,
Treasurer's Report, etc
2 p. in. — Christian Liberality. —
Jas. Kilgour.
3:30—How to reach the young and retain them in the church.
— C. Sinclair.
4:30—Election of Managers for the ensuing year, etc.

m.—Preaching the Gospel.—
 G. Hertzog.
 Discussion after each topic as time

Jermita.
All are cordially invited.
JAS. Laurance

day,

We'll work with pen, with tongue, in this sufferings and death shoult always be kept before the unit.

And spread the Gospel-o'er the land.

BROKS AND TRACTS.

BROKS AND TRACTS.

We have on hand, and intend, said in my hearing.

We have on hand, and intend, said in my hearing.

The drink statistics of Belgium have a certain amount of the kingloin, how amounting to about 5,500, amounting to about 5,500, consumes annually alsoholic lition by repeating what the lamented lenjamin Franklin once to keep in stock, a large and well tain meeting preacher Garacter of the linear have a certain and the land thirty years ago. Campared with forty years ago, the number of the insume has increased by the number of the insume has increased by so per cent, and of conference in the land health and in the last second was allowed and we have no hesitancy in any int, if such are judiciously circums from the firm of the firm of the insume has interested by the land of the linear have a decision of the kingloin, how amounting to about 5,500, consumes annually alsoholic liquors to the value of 480,000, with a thirty years ago. Campared with forty years ago, the number of the insume has increased by the land of the insume has increased by the land of the linear to the value of 480,000, with a thirty years ago. Campared with forty years ago, the number of the insume has increased by the land of the linear to the value of 480,000, with a thirty years ago. Campared with forty years ago, the number of the time to the value of the linear three to the linear three the value of the linear three the value of the linear three the land three three the value of the linea The drink statistics of Belgium

nothing. The Review seems well in No creature would be more lated, the recoil must be beneficial. That glid occasion and so forth and said down with pleased, and flatters itself that inhopped "soil Demetrios than "I We will be pleased to receive and so forth, and said down with an hopped "soil Demetrios than "I We will be pleased to receive and so forth, and said down with the count of the recoil must be pleased to receive and so forth, and said down with the count of the recoil must be pleased to receive and so forth, and said down with the soil out once mentioning the look. A few evenings alone and the transpropriateness of this is at noise as to virtually break up the concept to say, a large list of sub-once asked a sage, "who fixed down he know," on the trust of likelys and Tracts for safe in the glid occasion and so forth and so forth, and said down with head of the sub-once and the sub-on tioned in the first or second some than that instituted by the capturer. At the conclusion of than that instituted by the capturer, thank-squing on each obraiding than there has been 147 converted to the first man reprohensible, a shada werse do not know what he me Leans for converted, but if he was one "Salvation Army" to the name of "Truth is lee" this we believe would be the groatest improvement yet Even the children, that have been inveighted into this are doubting already about their feeling being

IN SPRING-TIME.

The winter passes and the spring returns. The season of warmth and bloom and beauty will soon be, with us, and men wil plan and work for temporal things, as is their wont. How few of us, slas I will first plan for the uneven and eternal.

When we fairly grasp the idea of it, there is something inexpressibly and in this changeful flight of the years. A few tours strings nd we shall be here no lo sitness the building of the leaf. We shall be salesp as our fathers are, and soon we shall pass out of the memory of all the living.

These are communiplace sensimente, but the facts themselves re not common place. They disturb and darken countless souls. They are among the few things that people would but cannot forget. Death reighs over the pass and leads captive all the future, and with sullen resignation men submit to the inevitable. "The whole creation groundly and tra-valleth in paintogether until now," says. Paul, and "he speaks the ght of all.

When we immeter ourselves for a time in this gloom, and then come out into the light of the gospel, how precious the premises of the Lord Jesus appear, Though the wages of six-is death, the wift of God is strengt life through Christ his son, What a debt of Christ his son. lord we owe to him "who was delivered for our offences and was raised again sor our partification !" Reader, smal her awakening of

nature, are you looking forward to the great awakening when this portal shall be clothed with im mortality ! Is yours the joy of a scriptural hope which leads you towards that overlasting age which all God's prophets have foretold?—that land where

And never withering flowers"

If the brethren who are is arrears for the Worker would kindly send in the amount of such arrears before the 1-t of June we will feel grateful to them.

. L 4 W.



PRIZE

(CONTINCED FROM let PAGE) in, this refusal brought upo them quite a bluster. Bro. Ayne worth learning that Bro. Sheman was in Hillier P. E. Co., went for him to go and preach for a time, which he did for several days. Bro. Sherman as his fashion by the Book, as he professes to be, is in preaching del not make he would acknowledge this doc and leave loop d comen holes for apeculators or gainsayers to creep out of, but drew detraight lines" and made " square corners or the Saviour taught. A very great excitement soon spread over the surrounding country. He numersed several of the church members, some of whom have had water sprinkled on them at some time in their lives and some had not exen that attempt at lap-This was always the practice of that people, the Christian Connexion. They would take people in as members regardless of haptism; but if they desired haptism before coming into the naptum before coming into the climits of the Christian fedure, they shaws immers, so anday School took place this little do they esteem that divine horning in the "East Mainest histitution and its design. Inc. Sherman taught them the way by the election of officers, etc. little do they esteem that divine Sherman taught them the way of the Lord more perfectly they yielded and were buried with the Lord in holy immersion as the Pentecostians did and as the Lord commanded Others were baptiz ed and before he left he assisted in the organization of a church of 27 members with R. Ayneworth and Joseph Joice as Elders, and Jno. Kelly and Lewis Gleason Their prospects are very flattering and it is hoped then fond expectations will be fully realized 'That meeting of Bro. Sherman's and the work he did will remembered and I have no doubt the seed to sowed will bring forth a fine harvest, so may it be. Thus is added another church to the long list of churches in On. tario.

CONVERSION AND RECEN-ERATION.

Rev.-Charles Bates, of Topeka Kan., after the administration of "holy baptism," apologized to his mixed audience for the word regeneration, which he necessarily had to use. He did not wish them to confound this word with conversion, as the two words were widely different in their meaning, especially in the sense it was used their prayer-book. Says he: "Regeneration means a new -to be born again. But conversion is a change of life, or charge of heart." Obtuse nust he the mental optics of a congre gation that could not see thetameness of such an explanation. A person scripturally regenerated, is scripturally converted; for in the very nature of things, one could not be born again, or regenerated sithout being converted. Suppose Rev. Bates, would have his audience to infer that they might come to him and get regenerated and then get converted at their own convenience! A logical sas out of episcopacy, truly!

Regeneration means a quicken- ; er by the Bible. ing, a new life, to be mad ply more than this; and can it (regeneration) have precedence in point of time? Nay, verily! As conversion a change of heart, a change of life, a turning from one thing, state or condition to snoth er, a person must necessarily be converted in a certain senso before regeneration takes place; that is, ther must be a complete change in the whole drift of a person's hopes and aspirations—a turning from past "til to future good. But conversion in its fullest sense, is a translation from the kingdo of darkness into that of the Son of God; and so regeneration and conversion occur simultaneously. 50 contributed during the week, troubles—loo at 180 high when pentent believ. waking a total of \$10.78. The tutten—Lix

ers are raised from the haptismal expenditure for present supplies waters to welk in newness of life. e two words blended harmon iously together in their scriptural ense, is sufficient to condemn the trine and never sprinkle another infint, nor teach a doctrine that must prove in the end to be a fearful curse. When we see the satisfaction. - I'm Wonken percendons and corruptions of the sorts, how careful qualit we to be to maintain purity of worship, and adhere mere strictly to the example of Him who made us free

INAUGURATION.

Enwann T. STRYESS.

WELLAND, Out., Mar. 30.

In accordance with a notice made from the pulpit last Lord's day by Eld. II. It. Sherman, the inauguration of the Christian

Opening hymn, with prayer and short address by Bro. Sherman.

Moved by Bro. A. Hendersh and seconded by Bro. W. H. Swazer, sr., that Bro. John Ennis be appointed Superintendent. Carried.

Movel by Bro. D. Young and econded by John Lunis, that Reo. A. Hendershot act as assistant Superintendent. - Carried.

Moved by Bro. A. Hendershot d seconded by Bro. Limis, that Bro. D. Burtch act as Sec.-treas. -Carriel

Bro. Sherman then proposed hat the officers each make a short speech.

The Superintendent, after few preliminaries gave his experias scholar, teacher, secretary and finally supt., concluding with few well chosen remarks in connection with the good to be derivd from the Sunday school, and promising a punctual and regular

attatulance The Assistant-Supt. followed with a few well chosen remarks promising punctuality and his best efforts for the success of the school

The Secretary arose very relutantly, as 'speechifying' is not his forte, he however promised pune ality, and desired to see the Sunday school a success.

Then followed the arranging of the following classer, viz: Infant, juvenile, advanced and bibleclass,

Moved by Bro. Hendershot, seconded by the Secretary, that Sister Stoner act as teacher for the 'infant' class.—Carried.

Moved by Superintend't, sec'd of Bro. Hendershot, that Annie Battlet act as teacher for the little girl's juvenile class.-Carried.

The following persons were then relected by the following classes for their teachers, viz:-Wm Hendershot for the boy's juvenile. Sister Mary A. Brooke by the 'advanced,' and the preach-

The school was then supplied ing, a new life, to be hade a new. The school was then supplied creature in Christ, a child of God, with their books preparatory to and an heir to endless glory. Can, their first lesson next Lord's day, the word conversion mean or im to meet at 9:45 a.m. Present 65. April 6th, 1884.

> Bro. Sherman then gave another short and touching address and dismissed with the benediction. Contribution left on the seat-

one cent. Requisition-20 copies additional of the 'Advanced Scholar,'

and 2 copies of 'The Teacher.' PUNDS RAISED FOR GENERAL OUT-PIT.

The funds raised for purchasing general outfit, were voluntary con tributions, viz:—Saturday even-ing, March 22nd, \$7.00, to which was added the collection of the following evening, \$2.85, and \$1.-

county to \$14 00, including 20c for P. O. orders

The amount, etc , name of each contributor will be found recorded the practice of infint rantism, in the cish book; which is now, and if Mr. Bites would be guided and always will be open for in spection by the entire school

D Brurett, Sec.-Treas. [We publish the minutes as made up by Braz Burtch, and model of what will always give

"LOVE"

"And new abover Faith, more Love, the viewer, out the prests of these to Lovett Cor. xii, 13).

PAITH takes from God salvation

cup;

Nope waits the Joys unseen With lowly service LOPE tills up
The little while between.

e never fails, it grows not cold Love never lane, it grows not cold
fa constant every hour;
Nothing can loose its mighty hold
Or overcome its power.

seeks the very humblest

place, Not caring to be seen, And never seeks to leave a tra To show where it has been.

Impartial where it shots its ray, imparsial where it sheds its ray, Alike on fee and friend, Nought its resistless course ca

Or bring it to an end.

Through flood and flame Love

presses on,
'Mid good report and ill;
Misunderstood and left alone,
Pursues its object still.

Tis unassuming, gentle, mild, Is tender, kind, and true, And—meck and humble as -mee much without ada.

Another's praise it ever speaks... Not that which is its own; Another's head it ever seeks On which to place the crown.

Love bears with much, Love suffers long, Is ever patient, kind; Love never doth resist a wro To all insults seems blind.

For every cruel word and blow, Love's blessing doth return Upon the head of every foc, As coals of fire to burn.

Love gives to Faith its mighty

power,
To Hope its joyous ray,
Love brightly cheers the darkest hour; And smooths the roughest way.

To Love the stabborn heart will yield
Which force could never move;
lly Love the wound is gently
licaled.
Which nothing could improve.

Love sweetly soothes the troubled

heart, The fainting spirit cheers; weary ones doth joy impart, And dries the mourner's tears.

Love is God's message to the

world—
The banner of the Lord,
Which over His loved ones is un
farl'd

Who teast around His board.

Love is the atmosphere of heaven The breath of saints above; And yet to those below 'tis give To walk and dwell in love.

It leads the soul to lave each page Of Gol's own Hely Word, And know the happy privilege Of "walking with the Lord,"

LOOK OVER 17 .-- It is said that John Wesley was once walking along a read with a brother, who related to him his troubles, saying he did not know what he ing he did not know was the should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "The you know," said tooking. "To you know," said Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you." said Wesley, "because she not look through it; and that is what you must do with your troubles-look ever and above

THE BOOK OF SUPPOSI

[This book is specially intended by its uninspired writer, to fur-nish the authority which Scripture omits, for many notions and doctrines that are mederals taucht. 1

that san a. 1. When Acts 16th chapter is asidered, ther shalt suppose that Lydia, though spoken of as "seller of purple," 14th verse was a married woman, and the mether of children; and though she was several hundred mile from her own city, yet these chalt suppose that she had her children with her, and that one or more of them were infants, or, at the Laptism most, were little children incapa-

ble of believing. 2. Then, upon the above teen ticaed suppositions thou shalt support hat, as Lydia's household was laptized, her infants must have been, and hence the doctrine of infant lantism is tine.

3. When it is further observed that the "Lord opened" her heart, thou shalt suppose that this must have been done by the direct impact of the Spirit of God upon her spirit, and thus thou shalt have reason for supposing the doctrine of the direct operation of the Spirit of God or the spirit of the sumer.

4. If it be mentioned to the that Christ said of his Spirit, Jno. 14: 17, that the world could not receive hum, and hence as Lydia was not yet a Christiin the Holy Spirit would not enter her heart, thou shalt simply suppose that because thy teachers have taught theo that it was by the direct impact of the Spirit of Gol on Lydia's heart, it must be trae.

5. If thou be reminded that thy teachers are all uninspired men, and liable to err seven times in a day, thou shalt still suppose that thou mayest believe they say, and if thou be sincere it will be all right.

6. If David's statement, "The entrance of thy words giveth right," Psa. 119: 130, be quoted, and then thou be reminded that Luko says, Acts 16: 13, "And we sat down and spake unto the women who resorted thither," by which it is evident that the Lond opened Lydia's heart by those preliminary words of which Luke says, "We sat down and spake," then thou shalt suppose th talking with thee to be a Campellite, who does not believe th Holy Spirit has anything to do with conversion.

7. Then if mention be made Pentecost and how the Lord opened the hearts of three thou sand by what they saw of the bestowment of longues and heard of the word, thou shalt simply uppose, contrary to all this, that thy preacher is right when he that the Lord's Spirit operated directly on the heart of Lydia and that the Scripture and everything else is wrong which speaks in opposition thereto.

8, As for Lydia's Laptism, thou shalt summer that it was an outward sign of an inward work of grace" which was wrought when the Lord opened her heart.

9. Moreover thou shalt suppose that l'aul informed her that, as there were three modes of laptism, she could have her choice, and that, as the mode she chow is not mentioned the was very likely sprinkled upon because that is ore Jecent.

10 When thou comest to the conversion of the jailor in the seme chapter, thou shalt suppose that when it is said, he brought Paal and Silas "out" that such tanguage means nothing taore than that he brought them out of

the macr prior, and this suppose appose that one or more infants ed in the prison.

11 Thou shalt also suppose that the julor would not dare to take Paul and Silas out of the prisor, for it was at the risk his life for him to do such a thing.

of God is properly before a min's! eyes and in his heart, that then the fear of nun becomes magniti cent, thou shall then suppose that the jailor certainly did not take !" them out of the prison entirely, for that would have given then I the privilege of taking him somewhere outado of the prison for

13. If it be mentioned that Prol and Silas " spake unto hige the word of the Lord and to ali that were in his house" which shows that they were out of the prison and in the hilor's house, hen thou shall suppose that there wasn't water enough anywhere

near there to immerse.

11. Then, should the river where Paul and Silas found certain women be mentioned thou shalt suppose - thou shalt suppose it is time to break up the interier.

15. But before so doing thou shalt suppose that there were in-fants in the jailor's family, the which thou shalt regard as dence in favor of infant loptism.

16. If told that they "repleed, believing in God," thou shalt THE WORKER.

ition ther shelt make in order to junct have been there because this hold the idea that he was haptize passage is generally quoted to sustain infant baptism. graph.

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tisor, for it was at the risk of is life for him to it) such a hing.

12. If told that when the fear to God is properly before a murely yeared in his heart, that then he fear of min becomes magnificate, the pailor certainly did not take the pailor certainly did not take him out of the prison entirely, for that would have given then, it may be prefer to the prison of taking him some where out-all of the prison for the prison the prison the prison for the prison that the prison the prison

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