

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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CHURCH GOVERNMENT.

BY ELDER E. EDWIN PHILLIPS.

While our people, as a rule, excel all others in strict conformity to church doctrine we have in some measure overlooked the importance of being equally intelligent with respect to the administration of church law, and indeed are not very clear where Divine law ends and the law of expediency begins. It is for the purpose of inviting the attention of your readers into this most interesting field, that I at present write. It is of the utmost importance to the present and future of the church that every individual disciple should fully understand its doctrine and discipline. In the giving of the New Testament Revelation as well as the Old, the Divine Author seems to have kept fully in view the capabilities and possibilities of intellectual grasp of the creature man. Having created him in his own image (Gen. 1:27). He assigned to him a sphere of intellectual work. Man was to have dominion over the fish, the fowls and every living thing that moveth upon the earth and he was to subdue it. The innate powers of the creature is here acknowledged by the Creator and in all His dealings with us. He keeps close to this line and never invades or disrespects these given rights, these inherent elements that constitute our personal being. Had man been created in a state of total inability or depravity God would not have looked upon him and upon everything He had made and pronounced them all very good. If he had not kept before him the law of adaptability; the earth with all its fullness might have been out of tune with man, and man could not have so aptly conformed himself to the environment and the Creator would have been compelled to acknowledge himself utterly defeated in what he started out to do. You will notice here that after man's creation, the Divine Father was solicitous for his welfare and hence created for man what, in no wise, could procure for himself. "He gave every herb yielding seed, etc." He gave the sunshine and the shower and filled the earth with all the chemistry of vegetation. At a glance we see man on the one hand with all the rich supplies of nature spread before him, and we wait for the wisdom of the Creator to bridge the void between; but He simply says subdue it!

Here enters the law of Expediency, and the wisdom of this law is fully vindicated in the absolute necessity of a field for the development of those Heaven born faculties, with which we are endowed. From the beginning of time down to the evening of the nineteenth century, these superlatively grand faculties, inherent in our nature, have been exercised, first in one expedient and then in another, in carrying out this injunction:—Subdue the earth; By the exercise of those mighty faculties of the soul. Science after science has been discovered and we are enabled to trace the Almighty hand that created us, till we exultantly break forth in the language of the Psalmist (xix 1). "The

heavens declare the glory of God, and the firmament sheweth his handy work." Sufficient having been said to set forth a birds eye view of what are the possibilities of the mind of man, and what God expects of us, we wish to note a few things that he does not expect of us. He did not expect us to till the soil without furnishing the soil to till. He did not expect us to sow the seed when we had none. He did not expect us to exercise a creative power as we were not endowed with such a faculty. He did not expect us to know his will, so He revealed it to us, and as his will was that experience and investigation should exhaust the entire round of finite truth, and subdue it, the Bible is as silent on all subjects that come under this head as it is possible to be. When we speak of the law of grace it is our equal duty to be silent where the bible is silent and speak only where the bible speaks, on all matters of eternal truth. This involves two ethical principles; first that all truth temporal and eternal is of God and second that all truth spoken or revealed by the Father of our spirits does not comprise the whole realm of truth. I once heard an elder lay down the unique hypothesis that "what ever is taught in the Bible is truth, and whatever is taught out of it is of the devil." I am glad however, that the devil's domain is not quite so extensive; if it were, there would be little left for man to subdue. I think that every clear thinker will admit that the foregoing statements are almost axiomatic. I have one more axiom I wish to lay down before entering more particularly into my subject. Whatever God has said to the human family in any or all ages of the world remains for some purpose unless, by him, revoked.

Now, I am about to say something that may startle some of our brethren, but the truth must come if the heavens fall. I do not understand my bible to be chopped off between Malachi and Matthew, and that the church of God has nothing to do with what is generally termed the Old Testament. I have a use for all that God has said until he revokes it, and I purpose in the course of this article to show the full scope of the truth of God. Truth in the Bible never contradicts truth out of it. The Almighty is always in harmony with himself. God in nature is always in harmony with God in grace, and vice versa, hence God, in law in or out of the Bible, always agrees with himself; and the great mission of Christ in revelation is to reconcile the discordant notes, so that all creation may eventually sing together and "swell the sound in thrilling chords of ecstasy the universe around." Until we take the higher ground and realize that universal law reigned before the morning stars sang together, and that the Bible is simply a development to bring back under universal law, what has got out of fix, we shall ever be found treating it as in opposition to science and natural law, and looking upon it as though it comprised all

the wisdom of its Divine Author. The man who is found constantly arraying the Bible against natural law and scientific fact, is arraying it against divine law, for all law is divine and has its foundation in the divine mind. Another fact worthy of our notice here is that law in its true sense and in its universal sense is not and cannot be the production of man. He may discover law but not claim to be its author. He may make laws of his own but such laws are always out of harmony with the great universal law. They must of necessity be, in order to be original if not, when they are the original inasmuch as the original existed first. This brings us out into the broad ocean of God's law both in and out of the Bible, and gives ample room for the mightiest mind that have ever existed or ever will exist. Anything smaller or more contracted would not answer God's purpose in the development of human beings in view of their possibilities in the great future.

We now propose to come to the mount that must not be touched, where it becometh a man to put off the shoes from off his feet for the ground is holy, and we must speak "as the oracles of God speak." We have in this development several covenants that God made with man. The first of these may be found in (Gen. ix 12), made with Noah of which the beautiful rainbow is a token. It is a perpetual covenant throughout all generations and does not depend in any sense whatever on man. The waters of a flood will never again visit the shores of time. I hold this promise which is full of complacency as being a promise to me as much as if said in the days of Peter or Paul.

In (Gen. xii 3), the days of Abraham God said, "in thee shall all the families of the earth be blessed." This covenant came to me as I belong to one of the families of the earth. At the 7th verse of the same chapter he made another covenant with Abraham "unto thy seed will I give this land." In Gen. xvii 10 he says, this is my covenant which ye shall keep, between me and you and thy seed after thee, every man child among you shall be circumcised." This covenant did not include me in any sense whatever, unless I am among the lost tribes of Israel, and the seed of Abraham by natural descent. To this covenant "the law was added (Gal. iii 19) on account of transgression, till the seed should come to whom the promise was made. It will be remembered here, that two promises were made to Abraham. In the first all families were to be blessed. In the second, the descendants of Abraham were only to receive an earthly possession. The first promise was unconditional so far as the descendants of Abraham were concerned. The second imposed upon them the law of circumcision and later the law of Moses, hence "the covenant that was confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none

effect (Gal. iii 17). What then was taken away? Simply that, that was added, and being gentiles, in the flesh, we were never included in the second promise neither would it have been just to include us under the conditions enjoined upon the Jews. We never were under the law and never will be. Paul recognizes this fact, Rom. ii 14, "for when gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts; their conscience bearing witness therewith and their thoughts, one with another accusing or else excusing them." We must still recognize the fact that these gentiles were not without law for the natural senses and faculties of mind raised many of these nations who worshipped idols, to a tolerable degree of moral excellence. About the advent of the Saviour of mankind these nations after adding many fine orators and philosophers had reached the summit of their moral worth having learned much of God's law, by the application of mind to the eternal fitness of things. This was human expediency—the best possible in the absence of better, and as Paul sheweth us they were doing by nature the same things to some extent that the law discovered to the Jews. The facts were the same, although reached by different means. Paul says, (Rom ii 12), as many as sin without law shall also perish without law. (1 John iii 4). Sin is the transgression of law. How could a gentile then sin being without law. If he had no law as Paul would seem to say, how could he sin according to John, could he transgress that which he was without; my vanity, Paul sheweth by this very statement that the gentiles could sin although without the law of the Jews and recognizes the transgression of law according to John. This is clear evidence that these gentiles discovered the law of moral right by and through their natural powers of discrimination and having so discovered; this law were made sinners for transgressing it. This conclusively proves that the law of right is co-eternal with God whether discovered by us or revealed to us. Having now shewn the respective positions of Jews and Gentiles up to the advent of Christ, when the law was set aside, and the middle wall of partition broken down, and the fulfillment of God's first promise to Abraham, is ushered in, we come then to the time when there is to be but one fold and one shepherd. When "the other sheep that are not of this fold" are to be brought into the blessings promised to all families of the earth, four hundred and thirty years before the law was given. All are now to come into the fold under one law. All are concluded under sin and necessarily must come under law; the law of redemption, or (Rom. vi 17) we must all obey that form of doctrine which was delivered, being then made free from sin we became the servants of righteousness. At this point we have another axiom we wish to lay down, that we deem necessary in the

development of this great logical question. As it is always wise in the pursuit of Divine truth to keep before our minds the speaker, and the person spoken to, in order to know what scripture applies to us, we are forced to admit that certain laws, laid down in the new covenant for sinners are, not for Christians. Paul says to the Hebrew brethren (chap. vi 1-2). Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms etc. The Christian having passed through this, is born into a kingdom of liberty. It is no longer necessary to preach to him the law that made him free from sin. He has gone beyond that law where he is no more a servant but a son, for where the spirit of the Lord is there is liberty. He enters the higher plane of God's wise council where God in revelation assists him to understand and learn his, everywhere, whether in revelation or in nature. Having now seen what scriptures no longer effect us in a legal sense, we come to fully enjoy the liberty of the Christian. Every scripture inspired of God is also profitable for teaching; for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, (2 Tim. iii 16), and again the church is built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. As Christians we breathe the spirit of the apostles and prophets, all the spiritual teaching of the inspired writers, whether David, Solomon, Jeremiah, Isaiah, or the New Testament writers; all these are ours, to increase the wisdom and management of the church. We do not go back to Old Testament writers to teach sinners how to be saved under Christ; for the law of Salvation did not then obtain. But these inspired men of the Old Testament give us light on many things. The apostles quote much from them and Paul in speaking to the church tells us to speak to one another in Psalms and hymns and spiritual songs, and again admonishing each other in Psalms, etc. Now if he tells us to sing Psalms and we are to sing them with the spirit and with the understanding and be admonished by them, is it consistent for us to declare the teaching of the very Psalms we sing to be innovation and heresy. Some brethren would even refuse Paul's admonition, and I venture to say would not sing either the 149th or 150th Psalm on the ground of conscience. We shall now enter more particularly into the second part of our subject. How shall the saved live and act towards each other and what is the nature of the government or discipline of this royal priesthood. Are we under a pope who may displace the servants of the church independent of the voice of the church. If it takes the voice of the church to elect an officer, is it not in harmony with the law of reason that the officer who got his life from the body is not greater than the body. Let us have a scriptural

example. In the 15th chapter of the Acts of the Apostles, Paul and Barnabas being accused by some of the Jewish brethren, perhaps for dereliction of duty, for not teaching circumcision to the Gentiles, go up to Jerusalem and appealed to the church for a decision on this question. The church with the apostles and elders received them. The whole multitude in this case with the Apostles and Elders sat in judgment. At the 22 verse we have the decision of the whole church, with the apostles and elders given. In the 6th chapter Cor. we have another example where Paul advises according to McKnight, the setting up of secular seats of judicature. This would seem to furnish an example for Christians in the settlement of their disputes. I do not hold that these examples may not be varied where expediency demands, but there is one leading principle worthy of our attention, and that is, that the voice of the church is superior to the voice of an elder or deacon. No elder or deacon has any right to shut the mouth of the church or to displace any member of the church without the sanction of the church. It is true that the elders are rulers and their ruling should be scriptural. If those elders and apostles at Jerusalem had held such an exalted opinion of their ruling power, as do some of our more modern elders, they would have ignored the church and arrogantly assumed the right to lay it over God's heritage. On the subject of exclusion, Alex. Campbell, page 93, "Christian System," gives the following as his view: "The manner of proceeding unto this great and awful instituted ordinance, is the church being gathered together, the offender also having notice to come to make his answer and defence, (if he comes not, he aggravates his offence by despising the authority of Christ in his church.)"

(To be Continued.)

CANADA.

It was my pleasure to visit the congregation meeting in Occident Hall, Toronto, Ont., on Lord's days, June 14 and 21. Having taken a prominent part in the organization of this congregation, my heart, naturally, is cheered by the progress they have made during my two years of absence. The Lord's day services were so well attended that the seating capacity of the hall was taxed to the utmost, and I was informed that this was of frequent occurrence.

Bro. G. Barclay has been ministering to the church in spiritual things for nearly two years, and he is loved and respected by all. This congregation is greatly in need of a house of worship, and we hope to hear in the near future that the brethren of Canada have united together to establish one congregation in this beautiful and growing city, that will represent the cause we love and pray for. God, bless the church in the "West End," for they are self-denying, active, liberal, giving this year one dollar per member towards missionary work in Canada.—L. POWERS, In Standard.

HOME TALENT.

It is our duty as christians to develop and utilize all the home forces we possess. We should do this not only in our, but in all of the various departments of christian work.

Ministers are frequently charged with preventing the development of home talent in the church; but so far as my experience goes, preachers are far more careful and anxious to encourage and utilize home ability, than our elders are.

2. In looking back over the history of our cause in Canada we find that so far as our home preachers are concerned, they have been rather unfairly dealt with, at least in one respect.

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Churches; but we do earnestly and loudly protest against such treatment as our best preaching brethren have in the above mentioned respects received in the past.

1st Let us use home talent when we can do so with equal profit to foreign.

2nd, When we procure assistance from the U. S., place those assistants on an equal footing with our home preachers. Don't give them the best field to labor in and the best pay.

A. SCOTT.

HE SET ME FREE.

Yesterday presented the unusual spectacle of an entire nation in mourning, and all business suspended on account of the funeral of its greatest soldier and leader, General Grant.

man honored as He has been honored. Washington's birthday, a legal holiday, is scarcely observed at all. Lincoln's memory is not honored by any day, and it is safe to say that in a generation or two Grant's name will be recalled only as the pages of history are read.

A. A. THOUR.

Detroit Mich., Aug. 9th 1885.

TARES AND WHEAT.

A parable found in Matt. xiii, has been the subject of very different explanation. Dr. Pendleton, was probably one of the first among us, who persistently taught that it contained simply, a warning about church discipline.

a church cannot be a substitute for the overseer in this, to many, unpleasant work. Overseers who will not attend this work; such as settling difficulties, bringing to repentance; and restoring those who have gone astray; are plainly and practically, telling the church, they will not perform the duties of the position the church gave them, to which the church appointed them, and which they accepted.

C. J. L.

ORIGINS.

I was pleased to meet one of you at our co-operation meeting in the city of Guelph in June. It is encouraging because it shows that some editors know what every British subject ought to know. That Queen Victoria would not allow the Pope and all his Cardinals in conversation to make laws binding on any British subject, in any part of her domain, come again and help us in co-operation.

Thos. Stephens, Alexander Stewart and John Menzies, in Esquimaux and Little York, (now Toronto); Geo. Percily, Pickering and other places. Five of them went through a course of college training for preaching the Gospel, viz.—Donald McVicar, and Thos. Stephen, in Glasgow, Alexander Stewart in Edinburgh, Dugald Sinclair and Francis Hutcheson in Bradford.

JAMES BLACK.

MANITOULIN ISLAND.

Having spent over four weeks on this island, a few words from me in relation to the state of the cause there, may not be uninteresting to the readers of the WORKER. I was working within a radius of from six to twelve miles from Gore Bay, which is second in size, and first in importance, among the villages of the island.

and accordingly after spending a day or two with Bro. Walter in Gore Bay, and a pleasant Lord's Day with the brethren, I took passage on the Atlantic for "down the country" as they say up there.

I may say that I parted from those brethren with a feeling near akin to sadness. They all treated me with uniform kindness; they, for the most part, attended the meetings regularly, and evinced great interest in the spread of the Gospel.

In conversation with the brethren I learned that there are a number of sections on the island where there is every reasonable prospect of great good being done if regular and faithful work were done there.

I would here respectfully present Manitoulin Island to the disciples of Christ in Ontario as a field which invites assistance, and which would in all probability well repay them for the efforts put forth.

But some may say on reading this, why don't the Disciples of Ontario make a stamped for the Island and other needy places? Why should any one wait to be sent and supported? Well, why? Once upon a time a persecution sent out a great army of preachers who would seem not to have waited to consider ways and means. Perhaps, a persecution would work in a similar way now, and perhaps it would not.

Guelph, Aug. 17, 1885.

DEFINITIONS.

Jealousy.—The homage paid by inferiority to merit. Charity.—A service that the receiver should remember and the giver forget. Forgiveness.—The gift that only you can bestow upon your enemy. Money.—To the wise a convenience; to the fool a necessity. Sleep.—The thief that robs us of our time, giving us health in exchange. To-morrow.—The unborn. Yesterday.—The dead. Carefulness.—The core of economy. Temptation.—The test of soul.

BAPTISM.

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

In those feeble crises, in those inconspicuous movements, there is the first stirring of the giant within;—the first dawn of that reasonable soul which will never die; the first budding of the spiritual form which is the deep of that little chaos sleep.

The investment of this first beginning with a religious and solemn character teaches us that, as we must grow from infancy to manhood, so also we must grow from the infancy, the limited perception, the narrow faith, the stunted hope, the imperfect knowledge, the stratified affections of the infancy of this mortal state to the full grown manhood of our immortal life. It suggests that we have to pass from the momentary baptism of unconscious infants through the transforming baptism of fire and the Spirit—that is, of Experience and of Character—which is wrought out through the many vicissitudes of life and the great change of death.

4. There are many other changes consequent on the substitution of infant baptism. The whole institution of sponsors is of a later date. In the early centuries the answers were made for the child as a general rule by the parents. The creation of a new series of spiritual affinities was the result of transferring to the child the dramatic form which had been originally used for grown up converts. This modern system of sponsor doubts has its social and moral advantages; but it was with the view of meeting the obvious difficulties which so complex an arrangement awakens in the minds at least of the uneducated, that the Royal Commissioners on the Rubrics on one occasion recommended that "the whole of that part of the Baptismal Service should be made optional. This, with many other sensible proposals, were rejected by the Lower House of the Southern Convocation. The connection of the Christian name with Baptism is also a result of the change. Properly speaking, the name is not given in Baptism, but having been already given, the person baptized is then publicly recognized as the bearer of the name which stamps his personality.

In the case of the adult baptism of the early ages this was obvious. Flavius, Constantius had always been Flavius Constantius, and Aurelius Augustinus always Aurelius Augustinus. It was only when the time of the name-giving and of the baptism, as in the case of infants, so nearly coincided, that the two came to be confounded.

Confirmation, which once formed a part of Baptism, has been separated from it, and turned into a new ordinance, which in the Roman Catholic Church has been made into another sacrament. Along with this distinction between Confirmation and Baptism has taken place another change—the absolute prohibition throughout the Western Church of infant Communion, which in the early Church was, as it still is in the East, the inseparable accompaniment of infant baptism.

In early ages, as in the Eastern Church, Confirmation was the title given to the unctum which accompanied baptism; in the later Roman Church, and in most of the Protestant Churches, it is the title given to the open adoption of the Christian faith and life in mature years.

Another curious series of changes has taken place in regard to the persons who administered Baptism. In the early centuries it was only the Bishop and this is probably the origin of the Canon by the Episcopal order of that part of the old Baptism which, as we have just said, is what we now call Confirmation. Thus as the Episcopate became more separate from the Presbyterate, as the belief in the paramount necessity of Baptism became stronger, as the populations of Christendom increased, the right was extended to Presbyters, then to deacons, and last to Laymen, and, in defiance of all early usage, to women. And thus it has happened, by one of those curious interversions of sentiment, which are so instructive in ecclesiastical history; that whilst in Protestant Churches which lay least stress on the outward rite, the administration is virtually confined to the clergy; in the Roman Catholic Church, which lays most stress on the rite, the administration is extended to the laity and to the female sex. It is a formidable breach in the usual theories concerning the indispensable necessity of the clerical order for the administration of the sacramental rites and it is difficult to see what is the difference in principle in the Roman Catholic Church has so rendered the practice with regard to one sacrament so exceedingly lax, with regard to the other so exceedingly rigid.

Such are some of the reflections suggested by the revolutions through which the oldest ordinance of the Church has come down to our day. They may possibly make that ordinance more intelligible both to those who adopt and to those who have not adopted it. They may also serve to show in one instance, the transformation both of letters and spirit which have taken place in many other examples.

THE EXP. FORGIVENESS OF SIN.

There is no subject connected with matters of religion of greater importance than forgiveness of sins, and of all Bible questions, this appears to be the least understood, judging by much of the teaching and preaching of the present day.

The words of inspiration declare that "all have sinned," and if we die in our sins we can never reach the abode of the holy and pure in the presence of God. No question then can be of greater importance to all than "How can I know assuredly that my sins are forgiven? If I am in doubt here I am unhappy. A question which embraces my peace and happiness here, and all the pleasures and joys of an ETERNAL world, should demand my deepest thought, and most earnest and careful attention.

In order to my happiness here, and in the future life, I must become a child of God and know that I am such. The effect of sin is that the sinner is guilty and liable to punishment—forgiveness does not destroy the FACT that he sinned, but it cleanses the guilt, and dismisses the penalty. He whom I sin against is the only party who can forgive me, I cannot by any process of penitence and tears forgive myself. These statements require no proof, they are self-evident facts. I may sin against another, or against society, and a society may sin against me, and all may sin against God. In all cases the one sinned against is the only one who can forgive. Suppose I sin against A, if I am forgiven A must do it, and before I can believe I am forgiven by A, he must in some manner impart a knowledge of the fact to me. My forgiveness is in the mind of A first as a PURPOSE, next as a PROMISE, and lastly it becomes a FACT. But it is yet with him and must so remain until he chooses to reveal it to me. I must await his WILL, and the act by which the knowledge is imparted that I am forgiven. 1st. He MAY impart it directly or immediately to my consciousness. 2nd. He MAY convey it to me by some sensible sign previously agreed upon as the proof of my forgiveness. 3rd. He may forgive me through a law of stipulated terms or conditions, upon complying with which I can rest assured of the FACT that he has forgiven me. 1st. I am not conscious of what transpires outside of myself. The Act of forgiveness belongs to A, it therefore takes place outside of me, and I am not conscious of pardon while it remains in the mind of another. 2nd. Is this hypothesis true. Is it some feeling, emotion, or some SENSATION, that has been determined upon as the proof of my forgiveness? If so, what is the particular FEELING or SENSATION? Everyone experiences feelings, and emotions, Catholic and Protestant, Hindu and Pagan, saint or sinner, how may I know which feeling, or which emotion, is the one that is proof of my forgiveness? Is it a feeling of peace or an emotion of joy—who said that either feelings or emotions were to be accepted by me as proof? Clearly, God never said so, and as the idolater possesses the same feelings and emotions as the seeker after the true God (each believing firmly in his God) it is conclusive that feelings or emotions are no proof whatever. Paul was conscientious, and FELT that he was doing right when he persecuted and wasted the churches of Christ, as much so as when he afterwards preached Christ and him crucified. In order that any condition of feeling might be accepted as satisfactory proof, it must be ANTECEDENTLY declared to be evidence by him alone who is to forgive, and it must be distinctly set forth so that I could not mistake it, or be at a loss to select it from others, which I may experience. This it appears to me would be next to impossible.

3rd. God has selected a different and more satisfactory mode of assurance. He has given me a law regarding salvation, containing certain conditions clearly set forth, upon compliance with which, He promises to forgive all my sins. More than this I do not require, and can not have, God's promises are sure, and can never fail. The law which God has given me is the Gospel, "The law of the Spirit of Life in Christ Jesus." He says if I will comply with His law, I shall be pardoned. I believe him with all my heart, and do comply, and I forgive myself. I do not, it is because I do not believe his word. If my faith (which comes by hearing God's word) is strong, my emotions of joy will be great. I feel right, because I have done right, (done God's will), not that I am right, because I feel right, this is a common fallacy, there is a vast difference between forgiveness of sins, and reformation of life. Much confusion exists in the religious world at this point, to illustrate, a man has lived a life of wickedness, his chief offence has been theft, he is warned of the terrible destiny of the wicked, becomes aroused and alarmed, decides to reform, says I will quit sinning in this manner, and get a living honestly. A great change is noticed in him, his neighbors are astonished, and the church say he has "got religion," he realizing the change in his life feels good, and believes he has been forgiven. Man always feels as he believes—if he is pardoned, he has forgiven himself, by his reformation of life, he believed he was wrong, and turned from his wrong doing to a better life, from that point his life is changed, he is a different man.

By his faith and repentance he has become changed in heart and life, but his previous life remains unchanged, he was in a state of guilt under sin. Has he been forgiven the sins of all his former life? If so, who has forgiven him? He was guilty of theft, what has taken away that guilt? It is not taken away. God only can reach the past and forgive his sins, this he does on our complying with the terms of His will. If the sinner has been forgiven without this, then he has been without the blood of Christ, and without the atonement of Christ, as all the change has been produced by his own reformation, and he can now reform because of his fears and anxiety, on account of the threatening penalty of the broken law of his God, and not on account of any love for Christ whatever. As with the Salvation Army and many others like them, by a series of prayer excitements, songs and shootings, a change is produced in the feelings and emotions, which they believe and teach is forgiveness wrought in the heart by the Spirit, they feel to be saved, hence they believe they are saved. They rest upon the state of their feelings as a proof of their forgiveness, instead of resting upon the promises annexed to the terms of forgiveness contained in God's word.

The apostles taught that he that believed Christ with all his heart turned from his sins to God by repentance—was buried with Christ by Baptism, was saved, forgiven, pardoned, his heart changed by faith, his life changed by repentance, his state changed by baptism, by these steps he has reached the blood of Christ, where God pardons. Christ's blood was shed at his death, and he reaches that death in his emblematic burial (by baptism) with Christ, being thereby baptized into His death, and arises to walk in a new life,

which begins at that point. He is now a new creature, being "in Christ," he was an alien, he is now naturalized, has become a "fellow-citizen with the saints and of the household of God." He has the promises of God's word to rest upon, doubts and fears are strangers to him, he knows he has believed and obeyed the Gospel, and he believes God has forgiven him, because He promised to do so, on the condition with which he has now complied. "He that believes and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." God gives remission of sins, and the gift of the Holy Spirit to them who obey Him. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A CONVERT FROM CHINA.

At the Central Christian Church, Louisville, Kentucky, U. S. A., tonight, July 19, in the presence of an overflowing audience, I baptized Jen Hawk, a Chinese. He came to America four years ago. He can now read and write our language very well. He speaks, I understand, English intelligently. He has attended a secular night school in this city a number of months, besides having been taught the Bible every Sunday afternoon, for two years past, at the Y. M. C. A., by Miss Sue Robinson, a devoted member of the Central Church. I have had a number of talks with him before he came to confess and obey Christ tonight. I found him earnest and determined in purpose to become a Christian. He has a clear view of, and firm

grip on, the essential truths and facts of the gospel, with a distinct understanding of his duty to obey Christ, some eight or ten of his Chinese friends were present and occupied seats as a token of their respect for their companion's solemn step in a new life. While many came, doubtless, out of curiosity, Jen Hawk's earnest spirit in confession, and reverent approach to the waters of baptism, lured all to a solemn stillness. So far as I know this is the first Chinese ever baptized in one of our Churches. It may be that God has a work for this man in connection with our contemplated work in China. Let many hearts pray that he may grow in faith and knowledge in the heart of his usefulness teacher, who witnessed this whole scene. Almost three years ago she took this heathen boy as her only pupil; he unable to understand a word of hers and she unable to understand him. Every Lord's day, through the heat of summer and the cold of winter, she travelled over a mile to teach this one heart, for which Christ died, the way of life. Her heart of faith never faltered, and tonight she saw the work of her faith, the labor of her love, bear fruit in the confession and obedience of her pupil. Wherever duty and opportunity calls, let others, by this example, take courage to go and work, and leave it with God to give the increase in His own way and at His own time. [Standard.]

The Christian is required to always abound in the works of the Lord. We should endeavor to do something for the cause of Christ each day we live; and if we spend our life thus we shall enjoy the consolation of a quiet conscience and the bright prospects of a home in a purer and brighter world than this. Then let us always abound in the works of the Lord, since the Scriptures teach that our labor is not in vain in the Lord.

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