Worker. Christian

"VVORK WHILE, IT IS CALLED TODAY."

What ther

VOLUME IV., NO. 10. 1 WHOLE No. 46.

MEAFORD, ONTARIO, AUGUST, 1885.

LAW & WHITELAW,

CHUROH GOVERNMENT.

BY ELDER E. EDWIN PHILLIPS

While our people, as a rule, excell all others in atrict conformity to church doctrine we have in some measure overlooked the importance of being equally intelligent with respect to the ad-ministration of church law, and indeed are not very clear where Dryino 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 preson write. It is of the atmost importance to the present and future of the church that every individual disciple should fully understand its doctrine and discipline. the giving of the New Testament Revolation as well as the Old, the Divino Author seems to have kept fully in view the capabilities and possibilities and intellectual grasp of the creature man. Having created him in his own image (Gen. 1 17). He assigned to him a sphere of intellectual work. Man was to have dominion over the fish, the fowls and every hy. ing thing that moveth upon the The innate powers of the creature is here acknowledged by the Creator and in all-His dealings with us. He keeps close to this spects these given-rights, these inherent elements that constitute our personal being. Had man been created in a state of total inability or deprayity God would not have looked upon him and upon everything He had made and pronounced thom all very If he had not kept befor 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 environ ment and the Creator would have teen 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 so licitous for his welfare and hence created for man what he in no wise, could procure for himself. "He gave every herb yielding seed, eto" He gave the sunshine and the shower and filled the carth with all the chemistry of vegetation. At a glance w 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

ly says subdue it ! Here enters the law of Expediency, and the wisdom of this law is fully vindicated in the absolute nec sity of a field for the develop ment of those Heaven born facul ties, 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 natuit. have been exercised, first in one expedient and then in another, in earrying 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 ex-

the void between; but He simp-

heavens declare the glory of God and the firmament sheweth his handy work." Sufficient having been said to set forth a birds ey view of what are the possibitities 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 furnish ing 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 ound of tipite truth, and subdue it the lible 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 squal duty to be silent where the bible is silent and speak only where the bible speaks, on all matters of cterns This evolves two ethics truth. principles; first that all truth temporal and eternal is of God and second that all truth spoker 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 em 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 re-

by him, revoced Now, I am about to say some thing that may startle some of our brethein, 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 Testa-I have a use for all that God has said until he revokes it, and I purpose in the coarse of this article to show the full scope of the truth of God. Truth in the Bible new or contradicts truth out of it. The Alwise is always in harmony with himself. God in nature is always in harmony with God in grace, and rise versa, hence God, in law in or out of the Bible, always agrees with himselt, and the great mission of Christ in revelation is to reconcile and bring into tune or harmony the discordent notes, so that all creation may eventually sing together and 'swell the sound in thrilling chords of ecstacy the universe sround." 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 devel opement to bring back under uni versal law, what has got out of fix, we shall ever be found treating it as in opposition to science ultantly break forth in the langu- and natural law, and looking years after, doth not diamond, ago of the Palmitt (xix 1). "The upon it as though it comprised all so as to make the promise of none

mains for some purpose unless.

offeot (Gal. mi 17). the wisdom of its Divine Author. The man who is found constant ly arraying the Bible against natural law and scientific fact, is arraying it against divine law, for all law is divine and has its foun. detion in the divine mind. An other fact worthy of our notice here is that law in its true cense and in it universal sense is not and cannot be the production of man. He may discover law but can not clam 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, then they are the original Inasmuch as the original existed first. brings us out into the broad ocean of Clot's law both in and out of the Bible, and gives ample ser room for the mightnest minds that have over existed or ever wil Anything smaller ٠, more contracted would not an swer God's purpose in the develprement of human beings in view of their possibilities in the great

the mount that must not be touch ed, where it becometh a man to nut 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, first of these may be found in (Gen. 1x 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 sause whatever on man. The waters of a flood will never again visit the shores of time. I hold this promise which is full of comport as being a promise to me as much as if said in the days of Peter or

In (Gen. xit 3), the days of Abraham God said, "in theo shall all the families of the earth be This covenant came blewed. 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 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 Isreal, and the seed of Abraham by natural decent. To this covenant "the law was added (Gal. lii 19) on account of transgression, tell the seed should come m the promise was made Is will be remembered here, that two promises were made to Abra-In the first all families ham. were to be blessed. In the second, the decendants of Abraham were only to receive an earthly posses sion. The first promise was un conditional so far as the decend ante 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

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 b to include us under the conditions enjoined upon the Jews. never were under the law and never will be. Paul recognizes this fact, Rom. 11 14, "for which gentiles which have no law do by ature the things of the law these, having no law, are a law unto themselves; in that they show the work of the law writter in their hearts, their conscience bearing witness therewith and their thoughts, one with another occusing or else excusing them. We must still recognise the fact that these gentiles were not withoriging for the natural senses and taculties of mind raised many of these nations who worshipped idols, to a tolerable degree of moral excellence. About the kind there nations after adding many fine orators and philoso phere bad 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 lest possible in the absence of botter, and as Paul shews us they were doing by extent that the law discovered to the Jews. The facts were the same, although reached by differ ent means. Paul says. (Rom ii 12), as many as sin without law shall also periah without law, (I John iii 1). Sin is the transgression of law. How could a gentile then am being without law. If he had no law as Paul would seem to say how could he sin according John, could be transgress that which he was without; nay verily. Paul shews by this very statement that the gentiles could sin although without the law of the Tawa and recomises the trans gression 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 trans gressing it. This conclusively proves that the law of right is coeternal with God whether dis covered by us or revealed to us. Having now shewn the respective positions of Jews and Gentiles up to the advent of Christ, when th 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 shopherd. When "the other sheep that are not of this are to be brought into the fold." blessings promised to all families of the earth, four hundred and thirty years before the law was given. All are now to e All are now to come into All an oncluded under sin and necessari ly 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 righteousvess. At this point we have another axiom we wish to lay down, that we doem necessary in the

desclopment of this great legal question. As it is always, when in the pursuit of Divine truth to keep before our minds the speaker and the per spoken to, in order to know, what scripures 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 k the Hebrew brethren (chap. v 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 been 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 beore a servant but a son, for where the spirit of the Lord is there is liberty. He enters the higher plane of Cod's wise council where God in revelation assists him to understand and learn him. overywhere, whether in revolation in nature. Having now seen what scriptures no longer effect what scriptures no longer as to us in a logal sense, we come to fully enjoy the liberty of the christian. Every scripture in a priced of God is also profitable for tesching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, (2 Tim. fill 16), and again the church is built on the foundation of apostles and prophets, Jours Christ himself being the chief corner stone. As christians we breathe the spint of the apostles and prophets, all the spiritual teaching of the in spired writers, whather David Solomon, Jeremtah; Isalah, or the New Testament writers; all these are ours, to increase the wisdom and management of the We do not go back to church. We do not go back to Old Testament writers to feach sinners how to be aved under Christ; for the law of Salvation did not then obtain. But these inspired men of the Old Tes-tament give us light on many things. The spostles quote much from them and Paul in speaking to the church tells us to speak to one another in Paslms and hy an and spiritual songs, and again ad monthing each other in Psalms, etc. Now if he tells us to sing Pealms and we are to sing then with the spirit and with the un derstanding and be admonished by them, is it consistent for us to declare the teaching of the very Psalms we sing to be inno vation and heresy. Some brethren would even refuse Paul's admonition, and I venture to say would not sing either the 149th or 150th I'salm 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 pricethood. Are we under a pope who may displace the dent 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

example. In the 15th chapter of the Acts of the Apostles, Paul and Barnabas being accused by some of the Jewish brothren, 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. 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, with the spostles and elders given. In the 6th chanter Cor. we have Paul another example where advises according to McKnight, the setting up of secular seats of. iudicature. This would seem to furnish an example for christiaus in the settlement of their disc. . putes. 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 roice of an elder or descot. No older or descon 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 apostics at Jerusalem had held such an ex alted opinion of their ruling power, as de some of our more modern elders, they would have ignored the church and arrogantly saumed, the right to lard it over Gods heritage. On the subject of exclusion, Alex Campbell, page93, "Christian System," the following as his view: menner of proceeding unto this great and awful idstituted ordinance, is, the church being gathered together, the offender also hav-ing notice to come to make his answer and delence, (if he comes not, he aggravates his offence by despising the authority of Christ in his church)

(To be Contidued.)

CANADA.

It was my pleasure to visit the ongregation 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 dur-ing 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.

Bio. 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 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 beautifus 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 toward missionary work in Canada.—IL POMEROT. the body is not greater than the work in Car body. Let us have a scriptural In Standard.

Christian Worker

Conducted by

LAW & WHITELAW

PUBLISHESS AND PROPRIETORS.

Meaford - - Ontario. Mulecziptions 50 cents per annum in advance, 50 cents if not in advance.

Regular Contributors.

Walkerto A. Scott, Jeo. Muneo, Jes. Lediard, Beo. J. Berciat, O. Sinclair, W. M. Crewson, A. H. Pitch, Ridgetown Torent Ridgetown Actor Owen Sound

Meaford, July 20th, 85. WORKER

Mealord, July 20th, 85. Editors WORKER:

DEAR SIES:—In reference to the Harding—Wilkinson Debate in the June issue of the Christian Worker, Mr. Wilkinson is charged with not giving a fair report of the Debate in the Louoclast. Since reading the article referred to, I obtained possession of the reporter's M.S.S., and on comparing the speeches as reported by the reporter with the speeches as they appeared by the louoclast. I find that in no case has Mr. Wilkinson suppressed any portion of Mr. Harding's speeches or done him the least injustice, neither lass Mr. Wilkinson managed him the least injustice, neither less Mr. Wilkinson enlarged his own speeches. The debate as published in the Iconoclast was correctly printed from the original M.S.S. Any-person wishing to satisfy himself as to the correctness of the above can see the M.S.S. at my house. By inserting this in your paper you will oblige.

Yours, &c.,

J. Andreson

J. ANDERSON

We take pleasure in publishing the above letter from Mr. Anderson concerning the Harding—Wilkinson Debate; We are not at all disposed to We are not at all disposed to call in question any statement made by Mr. Anderson and since he says Mr. Wilkinson made a fair publication of the reporter's manuscript, we are not inclined to seek for further proof of the fact. But it is true, for all that, that the report of Mr. Harding's part ef the debate, as it appeared in the Iconclast, was a most miserable perversion. Often as much as one half that he sald was left out; many of his quotations were pervert of his quotations were perverted, and numbers of them were left out altogether. If Mr. Wilkinson did not change, the reporter's manuscript, the reporter did a poorpiece of work;
on Mr. Harding's part of the
debate it was especially bad.
The following facts will give
our readers some light on this
matter:

our readers some light on this matter:

1. In reporting Mr. Wilkinson's part of the first proposition 43 columns of the Iconoclast were filled; in reporting Mr. Harding's part, only 36 were needed; on the second proposition Mr. Wilkinson fills 50 columns, Mr. Harding 37, that is, in reporting the whole debate Mr. Wilkinson's part fills 53 columns, and Mr. Hardings 73.

2. Mr. Hardings first speech which was an address of one heur, fills sornewhat more than 5 columns; whereas one of Mr. Wilkinson's half-heur addresses, (the tenth on the second

es, (the tenth on the second proposition) fills 6 colums.

3. One of Mr. Harding's half hour speeches fills 13 columns; another of them fills 21.

Mr. Anderson himself says that when the publishers wanted him to sign such a statement he would not do it. Mr Wilkinson promised that he would give a fair and full report of the debate to his

In the November issue the Iconoclast he, Mr. Wilkinson, said "it is our intention to publish an authonintention to publish an authen-tic stenographic report of the debate in these columns, sup-plying our readers with all the important arguments, pro and con. It will not be a one-sided, affair, cooked for the occasion but an impartial and reli able report." This sounds very well, but our readers will won well, but our request will won-der how a report could be characterised as authentic, inpartial and reliable, that giv-es Mr. Wilkinson 20 columns more than is given to Mr. Harding, Evidently there is more than is given to an.

Harding. Evidently there is a lack of harmony between the statements, "It will not be a one-sided affair, cooked for the occasion," and the facts in the case. If Mr. Wilkinson is an honest man he would have the control of the case. informed his readers that the reporter had not reported Mr. Harding's speeches fully and fairly. Did he do
so ? No, he tried to leave the impression by quoting a por-tion of one of Mr. Anderson's letters that Mr. Harding was

getting more than justice.
In one of the March num
bers of the Iconoclast, the following statements appear. It
a recent letter from Mr. Ard a recent letter from Mr. Ardtrson, he says—The fact of
the matter is, his (Harding's)
speeches are better as they ap
pear in the Iconoclast than he
delivered them. I believe you
have done him justice in every
case." In a subsequent letter
to Mr. Harding, Mr. Anderson
candidly admits that the reporter failed to do his duty in
this matter. He has also made
the same statement to others.
Yet the readers of the Iconoclast are led to believe that the
reason for the SEEMING DISPAR. clast are led to bolieve that the reason for the SEEMING DISPARITY in the amount of space occupied is attributable solely to the fact that he (Wilkinson) spoke more rapidly and lest less time in making quotations than did Mr. Harding, when it is a well knewn fact and almost universally admitted that Mr. Harding is the more rapid speaker of the two and lost but little time in referring to authorities and making quotations.

We take pleasure in adding however, that Mr. Anderson and his associates seem anxious to publish in their book a fair

and his associates seem anxious to publish in their book a fair and full report of the debate; so they have given to both speakyrs the liberty of so cor-recting their speeches as to make them a full and impartial report of the discussion. So far Mr. Harding is well

So far Mr. Harding is well pleased with their management and he expects to be able to recommend the work to the people. We regret the necessity for taking up so much space with this matter, but think our readers should know the facts, and knowing them will be able to judge of the correctness of our charge.

H.T.L.

Port Hope.

Editors WORKER, Editors WORKE,

DEAR BROS:—For some months past there has been no meeting of the Church of Christ in Port Hope on account of some troubles that existed have The Church of the Church of

church at that place. Hoping might address him, care of J William you will give this space in Swayze, Winger, Ont J.C.W. the columns of the Worker.

I remain yours in Christ, Chas. McGennis

Chas. McGennis

This is sad word from Port
Hope. It is bad enough when
a division arises in a church
that causes some to feave; but
it is lamentable, beyond expression, when ALL havo to
leave, and there is no meeting
to worship, and remember Him
who loved us so much. We
are glad to know that theso
young brethren are desirous of
doing the best they can, and
hope they will be zealous in
their endeavor to bring about
peace and presperity.

We do not know any of

We do not know any of these brethren, have not heard either one side or the other of the trouble, and therefore do not know who or how many baye done wrong.

But some may ask, what should be done, and how can the trouble be settled? These are questions that should be answered wirely, for ou proper action in troublesome times, often depends the prosperity often depends the prosperity of the church. Now to make sure that our advice will be correct and wise, let us turn to the Book that is profitable for dectring, reproof, correction, &c. and read the 18th chapter of Matthew, the 7th verse: "Woe unto the world because of offences! for it must needs be that of Surger come; but woo be that of ences come; but we are to that man by whom the offence cometh." We should avoid giving an offence, but now the offence has come, what should be done? Verse 15 of this same chapter says 15 of this same chapter says, "If thy brother trespass against thee go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." That would be a grand way to do Now read verses 16 and 17, they show us that if the first visit is not successful, we are to take others with us. If that will not do then tell to the will the these will not a them. will not do, then tell it to the Church, be always ready to for give, for if we do not forgive others, our Saviour says in the others, our savour says in the 35th verse, "So likewise shall my heavenly do also unto you, if ye from your hearts forgive not everyone his brother his breapasses."

The Saviour informs us in

his trespasses."

The Saviour informs us in Matt. 6-14,15, that if we forgive exacts, our Heavenly father will also forgive us, and if we do not forgive we cannot be forgiven. We cannot therefore afford to cherish eavy against each other for it will cancel our right to the tree of life. We would like to see our livethers at Port House deterlife. We would like to see our brethren at Port Hope determine, to do those things that make for peace, let all who are willing to forgive and be forgiven come together and start again, resolving, that divisions shall no longer keep them apart. Blessed are the peacemakers for they shall be called the children of God.

J.C.W.

Bro, Clark Braden is now de livering lectures in opposition to Yes Christian, "to live is Christ modern Infidelity in the southern to die is gain." Earth has its at Suspension Bridge, one at Beamsville, one at Dunnville, was at Welland August 8 & 9, and is spending a week at Winger. Ho expects to locture at St. Thomas, Listowell and again at Dunnville 3. One of Mr. Harding's half hour speeches fills 1; columns; another of them fills 2; tanother 3; another 4; another 2; another 3; another 4; tand another nearly 4.

Mr. Harding's seventh speech on the first proposition, can be read distinctly in six minutes. When it is known that he often speaks for soveral minutes, about as rapidly as he can talk, it will be understood that only a very small part of the speech could have been given.

5. The reporter could not be induced to say that the report and and will hold ourselves responsible for our conduct to the was a full and correct one. Sible for our conduct to the washing to write Bro. Braden, San by a long way from the last.

Christ in Fort Hope on account a visited will as the stated be a tested that Pro. Walker Till seconceded that Bro. Walker Till seconced that the set of the following young during August. He writes that the seconce with the coloring August. He writes that the world altogether the best of the set of the speak of seventh for the problem and the best of the object of the looking ton, George Aisthorpe and C. Walker Till seconced that Bro. Walker Till

Hoping might address him, ears of J W

Swayse, Winger, Ont J.C.W

Since writing the above we learn that some negotiation for debate hasbeen exchanged, but the infidel party, apparently to avoid a discussion, claim that Bro. Braden must be endorsed, not only by the disciples, but by what they call the orth-slox denominations. They would make it appear that Braden and the Disciples are not orthodox enough. We believe the facts are that they do not want to debate, and are afraid to do so, and not much wonder for the truth welded by Olark Braden is very crushing, extremely so. We hope to hear that some proper effort he made to sustain Bro. B. in a course of lectures through Ontario.

"FAR BETTER."

Blessed consolation, amid all the weariness and toll of life, frest awaits the people of Gol. The day will soon be part-ovenjoy, which is 'far better." little while and we shall be delivered from the burden, and the conflict and go home to the "city of ctarnal life." Christian are you almost to the end of the journey, the way has seemed long your feet have been often weary the pathway has been strewn with trials and difficulties, but the aun is setting, toll will soon cease. Night is coming, but it is not dark to you. Jesus is your day spring, Darkness may gath er, Jesus is the "light of the world," a perpetual morning is coming which is far better. The "earthly house" may be racked with pain crippled, and decaying, you shall have mansions in the skies, "a house not made with hands eternal in the heavens, fashioned like His glorious body. Your feet may be slipping over the brink, into the dark waters of deth. Jesus is the archor to the soul, His "rod and staff" will sustain and comfort you, He "burst the bars" and light from the eternal throne illumines the way, and soon you are safe on the other shore. Tears are over, son rows over, wounds all healed. No more sounds of mourning, no death there, no more tombe to hold our loved from us. t'will be far better. The battle is almost crown of rejoicing will be ye Enter into joy, an abundant entrance awaits you into the "city of jesper walls," the place of many maneions prepared for the "peop of God." to dwell in that happy land will be far better. Then we shall mingle with the saints in light. There the day will never close, the shades of evening never fall, no gloomy fears, of darkness or night. The glory of the Lord will shine with undimmed eter nal splendor, and the saints with everblooming prospects shall be hold the scenes with unceasing rapture and never ending delight. part of Ontario. He gave five sunshine and shade, its lights and lectures in Tonawanda, N. Y., two shadows, its ctorms and calms, its jeys and sorrows,its greetings and partings. We would live always here, but desire to depart and Christ which sa "far better."

"O I that home of the soul, in my

NEWS ITEMS.

Bro. A. Anderson spent a fav weeks with the church at Walker ton in July.

Bro W. Palmer of Bayaville writes that they expect to open their new chapel on the 2nd Lond's day in O t and he extends an invitation to preaching breth ren who can come to a sist Bro Crowson. He says there are some yet who ought to obey the

Bro. E. E. Phillips of Sellink, mmences a centinued article on Church Government. We ask all to read it. He states that he alone is entirely responsition lake. One was added to the sible for all that may be writt- church. See his report. ten.

I spent the last nine days of the part month, preaching for the church at Mimosa. The audientowards the close good. Several attended who had not been accustomed to do so. The Church un-animously resolved, not only to ontinue in the cooperation but to increase the amount of support which they have been accustomed to give in past years. There were 4 additions by primitive obed-ience.-T. L. Fowler in Standard

We are informed that Bro. G. Munro has engaged to labor for the Wellington Co-operation, and is now residing in Guelph.

By request Bro. Sterling spent Lord's day, Aug. 16, with the Church at Kileyth.

At the regular meeting of the Church at Walkerton, Lord's day, July 19th, two made the good confermen of those faith and was baptized by Bro. A. Scott.

The church at Beamsville i building a very fine brick chapel, which they expect to occupy on the 3rd Lord's day in October. Bro Sherman reports the cause as prosperous, that he baptized two belle-ers their lately and one at Smithville.

Piczwaino -The church at Pickering is doing some setive work, upwards of a year ago they organized a Sunday school, and: organized a Sunday school, and a short time since they had a pleas ant social gathering of the Church and School. Tea was served, and an entertaining program of songs readings and short speeches was attended to. Each of the scholars was presented with a beautiful, "Scripture motto Card", suitable for framing, and forty-even were required to supply all—a fair sized school for a country congregation. All our churches should give special attention to this work of course the Sunday School is an expedient, (we do not get along without expedients) but it aidgreatly in bringing the children to a knowledge of Christ, and a divine life. The teachers work if well done, prepares for the pulpit work, and so the S.S. of today becomes the Church of to-morrow How calcful then we must be low and what we teach. The scrip tures only are the greats torehous fountain, and reservoir of truth from these we can draw and im park lessons of wisdom and know ledge. The S S. aids the Chirch in eaving the children, and im-pressing their minds with the life and character of Jesus. During July four young persons were transplanted from the school to the church, they had loarned of Jesus, and determined to follow Him, began by obeying Him and were baptized by Bro. Forrester. They can now become "workers" both in the School and in the

Church, and I find that an earnest school worker, is generally zealous Church worker M. May God bless these young christians in every good word and work, and gather them as cheaves in the glorious harvest home, bye and

Bro. D. Stirling expects to leave in a few days for a visit to Bracebridge. While there he will commence preaching, if a suitable place can be found to hold forth. We wish him as great success as attended his visit to Nipissing a year ago.

While on the Island, Bro Mun ro held meetings at Gore Bay and

Mount Carmel.

Dear Bros,

The work here is going on very encouragingly. Good meetings, especially, the evening meetings. On June 7th, after my roturn from our annual neeting at Guelph, one good lady came forward and confessed Christ. weeks after as we stood beside the water another lady made the good confession, after burying thera by baptism into Christ, thay, like Lydia of old, sat meat before us and we all rejoiced in the Lord with her whole household, ion infant.) It was a full example of obeying the acriptures.
August 2nd I received a brother from the Christian Connexion, making three additions since I began to labor here. We had a Raspherry Festival on 4th prox. Elder Shepherd gave a good address and very pleasant time was sport, though the rain kept many away, it brought some who wereantagonistic. I hope good will result and that out of chaos much good may yet be done for the Master. Brethien I ask an interest in your prayers that God may bless and own our work, and that many may be added to our number such as shall be ofernally saved.

J. H. Munuy.

Bayaville, Aug. 12th, 85. BROS. LAW & WHITELAW :

I have three additions to reort since my last. The members of the Church at Bayaville met on the 27th ult, to appoint officers and it was very gratifying to witness the humony and unani-mity that prevailed throughout this meeting; all the elections were without opposition. For overseers, breihren Asa Harp, Hezekiah Harp, and W. J. Tackaberry were chosen. For deacons, brethren J. Bigelow, A. Eihler, and Wm. Harp, Bro. Tackaberry clerk, and Bro. Eihler, treas. In Ridout we are to meet this evening for the same purpose. The meeting house in the latter place is approaching completion, and Lord's day, October 11th, is fixed upon as the day of formal open-ing and we would like to see visitors from the other churches present. All are confially invited to come and judge for them-selves of the importance of the work being done in Muskoka. We use the Toronto Hymn Book, and are rather short of copies. If any of the brethren liave copies they don't use please bring. send them along, and they will be again put into service. Ridout is about 20 miles east from Bracebridge, on the Bayaville and Colebridge road, with a stage running every evening, (Sunday's exsepted,) from Bimcebridge to Bayaville in ec-nection with train and boat. Hoping that some of the brethren, especially the preaching brethren, will avail themselves of this opportunity of making us a viut.

I remain your brother in Christ. W. M. Carwson.

HOME TALENT

It is our duty as christians to develop and milise all the hom forces we possess. We should d this not only in one, but in all of the various departments of chris tion work. By this we do not mean that christians will be re quired or expected to engage in cuties they are not qualified to perform with profit to themselves and others. That would be at tempting to develop talent where there is none. Such attempts always result disastrously, not only to those operating, but to those who are being operated upon What we plead for is the encour agement of home operatives who have at least a reasonable degree of ability.

Ministers are frequently charge ed with preventing the development of home talent in the church; but so far as my experi enco goes, preschera are far more careful and auxious to encourage and utilise home ability, than our elders are. Too many of the latter class are so very fend of hearing themselves speak, that they would rather speak than listen, "though Shakespeare were the Orator and human nature the topic." At a certain annual meeting in Wellington county, one of this class; in common with others, was given fif teen minutes to make an address: but, liking his own voice so we he "talked" for forty five minutes instead of fifteen, much to the annoyance, particularly of those who were strangers to that locality, Upon inquiry we found that said Elder would often preach (if it is right to call it preaching) for two hours at a time : preach until the audience being weary, loft one by one, and the house comfortable filled at the beginning, was almost empty, but the orator be e more desperate and deter mined as the audionce became lots, Ar is true in this case no wonder home talent is not deseloped where such men are overecers, No wonder if such a con-gregation can appreciate very much the services of even a very ordinary preacher. All our elders however, do not belong to this class. We have many fine olders who understand their work, and are quite anxious to use all the home forces available, placing workers in the various depart ments of S.S. labor and in prayer and social moetings of the church and young men who have been trained in these densitments. are thus able to take part in the ordinary service of the church when needed.

>

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. We refer to the custom which has existed an song among us, of calling to our assistance, preacher brethren from the U.S., to hold meetings for strong churches under faverable circuristances and favorable pay; whereas our own evangelists—some of whom were evangelists—some of whom were equally as able and talented who have been bearing the "bunlen and heat of the day" in Canada and through whose self sacrificing labors the cause has been built up to what it is—have been required to play "second fiddle," and hold meetings in weak churches and sometimes where there were no churches at all, under discouraging circumstances and still more discouraging pay. I do not include my-relf in thus writing tor I am but young in the minis try and have no reason to complain of my treatment in either of the respects respects referred to by the Canadian men regard it.

Churches; but we do carnestly mun bonored as Ho has been and loudly protest ugainst such honored. Washington's birthday, frestment as our other preaching a legal holiday, is scarcely observ brothren have In the above men tioned respects received in the No wonder some of our most talented brethren have sought a home elsewhere than in Canada. Our Out preachers have by their self-sacrificing labors increased the flock and fed the flock and the flock on very many cases have brought brothren from acrow the lines to drink the milk Now we do not arous that we must not have at any time preachers to assist us from the U. S. What we do say is that,

lst Let us uso homo talent when we can do so with equal profit to foreign.

2nd. When we lance from the U. S., place these assistants, an an equal footing with our home preachers. Don't give them the best field to labor in and the best pay. Put them ou equal footing with home preschers who possess equal ability.

3rd This rule should also be observed with reference to our literature. We need to encour We need to encour such as is commendable. We should not encourage literary talent either home or foreign that is arbitrary, cranky, and quarrel-some in its tendency. We do some in its tendency. We do not need such literature. It is a great evil, and therefore a sin to support it. In the religious periodical in which this appears, is the literature commendable since it came into tho hands of the present Editors, to edit it and control it ! Does it savor of the spirit of Christ ! Is it salculated to make Christians more spiritu-ally minded and lead those who are out of Christ to accept of his salvation, in the way and manner directed in the Gospel ! If so then we have home talent in literature, which needs our encouragement and support in every way. This need not exclude altogether commendable American litereture, but commendable home literature, like other home talent comes first and has the greatest claim for our support and we do wrong if we do not support it in every pessible way and we will be held respon-

A. Scorr.

HE SET ME FRUE.

Yesterday presented the unus ual spectacle of an entire nation in mourning, and all business sus pended on account of the funeral of its greatest soldier and leader, General Grant. From the Atlantic to the Pacific. Canada to the Gulf, mourn-ing emblems were display-ed, and in all the chief towns and cities crowds came together to hear orators eulogize the great ian who was being laid away by the nation. Such a sight was never before seen in this country. The high and the low honored him alike. In New York, a poor old negro bootblack on hearing of Grant's death, blackened his Grant's death, blackened little shanty outside from ton to bottom, with his brush, hung out a chear print of the dead man and under it wrote on the wall,
"He set me free." But to-day we have a more remarkable sight. The business of the civilized world is suspended, and crowds of people meet in every city. village and hamlet, to hear of a lowly person who lived in a distant country 1850 years ago. A week ago the same eight was seen and so on every first day of the week for over 1800 years. Ho was not a soldior, not a states-

od at all. Lancoln's memory is not honored by any day, and it is safe to any that in a generation or two Grant's name will be recalled only as the pages of history are read. The soldiers of the army of the republic meet in annual reunion, to talk of the war, sixl' now they will speak tenderly of their dead leader and of the victories they helped him to gain. Whatever honors are due to him are shared equally by his soldiers, for without them, no battle would have been won. But the followers of Christ meet not yearly but weekly, to remember the victory of their leader. In that v In that victory cended to the grave and alone met him that had the power of death and in that terrible conflict with the grim monster in his own realm came of victorious. He came up from the grave a con queror, and set free, the million who had been bound in Satan's chains. He ascended to heaven of angels and archangels. crowned King of Kings, He alone is worthy to wear the Victors Crown. Millions upon millions have gone into the valley of the shadow of death, fearing n ovil, and rejoicing in the liberty wherewith Christ had made then frea: while millions more will to-day re celebrate His sictory and proclaim to the world HE SET ME

A. A. TROUT. Detroit Mich., Aug. 9th 1985.

- TARES AND WHEAT.

A parable found 'in Matt. viii has been the subject of very dif ferent explanation. Br. Pendle. ton, was probably one of the first among us, who persistently taught that it contained simply, a warn ing about church discipline. Le the tares and the toheat : the bac and the good: remain in the church till the end, etc. :The Saviour's explanation sets such view aside. He says the field is the world. The teachers who are He says the field is so much opposed to having bad men excluded, say, in succet, the field is the church. . there are some teachers who are still farther on; they say a man cannot be excluded from the church. Once in, he is in for life, at least, Wonder where the man was, when 'delivered: over to Salan for the dectruction of the flesh and ain f A. nation that; will not punish avildoers, inaugurates. Judge Lynch ! A family, without discipline, is turnishing subjects for the penetentiary i And a church with discipline, is a limp, lax, locse concern—a more stumblin slock for the world. While withdrawing from a brother is the last resort, it can only be done with propriety after every other scriptural means to save the man has failed:-it must be done ; elee "the salt will have lost its savour Oh, how frequently clders fail to meet their responsibilities at this point. If they attend church once a week, make a speech, or proud over the meeting-good by till next let day ! There is neither noxt ist day: Anoro is memore seripture nor reason for such a course. Their business is "to rule"—"to teach"—"to watch for such, so those who shall give account." If any thing goes wrong -goes amiss, in the flock ; grave responsibilities come upon the overseers. Their accountability to God, to Christ and to th church, cannot be ignored with impunity. Unofficial brethren though they can, and ought to de man, a n.an of letters, a poet, much in all such cases, cannot in He did not move among great the nature of things, be substithen, was unknown to fame as tutes for the overseers. The Oliphantin Dundes and Eramora, mon regard it. Yet never was preacher or tracher or "pastor," of Francis Hutcheson, Eramosa;

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 plain ly 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. Has it come to this, that brethren who are so highly esteemed, so much respected, as trusted by the brothren t aspired more to make a flippant speak, so as to gain the applause of the authority; than to so act in and for the church, as to bring back lost sheep—as to save and protect straying lambs, and be worthy of the name "peacemakers," from the flock! The overseers should at ways manage by prayerful perso veronce, and patience; putting forth overy possible effort to save the guilty party, so that, if exclusion must take place he will not have a sympathizer in the church. C.J.L.

BRO. EDITOR TO GIVE

you at our co-operation meeting

in the city of Guelph in June

It is encourageing because it what every British subject ought That Queen Victorie would not allow the Pone and all his Cardinals in CONVENTION to make laws binding on any British subject, in any part her domain, come again and help us in co-operation. I thought some of the brethren at the convention were under the impression that the old disciples were opposed-to sending out qualified. to preach the gospel-and-paying them. A few old men now oppose it, but older men and older disciples, and many of them were in favor of it. Is it right to think that none are disciples Is it right but those who appropriate that name i It is not seldom we hear of men now living, being the first disciples in Canada, and I read not long since That Elder Geo. Barclay and James Beaty son and 6 others, organized in Toronto the first church on the Apostolic model known in Canada." doubt that any man, now living can truly claim to, be, the, first disciple even in Ontario. I came to Canada in 1820, and I believe there were desciples and churches on the Apostolic model in Canada before that time. I may chappe my mind if I learn a better definition of Disciple and "church on the Apostolic model" than I now know, but until that takes place I remain unchanged. If faith in Josus Christ, repentance towards God, and submission to Christ in baptism; as Saviour and Lord constitutes a person a disciple. I know some such nearly 80 years ago, who refused to follow any humanmade religious creeds, they, accepted, the Bible only as the God given revelation of his will and studied it carefully, especially the New Testament, as teaching the christian religion' which thoy tried to learn, teach and practise. If such were not disiples I cannot define the term. They were called Missionaries Haldean's Bantists, atc. I do not think they appropriated any particular name themselves. Some of them came to Canada and labouted faithfully, and successfully, early, in the century, at least in 1817. I mention a few of their names well known yet among, us: Malcolm Robinson, and John McKellar in Aldbor ough; Donald McVicer, and Dugald Sinclair in Lobo and many other places; Dr. Miller in Nisgara and round about; David

Gospel, viz:-Donald McVicar, and Thos. Stephen, in Glasgow. Alexauder Stewart in Elinburgh, Dugeld Sinclair and Francis Hutcheson in Bradford. Those of them who had not a college training, were men of good natural endowments, which they cultivat ed carefully. All were good Bible students and acceptable teachers, and as sound in th faith as Thos. and Alexander Campbell or Professor Loos of Kentucky University. We own them much. The majority of them died before the Mellennial Harbinger was generally circulated among us, but every one of them that lived till they learned Bro. Campbell's views from his own pen, fraternized with him and appreciated his labour and so did all the churches of which they wore members The descendent of these old disciples are among our best representatives in Ontari

I have selected these names be cause I was acquainted with them all but one. I was very intimate with the majority of them. They loved the truth and took pleasure in preaching it, without money and without price, according to their opportunity; but farms and families and trades, and other circumstances prevented their be becoming entirely devoted to preaching. All of those with whom I associated were auxious that carmble men should be con tantly employed and sustained n building up the cause of God l humanity at home and abroad heard no opposite doctrine

ong old disciples, I guess the pposite is among new disciples.

Janes Brack. Rockwood, P.O.

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 uninter esting to the readers of the WORKER. I was working with in a radious of from six to twelv miles from Goro: Bay, which is second in size, and first in importance, among the villages on the Island. There are thirtysight disciples in that part of the Feland; they are organized into one corgregation, with Geo Walter and Robert Douglass a slders, and Thos. Robertson and Duncan McColman as descons They meet every Lord's Day to break bread and exhort one another-at 'Gore Bay, in Bro. Walter's house and at les Take in the School House on alternate Lord's Days. Ice Lake is a settlement six miles out from the village.

Lheld meetings for three week in that settlement—two wasks in the school house and one week in the house of a Bro. Can eron. I recret to say that no on was persuaded to become a chris tian.

From Ico Lake I proceeded to Bro. Peter McArthur's, who lives on Kagawong Lake, and held a few meetings in a school house three miles from his house. I judge that much good could be done there in time. I found the time quite unfavorable to hold meetings, as the farmers were very busy cutting their hayworking from morning to night. and so were indisposed to pay very much heed to preaching, at least to such as, was presented to them by the writer, albeit he did what he could. Such being the

a church cannot be a substitute Thos. Stephens, Alexander and accordingly after spending a for the overseer in this, to many, Stewart and John Menzoss, in day or two with Bro. Walter in Esquising and Little York, (now Gore Bay, and a pleasant Lord's Geo. Perclay, Picker- Day with the brethren, I took ing and other places. Five of passage on the Atlantic for "down them went through a course of the country" as they say up there, college training for presching the Ou the afternoon of my depar-On the afternoon of my depar-ture I had the pleasure of baptising a young man who I trust will prove a faithful follower of the Loni Jesus.

I may say that I parted from those brethren with a feeling near akin to sadness. They all treated ma with uniform kindness : they, for the mest part, attended the meetings regularly, and evineed great interest in the spreed of the Gospel.

In convenation eith the brothren 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. In order to that it would be necessary for the brethren in Ontario to send, a laborer there and support him. The brethren on the Island are eager to have work done, but, at present are unable to do much in that direction owing to poor crops and the circumstences of a now

country.

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 stampede 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 mesus. Perhaps, a persecution would work in a similiar way now, and perhaps it would not. As a step in the direction apos. (f) I would suggest that Zense the lawver and Apolloe's make a missionary teur on the Island. (See Titue 3., 13.) It will not be necessary to "bring them on their journey diligently" as "nothing is wanting unto them." The brethren will use them well, and give them the best the Island affords. Though I do not know that it is strictly Pauline to board around among the brethren, Paul seems to have worked for nothing and boarded himself" in more places than one; and therefore those who claim to follow his example are perhaps required to make tente to minister to their necessities. But, how-ever, that may be, let "Zenas the lawyer and Apolles" apend a winter on the Manitoulin. Gro. Munro.

Guelph, Aug., 17, 1885.

DEFINITIONS.

Jealousy .- The homage paid by inferiority to ment.

Charity:—A service that the receiver should remember and the giver forgot.

Forgiveness-The gift that only you can bestow upon your enemy,

Money:-To the wise a convenience : to the fool a necessity.

Sleen:-The thief that role us of our time, giving us health in eschange.

Tomerrow: - The unborn Yesterday:-The dead.

Carefulness:-The core of coromy.

case, I decided to retrace my stope | Temptation:-The test of soul.

BAPTISM.

In those feable cries,in those unconscious movements, there is the first stirring of the giant within ;—the first dawn of that reasonable soul which will never div; the first budding of The seminal form which in the deepe Of that little chave elerge.

Thomvestment of this first beginning with a religious and solemn character teaches us that as we must grow from infancy to man hood, so also we must grow from the mfancy, the limited perception,the narrowsfaith, the stunted hope, the imperfect knowledge, the straitened affections of the infancy of this mortal state to the full grown manhood of our immortal life. It suggests thin we have to pass from the momentary baptism of unconscious infants through the transforming baptism of Fire and the Spirit - hat is, of Exwhich is wrought out through the many vicissitudes of life and the great change of death.

4.4Then are many other changes consequent on the substition of Infant for adult bap tish. The whole institution of sponsors is of a liter date. In the early centuries the answers were made for the child as a general rule by the pa-rents. The creation of a new eries 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 spousere doubtless has its social and moral advantages; but it was with the view of meeting the obplex an arrangement awakers in the minds at least of the unčducáted, that Royal Commissioners on the Rubrics on one occasion recommended that 'the whole of that part of the Battishin Service should be made optional. This, with many other sensible proposals, were reject ed 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 hantism 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 seperated from it, and turned into a new ordinance, which in the Roman Catholic Church has been made into another sacrament. Along with this disfullion between Confirmation and Baptism hastaken place another change—the absolute probibition throughout the Western Church of Infant Communica, which in the early Church was, as it still is in the East, the inseparable ac-

In early ages, as in the Eestern church, Confirmation was the title given to the unction 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 re-

gard to the persons who administered Bantism. In the carly centuries it was only the Bishop and this is probably the origin of the reion by the Episcopal order of that part of the a society may sin against me old Baptism which as we have and all may sin against God Just said, is what we now call In all cases the one sinned 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 Christendon increased the right was extended to Presby- My forgiveness is in the mind ters, then to deacons, and last to Laymen, and, in defiance of all carly usage, to women. And thus it has happened, by one of those curious introversions of sentiment, which are so instructive in ecclesiastical history; that whilst in Protest ant Churches which lay least stress on the outward rite, the administration is virtually con fined to the ciergy, 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 breich in the usual theories concerning the indispensable necessity of the clerical order for the administration of the sacramontal 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 ore sacrament so exceedingly lax, with regard to the other so exceedingly ri-

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 letter and spirit which have taken place in many other examples

THE END.

FORGIVENESS OF SIN.

There is no subject convected with matters of religion of greater importance thin forgiveness of sins, and of all Bible questions, this: appears to be the least understood. judging by much of the teach ing and preaching of the present day.

The words of inspiration declare that "all have sinned," and if we die in our sins W an never reach the abode of the holy and pure in the pres-ence of God. No question then can be of greater importance to all than "How can I know assuredly that my sine are forgiven? If I am in doubt here I am unhappy. A question which embraces my cace and happiness here, and all the pleasures and fors of an ETERNIL world, should demand my deepeat thought, and to impossible.

here and in the future life Tiof assurance. He has given me a must become a child of God a law regarding salvation, containand know that I am such. The fag certain conditions clearly effect of sin is that the sinner is guilty and liable to punish which, He promises to forgive all ment-forgiveness does not my sins. More than this I do 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. against is the only one who can forgive. Suppose I sin God's will), not that I am right, against A, if I am forgiven A because I feel right, this is a cominust do it, and before I can believe I am forgiven by A, he must in some manner impart s knowledge of the fact to me 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. must await his WILL, and the in this manner, and get a living act by which the knowledge is honestly. A great change is notimparted that I am forgiven. 1st. He MAY impart it direct ly or immediately to my con sciouness. 2nd. He MAY con vey 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 com plying with which I can rest essured of the PACT that he lias forgiven me. 1st Is the first supposition true, No, 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 SANSE perception, that has been determined upon as the proof of my forgiveness ? If so, what is the particular - regions or sensation? Everyone expericuces feelings and emotions, Catholic and Protestant, Hindoo and Pagan, saint or sinner How may I know which feeling, or which emotion; is the one that is proof of my for-riveness? Is it a feeling of peace or an emotion of joywho 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 believing firmly in his God) it is conclusive; that feelings, or eiontinus areno proof whatever. l'aul was conscientione, and FFLT that he was doing right when he persocuted and wasted churches of Christ, as much so as when he afterwards preached Christ and him cruci-

fied. In order that any con-

dition of feeling might be ac-

cepted as satisfactory proof, it

must be ANTECEDENTLY declar-

ed to be evidence by him alone

who is to forgive, and it must

he 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

companiment of infant baptism. I tion. In order to my happiness ferent and more zatisfactory mede forth, upon compliance w1.1. not require, and can not have, God's promises are sure, and car neverfall. The law which has given me is the Gospel, "The law of the Spirit of Life in Christ Jesus." He says if I will comply with Hislaw, I shall be jurdoned. I believe him with all my heart, and do comply, am I forgiven May I rejoice and feel glad? It I do not, it is because I do not believe his word. If my futh (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 mon fallacy, there is a vast difference between forgiveness of sine, and reformation of life. confusion exists in the religious world at this point, to illustrate a man has lived a life of wicked ness, his chief offence has betheft, he is warned of the terrible destiny of the wicked, become aroused and alarmed, decides to reform, says I will quit sinning honestly. A great change is not-iced 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 forgiver Man always feels as he believesif he is pardoned, he has forgiver himself, by his reformation of life, he believed he was wrong, and turned from his wrong doing to a better life, from that his life is changed, he is a different

By his faith and repentance he one changed in heart and life, but his previous life remains unchanged, he was in-a state of ouilt under ein. Hau he-been orgiven the sins of all his forme life! If so, wno has forgiver him! He was guilty of that what has taken away that guilt ! It is not taken away. God only can reach the past and forgive his sine, this he does on our plying with the terms of His will If the sinner has been forgiven without this, then she has ; best without the blood of Christ, and without the atonement of Christ as all the change has been produc ed by his own reformation, and h can now, reform, because of this fears and anxiety, on account of the threatening penalty of the hocken 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 prayers excitements, songs and shoutings, a change is produced in the feelings and emotions, which they believe and teach is forgivenes wrought in the heart by the Spi seeker after the true God seach trit, they feel to be gaved, bence they believe they are saved. They rest upon the state of their feel ings as a proof of their forgive ness, instead of resting upon the promises annexed to the terms o forgiveness contained in God's

The arcelles taught that that believed Christ with all, his heart turned from his sins to God by repentance-was buried with Christ by Baptism, was saved, for given, pardoned, his heart changed by faith, his life changed by re pentance, his state changed-by baptism, by these steps he has reached the blood of Christ, solere God panlons. Christ's blood was shed at his death, and he reaches that death in his emblematic burit appears to me would be next tal (by baptism) with Christ, being to impossible. most carnest und careful atten- 3rd. God has selected a dif- and arises to walk in a new life,

which begins at that point. He grip on, the essential truths and fa now a new creature, being "its Christ," he was an alien, he is now naturalized, has become a with the saints fellow-citizen and of the household of God. He has the promises of God's word to rost mum, 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 conditions with which he has now complied. "He that believes and is haptized shall be sared." "Repent and be bautized every one of you lu the ame of Jesus Christ for the remission of sine, and you shall roeire the gift of the Holy Spirit." God gives remission of sing. 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 trea of life, and may enter in through the gates into the city.

G. J. BARCLAY:

A CONVERT FROM CHINA.

At the Central Christian Church. Kentucky, U. S. A. to-night, July 19, in the presence of an overflowing audience, 1 baptized Jen Hawk, a Chinese: He came to America four years He can now read and write ago, our language very well. speaks, I understand, English intelligibly. He has attended a ocular night school in this city a number of months, besides having been taught the Bidle every Sunday afternoon, for two years number of months, besides having been taught the Bidle every Sunday afternoon, for two years past, at the Y. M. C. A., by Mies Sue Robinson, a devoted member of the Central Church. I have had a number of talks with him before he came to confess and and the bight prospects of a home object the came to confess and and the bight prospects of a home object the came to confess and and the bight prospects of a home in a purpose to become a Christian the works of the Lord, since the Scriptures teach that our labor is not in vain in the Lord.

facts of the costal, with a distinct understanling of his duty to obey Christ, some eight or ten of his Chinese felende were present and occupied innit sents as a token of their respect for their companion's solemu step in a new life. While many came, doubless, out of curlosity. Jen Hawk's earnest curlosity. Jen liawh's earnest spirit in confession, and reverential approach to the waters of bantisus hushed all to a solemn stillness, So far as I know this is the first Chinese ever haptized In one of our Churches. It may be that God has a work for this man in connection with our contemplated work in China. many hearts pray that he may grow in faith and knowledge in the heart of his unselfish teacher, who witnessed this whole acone. Almost three years ago she took this heathen boy as her only pupil, he unable to understand a word of here and she unable to sunderstand him. Every Lord's dey, through the heat of summer and the cold of winter, the traveled over a mile to teach this one heart, for which Christ died, the way of life. Her heart of faith never faltered, and, towicht she saw the work of her faith, the labor of her love, bear fruit in the confession and ob dience of her pupil. Wherever duty and opportunity calls, let others, by this example, take courage to go and work, and leave it with God

VALUABLE PUBLICATIONS

Law &Whitelaw, Publishers Christian Worker.

	rau dittitionant ignificate curterian froti	·	•
Į			٠.
	Christian Hymn Book, medium,	•	75
	Revised Christian Hymnal,		75
	Popular Hymns, note edition, cloth,		50
	ee word se		14
ļ	COMMENTARIES		
	On Matthew and Mark, by McGarvey,	2	06
	" Gospel by Luke, by J. S. Lamar,		0
	- Helrews, R. Milligan,		Ò
	Analysis of 4 Gospels and Acts, " "	2	O
	On Acts, by J.W.M cGarvey,	1	60
	On Romans, by. E. Lard,	3	0
	DIOGRAPHIES		
	Life of Flder John Smith, by J. A. Williams.	2	0
	of J. T. Johnson,		O
	" Elder Walter Scott,	2	0
	" Knowles Shaw, the singing evangelist,	1	2
	4 4 Benjamin Franklin,		0
	The Living Pulpit,	3	0,
	DEBATES.		
	A. Campbell and Owen Debate, Evidence of Christianity,	,	15
	A. Campbell and Bishop Purcell, Debate, on Roman Catholic		
	Religion.	1	50
	Braden and Hughey, Debate, Baptism and Work of Holy	•	•
	Spirit,	2	0
	B. Franklin and J. A. Thompson, Debate, Calvinism,		0
	L. B. Wilkes and Jacob Ditzler, Holate, what is Christian		
	Bantisra.	2	o
	Sweeney and Crawford, Delate, Differences between Disciples		
	and Baptists	۱,	5(
	MISCELLANEOUS.		
	Gospel plan of Balvation, by T. W. Brents,	•	5
	Problem of Human Life, by A. W. sfall,		Ö
	On the Rock by D. R. Dangan,		50
	Contradictions of Orthodoxy, Collins,	•	5
			-
	FORKS OF A. CAMPBELL.	,	50
	Christian System,		2
	Ohristian Baptism, Popular Lectures and Addresses,		ő
	Living Oracles,		50
	SERMONS.	-	•
	Family Companion, by E. Goodwin,		50
	Western Preachers, 30 sermons,		00
	Gorpel Preacher, by R. Franklin,		00
	Sketches and Writings, of R. Franklin,		ä
	Forly History of Disciples, by A. S. Hayden,		õ
	The Messiahahiji, by W Scott,		š
	THE MILEMENT OF IT DOING	٠	•^

A good selection of TR \CTS on hand.

LAW & WHITELAW.