

# Christian Worker.

"WORK WITHIN IF IT CALLED TO THAT."

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Whole No. 39

## DO THY WORK

BY T. NIELD.

"Haste thy work, brother, life is fleeting;  
I dare not lose but a moment's time;  
I think no labor unbelittling—  
If for Jesus, 'tis sublime."

"While a world of sinners dying,  
Daily stands before thy view,  
Stand not idle, longing, sighing,  
Some stupendous good to do."

"Fruits of labor done are greater,  
Than a mountain of treasure;  
Spark-like deeds of kindness better,  
Than a world of hearts on fire."

"View thy work, then, calmly  
Just the work thy hands can do;  
Diligently, hourly, nobly do it;  
Then no more from thee is due."

"Work as though the world's condition  
Could be much improved by thee;  
Pray as if on each petition  
Hung creation's destiny."

OUR NEEDS NO. 1.

Not all of them, but some of the things we seem to lack in our work for Christ in the world. We are left here for a definite purpose, to show forth the praises of Him who hath called us out of darkness into his marvellous light. He has given us the knowledge of himself and ours in the duty of carrying to others the words of eternal life. The world is our field; the relationship existing between us and it is the closest kind; a relationship we dare not overlook nor underestimate. If the world is to know Christ, it must be through the instrumentality of Christ's people.

Now, as one of our greatest needs in this work I place first an individual and genuine interest in the salvation of our fellow-men. Not an occasional interest called up by special circumstances, but a permanent interest growing out of our full faith in what God has said about those who live in sin. What a terrible array of statements the Holy Spirit has left on record; every one of them just as true as the brightest promises held out to the saint, and yet to-morrow we shall walk the streets and transact business, and perhaps seek for pleasure with those over whose rests so terrible a condemnation. Even members of our own families in some cases are exposed to this same danger, and we are supremely indifferent. The thought that perhaps never robbed us of an hour's sleep or cast more than an occasional shadow over our daily joys. Brethren, we need to confess this sin and ask for grace to do better. Seek to cultivate a real living interest in every person out of Christ; an interest that shall lead to personal efforts for their salvation, for this is indispensable to successful work in the world.

A second need is that of men who can publicly preach the gospel; men of zeal and love and faith; men who love Christ and their fellows with "pure hearts fervently." Love to God and man is an indispensable qualification, and possessing this the man who can preach the gospel will not go astray. It will regu-

late every motive and every action.

We have but few public preachers of the gospel in Canada, and some of these are growing aged in the service, and their work is drawing to a close. We have a large field right at home that cannot be occupied for lack of men who will go. How many of our churches have young men whom they are encouraging to go out to this work? I doubt if in all the congregations in Ontario we could find ten young men willing to devote their time and talents to this work for life.

Now, if this field is to be occupied, it must be by young men who will volunteer to do it; men who love the Lord enough to make some sacrifice for his cause. Don't be afraid to trust either the Lord or your brethren. You will be appreciated and supported just as soon as your brethren judge you to be worthy of support. Don't expect wealth, or ease, or a position of social standing without deserving it or you will be sorely disappointed. But a living you will get, and what your fellow-Christians fail to do for you the Lord will make up in His own way. But don't stop preaching; preach whenever or wherever you can fill the way open for fuller service.

A third need is money to carry on the work of preaching and establishing congregations where none exist. There are conditions under which the work cannot be well carried on without money. Last year in Canada, we spent possibly \$2500 in work outside what may be called local church work; a sum that bears no great proportion to our wealth and standing in the community. We could just as well have spent \$5000 in public preaching in new places, and we ought to do so this year, and then it is doubtful if we should reach that point of sacrifice which might be only a reasonable service.

Spend more for Christ, faithfully, regularly, liberally, cheerfully, choose the best channels open to you for the outlay of your gifts or give directly to some worthy brother whose faithful labor has a claim on you. But give, give liberally, give as unto the Lord.

J. L. Ridgeway.

## TEMPTATION.

I suppose there are not many questions requiring more attention by young Christians than temptation. We might be safe in saying every one is tempted, and we are safe in saying that the devil is the only spirit that tempts to evil. To be tempted is to be tried. God does not tempt any one; yet it is clear that God tries us; this looks like a contradiction. (Let us note here how often men make apparent contradictory statements which, when rightly understood and explained, are all right, yet they have not the patience or honesty to deal with the scriptures, but charge the Bible with contradiction itself. He said, and let the Bible explain itself.)

The way the devil tries us in by an effort or temptation to get

us to sin, similarly, men set traps or snares to catch animals, but the result is different in most cases at least. Men set traps and snares for a purpose, what they catch they claim and use as suits them. Is the case parallel with us when we are taken in temptation? No; for we have an advocate with the Father, even Jesus. We can fly from the trap and go to one who can plead for us and we can be received back—forgiven. But, dear brethren, our great struggle is to resist temptation, and we are assured that if we stoutly resist Satan he will yield and leave us; "trist the devil and he will flee from you."

First, we want to know what is wrong for us to do, and also what is the right course to take. God has a way of escape from every temptation. Clearly in every case we must not do what we are tempted to do. The devil wanted Jesus to make bread for himself to eat to prove him the Son of God. Jesus did not do it. Next, the devil tries to get Jesus to cast himself down from the pinnacle of the temple without hurt. Jesus did not do it. Again, the Saviour is tempted with all the possessions of the world to fall down and worship the devil; He does not, yield to the last bitter trial and Satan leaves Him. Let us, again, state clearly, we must not do what we are tempted to do. Oh, how much hourly need for watching. "Watch ye, stand fast, quit you like men, be strong." "What I say unto one I say unto all, watch!" Now for the way to escape with victory though bleeding and torn and wearied, yet with victory. We must know the Bible by heart; have the law written on our hearts and on our minds. "Search the Scriptures." "Study to show thyself approved unto God." "Delight in the law of the Lord and in His law meditate day and night." Be sober minded, watchful, prayerful, loving God and your fellow-men with all your heart. God will help all our infirmities. If all does not seem to be going right, know this—that God knows best and works everything out right—have more faith. "He leath me, oh blessed thought!"

Now, let us look at the way God tries us. We might safely say God will try us. Any time we wish to see how our life is adjusted, whether our hair is orderly, we go to the mirror. In the same manner we examine ourselves, prove ourselves, see whether we are in the faith, we go to the Divine mirror and look there to see our soul whether it is clean, whether it is a fit habitation for the spirit of God. "Make the house where God may dwell beautiful, entire and clean."

And also when we look into this mirror we see reflected there the Son of God who did no sin, neither was guile found in Him. We want to transform ourselves into that glorious image. Some day we shall be like Him, for we shall see Him as He is.

God tries us to show us what we are, as if to see whether we will suit his purpose. He tried Abraham when He told him to offer his son; he tried Pharaoh when He told him to let the

children of Israel go. He tried Moses when He told him to make the tabernacle like the pattern; He tried Saul when He told him to slay all the Amalekites. Nebuchadnezzar was tried in the interpretation of his dreams; Daniel was tried by the fear of the den of lions. Many are tried to-day as to their willingness to accept God at His word in the gospel of His Son. We are weighed in the balance; God tries us to accept the good. He does not tempt us to do evil. Satan tempts us to do evil to catch us to destroy us. Clearly, we must not do what we are tempted to do.

Yield not to temptation for yielding in each victory will help you some other to win."

J. B. L.

## BRO. HUTCHART ON THE "WORKER"

Not having seen the answers upon which Bro. B. makes his comment, attention is only given here to the drift of his article in October No. In the discussion of this question, brethren often take extreme sides. It is here, modestly suggested that Bro. B. carefully and prayerfully study all the New Testament, teaching, bearing directly or indirectly upon the subject. The two extreme sides are generally supported as follows. One side stands squarely upon Paul's prohibition; inferring from it the woman's inferiority in all respects. The other claiming that women could be useful in the church, and ought not to be prevented from the exercise of their talents in a sphere promising so much utility. The advocates of the latter quote scriptures, which say that women were everywhere preaching the word as well as men, that they prophesied, that they helped Paul in the gospel—that they assisted in teaching preachers the way of the Lord more perfectly—that they were told how to denounce themselves when they prayed, or spoke to edification, comfort and consolation. They also affirm that women can understand the gospel as well as men, that they stand higher than men for honesty, honor, pureness of mind, truthfulness, and a sweet, precious and abiding love for Christ; and that they were appointed servants of churches; and that Paul's prohibition is for wives only. Probably Bro. B. would not oppose any of these statements.

The former advocates stand upon Paul's prohibition in 1 Cor., chap. 14, and his letter to Timothy. In any event there is where Bro. B. plants himself. Most assuredly he will not say the woman is inferior, excepting physically. Being subject to man as respects authority in some cases, or her desire being to her husband is not on account of her inferiority mentally, but because she was first in transgression. This she ought to bear and suffer for the sake of the Bible, and for the sake of her Lord. But was to the man or religious system that takes undue advantage of this and treats woman as being beneath him. Husband ought to learn from the bible that their wives are not slaves nor servants; and brethren in the church ought to remember that the sisters are not a separate and distinct

creation, that they are by no means men's inferiors spiritually considered. But you will find men of Bro. B.'s views, like Paul to Corinthians and to Timothy, iterate and reiterate it.

Suppose he were talking to Martin Luther upon consubstantiation, Bro. B. reasons and reasons, brings up scripture after scripture; Luther takes the other side of the table and chalks down, "this is my body," there, said he, I take my stand. Again, two men go to him, one needs a gift the other desires to borrow. Bro. B. advances reasons why he cannot accommodate. They go to the blackboard and chalk down, "give to him that asketh and from him that would borrow of thee, turn thou not away." Bro. B. is a young man and is seeking a wife; a preacher quotes Paul, "seek not a wife." Bro. B. says, "that depends." Some brother attempts to give sister B. a "holy kiss," Bro. B. at once deals in explanation. The Bro. quotes Paul, stands squarely upon Paul. Bro. B. says, "we have no such custom" here and so on.

Enough has been said to show Bro. B. that circumstances must be taken into account when we try to understand just what Paul prohibits and what he enjoins.

Now, we have the social condition of women in Paul's day. Paul did not, directly nor arbitrarily, interfere with slavery; nor with the then, accepted condition of women. The gospel would throw light upon these conditions of society, and in time alter them. Paul's great work was to save men and women.

Women, on account of being first in transgression have to suffer a penalty—judgment, i. e., to be under authority to man. Paul to Timothy. But how little and mean it is in man, whether by action or words, to be forever taunting her about her position. A noble, magnanimous member of the sterner sex will treat modest and intelligent women as enlightened love and esteem in the gospel would dictate.

This is not intended solely as a criticism on Bro. B.'s article, but just in a hasty manner throwing out a few thoughts on the subject generally. C. J. L.

## COVETOUSNESS.

We clip the following from an article by Wm. H. Roe, in Christian Standard, and what is hurtful to the cause in Michigan will be the same the world over:

Covetousness also contributes largely to the downfall of churches. This great evil in many localities seems to be on the increase. It evidently usually increases with the increase of wealth. The apostle Paul truly said that the love of money is the root of all evil. We do not infrequently find church members worth from twenty to fifty thousand dollars who only pay from fifteen to twenty five dollars a year each for the support of the gospel. In some localities the preachers are starved out and are compelled to abandon the ministry partially or wholly in order to maintain their families. One of our Michigan preachers lately wrote me as follows: "I have

been trying to keep body and soul together on \$225 a year, but the body is a little short. I have been working the latter part of the season to help out." Meagre and incompetent salaries have, perhaps, driven more preachers out of Michigan than any other cause. Many who are identified with the Disciples seem to value the treasures of earth more highly than the treasures of heaven. For this great sin of covetousness the preachers are, at least in a measure, responsible. They have been remiss in teaching the magnitude of this prevailing evil. In this connection, however, I feel it my duty to say that among our Michigan brethren there are some noble examples of sacrifice in the cause of Christ. Scriptural teaching touching the duty of contributing for the support of the gospel would do much to alleviate the difficulty now under consideration. Members of our churches must be made to understand that "giving" for the support of the gospel is a duty not less imperative than meeting together on the Lord's day for worship."

## "ORDINATION"

The ordination of the New Testament to some church officers, and was accompanied by prayer, fasting, and the putting on of hands. The church was new, men were not qualified afterward by education and experience, yet it was necessary to have officers and teachers so there was in that time the miraculous qualification or the gift of the Holy Spirit accompanying the imposition of hands. Bro. B. seems to think that order has ceased with miracles, and that it is not necessary to install, call attention to, inaugurate, ordain, point out in the congregation such as are qualified to exercise the gifts for the church's benefit in the old way.

I hold that ordination should be done as in precedent example in the New Testament, for the same reasons, and the same end, namely, that the church should know the individual office as an officer appointed thereto, that his authority or service may be recognized by all in such capacity so that there shall be no confusion, the only difference in the "then" and "now" being that then the man was miraculously endowed, while "now" he has developed. It is the same order dictated by the same spirit, for the same purpose, viz, the orderly growth and nourishment of the body of Christ.

"Let all things be done decently and in order."  
J. M. THOMAS,  
Paris, Ky., Nov. 30, 1884.

No one should be satisfied with this life. This is not our home. We are going hence. Be ready for the departure.

Study, labor, live, and pray, to be good. But do not forget to be good but also I go to nothing.

All of God's blessed truth the soul of man must find its ministration in love. He who has not love in his heart has not learned the love of God. I have

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HARDING-WILKINSON DEBATE.

During the last three or four months much has been said and written prospectively with reference to the above debate. Considerable speculation was indulged in as to the probability of the debate coming off. Our P. B. friends indulged the hope and very freely expressed the opinion that Mr. Harding would not turn up when the time came for commencing the debate, in this however, they were disappointed (whether agreeably or disagreeably I will not say). As the time for opening the discussion drew near, people began to pour into the hall, and by 2 o'clock, the hour for commencing it was full, many having come from a distance of ten or twelve miles to be present. Promptly at 2 o'clock the chairman, Mr. A. Gifford, of St. Vincent, arose and made a few very appropriate remarks and called upon Mr. Harding to open the debate.

Bro. Harding after pointing out the necessity for debates and the spirit in which they should be conducted to both benefit, stated the proposition, which he was expected to prove, viz. baptism is immersion, in it there must be a burial in water. Said we receive the authority to baptize in the commission which our Saviour gave his Apostles. Now what did he mean when he said, "baptize all nations." If we can ascertain the meaning of the word baptizo, from which the word baptize is derived then we can tell what act the Saviour intended to be performed when he used the Greek verb baptizo. Said he intended to settle the question as to the meaning of the word by applying to three classes of authorities. 1st. The Greek Lexicons. 2nd. The church historians and 3rd. The Encyclopedias. Showed that in defining the word baptizo, the Greek Lexicographers always defined it to dip, immerse, or by words having similar signification, that the Church historians such as Neander, Mosheim, Philip Schaff, and Dean Stanley, all testified that the Apostles and early Christians practised immersion exclusively, and that the very first case of affusion occurred A.D. 251, in the case of Novatian.

After reading from the leading encyclopedias to prove that the word meant to dip or immerse, and that immersion was the almost universal practice for thirteen hundred years. He turned to the New Testament and showed that in the days of our Saviour and his Apostles, baptisms were effected where there was running water, that the baptist and the candidate for baptism went down into the water, and came up out of the water, that those who were baptized were buried in baptism, their bodies were washed in pure water, that in baptism something analogous to a resurrection was required. Quoted from many learned P. B. Baptist scholars and commentators to show that immersion was most universally admitted to have reference to baptism, by immersion. We have briefly outlined Bro. Harding's first address which was delivered in a bold and em-

phatic manner, and which was listened to with marked attention and evident appreciation. We cannot in this issue of the WORKER undertake to give the arguments used by Mr. Wilkinson in reply, but perhaps a brief description of his style will not be out of order. As a speaker he is good and were he on the right side of a question, would be a strong opponent, but in discussing the proposition stated, he evidently felt he had a very difficult task to perform, and consequently, resorted to witicism and ridicule, very much to the disgust of right thinking people, although some who prefix to their names Rev. seemed to appreciate that sort of thing more than they did the arguments made by Bro. Harding. At the close of the first session Mr. Wilkinson's friends appeared in good spirits, and as usual, some foolish boasting was indulged in, but after the evening session, this was not noticeable to any great extent, and some of our P. B. friends were heard to express their disapproval of discussions altogether. On Wednesday evening at the close of the discussion on the first proposition, as far as we can learn the matter stood thus:

Immersionists have been strengthened in their conviction that immersion is baptism, and that sprinkling or pouring for Christian Baptism is not taught in the scriptures, and consequently should be treated as an innovation; while many of our P. B. friends do not hesitate in saying that Mr. Harding had the best of the argument throughout. And if we are not very much mistaken the seed which has been sown during this debate will eventually bring forth fruit in abundance. Bro. Harding is a very strong debater, and knows how to wield the sword of the spirit to advantage. He is not faultless in his manner before an opponent, but for powerful argument and ability to present the same in a forcible and interesting manner he has few superiors.

In the next issue of the WORKER we will endeavor to give a condensed report of the arguments presented by both speakers on each proposition.

Mrs. H. H. HARRIS.

I do not like what the WORKER says about women speaking in the church. It means, as I think it does, public preaching, one asks me would you put a padlock on the Sister's lips? By no means, but if a sister goes to the pulpit, or leave home and the family to exercise her gift for speaking, I would put a padlock on the pulpit door and tell her to keep at home and read Tit. 1: 15, and other plain scriptures. You have and shall have Christian women in Meaford possessed of good gifts and you could not coax one of them to go into the pulpit or from home to exercise her gifts, but they exercise themselves in adorning the doctrine of God our Saviour in all things and their influence is felt and will be felt as long as a Christian church is there what I hope will be always.

They are a fair specimen of our Canadian sisters and as none of them is yet ready to mount the rostrum, I drop the subject till I hear of some Rev. sister in the pulpit.

I am glad to learn from your correspondents that the brethren in Ontario generally see the need of Cooperation for the spread of the Gospel at home and abroad. It is very encouraging to me, such a cooperation is not a new and-

doubtful experiment among us, but a proved success. Between forty or fifty years ago a few churches here united in an effort to support an evangelist constantly at work. In a short time they had the pleasure of the co-operation of many other churches until they had the ability for several years to keep two evangelists regularly at work.

All the churches from Ridgetown in the West to Prince Edward county in the East, from Owen Sound in the North to Jordan in the South were visited by the evangelists and I believe these labors were generally appreciated. The two evangelists could not visit all churches as often as the churches wished, and the funds received would not pay for more and gradually the number of Cooperating churches decreased, but there are still churches in Helton, Wellington, and Bruce which unitedly make a pretty vigorous Co operation. It is but right to say here that no complaints against our Evangelist character or doctrine ever came to our ears. All of them are worthy men deserving Christian esteem. Their callings before being employed by us were farmers, mechanics, clerks, schoolmaster, college students, and college graduates. It is no exaggeration to say that by these good men thousands were added to the church.

I consider it a privilege and an honor to have been connected with what is now improperly called the Wellington Cooperation from the beginning, and know that with them it is a fundamental principle that every individual disciple is responsible for his conduct, and that he is never at liberty in any circumstances to violate Christian principles. Any insinuations from any quarter that they make laws interfering with Christian liberty is simply gratuitous and incorrect. They never sent tramps or speculators who follow preaching simply to obtain a living by it, to preach for them. They do not believe churches were ever sent to preach; but they send men of established Christian character who are "able to teach others also," and they believe such laborers are worthy of their meat and hire and they pay them cheerfully. To call such men thieves, robbers, hirelings, wolves, cynegones, or any other odious name is not only unchristian and shameful but also a palpable perversion of scripture, to please a most dangerous progressionist notion.

I have thought of these things for at least 70 years, and I never yet heard any thing that I consider worthy the name of a reason against sending qualified men to preach the gospel and pay them. JAMES BLACK, Sr., Rockwood.

COLLINGWOOD.

I commenced a meeting with the brethren here on the 25th of Oct. and continued over four Lorddays. We had an excellent meeting throughout, with but one addition by baptism. The audiences continued to increase in numbers up to the close, and the attention was all that could be desired. While it would have rejoiced us greatly to have seen many more come out and obey the gospel, and thus honor themselves and the Divine Saviour. We bless God for such a meeting as we have had; confident that much good has been done in the way of removing prejudices, and setting our plea before the people. Good seed has been sown that will yet bear fruit to the glory of the Lord.

There are a few things I wish to say about the church.

1st. A more faithful, earnest band of Christians cannot be found. Not rich in this world's goods, but most anxious to see the cause of Christ prosper, and willing to make any sacrifice demanded to this end.

2nd. When the work was first opened up here, the few brethren found in the place were given to understand that some man would be left to take charge of it, and devote the whole of his time to the building up of the cause in the town until it should become self-sustaining—this has not been done, why not we cannot here say—with this understanding a house of worship was built; plain neat, and most comfortable. Not all paid for yet.

3rd. Something must be done for this struggling church, or it never can build up the cause thus begun. Brethren, what is to be done? Here is a fine centre where we ought to establish the cause of the Redeemer. A town with a population of five or six thousand, a meeting house all that could be desired for pressing on the work, and a few Christians willing to do all in their power. The door is open here for a grand missionary work—and purely as a missionary point this must be viewed for the time being. No place in the province demands more of such work at the present time.

Will not the managers of the Cooperation consider this question, and try to meet the demand? And will not the churches throughout the province consider it and give freely of their means, and thus enable the Cooperation to do its duty.

We were much pleased to meet Bro. Love, of Meaford; and Bro. Brown, of Warton, who came to our meeting the last night. There was some talk of Bro. Brown moving here and taking charge of the work for a year, but nothing definite at that time. C. S. Ridgetown, Dec. 10th, 1884.

THE WORKER.

The following samples we give as indicating the merits of many brethren:—

"Every much appreciate your valuable little paper and wish it continued. Wishing your paper every success I remain, Yours, truly, JAMES BLACK."

"I note with pleasure your editorials and wish you would put my name on the WORKER list." "A.T."

Dear brethren:—I think the Detroit WORKER an improvement on the past. Please send me two extra copies. Enclosed find one dollar. J. MACLEIN, "Stratford."

"We are pleased with the WORKER and hope that you may prosper in numbers and in sounding out the Gospel to the world." "Yours in hope, JAMES M. HYATT."

"Will renew subscription soon as I can find another name to send along with mine." "Yours respectfully, JOHN BURCHARD."

"I wish the WORKER every success. We always greet its appearance with great satisfaction, and especially within the last few months, as there is a great improvement. I am confident under its present editorship that it will still improve, and we hope the time is not far distant when

it will be a weekly instead of a monthly, we feel the time very long between each issue.

"I remain, "Your brother in the faith, "JAN MCKREINER."

CHURCH NEWS.

Three persons confessed their faith in Christ and were baptized by Bro. Ledard at Ridgetown, 2nd Lord's day in Nov.

Bro. Hertzog speaks of a growing interest in the church at Wel land.

Meetings have been continued at Ellingham, township of Pelham, over two weeks. One baptism. C. L.

Bro and Sister Ainsworth takes well with the people here. Some helped to put their home in readiness, and supplied some wood, apples, &c. by the time they arrived. This is pleasant for both the preacher and his good lady. Some of the good friends in Gainsboro might add to this kind of good work. Sister A. is a good housekeeper; and would appreciate such favors, while many farmers would scarcely have known they would give. Try it. Of course, no one knows a word of this paragraph, but C. L.

DEAR WORKER.—Our hearts were made to rejoice last week by two accepting the teachings of the Saviour, and yielding themselves in obedience to his command to be baptized. These two young people have been attending our meetings at the "West End," they were married on Friday evening, and on Saturday evening both took their stand on the Lord's side, and were immersed into Christ. How grand, at the beginning of their married life to this decide to live for Christ. May God guide and protect them all through the journey, and take them to himself at last, is our earnest prayer. G. J. BAKER, Toronto.

About 200,000 votes were cast for St. John. This is bread cast upon waters that will return in many days hence.

Clark Braden and E. L. Kelley commenced a debate on Mormonism at Stewartville, Mo., Tuesday, Dec. 9th, 1884—the same day on which the editor and Herman C. Smith, commenced theirs at Sanders, Texas.—Texas Christian.

"And the disciples were first called Christians at Antioch." Acts 11:26. When and where they first called Baptists, Presbyterians, or Methodists?

PRINCE EDWARD ISLAND.—Since my last report I held a meeting at New Glasgow, which extended through three Lord's days. The meetings were largely attended, especially on Sunday.

The last Lord's day evening of our meeting the largest audience assembled that ever met in the church since its erection, except when Bro. Chase held a meeting. Six were persuaded to put on Christ. I have also labored for the small, faithful band at Tignish for five Lord's days, preaching only on Sundays. During this time I obeyed the gospel invitation. On my return the things that are wanting will be set in order, and the members will be organized according to the New Testament teaching.—MRS. DOCK GUNN, Charlottetown.

Bro. G. J. Barely goes every fourth Lord's day to the church in Pickering to preach, morning and evening, arriving at the R.R.

station there Saturday night Dec. 6th, he with others were riding to the village in the bus, when they were upset over a bank, and barely escaped 1st being drowned in the mill pond, 2nd being turned with the burning oil from the broken lamp, 3rd having his legs broken, however, he was well shod up and his hand badly cut. Paul recounted many perils but none like this.

Yesterday, Lord's day, Bro. James Kilgour, preached to the largest audience we have had since our work commenced in Stratford, we were much edified and encouraged, and we know that a good impression has been made. Elder Kilgour is welcome when he can find opportunity to come again. We will have Bro. David Olliphant next Lord's day, and we hope it will not be long before some other of our preaching brethren may find it convenient to visit us. Yours in the truth, EDGAR MACKLIN.

In November No., Bro. Munro was made to say that \$10 would be all that would be needed to support Bro. Macklin in Japan, instead of \$1600.00.

He who is in the right and stays there will one day find himself in the majority.

Bro. H. Brown, of Warton, has gone to Collingwood, at the request of the Church there. He has been one of the leading men in Warton for many years, having taken an active part in advocating the building of the Railway there, has been Reeve of the village for several years, and last but not perhaps not least, has advocated the Scott Act in that county. Having now decided to disentangle himself from the tangles of the world, we hope his labors in the Masters Vineyard will be long and successful.

Brother Fowler has been holding meetings in Nassagaweya. Roads were laid, nights were dark, and attendance small. I have not heard the result. W.M.C.

I have visited the churches of Stayner, Glencairn, Acton, and Everton, on Lord's day at each place. Baptized one Glencairn. Also attended the funeral of sister McCaig at Erin Village on the 16th Dec, and spoke to those assembled on the occasion. W.M.C.

AT THE DEBATE.

A goodly number of brethren from different parts, came to enjoy the debate, and all have expressed themselves pleased with the discussion, and also with the sociability of the brethren at Meaford. There were present: P. Wells of King's; G. McArthur Stayner, Geo. Munro, Warton, A. H. Finch, Owen Sound, H. Brown and J. M. Hill of Collingwood, T. Kinck, Markham, and almost all the brethren from Euphrasia and the region round about Meaford. It is the opinion of all that the debate has done and will do good. The brethren without exception as far as we can hear, rejoice in the clearness, scripturalness and strength of the position set forth on the disputed questions. Lastly in behalf of the brethren at Meaford, would say we enjoy the society of those brethren who came to the debate, and have feared that it is good to love as brethren. W.

SUBSCRIBE FOR THE WORKER.

Your Oct. number contains an article entitled "The Holy Spirit," upon which I would like to make a few remarks. Your Correspondent says, "this comforter was the Holy Spirit, and was given by measure, first the baptism, second miraculous impartation, third the ordinary measure or gift received by all Christians."

Let us, for a moment, imagine John the Baptist discoursing after the above fashion to the crowd who came to him. "I indeed baptize you in water," (a small number at the beginning, say one-tenth, of those who come the first day, will receive immersion, then for several consecutive days the ordinance will be performed by pouring, after which the rite will be invariably administered by sprinkling.) "But he shall baptize you in the Holy Ghost," in the following manner and order, namely: first, twelve men whom I shall appoint, will receive the greatest measure; then those men will impart to various individuals a portion of their supply; this impartation will be called the second measure, and is represented by pouring.

Although these two measures embody almost all the promises concerning the Spirit, still it must be distinctly understood that every one who is a recipient of either will receive a small portion, which will be known as the "ordinary" or greatest common measure for all Christians; this measure is clearly indicated by the mode of baptism, called sprinkling. What a grave mistake to think that baptism means always immersion!

Your correspondent says further, "those who were baptized in the Holy Spirit (the greatest measure) were temporally possessed, and inspired by it, and spoke with other tongues as the spirit gave utterance—only two instances are found in the Scriptures, one on the day of Pentecost, for the Jews, the other at the house of Cornelius, for the Gentiles, each had a divine administrator, and there has been no baptism of the Holy Spirit since. The next measure was the impartation by laying on of the Apostles' hands. Miraculous power was always imparted and manifested by those who received it. The apostles alone imparted and were always present to do so."

If the above assertions be correct then Paul never received either first or second measure, as he was not present at either of the special baptisms, nor did he see an Apostle till three years after his conversion. But the scriptures assure us that he did receive the largest measure—received it too, by impartation, and at the hands of one who was not even a deacon, much less an apostle.

He says again, "the expression 'gift' of the Holy Spirit is found in Acts 2, 38 and 10, 46, yet the same measure was not alluded to in both cases—one gift was the baptism (greatest measure) referred to by Peter when he said, 'When I began to speak the Holy Ghost fell on them (Gentiles) as on us (Jews) at the beginning. The other was the occasion when Peter first used the keys which Christ gave him to open the kingdom or church. He, with the other apostles had just been baptized in the Holy Ghost endued with power from on high; qualified to speak with tongues to all nations," etc. Let me ask, what about the other one hundred and eight who were waiting on that Pentecost morning? Which measure did they receive? Two Scriptures answer: "They were all filled with the Holy Ghost (greatest measure) and began

to speak with tongues as the Spirit gave them utterance." Had it not been so could Peter have said with truth, "This is that which was spoken by the prophet Joel, Acts 2, 17, 18. Peter also declares to the listening multitude that Jesus having received of the Father the promise of the Holy Ghost, had shed forth what they now saw and heard; giving those converted Jews to understand, most distinctly, that if they renounced their sins and turned to the Lord, they would receive the very same measure, because the promise belonged to them and to their children. Jesus gets the spirit without measure from His Father which He gives without measure, to all whose hearts are open to receive Him. Was he not just as able to fill that three thousand in the afternoon as the one hundred and twenty in the morning or to refill as he did Peter and John with the rest of their company a short time afterwards. "Giving doth not impoverish Him, neither doth withholding make Him rich."

The gospel makes no provision for any measure but the greatest. Every eye symbol and simile throughout Old and New Testaments to illustrate the freeness, fullness, and completeness of the new dispensation as compared with the old confirms this fact. The Epistles are based upon the supposition that we all receive this measure, when we first become children of God; the thought not being entertained for a moment that we could possibly be children without having received it.

Some people seem to think that the power to speak with tongues, work miracles, etc., constituted the baptism; whereas, being filled with the Spirit was the baptism, and speaking with tongues only some of the results. The "gift" promise baptism was the Spirit sent directly from Jesus upon His disciples. The "gift" of the Spirit were merely different manifestations of the same spirit in different individuals, in order to meet the requirements of the early church; of course some may have had more than one gift, still it was the same spirit that pervaded them all, and the Scriptures teach that the division of gifts was made intelligently, and for a special purpose.

The power to impart the Spirit to others seems to have been specially given to the Apostles in order to prove, beyond question, their divine commission to organize, teach, and discipline the church; but it was the self same spirit coming from the Lord, through a human channel.

The fullness of the Spirit directly from himself is the Lord's ordinary measure which all who comply with the conditions invariably receive, John 7, 38, 39, and they that do His will shall know of the doctrine; for "the secret of the Lord is with them that fear Him, and He will show them His covenant."

Paul shows plainly that while gifts may be helpful to others, individual Christian character depends on "fruits, not gifts. Jesus says, "By their fruits ye shall know them," and so far from the gift of tongues being the baptism, Paul seemed to think it the least important of all the gifts.

If we be united to Christ as the branch to the vine, how can we help being filled with divine sap, and bearing appropriate fruit. Jesus says, "He that abideth in me and I in him, the same shall bring forth much fruit." "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup-

with him, and he with me." Could there be a greater measure than this?

"S." ON THE HOLY SPIRIT.

In another column of this paper the reader will find some strictures by "S." on my article on the Holy Spirit, (in the Oct number) some of which require little notice, as they are so irrelevant to the subject.

The imagination concerning John's baptism is without analogy, as there is little comparison between John's baptism and the baptism of the Holy Spirit. The reference to modes of baptism clearly indicates that "S." dwells in the darkness of sectarianism, as we do not read of modes of immersion in the Scriptures. Baptism is an act, not a mode, and cannot be performed by pouring, or sprinkling, or both together, as a burial or overwhelming is required.

The two measures referred to are only a small part of the promises concerning the Spirit, and were bestowed on a small proportion of the early church, as they were for a specific purpose, and ceased when the purpose was accomplished.

The statement that Paul "was not present at either of the special baptisms," and that he "did not see an Apostle until three years after his conversion," will stand a little Scripture-proof. Paul, explaining how he had been qualified as an Apostle, in Gal. 1st chap, says, "he did not receive the Gospel from man," etc. (he received all from Christ) but three years afterwards he went to Jerusalem and saw Peter and James, but no other Apostles.

To infer from this that the remarkable conversion of Saul of Tarsus, (so near Jerusalem where he had been a terror to the church) was not of sufficient importance to cause any of the apostles to visit him for three years, is rather too much deduction. Paul says, Acts 26th, 20, "I declared first to them at Damascus, and at Jerusalem, and through all the country of Judea, and then to the Gentiles," and it was only "after many days," not many months, or years that he left Damascus at night and went to Jerusalem.

All baptized believers received the gift (ordinary measure) of the Spirit, and the miraculous measure was afterwards imparted to the same persons; Acts 8th, 17 and 19th, 6. "S." will now remodel her modes, and sprinkle and pour, for immersion.

Paul received the Spirit in a large measure, equal to the baptism) not at Pentecost, or Caesarea, nor by the "laying on of hands," but directly from Christ; he was qualified equal to the other apostles, as he was "not a whit behind the very chiefest apostles."

The statement that "he did receive the largest measure, received it by impartation, and at the hands of one who was not even a deacon, much less an apostle," is not supported by a vestige of Scripture, as it is neither stated or implied in the history, hands were not laid upon those who were not Christians to impart the Holy Spirit, but on baptized believers, when the hands of Ananias went on Paul he was not a baptized believer, hence this laying on of his hands was not to impart this gift.

As to the "other one hundred and eight who were waiting on that Pentecost morning," the Scriptures will answer the question. The whole one hundred and twenty were not filled with the Spirit (baptized in the Spirit, only the twelve apostles; Acts 2nd, 1, 4, 4th, "they were all with-

does they refer to? what is the antecedent? "S." goes back to 13th verse of previous chapter and says the 120. Take away the separation between the 1st and 2nd chapters and the narrative reads, "the lot fell upon Matthias, and he was numbered with the eleven apostles, and when the day of Pentecost was fully come they (the twelve apostles) were all with one accord in one place." It cannot be disputed that the antecedent to they is the word apostles; the 11th verse of 2nd chapter says, "Peter standing up with the eleven lifted up his voice," etc. I deny that the one hundred and twenty were all baptized in the Holy Spirit, also that Peter gave "those convicted Jews to understand" "most distinctly" that if they renounced their sins and turned to the Lord they would receive the very same measure," (the baptism), and ask for the proof. Assertion is worth little, we want scripture. We should also like to see the Scripture which teaches that "Jesus gives without measure (the Spirit) to all whose hearts are open to receive it." It must be in the same chapter which teaches that He promised to do it.

If "the Gospel makes no provision for any measure but the greatest, many will certainly come short, as difference in measure in many respects is taught, not only for this life to come. Cor. 5th, 12, "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble," Rev. 22nd, 12, "My reward is with me to give every man according as his work shall be." Surely there is provision for different measures of work, and reward set forth here. The types, symbols, and similes of the Old Testament fail to represent the greatest measure of the "new dispensation" in many particulars.

The Galatians were children without the Spirit, and chapter 4th 6 says, "because they are sons (children)—God sent the Spirit into their hearts," etc. In Eph. 4th 6, Paul says, "One Lord, one Faith, one Baptism," "S." says, being filled with the Spirit was the baptism. The Ephesians had been baptized in water, but Eph. 15th 18 says, "be filled with the Spirit," according to "S." this would be two baptisms. Now, "S." which is the one baptism? Take your choice, it is only a difference between Paul and yourself. There is no proof that the question from the Psalm refers to the baptism of the Holy Spirit. The writer did not say the gift of tongues was the baptism of the Spirit, it was one of the results, and as like causes produce like effects, the baptism or miraculous impartation, always produced tongues, miracles, etc. Let him who now says he possesses these measures of the Spirit manifest it by the same "evident following," or become less pretentious in his claims. Yes, when God and Christ both come and abide with us; John 1st 23.

"IMMORTALITY."

By the term immortality is usually meant a continued, conscious existence after the death of the body. I presume that nine-tenths of the whole human family believe, or are of opinion, that man lives right on through the "earthly house be dissolved." In the absence of evidence, however, our opinions upon any subject do not amount to very much—man cannot believe without testimony, "Faith cometh by hearing." If, therefore, we were able to reason upon the subject of

immortality that many might receive it as true. Yet in the absence of proof all the logic that might be brought to bear upon it would not make it true. Now, we find a very respectable class of people who profess faith in Christ, and are good people, but who do not believe in what is popularly termed "the immortality of the soul." But let us examine the subject from a scriptural standpoint. The word immortality is not very frequently occurrence in the Scriptures, being mentioned, I believe, only four times in the new testament and never once in the old.

Turning to the Roman epistle, 2nd c. 7th v., we read, "To them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life. The revised version gives it thus, "To those that by patience in well doing seek for glory, honor and incorruption, eternal life. And just here I would call your attention to 2nd c. 1st Peter. Speaking with reference to Christian women he says, "Let your living be the hidden man of the heart in that which is not corruptible." What does he mean by the hidden man of the heart which he says is not corruptible. Does he mean what his elphewes call the "Spiritual body," or rather what Paul calls the spiritual body, if not, what does he mean. I will now give you another rendering of Rom. 27, by two eminent scholars and authors, Conybeare and Howson, "Life and epistles of Paul." "For so will pay to all their due according to their deeds—to those who with steadfast endurance in well doing seek glory and honor incorruptible he will give life eternal." The idea of seeking immortality is not in this text at all according to this rendering—it is glory and honor that is incorruptible, and that we go to seek in order to attain eternal life. All the glories and honors of this world are corruptible, —all the achievements, and honors of the statesman, the warrior, and the great men of the world come to naught, but the honor and glory which secures to us eternal life is not of this world, but of God, for if we confess Him before men He will confess us before His Father and the holy angels. But I am not just at this point with Paul to Timothy, 6-16, speaking of the king of kings and Lord of Lords he says, "Who only hath immortality, but he says more, "Who only hath immortality dwelling in the light which no man can approach unto. Just so—so I believe, God hath indeed spoken to us by His Son "who hath abolished death and brought life and immortality to light by the gospel."

Paul says to the Corinthians, "This mortal must put on immortality. He says, "There is a natural body, and there is a spiritual body. We can understand very well what he means when he says "there is a natural body," but when he says "there is a spiritual body," we are led to ask, what does he mean? The truth is we cannot comprehend spirit. There is no faculty of the human mind under the control of any one of the five senses that can ever reason logically upon, or in any wise come in a tangible way, in contact with Spirit. It is nevertheless true. "There is a spiritual body," not "earth-will be," but "there is a spiritual body." I offer no comment on this—it does not come within the circle of the five senses. I accept it by faith just as I accept the fact that "what is a spirit,—both are alike incomprehensible to the finite mind. But did Paul really believe what he said to the Cor-

inthians, 2nd Cor. 5th 6th, etc. "We are confident, knowing that while we are at home in the body we are absent from the Lord, and we are willing to be absent from the body and be present with the Lord. What does he mean? Does he not talk as if he expected soon to leave the earthly home, and he says when he leaves he will be present with the Lord. "There is a spiritual body." But let us hear Peter, 2nd Pet. 1st 13th, "I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle: even as the Lord Jesus Christ hath showed me." He talks like Bro. Paul as if he intended to move out of his earthly home, now being dissolved,—it needs no comment. Paul says to the Philippians, 1st c. 27, "For me to live is Christ, but to die is gain."

(Concluded next issue.)

OBITUARY NOTICES.

On the 13th Oct. I attended the funeral of the son of Mr. and Mrs. Carman.

On the 19th Oct., the funeral of Mr. Johnson, a son of Brother and Sister Peter Johnson, of Galahorra. He went, several months ago, in the bloom of health, to St. Helena, and the patient could say a good boy had left home. He was sick about a week, and sent back to his mother a corpse. It was a shock deeply felt by both parents. Under the circumstances the funeral was large. C. J. L.

Early in Nov. Bro. Ainsworth spoke at the funeral of the elder Sister Dennis. Quite a number were out, and listened to a discourse that gave good satisfaction. He was also called by Brother Thompson, of Wandsworth, to preach at the funeral of Mrs. Maria Wilson, on the 29th Nov. Bro. Wilson was at one time an intelligent and enterprising man, highly esteemed by all who knew him, and gave promise of being useful in the church. But he left a comfortable, worldly home, and a profitable religious home, and plunged into hard, hard work, which told upon him. A year or two ago he had a stroke of paralysis, and has not been himself since. Some 30 years ago Mrs. L. and I visited Wandsworth on a June meeting time, and made our home at Brother and Sister Wilson's hospitable residence. We enjoyed the society of both. While our acquaintance lasted, the more I know of Bro. Wilson the more I esteemed him. But he has gone and left Sister W. and two sons to mourn his loss. Bro. Ainsworth's discourse was well timed and well liked.

G. J. L. Bro. Wm. Sewell, of Mansfield, died Nov. 5th, aged 49 years; having suffered, patiently, many months with a cancer in his hip and neck. He confessed his faith in Christ at one of the English meetings of the church in Euphonia, and was baptized by the writer about 4 years ago. Bro. D. Steifer spoke to those assembled at the funeral. W.

The character of a man is largely determined by that in which he finds delight. Dr. Talmage very justly says: "A man is no better than the picture he looks at. If your eyes are set upon pure, your heart can not be. One can guess the character of a man by the kind of pictorial he purchases. When the devil fails to get a man to read a bad book, he sometimes succeeds in getting him to look at a bad picture." It is the first point of wisdom to ward off evils; the second, to make them beneficial.



THE STARLESS CROWN.

"They that turn many to right... A gentle touch awakened me... I heard an angel's silvery voice... We stood before a city's walls... It needed not the sun by day... Bright angels paced the shining streets... And white-robed saints... All worthy is the Lamb... But father far than all besides... Yonder thou seest a glorious throng... Thou wert not called that thou should tread the path of life... But that the clear and shining light which round thy footsteps... Thou wert not called that thou should tread the path of life... The vision faded from my sight... And now while on the earth I stay...

ANCIENT CHRISTIANITY.

Under this head we shall endeavor to set forth the first principles of the oracles of God... Besides this clear and definite position we must teach our children that it is unlawful to give our influence to any sectarian form... THE CHURCH. It is universally conceded that the Temple and the Tabernacle were typical in their nature...

plainer than this. If we make any change in its form we defile the building as much as if we change the material... NAMES. Surely there is every reason on scriptural grounds against any precise and definite name for the followers of Christ... A SHARP SPEECH. An addition having been made to the jail in Patterson, New Jersey, at a cost of \$30,000, the county officials and contractor celebrated the event by a banquet in the building...

which you are so freely indulging this day... PREACH THE WORD. Our preachers, especially the younger, finding so much to approve and admire in personal characters and works of religious people generally... If, as a people, we have no mission, but to be one among many religious parties...

ened under the power of divine truth—the word of God. We would not join, for a moment, in unjust suspicions against the faith—suspicions sometimes, nothing more than the poison breath of envy or jealousy... The number of young men entering the ministry, flushed with eager desire to wield the sword of the Spirit against error and sin, is increasing... VALUABLE PUBLICATIONS. FOR SALE BY Law & Whitelaw, Publishers Christian Worker.

We have received from Mrs. C. A. Fleming, Principal of Northern Business College, Owen Sound, an engraving of a beautiful piece of ornamental Pottery... We would not join, for a moment, in unjust suspicions against the faith... SUBSCRIBE THE WORKER. McShane & Co. Foundry... The number of young men entering the ministry, flushed with eager desire to wield the sword of the Spirit against error and sin, is increasing... VALUABLE PUBLICATIONS. FOR SALE BY Law & Whitelaw, Publishers Christian Worker.