

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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CENTRES. OUR NUMBER.

The example of the Apostles is of great value to us of these modern times. We should be imitators of them in doctrine, in zeal, and in labor. In fact in all respects were their manner of life comes in contact with ours. It is proposed, briefly to call attention here to one of the characteristics of their work. It is that they us to centres, of large cities. For example, Jerusalem, Antioch, Ephesus, Corinth, Rome, Philippi, Thessalonica, were diligently cultivated and the cause of Christ well established in them, in the very beginning. No doubt the apostles in so doing, acted as "they were moved by the Holy Spirit." If, therefore, we wish to be primitive and apostolic, and scriptural, we should seek to become firmly established in prominent and popular places.

It is not necessary to argue the wisdom of such a course; it being apostolic it must be wise. Yet one might pause to observe that the sun is in the centre of the solar system, and not off to one side; and we shall be wise if we imitate the creator, and place ourselves in the centres of influence, and of population.

In the Province of Ontario speaking generally, the Disciples of Christ are conspicuous by their absence from the cities and large towns. In the capital of the Province we are "a feeble folk," and will continue to be until some energetic measures are adopted and carried out. It is a question of work. The truth will not work alone. It has pleased God to commit it to the hands of men; and if men are unfaithful, the interests of the truth suffer.

Toronto is becoming more and more every year a centre commercially, educationally, and religiously. It is of the highest moment that we should be well represented there. In order to that a properly situated, and equipped meeting-house is a necessity. It may be news to many of the brethren, that the Disciples do not own a single house in Toronto—a city of say, 100,000 inhabitants. But such is the fact, yes, the lamentable fact. The brethren who meet in the West End meet, and need a house of their own. They are unable of themselves to secure one; the brethren in the Province at large are able. The course is plain. Let us be "fellow workers" with them. It is scarcely necessary to enlarge upon the good results that would certainly, and speedily follow the erection of such a house.

Young brethren and sisters going to the city to be educated would find a pleasant and profitable church home, and would carry with them from the city to their life work, the enthusiasm of an active and successful congregation. As things now are the probability is, that if not discouraged, they will be alienated, and many have been, from the Disciples of Christ.

Let us be primitive in all things, and then we shall prevail. Gore Bay, July 6th '85.

CONFESSIONS OF FAITH— CONFESSIONS OF OPINION.

After all that has been said on this subject, there is not a sect in this country, of which we have heard, that has a confession of faith, properly so called. They have books and pamphlets, which they call by this name, and by which they impose upon themselves and upon one another. If it be not too late, we would give them a true and proper name, a name which we are assured every man of good sense and of common education must approve, as well as agree to discard the common name as a misnomer, as incorrect, and as absurd. The proper name of those instruments is, doubtless, according to the English language, A Confession of Opinion, or Confessions of Opinions. If there be any difference between faith and opinion, (and that there is, all languages and dictionaries declare), then the name we have given them is perfectly *apropos*, and their common name perfectly incongruous.

All writers on faith, properly so called, define it to be, "The belief of testimony, either human or divine." And opinion is, "the notion, judgment, or view which the mind forms of anything." For example, I believe the testimony which God has given of Jesus of Nazareth, or I believe that Jesus of Nazareth, is the Messiah, the Son of the living God. This is a well attested fact. In proof of which the Father, the Word, and the Holy Spirit have given, or agree in one testimony. Concerning this person, his mission, and character, various opinions may be formed. All things testified of him are articles or items of belief; and all views, judgments, or notions formed of the things testified, are matters of opinion. Now all the abstract views of God and man, of things present and future, with which these confessions are replete are matters of opinion; and as the general character of these books should fix upon them their name, they should be styled Confessions of Opinions. To speak philosophically, I believe what is testified, I know what I have observed or experienced, and I am of opinion in all things speculative. It is true, in one sense, I may be said to know what I have believed, when my faith has been proved by observation and experience. But the terms faith, knowledge, and opinion, should never be confounded. I believe that Jesus Christ died for our sins, I know that the sun gives us light, and I am of opinion that all infants dying shall be saved.

A person's faith is always bounded by testimony; his knowledge by observation and experience; and his opinions commence where both these terminate, and may be boundless as God's creation or as human invention. Perfect freedom and liberty should be granted to all opinions. The faith of Christians should be guarded and circumscribed by the revelation of God; and every man's knowledge admitted to be co-extensive with his observation and experience. In matters of

this world those distinctions are realized and acted upon every day. A killed B. C believes it, D knows it, and E is of opinion that A killed B. C believes it to be true, because three credible persons have sworn that they saw him do it. D, one of the three witnesses, knows it to be true, because he saw it done. And E, who neither heard the testimony nor saw the deed, but from some circumstances detailed to him, is of opinion that it is true. These distinctions are, we presume, evidently correct. A superficial reader may object that Thomas is said to have believed what he saw. But those who attend to all the circumstances will see that he believed the testimony which he had before heard, when certain evidences were presented to his eyes. In this sense the term may, by even correct speakers, be often used. But enough is said to suggest a train of reflections which must issue in the conviction that our confessions of faith, are confessions of opinions, and as such ought to have nothing to do with the union, communion, and harmony of Christians. "There is one faith," says the apostle; but no where in the volume is it said, There is one opinion. Every new religious establishment, founded upon one opinion, will come to ruin, as all the past have done, and as all the present are doing. But the gates of Hades shall not prevail against those who build on the one faith, which is beautiful and properly called "the Rock."

A. CAMPBELL.

THE CONDITIONS OF AC- CEPTABLE PRAYER.

Those who approach the mercy seat of the King of kings and Lord of lords, should understand that in order to come to God acceptably, there are certain conditions that are very essential to be observed; and without the observance of which we have no assurance that God will answer our prayers.

1. We must come to God in faith. For, says the apostle, "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xii. 6. Again, "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the winds and tossed." James i. 5. "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark xi. 24.

2. We must pray with proper motives—not with a covetous spirit, "ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." James iv. 3. "If any man prays for God to prosper the works of his hands with no higher motive than to satisfy his lustful desire, he has no promise that God will hear and answer his prayer."

3. We must pray according to God's will. John says, "If we ask anything according to God's

will, He heareth us." I. John v. 14.

4. We must pray with a forgiving spirit. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and come and offer thy gift." Matt. v. 23, 24. "But if we forgive not men their trespasss, neither will our Father forgive our trespasss." Matt. vi. 15. We can not come before God in prayer, holding malice in our hearts against any one, and expect at the same time that God will forgive us. We must forgive if we expect to be forgiven.

5. We must pray and do at the same time. "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii. 21. Then our prayers should be coupled with obedience in order to be acceptable in the sight of God, our heavenly Father.

6. And last, our prayers should be offered through the name of Jesus. "Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full." John xvi. 24. For there is none other name under heaven given among men whereby we must be saved." Acts iii. 12. "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Eph. v. 20. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father, by him." Col. iii. 17.

We infer from this that no Christian can come to God acceptably but through the name of Jesus Christ. And all pray that ignores the name of Jesus, are abominations in the sight of God. Hence I take the ground that the prayers laid down in the rituals of all secret organizations that know anything about are contrary to the teaching of Christ and his holy apostles, and cannot be conscientiously engaged in by any true believer in Jesus, for they ignore altogether the name of Jesus.

L. A. BRASOR,
Brownboro, Ky.
—O. P. Guide.

ROGER WILLIAMS.

In point of time Williams' dated considerably before Wesley, but he was in another country and performed a very different part of the work from Wesley. He was in one of the colonies of America, the one now called the state of Rhode Island. He, with eleven other persons, from the reading of a version like the common one, with the word baptize, transferred, or anglicized, and not translated, found that John baptized in Jordan; that he "baptized in the river of Jordan" that he "baptized in Ebon, near Salem, because there was much water there;" that when Jesus was baptized: "he went up straightway out of the water;" that Philip and the officer of C. inlance "came unto a certain water;" that "they went down both into the water;" that "they came up out of the water;"

th "the disciples were said to be "buried by baptism," "buried in baptism," "planted together in the likeness of His death;" that they were "born of water and of the Spirit;" that their "bodies were washed with pure water;" and they came deliberately to the conclusion that they had never been baptized at all. The twelve went "to a certain water," and one of their number immersed Roger Williams. He then, in "turn, immersed the others.

So far as history informs us, these were the first persons immersed in the colonies of America. From this immersion commenced in that country; it has increased till about one fiftieth of the whole population are now immersionists. This will serve the purpose of a basis on which to make an estimate of the time it will require for the whole population to become immersionists. This is what is new coming, and unless some plan can be invented to stop the wheel from turning, the time will come, and that, too, at no distant day, when the whole population will be immersionists.

Williams, and those associated with him, at once commenced defending what they had done, and laboring to convince others. Immersion commenced spreading, and their number commenced increasing rapidly. This roused opposition and persecution. Their opponents, and we may say their enemies, said "everything against them that could be thought of."

They called them "duckers," "dippers," divers;" compared them to the water-fowl, animals, and everything that they thought could degrade them; asserted that they dipped people in mud-holes, drowned them, &c., &c.; but there was no stopping it. The plain reading of Scripture, the clear expressions in a translation made by spinners, carried conviction to the hearts of the people.

BENJ. FRANKLIN.

A HAPPY DISCRIMINATION.

The Disciples of Christ in California, Pa., where the writer is now engaged in a meeting, were some years ago holding a prayer-meeting in the town of Greenfield which is a little distance farther down the river. They had invited some members of the Methodist Church, who lived in Merchanttown, just across the river, to assist them. They came—and at the meeting, was progressing, several persons having offered prayer; the leader called for Scripture recitations. Quite a number were given by disciples who were then present; whereupon a Methodist man arose and said that he would give a recitation, but not from Scripture. He continued to speak and among other things said that he thought the time could be more profitably spent in praying than in reciting and reading Scripture.

When his speech was ended a Scotch brother arose and said that an important subject had just been mentioned, viz, how they could most profitably spend the time they might remain together; who then praying or singing ex-

clusively or in reading and reciting and setting forth the Scriptures, in connection therewith. To this he added that as it respects the ideas that it should be praying and singing rather than in reading and reciting the word of God he had, this to say,—"In prayer we talk to God; but in the Scripture, God talks to us. In view of this it seems strange that we should in a meeting like this spend all the time in talking to God and not allow him by his word to talk to us."

It is useless to inform the reader that no more speeches were made on the subject. That one happy discrimination had the happy effect of settling that question happily at rest.—Selected.

FRAGMENTS OF THOUGHT.

It is said of a Greek maiden that when asked what fortune she would bring her husband, nobly responded, "I will bring him what gold cannot purchase,—a heart unspotted and virtuous without a stain, which portion is all that descended from my parents." Let the young lady who reads this endeavor so to live that she could truthfully make a similar response to the question propounded to the Greek maiden, and let the young man who reads it solve that he will be worthy of one possessing such a heart and virtue.

How can the religion of Christ be otherwise than joyous and elevating, since it is the exercise of the noble faculties on the best, purest, holiest, sublimest objects it is possible to contemplate? Then if we consider the mysteries which the religion taught in the New Testament presents and the hopes it gives, there can evidently be but one conclusion:

The principles of exegesis adopted by many are not intended to get at the real meaning of certain Scriptures; but to remove the difficulties which those Scriptures present to their systems of religion. Any interpretation, however absurd, will be adopted which will answer their purpose.

Truth and reason may be called "win-winners," born of God and sent from heaven to bless and guide mankind. All truth is reasonable when understood, and the truth which it is most reasonable for all to accept is that which is recorded by the eight writers of the New Testament.

The reason why preaching does not take more effect no man is not because the gospel is difficult to be understood, but because man does not appreciate his danger.

We judge both truth and error by their fruits and by the people who advocate them.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment."—PAUL. If any man speak let him speak as the oracles of God."

Regular Contributors.

A. SCOTT, Geo. Mearns, Jas. Leonard, Geo. J. Barclay, C. Sinclair, W. M. Crewson, A. H. Pynch.

ST. VINCENT MEETING.

This meeting was commenced June 21st by Bro. A. Scott, in St. Vincent, 9 miles N.W. of Meaford, on Tuesday, July 14th. These meetings were well attended in London, interest was manifested throughout. We were made to rejoice in seeing many turn to the Lord. Fifteen believed and were baptized, and three who had formerly been connected with other congregations, but who had wandered from the way of love and duty, were constrained to return to the good old path and walk therein, making in all 18 added to the church of Christ near Cape Rich on the 7th line. The brethren are very well encouraged, especially old Elder Cox, who has for many years presided at the Lord's day, no talks continuing steadfast even when only two or three came together to break bread in memory of the Saviour's love. He now feels gratified to see so many added to the Church, and will cheerfully press on towards the prize which can now be only a few years on before. The brethren esteem Bro. Scott very highly for the loving and earnest, yet powerful and convincing manner in which the Gospel was preached, for the many lessons on Christian duty, and for the pleasant intercourse of social visits from house to house, and they hope ere many months to see him again. I need scarcely add that many of those now added to the church had been reared and taught in Methodist establishments, but learning the way of the Lord more perfectly were constrained to leave the commandments and doctrines of men. This was the first time we had the pleasure of meeting Bro. Scott, and having been with him almost day and night during the meeting, we have learned to love as brethren.

EUPHRASIA.

Bro. Harding commenced preaching in Euphrasia, June 28th and will continue to July 21, up to the present confessed faith in Christ and have been baptized. Four of the number had been reared and taught in Methodism, and with a desire to deter others from obeying the Gospel, Mr. Wilkinson was sent for to give a course of lectures on baptism, which he did, but not having an opportunity of attending, we cannot say how he got along, but judging from what we know of his lectures in the past, his time would be largely taken up in trying to prove that the Bible does not mean what it says, nor say what it means. That when we read of going down into the water, being buried with Christ by baptism, coming up out of the water that it does not mean what it says at all. That where we read that Naaman dipped himself seven times, it simply means sprinkle; that when the Saviour said except a man be born of water and of the Spirit, it does not mean what it says at all. That although he admits it is proven that all the Greek and English Lexicons say that the word

our Saviour used when he commanded baptism means dip, immerse, plunge, overwhelm, and words with such like meaning, and that not one of them gives or ever gave sprinkles as a definition. Yet it is proper to sprinkle, and improper to immerse as the Saviour commanded. That when the apostle Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." That it was not for the remission of sins. Thus we might go on and show that the Bible is not written right, if what Mr. Wilkinson says is true. God once said to our first parents "in the day thou eatest thereof thou shalt surely die." Satan says it does not mean that at all, it means that "in the day thou eatest thereof thou shalt not surely die." Thus the perverter of God's word brought endless misery upon the human family from the beginning. Should we not be careful to avoid those who in our day pervert the scriptures. But God in his mercy provides a Saviour for us, one who is not only to save, and has said, "I have called them who do his commandments that they may have a right to the tree of life and enter through the gates into the city." Shall we not rather realize that God's word means what it says today, and not deceive ourselves or be deceived by perverting and contradicting plain statements of scripture, which will only bring upon us swift destruction.

BRO. LAW & WHITELEW.

I was rather late in thinking about sending in my report for last month, but I am generally so busy that I can scarcely find time to write to all my friends, therefore, I shall try to avail myself of the privilege of writing to them through the WORKER, as often as I have anything of importance to write. Since my last report I have continued the work in Muskoka, with the exception of a vacation of about three weeks that I spent in and around my old home, visiting the churches in Acton, Everton, and Erin Centre. During my late series of meetings at Baysville, ten more were added by confession and baptism, and one at St. Mary's Lake. The brethren and sisters are taking hold of the work in earnest, especially at Baysville and Ridout; holding two meetings per week, besides the meetings on the Lord's day.

At Baysville there is a Union Sunday School, in Ridout there is a very strong S.S. superintended by Bro. Palmer, and at St. Mary's Lake, Bro. C. De Lancett has commenced a Sunday School which is likely to do well.

Some very interesting incidents have occurred in connection with the meetings since the truth began to take root in the neighborhood, a few of which I may yet relate for the edification of your readers.

I wish to thank the brethren in Erin Centre for the message of good will they sent to me. And, also the brethren at the June meeting for remembering me. I trust they may still be imbued with the mission spirit, and I pray that the Lord's missions may abundantly bless and prosper them.

Your Bro in Christ, W. M. CREWSON.

LITTLE FAITH.

Many reasons have been given to show why so many reject the Gospel invitation, why the church does not increase in numbers as it should. One gives as a reason that the people are ignorant. This will not do, because the scriptures say the way is plain, and it was the common people who heard Jesus most gladly and followed him most willingly. A second will say the minds of the

people are filled with error having listened to and accepted false teaching until there is no room for truth. Another says there is so much prejudice, that it is no use preaching to the people. This reason will not do either, for where will we find more prejudice than existed between the Jews and Samaritans, and yet Jesus did not allow that to hinder him in his mission, but as he sat by the well, thirsty, hungry and weary with the journey, he commenced preaching to the Samaritan woman, who was not only ignorant, but was so filled with false teaching, that the Saviour had to say, "You worship you know not what" and was produced to such an extent that even a drink of cold water was not offered when asked at her hands; other reasons have been given, but we believe that the greatest reason or cause of hindrance is not in the ignorance, the prejudice or the wickedness of the people; but rather in the fact that too many Christians lack faith in the power of the Gospel to save, fail to realize in it the means that God has appointed to save sinners. This should never be, it is our place to preach the Gospel, even though woeful, knowing that it pleased God by the foolishness of preaching to save them that believed.

The writer once saw a letter written on behalf of a congregation, asking a brother to come and hold a few meetings, stating at the same time that they did not expect that any one would obey the Gospel and be brought into the church, but that they ought to have a few discourses as it might do the church some good, and warm them up a little. How could such a congregation expect to succeed in building up the Master's Kingdom, when they had lost almost all hope of doing good, and did not expect that those around them would ever obey the Gospel. We should not go on that way. How often it is said, Mr. A. will likely obey the Gospel, but there is no likelihood that Mr. B. ever will, when the reverse will often prove true, which shows us how little we know of the hearts of men. Our work is to preach the gospel to every creature, knowing that he that believeth and is baptized shall be saved. Continue so to preach and teach while life shall last; then, then only is our duty nobly done, and then we shall receive that welcome home to the Father's house of many mansions and enjoy his presence forever.

RUINING A BOY.

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that, whenever he gets on a car the appearance of the conductor, to collect fare, reduces his age under five. He has been educated to give that age when asked by anybody who wants to collect money for his transportation. Recently a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated a moment, and then looked up at his mother:

"Mamma, is he a conductor?" "No, child." "Then I am eight years old."

Sister Scott of Detroit has generously donated \$30.00 to the Ontario Co-operation. Evidently she realizes the importance of Co-operative effort. Liberality like Sister Scott has displayed will be appreciated by every disciple who has the success of the cause at heart.

NEWS ITEMS.

Bro. Clark Braden commences a series of lectures at Welland, July 18th, in opposition to infidelity. He is determined to expose the fallacious reasons and insinuations of such men as Watts.

Bro. A. A. Trout and wife of Detroit, spent a few days with relatives in Meaford on their way to Warton, and when the Disciples came together on the first day of the week, Bro. Trout preached to them.

Bro. T. L. Fowler informs us that he returned July 1st from a pleasant and successful meeting at Mimosa, but does not give particulars. Expecting that we would see his report of meeting in the Standard, but it has not appeared yet.

Bro. C. Sinclair is at St. Thomas, while Bro. Stevenson is away on a visit to P.E.I.

We ask our readers to give Bro. Ledard's essay a careful reading. See next page.

Elder Sheppard is to spend two days with the church at Collingwood, July 22nd and 23rd and may remain longer.

Bro. J. A. Harding commenced preaching at Meaford, Lord's day, July 19th to continue as may be found desirable.

Bro. John Skippen of Manitowlin Island, writes that Bro. Samuel Woolner of Everton spent 8 days there, came on a visit, but began preaching the Gospel, one believed and obeyed the Saviour. Bro. Skippen desires that some one should go up and labour for a few months to give the cause a start in his part. It should be done.

Bro. H. B. Sherman held a very successful meeting at Miss in June. Nineteen were added to the church, nine of whom had been connected with the Presbyterian Church, but learning the way of the Lord more perfectly rejected to walk in the better way.

Bro. A. Anderson of Hamilton is at present visiting members of his family in and near Walkerton and on Lord's day, the 12th inst. preached for the Walkerton church.

The church at Acton requested Bro. Scott to give one half of his time to the work in Acton. He cannot accept this call at present as it would entirely prevent his evangelistic work.

Dear Brethren, Bro. Palmer and I would rather see the WORKER in pamphlet form, say octavo—either monthly or semi-monthly. There are many valuable pieces in it worthy of being preserved and which may be lost in its present shape.

Yours, W. M. CREWSON.

DEAR SIRS.—I see in June WORKER that you have converted the word "Puseyite" of my article into "proselyte." A Puseyite is an adherent to, or an advocate of, Puseyism, and Puseyism is the principles of a class of divines of the Church of England, so termed from Dr. E. B. Pusey, professor of Hebrew in the University of Oxford. Please correct.

S.M. Welland.

For the Worker

Held a series of meetings with the Church at Gainsboro' in the month of June, resulting in eight being added to the church by confession and baptism. Five of them being heads of families.

R. AINSWORTH Jordan, July 8.

Married at the residence of the bride's mother, in the township of Clinton, Ont., June 13. Mr. Adam Haist to Miss Zattall C. Martin.

R. AINSWORTH

Dear Bro. Law I arrived here this week where I propose to spend some time preaching, being sustained in the work by Sister E. J. Trout of Warton. I intend to speak twice in a hall in this village tomorrow, and begin a meeting at Ice Lake six miles out on Monday evening if possible.

GEO. MYRNO. Gore Bay, July 4.

Our annual June meeting in Walkerton was in every way a success. Visitors were present from Kildyth, Stratford, Pezous, Jackson, Palslev and Warton. Bro. G. O. Hertze was chief speaker and fully sustained his reputation as an able preacher of the Gospel. We were pleased to have Bro. Munro and Bro. Brown of Warton present during the first week of the meeting. Visiting brethren are very loud in their praises of the manner in which they were entertained by the Walkerton church. I was under the necessity of leaving before the meeting closed, to begin a meeting on the ninth line of St. Vincent. Bro. Hertze however, conducted the meeting over the 2nd Lord's day with four baptisms.

A. SCOTT Owen Sound, July 14.

Bro. Lister has been sent on a missionary tour to Manitowlin Island by the brethren at Kildyth. Well done, brethren! will do well. Let others follow their example, and send one of two to Muskoka for the summer months to strengthen the work already begun and which has been so nobly followed up by Bro. Crewson. There are a number of places waiting for the gleaner.

Our aged Bro. W. A. Stephen, has gone to the North West to recuperate, and visit his son who resides on a farm near Brandon. He accompanies his son, Bro. H. H. Stephens, D.L.S., who is gone up on government work. They will both return—and we wish them a safe one—about the first of Sept.

Bro. Lister spoke twice at Kildyth last Lord's day, July 5th, 1885.

Bro. McLaren, one of the elders of the church in Warton, with his wife and family have taken up their abode with us. Warton's loss is our gain.

To the readers of the WORKER.

I have just returned from St. Vincent township, county of Grey, where I held one of the most pleasant and profitable meetings of my life. The point at which we labored is a new one, therefore the work may properly be classified as missionary work. Bro. Law & Whitelew, Editors and Proprietors of the CHRISTIAN WORKER have been preaching at this point alternately each Lord's day during the last eight months and were the moving instruments in arranging for the holding of the meeting which has been the means of bringing so many precious souls into the Gospel Ark.

We esteem these brethren very highly for the love, zeal and

energy they manifest in their self sacrificing labor for the cause of Christ. The majority of the readers of the WORKER are probably ignorant of the labor these brethren are performing, therefore we will take the liberty of calling attention to some of their works. First their business keeps them busy during of the hours, second they have the entire responsibility of the CHRISTIAN WORKER resting upon them. This paper is acknowledged to be the best monthly ever issued by our people in Ontario, which speaks highly for the good sense, judgment and ability of these brethren as publishers. May they long continue to manifest the same kind, courteous, christian spirit through their paper that they have exhibited in the past. Third, in addition to the assistance they render in the Meaford congregation, which is not a little—they have been preaching at several mission points for some years, for example the church in Euphrasia where Bro. Harding of Ky. is at present holding a meeting, is largely the result of their persevering labor. The church at Cape Rich, has been greatly benefited by their assistance. On an average they have preached twice each Lord's day during the past year driving on an average from 15 to 20 miles each day through all kinds of weather and roads. This is all done at their own charges and besides they give freely of their means for the spread of the Gospel. Yet these brethren have been accused lately by a religious scribe of running a paper for money. What next? I mention these facts that we may know these brethren and what they do and thereby be able to appreciate their work and stay up their hands and encourage them in their labor for the Master. I bespeak for them the confidence and assistance of all the good brethren and sisters in Ontario.

It was also a pleasure to meet with Bro. Harding of Ky., and enjoy his society for 8 time. We hope to see more of him in days to come. We were pleased also to form the acquaintance of many good brethren and sisters in Meaford, Euphrasia and Cape Rich, whose names we cannot for lack of space mention, but whose kindness and words of encouragement we will not soon forget. We are cordially invited to visit that locality again and we hope to be able to do so at no distant date.

A. SOBRA. Walkerton, July 16, 85.

Those who are so zealous for preaching to the heathen at home that they can give nothing to send the gospel abroad, should remember that the heathen at home can hear the gospel, and be saved by it if they will, but the heathen abroad have no such opportunity. Many of them do hear it and obey it, wherever it is preached. Give them all a chance.

Bro. Black's great meeting at Quincy, Ill., recently closed with two hundred and eight additions. One hundred and fifty six were immersed, and ninety four were heads of families. Brother Black preaches the plain, simple gospel of Christ, without clap trap or unclean tricks. He is now in a fine meeting at Atchison, Kan.—Apostolic Times.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."

For the CHRISTIAN WOMAN.

I am at home just now on a visit. Home! Yes, I see so little of home, that I feel more like a visitor here than anything else. And what hallowed associations cluster around that blessed word, Home! A place of rest; of comfort; of solid enjoyment and of joy and hope. A place where we can do almost as we please, and enjoy almost unlimited happiness, and have almost what we wish; Or, it may be the very opposite of all this. How earnestly then should we labor that we may have the means to make our homes, what they ought to be—places of comfort, and real enjoyment. And how we should strive to make them pleasant and happy. It is not at all surprising that the author of "Home sweet home," should have written as he did; and thus have given expression to that continual longing for home and happiness, found in the human heart. But when we consider the unsatisfactory condition of all things earthly; and that earthly homes and earthly happiness are neither perfect nor enduring, we should feel the necessity of seeking that "Better Country," and that "Home beyond the River" where unalloyed happiness endures for ever. And if we, who often have to wander far away from home, can, through God's infinite love and mercy secure to ourselves such a home, how shortsighted we are, if we do not strive to secure a place in those mansions prepared for the blest. We should let everything else drop until the gem, the precious treasure, the inheritance of unbounded wealth, be secured. Our Father in heaven knows the value of that treasure, the joys of that home, and the glory of that inheritance; and has put the highest price within the power of infinite love to pay for it, by the sacrifice of his only-begotten Son, and without money, and without price. Oh! how blind we are, if we do not accept of the offer, when it is so freely and so lovingly given to all those who will accept of it, and enter into that rest which remains in the hope above.

W. M. C.

MANITOBA MISSION.

BRO. WHITELAW.—Received your communication, and should have answered earlier only that I deemed it best to confer with the sisters that I might have something definite to write. and now I am happy to say that we are all in perfect accord with the idea of sending an Evangelist to Manitoba, as soon as it can be arranged; though our number is small, we are trying to do what we can to get others enlisted in the work. We have sent letters to the churches in Niagara District, addressed to some individual sister in each, appealing for help in this noble work. We have not made any decided effort at soliciting, not having any definite object in view, for we know it was quite impossible to attempt to support any one in the field, unless others were willing to help, so we just worked on in faith; many and earnest were the prayers that were offered for the success of missionary work in general and our own feeble attempt in particular, and we are now impressed with the thought that this opening is most opportune if not a direct answer to prayer, and we will therefore make an earnest effort to raise as much as possible and after your most generous offer of placing the columns of the WORKMAN at our disposal, we feel inclined to ask you to still further extend your kindness and take

charge of the fund as soon as it can be found who will take hold of the work, we are willing and earnest but are poor financiers and would prefer that some one undertake the disbursements of the money, should there be enough forthcoming to make the work in all practicable. I recognize the wisdom of your remarks in regard to organizations, but I am inclined to think that like, my own, your objections are based upon the fact that some make a hobby of opposing everything in the shape of united efforts, and ride it so vehemently that they get away out of reach of their purses, and so we lose their contributions. This is lamentable, but in a country place like this where the membership is scattered over a radius of some seven miles, and every sister seems to have plenty to do in their own households, (being farmer's wives and daughters,) it seems such a saving of resources, that we deem it the wiser plan, and likely to secure the best results, inasmuch as it is no spasmodic effort, but we mean to lay ourselves out for quiet, continuous, and united work. And in our monthly meetings, conducted in a devotional spirit, we are learning sweet lessons of faith, humility, patience and the power of prayer; which tend to enliven our minds and strengthen our purpose, but the end is not yet. We would not presume to dictate to any one else or even advise, but would suggest that each congregation in faith and confidence proceed as it seemeth best, and God will surely open up the way.

Mrs. W. ANGEL, Forks Road, Wainfleet, June, 1885.

WAINFLEET.

As regards our missionary work we have heard nothing from the sisters of Gainsboro, Smithville, Fort St. and Beckettville, who have been written to, but I presume they are waiting to see what the WORKMAN will have to say on the subject.

Last Sunday, June 28th, was our June meeting, and Brother Hertzog, the speaker, was accompanied by Sister Graybiel of Buffalo, a lady upwards of 70 years old, whose daughter formed one of the party of missionaries who went out to India with Bro. Wharton some three years ago. She is devoted heart, soul, and estate to the cause of missions, and gave us a stirring address at the close of the afternoon services after which Bro. Hertzog at our request had a collection taken to help our fund, and \$4.20 was the result. The following Wednesday being the day for our regular monthly meeting, Sister Graybiel kindly consented to remain, and it was indeed a rare treat for our little band to enjoy the counsel, admonition, and encouragement, which this aged pioneer in the work was both able and willing to give. And here again our faith has been strengthened for we had long been wondering how we would manage to have a meeting where all would feel free to come out and hear something about missionary work which has been so little understood among us; when presto! it all came about without any managing at all. Truly the Lord is mindful of His own.

WOMAN'S WORK IN THE CHURCH.

The subject on which I am to address you to day is one that has its own peculiar difficulties, and I rather regret it has fallen to my lot. I do not apprehend

that the difficulties surrounding it are insurmountable by any means, but they are of that peculiar character that are not easily overcome; for instance:

If we should find that the Scriptures nowhere prohibit women, from the fullest participation in all acts of worship but place her on an equal footing with men, two difficulties would still remain:

1st. The unwillingness every where felt to permit a woman to do one thing more than we have allowed her to do in the past

2nd. The unwillingness of women themselves, to do more than they are doing, in this particular matter.

I know of very few women who are desirous to lead in any of the services of the Lord's house and I know that the opposition they would meet, not only from the men, but from their own sex would be overcome by very few, indeed those who by their humility and diffidence would be most likely to benefit the church are the very ones who would be deterred by that opposition from taking so revolutionary a step. Still I hope that if in the past through a misconception of the teaching of the Scriptures we have robbed our sisters of any privilege they ought to possess, we shall be the more ready to encourage them to take it up in the future.

Woman's work then in the great field of christian activity will be equal to that of man's, unless there be some special restriction laid down in God's word. Her place in the home, in the sick chamber, can be filled by no other; where sorrow and sin abound amongst those of her own sex, no one can do the work as well as she can; in the hospital, the house of refuge, the battle field, amongst the wounded, in the prisons and amongst the degraded, she has left the impress of her presence in a way, they would never forget. The names of Florence Nightingale, Elizabeth Fry, Mrs. Judson, and an army of others stand out on the pages of history and are engrained in the hearts of thousands. But her position in the church, (that is in its public service), is one that must be settled by the New Testament and by it alone.

The Old Testament recognizes her in the service of public praise, as in the case of Miriam and the maidens who met Saul and David on their return from the slaughter of the Philistines, and also was also at times made the bearer of Divine messages, as Anna and Huldah and others, but these were all special occasions and they did not help us in this inquiry. Before, however, turning to the word and testimony, let us give a glance at our own practice. Let me ask a question at this point.

In the congregations represented here to-day, how many women are there who ever pray publicly, in the assembly of the saints, or speak in the prayer meetings, or even address the Sunday School?

Our practice then, rightly or wrongly has shut out our sisters from leading any part of the public services except singing praises.

Now to the Scriptures. There are but few Scriptures bearing directly on the point. 1st Cor. xiv 34, Paul lays down a rule, positive, explicit, and universal, there is no ambiguity in its expressions. The sense is evidently, that in all those things which he has specified, "Women are to keep silence. They are neither to teach nor to interrupt those who are teaching, but to be silent. It is often said, and rightly enough, that the occasion of this command of Paul's was a necessity of

the times. That the church in Corinth, singularly blessed with gifts, especially that of tongues had abused this great power so that confusion had arisen, the woman questioning and disputing the assembly, and thereby defeating the object for which they came together, ("worship and spiritual edification,") and setting at naught the oft repeated injunction to be subject to their husbands. All this is no doubt true, but it is no reason why the command should be limited to the church in Corinth, as is sometimes held. What took place in Corinth would have been repeated the world over, but for Paul's prohibition. It cannot be set aside with safety. In the xi chapter of the same epistle, Paul speaks of women praying and prophesying in an improper manner that is to say uncovered. This he condemns as unbecoming but there is no indication that either the prayers or the prophecy fell under his censure. In harmony with the promise in Joel's prophecy there were women on whom the spirit of prophecy had been poured out, as the daughter of Philip and others. These I have no doubt were exempt from Paul's prohibition, so far as was necessary to deliver the message and at a proper time and in a proper manner did make known what God had recalled, but with this of course we have nothing to do. It is the fact that some evidently prayed, which is of importance to us in this matter. They prayed and there is no word of condemnation.

In 1st Timothy ii 11-13. We have a distinct prohibition against either teaching or usurping authority over the man. There is little in this chapter which seems at first sight to connect it with public worship. But the fact that Aquilla and Priscilla taught Appollis the "way most perfectly" makes it almost certain that public worship was the thought in the Apostolic mind when he wrote this, for if it is a prohibition against teaching at any time, then the kindly offices of Priscilla and Aquilla were a violation of Paul's rule, a thing most unlikely. There is however the probabilities that the ministrations of Priscilla and Aquilla took place before this prohibition of Paul's was given.

I have referred now to the principal Scriptures touching this matter, there are however others remotely connected with it, but we need not pause to consider them, bearing these utterances of the Apostle in mind:

Let us ask a question or two: What does the Apostle mean by the words "In the church"?

You will reply, the assembly of the saints, correct.

When do the saints assemble in that congregated capacity?

Again you reply, on the first day of the week, to break bread and worship together, correct; or we may perhaps safely add, when the church meets as a church for teaching, worship at any time, how does the prohibition refer to any other time. For instance the church meets on the Lord's Day as a church, here women may neither speak nor teach, but when in the evening we preach the Gospel and the audience is almost entirely made up of those who were not in the church, only a few being present. Is this preaching "In the church" and if a woman capable of preaching the Gospel to sinners had stood up and told the story of the cross, would she have violated Paul's command, would it have been in "the church," once more if there were no christians at all in that gathering, would it still be "in the church." If we can settle just

what Paul meant by "in the church," then we shall have the exact measure of his prohibition. Is it speaking "in the church" when our women miss masses go out to hear ten lands and preach the Gospel to women in heathen darkness, who can be reached in no other way? Was the work of Emily Judson a violation of Paul's Command? Is the work of our own sisters in India and Japan, a violation of this command?

Did the Apostle enjoin silence on a woman when at any time two or three are met together who are all christians? Does the presence of a few Christians anywhere and at any time constitute "the church" if not met for worship and breaking the loaf.

You will at once see that on the correct answer to this question will depend our clear understanding and correct practice in this matter.

The conclusion to which I have arrived is some thing like this:

1. That Paul has by the Holy Spirit, expressly enjoined silence on the woman, so far as speaking and teaching in the assembly of the saints is concerned.

"Let your women keep silence in the churches for it is not permitted unto them to speak."

2 That by the words "in the churches" he means in the assembly of the saints on the first day of the week, or whenever they met as a church for worship such as that described by Paul in the chapter where the prohibition occurs.

3 That praying from the statement of the 11th chapter of the same epistle. The command to be silent does not extend to the matter of praise I concluded that a woman may pray publicly in the assembly of the saints as well as sing without violating Paul's command.

4 That there is no prohibition against women preaching the Gospel to sinners publicly.

If these conclusions are correct then I can see that while it meets the object the apostle had in view. Namely, to prevent confusion in the assembly, and to prevent women from taking an improper position and usurping authority over the man. It also opens up the way for our sisters to take an active part in the services of prayer and praise, gives her liberty to preach the Gospel, and answer the difficult question, how shall the Gospel be carried to the millions of heathen women to whom the men cannot gain access.

We have sent out women into our foreign fields, India, Japan, and other places, they will preach the Gospel there for years perhaps, before there will be any Church in existence. Are they violating the apostolic injunction. I think not, are we doing right in sending them there and supporting them, I think we are.

In the cities of the Old World the Bible women can be found day and night, no alley too dark, no neighborhood too low, she is gathering fallen women together. Her foot can go where the policeman would fear to tread. The burglar and the thief know her, the drunkard knows her, the abandoned know her, she gathers the vilest of vile to the house of refuge provided by Christian liberality, and while they are fed and warmed she takes her Bible and sometimes to ten sometimes to fifty sometimes to one, she preaches the old old story of Christ's love to her own sex whom no man could gather and instruct. Does she do right? I think so.

What say you? Let us honor the utterance of the Holy Spirit, but let us not carry them beyond the limits of

that spirit's intention. Let your women keep silent "in the churches," for it is not permitted unto them to speak.

P.S. The reader will see that this brief paper is far from exhaustive. It is written with the hope that others will to a their thought in this direction and that it will ultimately lead to a fuller participation in the public services by our sisters. If there should be found Divine liberty for these so doing.

J. LEDIARD, Ridgdown.

WHAT IS BAPTISM FOR?

Over the above question a fierce and acrimonious controversy has been raging for many centuries, and apparently the end is not yet. Some contend that baptism is merely an outward ceremony used simply to initiate or induct men, women, and children into Christ's visible church, (whatever that is), that there is nothing efficacious in baptism; that a person can be saved just as well without baptism as with it. Others contend that baptism is for or in order to the remission of past sins. With the former class there is considerable discrepancy between their pulpit and private declarations, and the writings of their standard authors, such as Wesley, Benson, Watson, and also with their Disciplinary and Prayer books. John Wesley taught that by baptism we enter into covenant with God; into that everlasting covenant, which he has commanded forever. That by baptism we who were "by nature children of wrath," are made the children of God. And the Methodist discipline and the English Church prayer book teach that "None can enter into the kingdom of God unless they be born of water and the spirit." Yet when John iii 5 is quoted to show the importance of baptism we are told that no reference is made to baptism in that passage; if such is the case, why do Methodist and Church of England Clergymen quote it when baptising a candidate? If the phrase "born of water" does not mean baptism when they are commenting upon it in the pulpit or in private conversation, is it not unfair to use it in the baptismal ceremony? Can it mean one thing at one time and something else at another time?

For the settlement of all questions there should be, and generally is, a court of appeal. Fortunately the human race has recourse to the words of the spirit of God by or through which all differences of opinion may be adjusted permanently and satisfactorily. On this question, what does our Saviour and his inspired Apostles say? Jesus told Nicodemus that "except a man be born of water and of the spirit he cannot enter into the kingdom of God." John iii 5. Now if the phrase "born of water" signifies baptism (and all scholars, commentators and critics of any note say it does), is not baptism a condition of entrance into the kingdom of God, whatever the kingdom of God may be.

Again, he who came to save sinners said, "He that believeth and is baptized shall be saved." Why should man who had nothing to do with making or instituting the conditions of pardon, object to receiving baptism as a condition with faith and repentance? Do we manifest faith in Christ when we refuse to take him at his word or depreciate his appointments?

Peter—to whom Christ gave the keys of the kingdom of God and who unlocked the door of that kingdom on the day of pentecost, said to the believing Jews on that occasion, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts ii 38. If the Jews were to repent for the remission of their sins they were to be baptized for the same purpose.

Saul of Tarsus was told to arise and be baptized, and wash away his sins, calling on the name of the Lord. Acts xxiii. If baptism be not a condition going before remission of sins, the above passage is unexplainable. "What God hath joined together let no man put asunder." H.T.L.

BAPTISM.

An Essay, by Arthur Pen-
 17th Stanley, D. D., Dean
 of Westminster.

But whereas the withholding
 of the cup produced the long
 and sanguinary war of Bohemia,
 and has been one of the standing
 grievances of the Protestants
 against the Roman Catholic
 Church, the withdrawal of the
 ancient rite of immersion, decided
 in the name of the whole
 church to be essential to the
 sacrament of Baptism, has
 been, with the exception of the
 immersion of the Anabaptists
 of Munster, adopted almost
 without a struggle. It shows
 the wisdom of not imposing
 the customs of other regions
 and other climates on those
 to whom they are no congenial.
 It shows how the Spirit which
 lives and moves in human
 society can override even the
 most sacred ordinances. It
 remains an instructive example
 of the facility and silence with
 which, in matters of form, even
 the greatest changes can be
 effected without any serious loss
 to Christian truth, and with
 great advantage to Christian
 solemnity and edification. The
 substitution of sprinkling for
 immersion must to many at
 the time, as to the Baptists
 now, have seemed the greatest
 and most dangerous innovation.
 Now, by most Catholics and by
 most Protestants, it is regarded
 almost as a second nature.

3. Another change is not so
 complete, but is perhaps more
 important. In the apostolic
 age, and in the three centuries
 which followed, it is evident
 that as a general rule those
 who came to baptism came in
 full age, and of their own
 deliberate choice. We find a
 few cases of the baptism of
 children; and in the third cen-
 tury we find one case of the
 baptism of infants. Even
 among Christian households
 the instances of Chrysostom,
 Gregory Nazianzen, Basil,
 Ephraim of Klessa, Augustine,
 Ambrose, are decisive proofs
 that it was not usual - not obliga-
 tory, but not usual. They had
 Christian parents, and yet they
 were not baptized till they
 reached maturity. The liturgi-
 cal service of Baptism was
 framed entirely for full-grown
 converts, and is only by con-
 siderable adaptation applied to
 the case of infants. Gradually
 however, the practice spread,
 and after the fifth century the
 whole Christian world, east
 and west, Catholic and Protестан-
 tian, Episcopal and Presbyter-
 ian (with the single exception
 of the sect of Baptists before
 mentioned), have baptized
 children in their infancy. Whereas,
 in the early ages, adult
 baptism was the rule, and
 infant baptism the exception,
 in later times infant bap-
 tism is the rule, and adult
 baptism the exception. What
 is the justification of this almost
 universal departure from the
 primitive usage? There may
 have been many reasons, some
 bad, some good. One, no doubt,
 was the superstitious feeling
 already mentioned, which re-
 garded baptism as a charm, in-
 dispensable to salvation, and
 which insisted on imparting
 to every human being, with
 water, however unconscious.
 Hence the eagerness with which
 Roman Catholic missionaries, like

St Francis Xavier, have made
 it the chief glory of their mis-
 sion to have baptized heathen
 populations wholesale, in utter
 disregard of the primitive or
 Protestant practice of previous
 preparation. Hence the cap-
 ture of children for baptism
 without the consent of their
 parents, as in the celebrated
 case of the Jewish boy Mortara.
 Hence the curious decision of
 the Sorbonne quoted in Tristram
 Shandy. Hence in the
 early centuries, and still in the
 Eastern Churches, coextensive
 with Infant Baptism, the prac-
 tice of Infant Communion,
 both justified on the same
 grounds, and both based on the
 mechanical application of Bib-
 lical texts to cases which by
 their very nature were not
 contemplated in the Apostolic
 age.

But there is a better side to
 the growth of this practice
 which, even if it did not mingle
 in its origin, is at least the
 cause of its continuance. It
 lay deep in early Christian
 feeling that the fact of belong-
 ing to a Christian household
 consecrated every member of
 it. Whether baptized or not,
 the Apostles urged that, be-
 cause the parents were holy,
 therefore the children were
 holy. They were not to be
 treated as outcasts; they were
 not to be treated as heathens;
 they were to be recognized as
 part of the chosen people. This
 passage, whilst it is con-
 clusive against the practice of
 Infant Baptism in the Apostolic
 age, is a recognition of the
 legitimate reason and perman-
 ent principle on which it is
 founded. It is the acknowl-
 edgment of the Christian
 saintliness and union of family
 life. The goodness, the holiness,
 the purity of a Christian
 household, of a Christian marriage,
 of a good household, extends to
 all those who come within its
 reach. As we are all drawn
 still nearer to each other by
 the natural bonds of affection,
 so we are drawn still nearer
 when these bonds of affection
 are cemented by Christianity.
 Every gathering, therefore, for
 the christening of a little child,
 is truly a family gathering. It
 teaches us how closely we are
 members one of another. It
 teaches parents how deeply re-
 sponsible they are for the
 growth of that little creature
 throughout its future educa-
 tion. It teaches brothers and
 sisters how by them is formed
 the atmosphere, good or bad
 in which the soul of their little
 new-born brother or sister is
 trained to good or to evil. It
 teaches us the value of the pur-
 ity of those domestic relations
 in which from childhood to old
 age all our best thoughts are
 fostered and encouraged. It
 also surmounts and avoids the
 difficulties which encompass
 Adult Baptism in any country
 or society already impregnated
 with Christian influences. If
 the New Testament has no ex-
 ample of Infant Baptism,
 neither has it any example of
 adult Christian Baptism: that
 is, of the baptism of those who
 had already been born and bred
 Christians. The artificial formal-
 ity of a Baptismal service for
 those who in our time have
 grown up as Christians is pre-
 cluded by the administration
 of the rite at the commence-
 ment of the natural life.

But there is a further reason

to be found in the character of
 children. This is contained in
 the Gospel which is read in
 the Baptismal Service of In-
 fants throughout the Western
 Church. In the early ages
 there probably were those who
 doubted whether children
 could be regarded worthy to
 be dedicated to God or to
 Christ. The answer is very
 simple. If our Divine Master
 did not think them unfit to be
 taken in His arms and receive
 His own gracious blessing
 when He was actually here in
 bodily presence, we need not
 fear to ask His blessing upon
 them now.

Infant baptism is thus a re-
 cognition of the good which
 there is in every human soul.
 It declares that in every child
 of Adam, whilst there is much
 which needs to be purified and
 elevated, there is much also
 which in itself shows capacity
 for purity and virtue. In those
 little children of Galilee, all
 unbaptized as they were, not
 yet even within the reach of a
 Christian family, Jesus Christ
 saw the likeness of the King-
 dom of Heaven; merely be-
 cause they were little children,
 merely because they were in-
 nocent human beings. He saw
 in them the objects, not of di-
 vine malediction, but of divine
 benediction. Lord Palmerston
 was once severely attacked for
 having said, "Children are born
 good." But he, in fact, only
 said what Chrysostom had said
 before him, and Chrysostom
 said only what in the Gospels
 had been already said of the
 natural state of the unbaptized
 Galilean children, "Of such is
 the kingdom of Heaven." The
 substitution of infant baptism
 for adult baptism, like the
 change from immersion to
 sprinkling, is thus a triumph
 of Christian charity. It ex-
 empts us at the first beginning
 of life that divine grace which
 hopes all things, believes all
 things, endures all things. In
 each little child our Saviour
 saw, and we may see, the prom-
 ise of a great future. In
 those little hands folded in un-
 conscious repose, in those
 bright eyes first awakening to
 the outer world, in that soft
 forehead unfurrowed by the
 slightest ruffle of care, he saw,
 and we may see, the undevel-
 oped rudimental instruments of
 the labor, and intelligence, and
 energy of a whole life. And not
 only so - not only in hope, but
 in actual reality; does the blessing
 on little children, whether ex-
 pressed in the Gospel story, or
 implied in Infant Baptism, ac-
 knowledge the excellency and
 value of a childlike soul. Not
 once only in His life, but again
 and again, He held them up to
 His disciples; as the best correct-
 ive of the sins and passions of
 mankind. He exhorted all men
 to follow their innocency, their
 unconsciousness, their guileless-
 ness, their truthfulness, their pur-
 ity. He saw in them the regen-
 erating, sanctifying element of
 every family, of every household,
 of every nation. He saw, and we
 may see, in their natural unaf-
 fected, simple, unconstrained acts
 and words the best antidote to the
 artificial, fantastic, exclusive Spirit
 which beset the Pharisees of his
 own time, and must beset the
 Pharisees, whether of the religious
 or of the irreligious world, in all
 times. Infant Baptism thus is
 the standing testimony to the
 truth, the value, the eternal sig-
 nificance of what is called "natural
 religion," of what Butler calls the

constitution of human
 nature.

It is also in a more special
 sense still the glorification of
 children. It is the outward ex-
 pression of their proper place in
 the Christian Church, and in the
 instincts of the civilized world. It
 teaches us how much we all have
 to learn from children, how much
 to enjoy, how much to imitate.
 It is the response to all that just
 of children in our days has
 been specially concentrated by
 Wordsworth and Keble.

When we think of a
 child - how helpless, how trust-
 ing, how hopeful - the most hard-
 ended of men must be softened by
 its presence, and feels the rever-
 ence due to its tender conscience
 as to its tender limbs. When we
 remember that before their in-
 nocent faces the demons of ambition
 and impurity, and worldliness, and
 uncharitableness are put to flight;
 that for their innocent souls there
 is a place in a better world, though
 they are now and will for months
 and years be ignorant of the
 theological problems which rend
 their elders asunder, it is im-
 possible to teach us that it is not
 "before all things necessary" to
 know the differences which di-
 vide the Churches of the East or
 West, or the Churches of the
 North or South. When we think
 of the sweet repose of a child as
 it lies in the arms of its nurse, or
 its parter at the font, it may re-
 call to us the true attitude of
 humble trust and confidence
 which most bests the human soul
 whether of saint or philosopher.
 "Like as a weaned child on its
 mother's breast, my soul is even
 as a weaned child." When we
 meditate on the imperfect knowl-
 edge of a child, it is the best
 picture to us of our imperfect knowl-
 edge in this mortal state. "I
 am but of a little child," said Sir
 Isaac Newton, "picking up pebbles
 on the shore of the vast ocean of
 truth." "When I was a child -
 when I was an infant," said St.
 Paul, "I spoke as an infant, I
 thought as an infant," but when
 I became a man, the thoughts and
 the spirit of an infant were done
 away." It is a pledge to us of a
 perpetual progress. The baptism
 of an infant, as the birth of an
 infant, would be "holding" were it
 not that it includes within it the
 hope and the assurance of all
 that is to follow after.

To be Continued.

MARRIAGE

At the residence of the bride's
 mother, Big Bay, June 10th, by
 George Moore, Mr. Alexander
 Campbell, to Miss Amanda Walker,
 all of the township of Keppel,
 County of Grey.

OBITUARY.

Rev. Law & Whitelaw,
 The church of Christ in Ever-
 ton has lately been called upon to
 solemnize the marriage of two
 of its members, showing that
 death is surely doing its work.

Bro Robert Morton, sr., de-
 parted this life July 2nd. He
 was well known throughout Erie
 and Erie counties, being an old resi-
 dent of the latter township. He
 was also a consistent member of
 the church of God, and when
 health permitted was generally
 found at his post on the first day
 of the week, and for a great many
 years held the office of singing in
 the centre meeting house and also in
 Everton. Bro Morton lived his
 allotted time, being over 70 at
 the time of his death. His partner
 had gone before a few years.
 Deceased leaves behind him a
 grown up family of one son and
 four daughters, all members of
 the church, which must have
 been a comfort to their father on
 his dying bed. Bro Morton pass-
 ed away in peace and his remains

were laid in the grave on the 4th
 of July, there to await the resur-
 rection morn, when father, mother,
 brother, and sisters may meet
 around the throne of God to en-
 joy his presence forever.

Bro John Abbott, a young
 brother aged 34 years, with a life
 of usefulness before him was call-
 ed away on the 2nd of July after a
 serious illness of some months.
 To pass shortly, but mortal this
 was a sad event, but God's ways
 are not as our ways.

Deceased was the son of Bro.
 William Abbott and wife, both of
 whom are now through age and
 infirmity, drawing near to the
 end of their journey, and who
 were looking to this son to be
 with them and watch over them
 through the remainder of their
 days, but that God does all things
 we understand otherwise.

The deceased was blessed with
 a pious parents, parents be-
 loved by all, whose example, if
 followed would lead their family
 to the lives of usefulness, holy
 lives, which would secure to them
 an entrance into that everlasting
 rest prepared for all God's
 people.

Our dear brother leaves a wife
 and three small children to mourn
 his loss. May that strength, support
 and comfort Sister J's
 lot, her little ones and the aged
 parents, in this sad affliction.

The writer was acquainted
 with the deceased from early
 childhood and can bear testimony
 to his honest, upright, consistent
 christian life. A great advocate
 of temperance, a good citizen,
 a kind neighbor, a loving father
 and husband, and a man in whom
 his parents were well pleased.
 The funeral was the largest ever
 witnessed in this section. About
 175 conveyances followed his re-
 mains to their resting place. Bro
 J. Kilgour conducted the services
 and Bro. Shepherd did likewise

at Bro Morton's funeral.
 Your Brother
 W. T.
 Everton, July 6, 1835.

For the Worker.
 On the morning of June 3rd,
 Bro Archibald McKewin fell
 asleep in Jesus at his mother's
 residence near Pricieville, aged 23
 years. He obeyed the Saviour
 in his baptism, was baptized by
 Bro Glasgow, and has been Sec-
 retary for the church ever since
 Father's death. No one will miss
 him as much as the aged mother.
 May the God of all grace, comfort,
 cheer and strengthen her, to be
 patient in tribulation. The funeral
 service was conducted by the
 writer at the family residence,
 Bro King offering a fervent pray-
 er at the grave.

Your brother in Christ,
 D. FRASER.

Died at her father's residence
 near Stayner, on the 2nd of Ap-
 ril, Sister Catherine McArthur,
 daughter of Bro. Archibald, in
 her 24th year. Our sister was
 baptized by Bro McAlaird in
 1878, since which time her quiet
 christian character, has held the
 respect of all who knew her. The
 funeral was largely attended by
 sorrowing friends. May we so
 live that we shall meet her in the
 land beyond.

W. J. R.,
 Stayner.

Pricieville, June 16-85.
 Bro King has received the sad
 news of the death on 14th April
 last of Bro. A. McDonald, who
 left here a year ago for Santa
 Rosa, Cal. He obeyed the Gos-
 pel during Bro McAlaird's
 meeting here in August, 1879.
 His sister and aged parents will
 miss him greatly. May they also
 be ready to meet their God in
 peace at the prayer of their broth-
 er.

D. FRASER.

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