

# Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS

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Whole No. 37

### GRANDPA.

DE ROSALIE SANDERWATER.

"Grandpa's 'growing young,'" he says,  
While months and years fly by;  
But every body sees he's old  
In dim old eyes and hair.

He has to use his spectacles  
For print both large and fine—  
And this—I've always heard him say—  
Is of old age a sign.

He has to trouble when he walks,  
And on a once he leans,  
So I have been puzzled to find out  
What the dear Grandpa means.

Fallen sick and pity him,  
And wish that I could do  
Some thing that you or yet has done  
To make him young and new.

And then he smiles and says to me:  
"It doth not yet appear  
How long I'll be up day, one day,  
Though not while I am here."

"I'll slip away sometimes and leave  
My spectacles and cane,  
And when you look on them don't  
But think I am young again."

You will keep them both in memory  
Of me, my child, I know,  
It is the way with tender hearts  
To cherish such things so.

But it will please me, where I am,  
To see that you are glad  
That what I had has all come true;  
So, darling, don't be sad—

When you are searching all the hours  
For me to see my face,  
Nor drop one hopeless tear for me  
Upon the empty place.

For tears are gathering in her eyes,  
Oh, why be sorry, dear,  
That when you see me growing young  
You cannot see me here.

And now I know what Grandpa  
Means,  
And I don't try to be  
Glad any more he's growing young  
Glad when he looks from me.

### TIME FOR PREACHING.

In times of long droughts many are wishing for rain. The change of the moon is looked for with interest; the rising and setting of the sun is a matter not to be overlooked, and all old signs are talked of in the hope that we may have a shower. It has been perhaps two months since it has rained and the earth is cracking open, crops are withering, and the atmosphere is sickening hot. But if we were to curtail the neighborhood and enquire if we were ready for rain we would get a negative reply from many. Neighbor A. has one more day's ploughing; B. has a little hay down; C. wants to hoe his garden, and D. is anxious that his wife and children return from town before the shower. But should they be forced to receive the much desired shower, some would put in a special plea as to the manner in which it must come. For fear of breaking down the waving corn, some desired that no wind accompany it; and lest the garden be injured, there should be no hail, and Mrs. Lovemore prefers that it shall fall through the night, and all join in the request that, whether it shall come in the day or during the night, let there be no whirlwind of cyclone, and, of course, all desire that there be just enough and of just much. At such talk we have often been amused. But should the drought continue until the crops become so withered, streams dry up, and wells fail, the citizens become willing to receive the rain any way.

But there are long droughts in the church sometimes, and a revival is greatly needed, and by some much desired; but listen to the excuses of the brethren. One wants the church purged before the protracted meeting begins;

some wants a preacher to conduct the services, and others that Bro. Jergall has his thrashing to do; and Bro. Paulline thinks it is no use to begin until the fair is over; for most of the members wish to attend, and Sister Martha Much-sowing must have her new carpet put down and the dining room prepared, etc., etc. And these bright days are passing, the church dying, and the world lagging to waste.

So after all things are considered, the way best true to hold the meeting is now. I care not if winter winds are howling; if the mud is knee deep; if the farmers are planting their crops; begin now and preach the gospel faithfully, and the people will come and you will get up an interest. There is a drawing power in this ancient gospel, when properly presented, which is difficult for the most hardened to oppose.

Then let's have the Divine shower now, and let it be a copious and a general one. Then, instead of the thorn shall come up the fir-tree and instead of too briar shall come up the myrtle tree. Yes, and the mountains and the hills shall break up before you in singing, and all the trees of the fields shall clap their hands.

A. ELLIOTT.  
In A. C. Review.

### REV. MR. SCOTT'S REVIEW OF MR. WATT'S LECTURE.

Mr. Editor.—Last Sunday evening the Rev. Mr. Scott gave a review in the church of the Disciples in this town, of Mr. Watt's lecture on "Scepticism." He began by saying that his notes would be very different from a lecture on infidelity in general, or upon the evidences of Christianity; it would be a review of Mr. Watt's lecture in the Opera Hall, last Wednesday evening. He had then notes of said lecture and said he would reply to the 25 principal statements for arguments of Mr. Watt, and this he did taking them one by one, and replying in brief laconic sentences.

The present writer did not hear the infidel lecturer, but if Mr. Scott fairly represented his statements the only conclusion possible was that Mr. Watt is a loose talker, if you could call his attacks reasoning at all.

He seems to be a mere echo of Bob Ingersoll, Tom Paine and that race of sceptics who, for reason and facts substitute ridicule, sarcasm and bold assertions about the alleged contradictions of the Scriptures, and the inconsistencies of the Christian system, which have been answered by the founders of Christianity a thousand times. Mr. Scott answered Mr. Watt's statements on a true and rational basis to the satisfaction we think of those present. In meeting the impudent falsehood about Christianity degrading women, he had a very easy task before him. In referring to the social condition of females of the pagan Indians of our own country, and the extreme degradation of women in every land before the Gospel, which the heathen themselves call "the shield of woman," teaches them.

I would respectfully suggest that this able and masterly lecture be

repeated some week evening, so that hundreds who could not leave their own congregations last Sunday evening, may have an opportunity of hearing it, as great good cannot fail to result therefrom.

Yours truly,

### INVESTIGATION.

The above report of Brother Scott's discourse, we clip from the Bruce Telegraph. The Article was written, we believe, by a Methodist minister. Hence, Bro. Scott is in no way responsible for the title "Rev." to his name. It appears that when Infidels assault the Bible, the Disciples here and elsewhere are always foremost in the defence. This is right. We have only the Bible, to defend while. Scepticisms have to defend their man made creeds, which, we know, is a heavy task. We should therefore cheerfully assume the work, and rejoice in the strength of our position, and the power of the word of God, that cannot be overthrown.

J. C. W.

### REFLECTIONS AT THE LORD'S TABLE.

Read Matthew, xxv. 36-38.

From the solemn feast in the city this, and a special company went out to the Garden of Gethsemane. The shadows of approach, and suffering were deepening as our Lord journeyed with his Disciples to this retreat, until, on arriving there, he was constrained to say "My soul is exceedingly sorrowful, even unto death; abide ye here, and watch with me." How keenly and tenderly he felt the impending shame and grief will be learned from his anxious clinging to his select disciples—Peter, James and John. "Abide ye here and watch with me." He desired to be left alone. The agonizing terrors of death for sin encompassed him, and before he could face these terrors calmly and resolutely, his soul must pass through terrific anguish. He went forward a little and fell on his face and prayed saying, "O my Father, if it be possible, let this cup pass from me; never theless, not as I will but as thou wilt." Paul says, "he was heard for his Godly fear," though he "learned obedience by the things he suffered." It was only the result of a tremendous struggle that he arose above these fears.

Paul mentions the strong crying and tears that accompanied his supplications; and Luke informs us that his sweat became as it were great drops of blood falling down upon the ground, and there appeared unto him an angel from heaven, strengthening him. Any brethren, when you are in darkness and despair, painfully conscious of human weakness; when flooded with sorrow and affliction are about to overwhelm you, remember Jesus, remember Gethsemane. Repine not, if a few drops of the sorrow that filled his cup are distilled into yours; and learn like Him, to offer your prayers and supplications with strong crying and tears, unto Him who is able to save. Do you feel that you are alone in your conflict? Remember that even the chosen disciples of Jesus left him alone in his struggle; and when he was apprehended

and led to trial, they all forsook him and fled. We can not go in to any depth of sorrow where he has not been before us.

"Perfect through sufferings." Perfect as our High Priest, for thus he comes to us in our sorrows laden with sympathy, touched with a feeling of our infirmities, and able to succour them that are tempted.

Let us not forget that this acceptance of suffering on the part of Jesus was not for himself but for us. He was sorrowful, that we might be joyful; He died that we might live. May we come, then, to the commemoration of his death, meditating on the wondrous love that led our Savior to accept the agony of Gethsemane and the shame and suffering of Calvary, that he might lead us out of sin and suffering into righteousness, peace and joy.

### THANKSGIVING FOR THE LOAF.

O Lord, our God, we thank thee for the great love wherewith thou hast loved us, in that while we were yet sinners, Christ died for us. We rejoice that he did not shrink from the suffering and the shame to be endured in our behalf, that he drank the cup given him from thy hand, that, in obedience to thee, he might work out our salvation. Help us to remember him in his strong crying and tears, in his bloody sweat, in agony and in his bitter death. We thank thee for this loaf, for we eat may we remember the body that was wounded for our transgressions, and raised for our iniquities. May this be unto us the communion of the body of Christ. May we all partake of it worthily discerning the Lord's death. And to thy name through our Redeemer, be all the praise of our salvation. Amen.

### THANKSGIVING FOR THE CUP.

Blessed be thy name, O Lord, for this cup of the new covenant setting forth the blood that was shed for the remission of our sins. May we be able to appreciate, in some degree, the preciousness of our redemption from sin and death, and may our souls rejoice before thee in the fullness of the blessing of the Gospel of Christ. Graciously accept our offerings, and bless us in this remembrance of him who died for us for his name sake. Amen.

### THE BODY OF CHRIST.

#### 1. That institution that separates from the world, and consecrates the people of God into a peculiar community; having laws and ordinances, manners and customs of its own, immediately derived from the Saviour of the world, is called the congregation or church of the Lord. This is sometimes technically called the mystical body of Christ, contrasted with the spiritual body he is the head, the King, Lord, and Lawgiver, and they are severally members of his body, and under his direction and government.

2. The true Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and building themselves upon the foundation of the Apostles and Prophets, associate under the obligation, which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments—and of none else.

3. This institution, called the congregation of God, is a great community of communities—not a community representative of communities, but a community composed of many particular communities, each of which is built upon the same foundation, walks according to the same rules, enjoys the same charter, and is under the jurisdiction of no other community of Christians, but is, to all other communities as an individual disciple is to every other individual disciple in any one particular community meeting in any given place.

4. Still all these particular congregations of the Lord, whether Rome, Corinth, or Ephesus, though equally independent of one another as to the management of their own peculiar affairs, are, by virtue of one common Lord, one faith, one hope, one baptism, and one common salvation, but one kingdom or church of God, and, as such, are under obligations to co-operate with one another in all such measures, promotive of the great ends of Christ's death and resurrection.

5. But in order to this holy communion and co-operation of churches, it is indispensable that they have an intimate and approving knowledge of one another which can only be had and enjoyed in the form of districts. Thus the congregations in Judea ultimately knew one another, and co-operated. Those in Galatia all so knew one another and co-operated. And while some of the churches or brethren in each district, being mutually acquainted with one another, made the churches of both districts acquainted with one another, they were enabled to co-operate to the ends of the earth.

6. These districts are a part of the circumstances of Christ's kingdom, as well as the manner of obtaining correspondence and co-operation among them, and the occasions and incidents requiring concert and conjoint action. For these, as well as for the circumstances of any particular community, the Apostles gave no specific directions. It was, indeed, important they could; for, as the circumstances of particular communities, and of the whole church, varying at different times and places, no one set of particular regulations could suit all these peculiarities and emergencies. These, then, are necessarily left to the wisdom and discretion of the whole community as the peculiar exigencies and mutations of society may require.

7. But in granting to the communities of the saints this necessary license of deciding what is expedient, orderly, decent, and of public and practical utility in the circumstances of Christianity, no allowance is implied authorizing any interference with a single item of the Christian institution. Hence the necessity of a very clear discrimination, not between "the es-

entials and the non-essentials for in Divine Christianity there are no non-essentials, but Liberty, the family of God and its circumstances—between the Christian institution and its execution. Certain it is that there is a very manifest difference between any individual man, family, community or institution, and its circumstances. What is more evident than the difference between a man and his apparel, his house and his neighborhood, his associations and connections.

### To be Continued.

We notice that H. B. Sherman, who, during the three years past has been editing the Christian Worker of Meaford Ont., has resigned his position on the paper, as well as ceased to evangelize for the Ontario co-operation. He has removed from Guelph to Boonsville, Ont., and his entire time will be devoted to preaching in Brantford, Lake Shore, Smithville, Selkirk and at other points, in what is known as the Niagara District—a good field in which to evangelize. The proprietors and publishers of the Christian Worker, Law & Whitelaw, announce that they will discharge the editorial duties themselves. They are men of ability, and with assistance of the printers who are in the field they will be enabled as in the past, to issue a paper neverly monthly. Their professional readers should give more attention to his work in the future than he has in the past.—Christian Standard.

### GODLINESS.

Godliness or piety, comes next to justice in Peter's enumeration of the Christian graces. It covers that portion of the disciple's inner and outer life which relates directly to the Supreme being. To be a Godly man is to be a man who reverences and obeys God. Hence Godliness is more than a mere morality—more than simple goodness of disposition and uprightness of character. An atheist may be kind, honest, self-denying, and in many other respects show himself an example of what men call godliness, but he lives on a lower plain altogether than that of the Godly man. Paul makes a three fold classification of duty, when he says of the grace of God, (Titus ii, 12) that it teaches us to live soberly, righteously and godly, in this present world. To live soberly is to live right as it respects ourselves in our private solitary life; to live righteously is to live right as it respects our fellow men; to live godly is to live right as it respects our Creator and Redeemer. This last the atheist, or mere moralist, never does. To him there is no God, and consequently, no life beyond the present. He virtually robs the Eternal of his being, and attributes, and of the homage due to his Name.

Octogon.

There is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Be not, then, O Christian, by thy faith thou stand.

—Spurgeon.

- List of names: A. ROY, G. E. EDWARDS, G. F. BARRETT, W. S. NASH, W. A. GIBSON, A. B. FINCH, W. A. GIBSON, A. B. FINCH, W. A. GIBSON, A. B. FINCH.

SIGNING.

The scriptures require that Christ's Disciples shall sing with the spirit and with the understanding also...

Singing is a part of the worship of the church, and in taking the Bible as our guide in all things religiously, we should not neglect this part...

The following was clipped from the Edmonton Bulletin, referring to the decease of our dear Sister Elizabeth Whitelaw, wife of Mr. Jas. H. Long...

number of the WORKER, and alluded to in the October issue also, a debate has been arranged to take place in Meaford...

1. Baptism is immersion. In it there must be a burial in water. Bro. Harding affirms...

OBITUARY.

POMEROY.—Died in Toronto, on the 4th October, Maggie Lihan, youngest child of Bro. and Sister Pomeroxy...

The following was clipped from the Edmonton Bulletin, referring to the decease of our dear Sister Elizabeth Whitelaw, wife of Mr. Jas. H. Long...

VOLUME 4.

It is now three years since the first number of the CHRISTIAN WORKER was published. It seems but a short time on looking back...

FACTS TO CONSIDER.

1. Apparent success without money any more than a merchant can run a store without receiving pay for his goods...

obtained, so that we will know how many copies to order from the printer for that month.

We are thankful to our preaching brethren and others for responding so promptly to our call for contributions to the columns of our little paper...

OUR YOUNG PEOPLE.

IN TWO ARTICLES.

It must be admitted that our future prosperity and progress as a people depends upon the preparation of the young men and women among us for work...

It is a fact deeply to be regretted that in very many of our Ontario churches this work is almost, if not wholly neglected...

CHURCH NEWS.

Bro. A. H. Finch returned on Oct. 27th from near Maganettawan, in the Muskoka district, where he held a meeting of two weeks...

occupy, and do so as ably, comparatively speaking, as their fathers have done.

The majority of our children at present receive a fair common school education. Our teachers in the church must of necessity...

2. This introduces the subject of colleges, or at least academies. We, as a people, have nothing of the kind in Canada.

Why cannot we have such a school as we can afford. The few who are directly benefited by these colleges and universities in America...

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I have visited Nipissing, S. E. Bay, Dunclureh, Maganettawan, and am now at Bro. Finch's near Maganettawan.

The Brethren in Collingwood enjoyed a two weeks meeting and preaching by Bro. C. Sinclair.

Five added to the congregation of Disciples at Poplar Hill, Ont., a few days since.

An interesting sermon in tract form on "Christ's Ministry and Government," by D. Oliphant, is on our table...

Read Bro. Scott's article in this issue and let us hear from many on this question.

If you want a good hymn book for Sunday schools and prayer meetings send 50 cents for a copy of popular hymns.

For the Christian Worker.

The little church at Nipissing has lost one of its members by death. Sister Sarah M. Hallock, wife of Mr. Asa Gamble, departed this life on Lord's day, Oct. 26th, 1894...

DIED.

In Meaford, on Thursday afternoon, Oct. 30, 1884, at 5 o'clock, Sister Selma Williams, wife of the late John Williams...

LETTER FROM LONDON, ONT.

To the Proprietors and Editors of the WORKER:

Dear Disciples,—Last week your Worker for October greeted me, in which these words were seen:

"We hope the experience of two years, will enable us to still improve the paper and make it more a means of communication with the brethren, carrying words of cheer and encouragement to every quarter. It is also intended that every number shall contain some articles on the first principles of the gospel, pointing out the way of life."

A paper that points out the way of life, in this world of death—natural, social, and spiritual death—is a paper that ought to be sustained; and you may place living laborers, on your paying list for at least twice three months. If I live three months, and your publication lives, it will be in excellent order to renew my subscription.

The Disciples in Ontario, have not hitherto enjoyed a first class publication, either in the form of a weekly or a monthly. Can it be hoped that your WORKER, a most suitable name for a reformatory journal, may initiate a reformatory in this regard?

Who's my pen is moving, let me warmly approve of these lines by G. J. Barclay, in his recent epistle to the WORKER: "We believe that the Holy Spirit dwells in God's people, and explain the manner of its reception."

To me there are here three thoughts to commend. The first is brother Barclay's faith. We believe, the writer is pleased to tell us. Faith that is worth the name, not a guess-so faith, is founded upon, and produced by the testimony of our God; and certainly there is an ample testimony that the Holy Spirit abides in the people saved by the gospel. Our brother is also to be honored for specifying that among Adam's sons, there are those who can be called God's people. A glance at the new covenant in Christ Jesus reveals to us two sorts of children—the children of God and the children of disobedience. Reader, where are you? How are you? Lastly, (as say the men who sermonize), the Spirit of God, our brother assures us, dwells in the people of God whether any citizen of Ontario can explain or can not explain how it is received. Thank you, brother Barclay; and as your name begins with the second letter of the alphabet like Bright, Biernacki, Blake, and Black you will allow every reader to say that in this utterance you are not a rascal's name but a childlike believer. Thank you, thank you again Amen.

In the love of our Lord's truth, D. Oliphant. London, East, Nov. 5.

GLENCAIRN.

I left here on Saturday the 25th inst., having closed the meetings on Friday night with 8 additions, and a fine interest. I am pleased to hear that two more confessed their faith in the Saviour the next Lord's day—making ten in all. The interest was such that had I not sent an appointment here a week before hand, we would have continued there another week. I could not it would have resulted in much good. The attendance was small the first two weeks, farmers in the country around being busily engaged threshing their grain. Let it be said to the credit of Glencairn church, I never held a meeting where I received more valuable assistance, than I did from some

of the members here. A certain "Lydia" lives in this church and although she does not "sell purple and fine linen," she is ever engaged in the work of the Lord. Here is no half-hearted whining work. She works as to the Lord and not to man. Strong in faith that God will bless honest labor and prosper his own cause. One such worker is worth more to the church, than a score who are ever seeing the cause lying out.

I made my home with brother M. N. Stephens. No preacher will ever fall in with a family apart from his own, who he will feel more at home. Here S may feel justly proud of his noble family, all of whom, with the exception of one daughter are active members of the church. I predict a grand future for the cause in Glencairn.

I began work with the church here last Lord's day, strong in faith that the word of the Lord will triumph in breaking down the strongholds of sin.

C. SINCLAIR. Collingwood, Oct. 30, '84.

FOREIGN MISSIONS.

BY GEORGE MURDO. As a supplement to what was said in the October WORKER, the following facts and reflections are submitted. The facts are gleaned from the annual report of the Foreign Christian Missionary Society and are given for the benefit of those who may not have seen the report in full.

In the Turkish Empire five men are employed by the aforesaid Society, there are now 158 members as the result of their labors; the net increase during the last year was 75. In Turkey, as elsewhere, the work proceeds slowly at first, but the missionaries are all very hopeful for the future.

Bro. De Launay, and wife are still laboring in Paris. He reports a net gain of 15 for the year. His work is much hindered by reason of the lack of suitable places of meeting.

Bro. De Launay, is teaching a class of young men with a view to preparing them to preach the gospel to their countrymen. In Denmark we have one missionary. It is expected that another will be sent there soon. There is a membership of 108. In addition to preaching the missionary, publishes a semi-religious newspaper, which gives him access to many who he could not reach as a preacher, or even as the editor of an entirely religious paper.

In England, eight men are laboring to establish primitive Christianity; two in the ancient city of Chester; one in Liverpool; one in Birkenhead; three in London; and one in Southampton. Four of these were sent out during the last year. All report progress, and an encouraging outlook. It is not necessary in writing to Disciples of Christ to justify the sending of these brethren to England.

In India, two men and their wives are now preparing as rapidly as possible to make known the gospel there. In addition to them the sisters in the States support four young ladies in the same field. They are all bravely toiling on despite the difficulties incident to such a country, and such a climate.

Some of them have suffered much from sickness, yet their zeal remains unabated. Two men and their wives here also been sent to Japan; they have been there about a year. They have been actively engaged in learning the language, and have been recently much encouraged by receiving the confession of a heathen, whose

hol has been sent to the American brethren as a trophy. As stated in the last WORKER, Bro. Dr. Macklin is soon to join the band in Japan. He will be a great help to them inasmuch as a healer of bodily ailments can have no access where one who wished to make known only the spiritual life, and their remedy could not.

Here is a part of what the aforesaid mentioned report says in regard to Africa:

"The Congo Valley is now open to missionary effort. This valley contains fifty millions of human souls. They have nothing; they need everything. The way to accomplish the largest amount of good is to send out a colony of missionaries, who will summon the savage and beligerent natives to fraternal strife and rivalries of peace. This will require more men and more money than any work we have yet attempted."

The foregoing gives a very brief outline of the foreign missionary work carried on by our brethren. For the prosecution of that work, over \$20,000 was contributed last year. For the enlargement of the work in the present fields, and for the opening up of new ones largely increased contributions will be required. It is greatly to be hoped, and much to be desired that the brethren everywhere will become thoroughly aroused to the importance of this noble work.

Should anyone inquire of the Foreign Christian Missionary Society, it is an association of christian men and women, for the carrying on of the work of Christ in foreign lands. As a matter of course, there is selected from these an executive committee to manage the business of the society; and a corresponding secretary is engaged to attend to such matters as are of necessity, with such a work. The time of the latter is entirely occupied by these duties, consequently, he is supported by the society. The current expenses of managing this work amount to about three percent of the gross receipts, so that for every dollar contributed 97 cents goes to the missionaries. It is safe to say that no money delivered to this society is misapplied. Those who are most intimately connected with its management are themselves among the most liberal contributors.

Shall not the Disciples of Christ in Ontario have a part in this grand work, worthy of their claims their numbers, and their high calling in Christ Jesus? I venture say before I am the proposition that they assume the support of Bro. Macklin. Were the brethren in this Province to unite in this matter it would not only be a good thing in itself, it would in addition serve to bind more closely together our brotherhood throughout Ontario. Such a fellowship would make them better acquainted with one another, and would, at the same time, be an indication of their capacity when united to do still larger things. About 16 dollars would be all that would need to be raised for this purpose. If some one in each congregation who takes an interest in this matter would make a personal canvass among the brethren there can be no doubt but that the requisite sum could be raised without difficulty.

If any brother or sister who reads this article feels disposed to act upon this suggestion, and desire further information in reference thereto, the writer will be glad to furnish it.

And further, it may be well to state here, that if any one is disposed to contribute to the general funds of this society. Any sums

sent to A. McLean, P. O. box, 570 Union St., Ohio, will be duly acknowledged, and faithfully applied.

Warton, Nov. 10, '84.

THANKSGIVING.

Offerings to the Deity have been divided into three great classes, let *improvements*—improvements; designed to procure some favor or benefit. 2nd, *scholarships*—thank or peace offerings—expressive of thanks or gratitude for bounties and mercies received. 3rd *piacularis*—Trepas or sin offerings; intended to atone for sins and propitiate the Deity.

The heathens gave somewhat similar reasons for offering sacrifices to their gods. Pophy says—1st "to do them honor," 2nd "to acknowledge a favor," 3rd "to procure a supply for human needs."

Among the Jews, the thank offering—expressive of pity, the outpouring of a loving heart—was required as a necessary part of ordinary life, Lev. 23. Failure in thank offerings was deemed a sign of irreligion. Ps. 66.

Under the old covenant, man was required to offer sacrifices of thanksgiving and praise to God for goodness and for his wonderful works to the children of men. Under the new, he is expected to offer himself body and soul and spirit, a living sacrifice, holy and acceptable to God which is his reasonable service.

"Oh give thanks to the Lord for his goodness, for his mercy endureth for ever."

Thanksgiving day, as a national observance is modern and American in its origin and growth. After the first harvest of the New England colonies was safely housed, in 1621, Gov. Bradford made provision for all the colonists rejoicing especially together in praise and prayer.

In 1623, a day of fasting and prayer, in the midst of great drought, was changed into thanksgiving by the coming of rain during prayers. Gradually the custom of appointing a day of thanksgiving after harvest grew; and eventually drought long confined to the New England states,—to this and other lands.

We in this Canada of ours, have had great cause for thanksgiving during the past year.

The most bountiful harvest known for generations, has been safely gathered in, the world over, wheat in Britain, is cheaper than it has been for the past 104 years. It has reached the lowest it has ever been known to reach before or since till the present. We are at peace at home and abroad. While earthquakes have shaken the foundations of other lands, we remain unseathed. Neither floods nor flames have visited us to any great extent, devastating land, destroying homes and households. No tempest has swept our shores leaving desolation in its track. No scourging epidemic has made our land a charnel house. Like disasters which have filled other years with sadness and woe, have left us a spotless page.

We have still greater cause to thank the giver for the progress in the Temperance cause. Prohibition is being almost unanimously adopted in our fair Dominion were ever tried. Across the lines even greater progress is being made. State after state falls into line. It has become with them a national question and eventually Prohibition has hurried Maine.

We trust to see the day, and that in the near future, when our land shall be forever freed from the legal blighting, withering traffic in human souls. When

our sins and longings will have the right and privilege to rise to a pure and unadorned and unadorned by the work of Christ. When that time comes, we shall have a grand thanksgiving day. Christ's cause his greatly advanced. "The pleasure of the Lord has prospered in his land." Truly we have this year great cause for thankfulness to God (1) that man would praise the Lord for his goodness, and for his wonderful work, to the children of men."

SOME KINDS OF TEACHING.

Passing down to street the other evening I entered a... where a religious meeting was being held. The speaker, addressing the hundreds of persons present, referred to 2nd Cor. 5th chap, let verse, and asked "how many present can say with Paul, 'I know I can say a building of God?'" He said it was very important we should know. Why? Because verse 19 says "we must all appear before the judgment seat of Christ." If this is so we must be saved, we must accept Christ, we must be born again—"but," says one, "I should like to be saved, but God would accept me," said the speaker. "Don't you know He was reconciled 1800 years ago when Jesus died on Calvary, when he finished the work he did all, there is nothing now to do only accept that finished work just as you are, and just where you are without moving from your seats." Then he related the case of a young lady whom he met at the door, and whom he saw was saved. She said "no, but you don't know how much I should like to be." He told her of Christ's "finished work," that all she had to do was to take that finished work just where she was and be saved, when suddenly she exclaimed, "I can," and she was saved then and there. I thought, poor blind teacher how little conception of the gospel plan of saving man, how far from a knowledge of Christ and His way of salvation, how unlike the teaching of Christ and His Apostles. Jesus said, "in that which my commandments and keepeth them he it is that loveth me." "Ye are my friends if ye do whatsoever I command you." He commanded to believe, repent and be baptized. "He that believeth and is baptized shall be saved. Peter said to the believers on Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Believe on the Lord Jesus Christ," "Repent and be baptized," are the words of the Apostles while directed by the Holy Spirit.

Is it not safe and right to accept the teachings of Christ and His Apostles on this most important subject, believe what they taught, do all they commanded and be saved, resting solely upon God's word, our faith a willing firm belief of all he says, our hope resting upon what he has promised to do for us here and hereafter? Or shall we rather listen to some man as he tries to improve on the Saviour's way, and teach for doctrine the commandments of men? Shall we listen to those who tell us the Bible want to do? It is simply a dead letter. We must have the baptism of the spirit or we can do nothing. We must ask God to give us faith, that no man can have it until He gives it to him. Jesus said, "he that believeth not shall be damned." Will His fall to give the man faith and then condemn him for his unbelief? This is the result of such teaching, it shifts the responsibility from the sinner to the legal blighting, withering traffic in human souls. When

until God gave it upon him and gave him power. Hence, if the man is lost it is not because he would not choose to obey the Saviour, but because the Saviour never gave him power to do it. When the man asked, "what must I do to be saved?" the reply was, "in thing, simply nothing; you must wait the Lord's own good time." How unlike the blessed Saviour who never said "wait," but come now; believe obey and be saved. My the day some come when men shall cease to pervert the right way of the Lord and instead thereof give us a general interest in the very words of Christ and His Apostles. G. J. B.

BLIGHTING FROM WITHOUT.

It is wrong to beg from those with out, I am well satisfied. All begging by preachers, or permitting others to sustain the cause of God, is wrong, but when it is voluntarily tendered, I am not so certain. Ye showed kindness to the children of Israel when they came out of Egypt, was told the Kabbalah, as a reason why they should not be destroyed by the Anakites; Israel accepted the kindness, David and Solomon accepted help tendered by those out of the house of Israel in building the temple of God. So was done by the servants of the Lord in the worldling. It seems to me just as bad to accept food or other accommodations from an out sider as to accept money. Will we refuse to eat a meal or take shelter with one when it is kindly offered? Did the Saviour or the apostles do this?

When a preacher is in want, he should make his wants known to his brethren, as Paul himself frequently did; and if he has the confidence of his brethren, he will receive aid from them. A true minister of the gospel should not flow from off to go begging among strangers. He should ever maintain his self respect; and if, because of his modesty, his brethren fail to know his wants, he would do well to work with his own hands for awhile, as did the apostle, who never allowed himself to be burdensome to his poor brethren. On the principle of brotherly love and the doctrine of mutual help, it is the duty of churches to enquire into the condition and wants of those who minister to them in spiritual things. We see no sin—no impropriety—in accepting voluntary gifts from friendly outsiders. A friendly outsider, a stranger, is not a stranger to the Jews. For he loveth our nation and hath built us a synagogue." The state of the wife and child of the worthy preacher, the support of the family should be enquired into. Preacher's wife, like other men's wives are supposed to be sensitive, high spirited, and self respectful; and they should not be allowed to suffer slight and indignities. But if a preacher fails to make proper provision for his dependent family because the churches do not care for him, he should have no selfishness enough and sufficient self-respect and pride of character to go to work with his hands at some honorable secular employment and earn for his family a respectable living. He has done more than once in our country and life time; and we should do it again and again, rather than surrender our independence of Christian manhood, and a Christian's freedom, rather than to give up a percent ones to go to the minister of Christ who is doing this, when circumstances make it necessary, in a family, and money neither worthy of the support. We respect a man who greatly admires the Saviour and His faithful and honorable servants, the Lord Jesus Christ



THE SENSATIONAL PREACHER

From the ancient quaint phrase of the Bible...

To-day he elaps and at officials, to-morrow he'll headline the press.

Christ Commanded Immersion.

Mr. McDiarmid's First Address at Tonawanda, N.Y.

(Continued.)

It may not be amiss in this lecture to refer you to the testimony furnished by Church history.

1. Not a single instance of sprinkling appears in the first and second centuries after Christ.

2. In these two centuries immersion was the universal practice.

3. The first known case of sprinkling or pouring occurred about two hundred and fifty years after Christ.

4. Others at death's door afterward, attended to this substitution of baptism in the same way.

5. In this (the first) century baptism was administered in convenient places, without the public assemblies...

6. In Stanley's History of the Eastern Church we have this language:—

7. In the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters.

8. In the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters.

9. In the American Cyclopaedia we have these words:—

was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was introduced.

When it is known that Mosheim was of the Lutheran Church, and Stanley of the Church of England, and that Schaff is a Presbyterian, it will be at once conceded that their testimony in favor of immersion is not overdrawn.

The Discipline of the Methodist Church of Canada boldly claims the right to change rites and ceremonies.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different, and may be changed according to the diversity of countries, times, and men's manners.

As baptism is a way included among rites and ceremonies this looks very much like a claim to deal with baptism according to human pleasure.

John Calvin confesses the change from immersion to sprinkling and seeks to make it a matter of no importance.

But whether the person who is baptized be wholly immersed, or whether water be only poured or sprinkled upon him, is of no importance.

First the name baptism is Greek; in Latin it can be rendered immersion, when we increase any thing into the water that it may be all covered with water.

When leading men in the Churches that practise sprinkling thus confess that they have changed this ordinance of our Lord, what need have we of further witnesses?

Every good and holy desire, though it may lack the form, lacks not the substance and force of a prayer with God.

any way of adulterating the sacrament of baptism. But the Church, which can not change the least article of the Christian faith, is not tied up in matters of discipline and ceremonies.

So that we may boldly say that historians and scholars whether Protestant or Catholic Baptist or Pedobaptist are compelled to speak a common language when called upon to testify as to the question What is baptism?

What one of us but can call to mind some relative, more promising in youth than his fellows, who has fallen a sacrifice to his respect? He ever seems to have gone forth like the Egyptian king of death, commissioned to slay every family.

DELIGHTS OF GOOD COMPANY.

Says Spurgeon, well and truly—There must be disaffection in the mind of that Christian who would not find delight in the company of many men and women of our acquaintance;

But with all these glorious results, present and to come, it has its evils too. It breathes both fame, exultation, blood, and pride in fire; and long, long after, the orphans cry and widows wail continued to break the sad silence that ensued.

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ABRAHAM LINCOLN ON TEMPERANCE

The following is an extract from a speech delivered by Abraham Lincoln over 40 years ago, before the Washington Society at Springfield, Illinois:—

Although the temperance cause has been in progress many years, it is apparent to all that it is just now being crowned with a degree of success hitherto unparalleled.

The list of friends is daily swelled by the addition of cities, of hundreds, and of thousands. The cause itself seems suddenly transformed from a cold, abstract theory, to a living, breathing, active and powerful champion, going forth conquering and to conquer.

What one of us but can call to mind some relative, more promising in youth than his fellows, who has fallen a sacrifice to his respect? He ever seems to have gone forth like the Egyptian king of death, commissioned to slay every family.

Of our political revolution of '76 we are justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth.

But with all these glorious results, present and to come, it has its evils too. It breathes both fame, exultation, blood, and pride in fire; and long, long after, the orphans cry and widows wail continued to break the sad silence that ensued.

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jected; mind, all conquering mind, shall live and move the monarch of the world!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that shall have ended in that victory!

THE RETORT COURTOUS.

Old Bill Peterby is one of the very slickest rascals in Austin, at the same time he attends church regularly, and always has a mouthful of Biblical quotations.

"I'm a plain spoken man. My conversation is yes, yea, and nay say."

"Yes, that's just the kind of a man you are," responded Gilbody. "When you want to get some advantage for yourself and are asked to promise something in return, you say 'yea, yea,' and when you are called on to make good your promise, you say 'nay, nay.' That's the sort of a saint

you are, you old whitened sepulchre."

A Scotchman was eulogizing a preacher whom he had just heard and poured out his admiration to one of his fellows in the following style: "Man, John wasna you preachin'?"

MoShaneBell Foundry

We can not live on probabilities. The faith in which we live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

Honesty sometimes keeps a man from becoming rich, and civility from being witty.

Hope warps judgment in council, but quickens energy in action.

VALUABLE PUBLICATIONS.

Table listing various publications such as Christian Hymn Book, Commentaries, Biographies, Debates, and Works of A. Campbell, with prices.