# Worker. Christian

"WORK WHILE IT IN CALLED TO DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS

Volume IV. No 1

MEAFORD, ONTARIO, NOVEMBER 1894.

GRANDPA

M BOSSUR TANDERWATER

"Grap lpa"s "growing young," h Naile mooths and yearshy! But every body sees he's old In timb and foot and eye,

sfa has to use his speciacles
For print both large and line.
And tues-I've always hear its saidfeel old age, a ngu-

elsenden he trombles when he walks, And on a cane he leaus, Se f here been pussied to find out tract the dear Grandya mesos,

Feltes sigh and pity him.
And wish that I could do
Sunching that no one yet has don
Focushe him years and new.

And then he smiles and says to me :

'I t doth not yet appear

Hew years I'll be out day, one day,
These hot while I am here.

""I'd elip away a metimes and leave
My spectacles, and care;
And when you look on them don't
fely,
Dat think I am joung again.

Yes will keep them both in memory Of me, my obid, I know, Triettle way with tender hearts To chotien such things so.

Hat it will please me, where I am, These that you are glad That what I and has all rome true; So, darling Jon't be sad-

When you are ecarching all the he is water to see my face,
Nor door one however here for -In rate to see my face, Nor drop one hopeless tear for me Upon the empty place,

The tents are gathering in her eyes, the why homery, that. That when you see I'm crowing young You cannot be sy me hors.

And now I know what Grandos [means

And I hust try to be Glatin sey neart he's proving young Glad was beingone from me.

TIME FOR PREACHING.

In times of long drouths many a wishing for rain. The change of the moon is looked for with interest; the rising and setting of the exa is a matter not to be over tosked, and all old signs are talked of in the hope that we may have a chawer. It has been perhaps two taunths time in last min and the write is creating open, crops are withering, and the atmosphere Za zickoninghot. But if we were Lo cautass the neighborhood and energetic if we were ready for rain we would get a negative reply Iron many. Neighbor A. has o more dive | loughing; Il. has a little hay down; C. wants to Los his garden, and D. is auxiou East his wife and children toturn from town before the shower. Hot should they be forced to receive wanted they as forced to receive the much desired shower, some would put in a special plea as to the aumner in which it must come For fear of breaking diven the waving com, some desired that no wind accompany it; and lest the gardsas be injured there should be so half, and fire Lorenetine Deferathat it shall fall through the midst, and all join in the agreed that, whether it shall come En the day or during the night, Let there be no whill wind or ca-clane, and, of course, all distre-Elet there be just enough and sol zus much. At such talk no hare soften been amused, But should The don't home into a pail the crops Queome se relied, streams dry up, and wells fail, the citizens bocon writing to receive the rain any

Hat there are long drouths in church sometimes, and a reviwal is greatly needed, and by sommuch desired; but listen to the excuses of the brethren, One sike protected meeting begins; this able and masterly lecture be

some wants a preacher to comfuct the services and others that Bro

egait has his threshing to do; and Bro. Faciline thinks it is no use to begin until the fair is overtor most of the members wish to cannot fail to result therefrom, attend, and Sister Martha Much-! Yours trule sowing must have her new carpet out down and the dining roon prepared, etc., etc. And these bright days are passing, the church dying and the world legoing to

So after all things are consider ed, the very best true to hold the meeting is now. I care not if winter winds are howling; if the and is knee deep; if the farmers are planting their crops; begin now and preach the gospel faith-falls, and the people will come and you will got up an interest. There is a drawing power in this a scient gospel, when properly proma t hardened to oppose

Then let's have the Divine shower now, and let it be a copious and let a general one. Then, instead of the thorn shall come up fir-tree and instead of the brise shall come up the mystle tre-Yes and the mountains and the hills shall break up before you in-to enging, and all the trees of the fields shall class their hands.

A. LILYORE. In A. C. Herren

REV. MR. SCOTT'S REVIEW OF MR. WATTS LECTURE

Mu Euron.- Last Sundar vening the Rev. Mr. Scott gave review in the church of the Disciples in this town, of Mir Watt's lecture on Besafariana He legan by assing that his adde as weald be very different from a lecture, on Infidelity in general, or upon the evidences of Christia anity; it would be a review of Me Batt'electure in the Opera Hall, fact Wednesday evening. He had taken notes of said fecture and said he would reply to the 25 principal statements for arguments of Mr. Wats, and this he did taking them one by one, and replying in brief I conic sentences.

The present writer did not hear the lifeled lecturer, but if Mr. Scott fairly represented his statements the only conclusion possible was that Mr. Watts is a loss resemer, if you could call his a. tacks reasoning at all.

Hercems to be a mere echo o the logersoll, Tom Paine and that rice of exclutes who, for reason and facts substitute ri lieule, sarcarnand bold assertions about the Scriptures, and the inconsistencies of the Christian system, which have been answered by the dir. fenders of Christianity a thousand Mr. Scott answered Mr. l'attestatements on a true estimal large to the estimation see think, of those present meeting the impuleat falchous alant Christianity degrading wonen, he had a very easy task before him, In referring to the social condition of females of the pager the extreme degredation of women in every land before the Gospel, which the heatlest themselves cal the slideld of weman, teaches them.

I would respectfully enggest that

repeated some week evening, so and led to till, they all forsook that hundreds who could not leave him and fled. Be can not go in their own congregations last Sunday evening, may have on oppor-tunity of hearing it, as great good

Yours truly, INVESTIGATOR

The above report of Bother Scotts dis course, we clip from the Bruce Telescope. The Article was written, we believe, By a Metho-dist minister. Hence, Bro. Scott is in no way responsible for the fittle "Rev." to his name. It appears that when Insidels assail the Bible, the Disciples here and elsewhere are always foreignst in the delence. This is right. We have only the Bible, to defend while Sectaments have to defend their man made creeds, which we know, is a heavy tack. 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.

ECTIONS AT THE LOAD'S TABLE. REFLECTIONS

Read Matthew, xxvL 36-56.

From the solemn feast in the rity (this) sail p schall company went out to the Garden of Gethsemans. The shadows of approach, mg suffering-were deepening as our Lord Journeyed with his Dasciples to this retreat, until, on ar. tiving there he was - knottained to say "My soul is exceedingly sommerly even unto death; applied to heart, and match with me. How keenly and terably be felt the impending shamo and gried will be learned from his anxious elinging to his select disciples-Peter, James and John. rever, sames and some "Abide ye here and watch with me." He dressled to be left alone. The suprema terrors of death for sin encompassed him, and before he could face these terrors calmly and resolutely, his soul name pass terriffio anguish. went forward a little and felt on tus face and prayed saying, "O, my Father, if it be possible, let this cup pass from me; never thriese, not as I will but so thou wilt," Paul says, "no was heard for his Godly feor,' though he "learned obedience by the things he saffered." It was only the result of a tremendous struggle that he store above there fears Paul mentions the etrong and tears that accompanied his suplications; an l Luke informs us that his anost became us it were great drops of blood filling down upon the ground, and there ap-terred unto him an angel from heren, strengthening him. Anmy brethren, when you are in derkness and despair, printally conscious of human weakness; when flords of somewand affliction are acoustic overwhelm you, remember Jesus, remember Gelli-semane. Repins not, if a few semane. drops of the sorrow that filled his cup are distilled into 30 res; and learn like Him, to offer your brazers and supplications, etrong crying and tears, unto liim who is able to sate. Do you feel

that you are element your con-

chosen disciples of Jesus left him alono in his strugglos and

when

Remember that even the

to any depth of sorrow

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

Let us not forget that this ac ceptance of autering on the part of Jesus was not for himself but for us. Howas 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 wondrons love that led our Savior to accept the agony of Gethsemans and the shame and suffering of Calvary, that he night lead us out of sin and suffering into rightcourses peace and joy.

THANKSGIVING FOR THE LOAF.

O Lord, our God, we mank thee for the great to be wherewith thee for the great following that while thou heat 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 drauk the cup given him from thy hand, that, in obedicase to ther he might work out our salvation. Help us to remem per him in his strong crying and tears, in his bloody awent, in a gony and in his bitter death. We thank thed for this lost, &. .. we est may we remember the boly that was wounded for our transgeres ions, and traised for our inqui-tics. May this be-unto us the summunion of the body of Chil May we all partake of it worthill discerning the Lord's death. And to thy name though our Redeem er, be all the praise of our salve-

THANKSCIVING FOR THE CUP. Blessed be thy tame, O Lord, for this cup of the new covenant etting forth the blood that was hed for the remission of our sine May we be able to appreciate, in some degree, the preciousness of our redemption from sin and death and may our souls rejoice before then in the fullhers of the blessing of the Gospel of Christ, Gra clously accept our offerings, and tless us in this remembrance of him who died for us for his name sake. Anien

Christian Standard.

THE BODY OF CHRIST.

1. That institution that gener ites from the world, and consociates the people of Got into a pe cultar community; having laws or dinances, 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 injetted body of Christ contradistinguish from his literal and al lealy. Over the natural spiritual body he is the head, the King, Lord, and Lawgiver, and they are reverally members of his body, and under his direction and

2. The tree Christian church, orhouse of that, is composed of all those in every place that do publicly acknowledge Jesus of the Christian institution. Hence Nazareth as the true Messiah and the necessity of a very clear disapprehended and the only saviour of men; and crimination, not between "the es

building themselves upon the foundation of the Apostles and Prophets, associate under the ore etitation, which he himself, has ordinances and commandmentsand of noneylse.

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 com munities, each of which is built upon the same foundation, walks cording to the same tules, enjoys the atmo charter, and is under the furialistica of no other community of Christians, but is, to all other mmunities as an individual dis ciple is to every other undividual disciple in any one particular community meeting in any given

4. Still all these particular con gregations of the Lord, whether Rome, Corinth, or honous, though equally Independent of one an other as to the management of their own peculiar affairs, are, by virtue of one common faml, one taith, 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 al. measures pronotive of the great ends of Christ's death and esurrection.

5. But in order to this holy numention-and co-operation durches, it is indepensable that they have an intimate and ap-proving knowledge of one an-other which can only be had and njoyed in the forms of districts. Thus the congregations in Judes intimately knew one auather, and co-operated. These in Galatia all o knew one another and cooper sted. And while some of churches or brethren in each die trict, being minually acquainted ther, made the church withone a es of both districts acquainted with sourc in another, they were enabled to cooperate to the ends of the

6. These districts are a part of the circumstances of Christ's king-dom, as well as the manner of obatining correspondence and a cooperation among them, and the occasions and incidents requiring concert and conjoint action. these, as well as for the circum tinces of any particular commun ity, the Apostles gave no specific directions. It was, indeed, impatant they could; for, as the cir numetances of particular comrarying at different times and places, no one set of particular retional, or intersectional regulations could suit all these peculiar ities and emergencies. These then, are necessarily left to the eled it ad to anity will be wanter community as the jeculiar eximay requite.

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 circumstantials of Christimity, no allowance is implied authorizing any interference with a single item of the Christian instintion. Hence

entials and the tree estatists for in Divine Christianity there are to near essentials, but Littered the family of God and its granted and authorized in the New circumstances - between the Testament, and are walking in his Chrimian institution and its section of the control of the c cidenat. Certain it is that there is a very manifest difference between any individual man, family, community or institution, and He cir What is more evicounstances. What is more evi-dont than the difference betweena man and his apparel,, his house and his neighborhood, his associations and connections.

To be Continued.

Whole No. 37

We notice that H. B. Shenran. who, during the three years put has been editing the Christian Worker of Mexford Ont., has rosigned his position on the paper. as well as coasol to evargelize for the Ontario cooperation, Hehas removed from Guelphto Beams. e, Ont, and his entire time will be devoted to preaching in Bennethle, lake Shore, Smithv.le, Selkirk and an other points, in what is known as the Niagara District - a good field-in which to evangelize. The prop-ictors and publishers of the Christian Frongua, Law & Whitelaw, annonnce that they will discharge the eliterial detica themselves. They are men of ability, and with olly engloring with loconstitues stein the field they will be abled as in the past, to issue rather an newey mouthly. Their proof-reader should give more attention. to his work in the future than he has in the fast,—Christian Stan-

#### GODLINESS.

Godliness or piety, comes . next to totiones in Peter's enumeration of the Christian graces, it covers that portion of the disciple's inner and outcoile which relates directly to the Supremo being.

To bea Golly manis to be a man who reverences and obeys God Hence Godiness is more than a. mere morality-more than simple coolness of disposition and uprightness of character. An atheist may be kind, honest, self-denyof in many other respects show himself an example of what men call galliness, but he lives on a lower plain altogether than that of the golly man

Paul makes a three fold classis fication of duty when he says of the grace of God, (Titus fi, 12,) that it teaches us to live s righteously and godly, in this pres ent world, To live soberly is to live right as it respects ourselves n our private olitory life; to livo righteenth is to live right as it respects our follow men; to live golly is to live right us 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 berond the present. He virtually toles the Eternal of his being, and attributes, and of the homage due tá his Name.

Octograph.

There is enough tinder in the beart of the lest man in the worll to light a fire that shall burn to the lowest helf, unless Gulaland greach the sparks as they fall. Beat not, then. O Christian, by thy feith thou stand.

### CHRISTIAN WORKER

: tasump wonthly ...

Conducted by

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COTT. LEDINED. LEDINED. Echain, rashesid rash ra nultur ra a cakwann . Cultinut ...

The scriptures require that Christ's Disciples shall sing with the spirit and with the understanding also; I. Cor. 14 and 15, and in Col. 3 and 16, we read, "Let the word of we reed, "Let the word of chust dwell-in you richly inmil wisdom, teaching and admonstrhing one another in palms and shymms and spiritmal songs, singing with grace in your hearts to the Lord.
Singing is a part of the worship of the church, and in takfine the third war and in tak-

ship of the church, and in tax-ing the Bible as our guide in all things religiously, we should not neglect this part; especi-ully as it is or can be made a smost enjoyable part of the two-ship. In many congrega-tions very heth-attention is jeiven to singag. The mem-bers expect the elder or person to single I to chier or preacher, as the case may be, to study his subject and cone prejared to speak to edification; the Bro, who prays is expected to pray intelligently and arripturally. The one who reads must speak distinctly and pronounc correctly; all this is right. The chiers and preachers should be prepared to tach, exhort, and rebutle if need be, and ask in faith for such things as we need and read for the editication of all. But how many in the congregations think of their duty in preparations, think of their duty in preparations. equacation of all. But how many in the congregations think of their duty in prepar-ing themselves to intelligently take part in the songs of praise? How often do we see more than half the congregation stand with closed months while the remainder sing a song of praise and perhaps not more than half of those who do sing have half of those who do sing have midde any effort to learn the time correctly, that there may be not only grace in the heart, but melody in the voice. Where the singing is thus inedected it is usually a relief voice the last verse is done; by it few, if any, have been bene-fitted. It has not been the layous boly an and all it iew, it any, have been bene-fitted. It has not been the joyous, lofty and soul stir-ing song of paries; nor the stathetic softening hyan of the Saviour's love, because the congregation have not sung with the understanding and

THE COMING DELATE.

As announced in the Sept. 1881.

number of the Wonken, and alluded to in the October issue attuded to in the October issue also, a dobute has been arranged to take place in Meaford, commencing on Monday afternoon between 2 and 3 o'clock; December 16th, and will last six days, during which time there will be an afternoon and evening session. Bro. James A. Harding, of Winehester, Kentucky, will represent our brethren, and Roy. T. L. Wilkinson, of Brantford; Ont., is expected to uphold the Pedo-Baptist caute at said delate. The propositions agreed upon

expected to upnoin the Federal Raptis cause at said debate. The propositions agreed upon are as follows:

1 Baptism is immersion.

in it there must be a burial in water. Bre. Haveling affilmately vine authority, and has been practiced from apostolic times.

T. L. Wilkinson affirms.

Each of the disputants to be chosse a moderator, and they follows a moderator, and they for the desiring the excitement which permeated. Meaford and viciative at the time of arranging for this del to, the probabilities are that try: will be one of the most exc. 25 discussions, ever ball to Care. most ease of discussions ever held in Canada. Bro, Harding possesses good abilities, and as had soveral debates in the States, and we have no doubt will uphold the cause of truth

will uphold the cause of authorics will uphold the cause of authorics will an adebater are held in luph esteem by his brethren also. As, the object of discussion should be to find out the truth, we trust everything in connection with this debate will be done with that object in view. We trust personalities will be entirely discarded, as they lower the character of these who indulgs in tren in the estimation of respectable people, and tend to make discussions unprolitable and disreputpie, and tend to make discip-sions unprofitable and disreput-able. Arrangements will be inade to supply our readers with a full account of the de-H/T. L

#### OBITUARY.

POMEROY.—Died in Toronto, on the 4th October, Maggie Lihan, youngest child of Bro, and Sister Pomeroy. This lit-tle one was great grandingli-ter of old Bro, James Black.

The following was clipped from the Edmonton Balletin, referring to the decease of our dear Sister Elizabeth White-

dear Sister Elizabeth White-law, wife of Mr. Jas. H. Long:
"The funeral of the late Mrs.
J. H. Long, who departed this life on Tuesday, last, took place on Friday afternoon. A large number of sympathizing friends from all parts of the Sturgeon river settlementand Edmonton assembled, at the house of the barracted hundred. All teachy Seviour's love, because it e congregation have not sund with the understanding, and consequently not with the spirit ceiter. Every church spirit ceiter. Every church should make some arrangements whereby the members and be instructed in the rudiments of music, and have such opportunities for practising together the tunes used in the worship as would leave all without excuse, so that all may join hearitly in the service of soing, and the whole congregation be as one immense choit.

On account of the neglect to teach the congregation thus to sing, we find that in many churches a few called the congregation thus to sing, we find that in many churches a few called the congregation thus to saing, we find that in many churches a few called the congregation thus to sing, we find that in many churches a few called the congregation thus to saing we find that in many churches a few called the congregation thus to sing, we find that in many churches a few called the congregation thus, to sing the congregation that the lessonstate beging mains to Good almost, if not quite, forgotten. When I small the true dea of singing praise to Good almost, if not quite, forgotten. bereaved husband. All seemed to feel deeply the melan-choly occasion which called them together, and many ex-

pecially the part of the settle

POLUME 4.

It is now three years since the first number of the CHRIST-IAN WORKER was published It seems but a short time on looking, back: yet during that period many pleasures and sorows have crossed the pathway of all in quick succession. But forgetting the things that are behind, we are determined to press on toward the mark that we may finally obtain the prize. We commence Vol 4 hopefully, trusting that our steps shall be ordered aright, and that the Worken may be a medium through which much good witt be done. Many of the Brethren are, even now taking an interest in the paper: that bespeaks for it a measure of success. We desire that its pagesshall contain, every month scriptural lessons that will lead some to the obedience of the gospel, that they may have a hope of everlasting life. Every proper effort made to assist in sounding out the Gospel shall find an ardent supporter in the Worken, whether it be to preach the Word in a county. province, or to the uttermost parts of the earth. Then, as the work-progresses, the joyful news shall be sent to every subscriber, monthly, that we may all rejoice together. Many ara striving encerfully and giv ing-liberally, for which they shall receive -a - rich reward Some are doing but little, while their means and opportunities are abundant. They are only luke warm, and the Master shalt some them out, when the proper time comes. Others there are who are doing no work at all in the Master's vine. vard. Thorns and briars

fully and there shall be bountittly mindrates stand be death of the Master meet,
Descrip by without leaves,
Alt who said it the Sarbor's feet,
Before the scal judgment east,
Lay down for pulses absorted;
Nothing but leaves,
W

(coveteensness and folly) have

choked the word, and they bear no fruit. Nay, but are ruther

a hindrance to others also. Let

all now resolve to sow bounti-

#### FACTS TO CONSIDER.

1. Aprier cami the run success fully without money any more then a merchant can run a store with a receiving pay for his goods. If our subscribers who are in agreers will consider the above and kindly remit the int of such arrestage, we will

feel grateful for the same. 2. With this issue, Vol. IV of the Worken legins. We are determined by the issistance of our Heavenly Fatherand the aid of our Wongga a more worthy medium and expect to receive, the sympathe and enourigement of the rotherhood in Canada.

begin in the December number, us in our redections upon this will be continued through question. two or three feates. We expect 1. We are brought face to face to make this report interesting with the fact that our rrovince to make this report interesting with the last that our growned meaning to our subscribers and has been making very long and the church, thuit to increase the circulation of implied strikes i advancement, edithe Workern very meterially lost increases the circulation of implied strikes i advancement, edithe Workern very meterially lost increases the increase of the inverse from the last one of the inverse from the last one of the church at Rodney and we ask one or two Sieters in training our young men as they added to the church at Rodney

obtained, so that we will know how many copies to order from the printer for that mouth, us work harmoniously together in our respective fields of labor, realizing the responsibilities which est upon us, and the shortness of the time in which we must propare for the great beyond.

We are thankful to our preach brethren and others for reing sponding so promptly to cur call for contributions to the columns of our little paper. This, together with the many private letters we have received containing words of encouragement and affection, surse us to take fresh courage in the objections many of our people work-we have undertaken We hope soon to be able to issue a larger paper, and one that will come up to Bro. Oliphant's extectations ī..

OUR YOUNG PROPER

IN TWO ARTICLES. No. 1

It must be admitted that our inture prosperity and progress ne a people depends upon the propuntion of the young men and women among us for work which must be done when those who are river or are so near the brink that they are no longer copable. It is shown therefore a next serious for a smaller colleges and universities in American therefore a next serious nes, therefore a most serious and important question that of benefit in the mases of the peo

the Master's army.

It is a fact deeply to be regretted that in very many of our control to the ten why we should not make a beginning. If we cannot almost, if not wholly neglected; And as a result, while we as a people are yet in our infancy, churches are fast decaying, and a few have come to an untimely end. I do not say that the cause mentioned is in all, or in any care an absolute one; but it is a più tent cause in the majority of such circa. How we we to remedy question not, so, very: easily ans-wered. In the first place, how ever, I would remind some brethren that if we are likely to remedy this or any other dificiency un must grond less time and fal of sectarians and apply ourselves most strennously in the work of self-restoration. Less debating on questions to no profit, and more common sense writing and talking upon living, poictica auestions, in which we should be if we are not deeply interested.

In what I liave lossy in answer to the above questions; be it ander-tood that not a single reflec tion do I wish to cast uponothe integrity of that class of butthren who have stood at the helm and they would not be human if they week; his first protracted meet-had not-set upon the whole they ing. Soren persons have He wend, Father and the aid of our take a mond cars of frem of whom-valuable contributors to make the the right generation have no need. Wourne a more worthy haddom, to feel ashamed, and I am among through which light and know, the foremost to do them honor for edge may be communicated to the good they have done. But those who are without Christ than these facts must not hir der us in a tew Disciples who moved there horetofore. In this work wearh, any way in sifting for the cause and extect to receive, the sympa of our present and past neglicence and lethargy in the matter unier now meet regularly for worship. consideration, or in seeking for a annumeroses in canada.

3. The Workers, will give a remedy. I do not propose to extainful and (as far as possible) thust this subject; but I intended the spreading standard to throw out a few debute; the report of which will thought which may aid some of

ment in which she lived."

How Worker, and about the first positions in the church which Campbell's child, who is now re the control of December send all that can be many of them should by this time covering.

occupy, and do so as ably, com-paratively speaking, as their fath-era liste done.

The majority of our children at present receive a fair common school education. Our teachers in the church must of necessityto Lo suc seful in their work and to be appreciated by the joungrising generation, If not consider ably in advance.

2. This introduces the subject of colleges, or at least academies ! We, or a people, have nothing of the kind in Canada. The most of us are familiar with some of have neginal sending their sons and daughters to our colleges in the United States. A few of the United States. A few of formerly of P. E. Island, and these objections may be consider lately of Ohio, epent three Lord's ed puerile by some; yet, never theles there are sufficient to Leep our students, with-a very exceptions, on this side of il lakes. We are also familiar with the seeming difficulty which has been in the way, preventing us from having a college up to present. Poverty. Let us be B. so it is not penunouskess. Why cannot we have such a

ica The smaller colleges and Out. collisting and training the riving ple. The work of small institu generation for active service in their is usually very decidely undervalued. There is no reason youd our tinancial ability to support two competent teachers. 'M es connot have a suitable build. ing of our own to begin with, we can rent one in almost any town where we have a healthy church and our own sons and daughten can have more than the benefit of a more scenlar education can be trained for usefulness in the church, and will thus gradustry grow into the work they aill-be-called upon to perform. Under the present system of edneation, many of our sous daughters are becoming seculariz el and sectarianis d, and thus we lose some of the best material we nt in looking after the business have. Suffice it to say thus, that we must have such an institution very soon if wo intend to grow and davelop as a people. Such an institution properly conducted I am confident, would be well patronized by brethren who are auxious that their children should have more than a secular educa-A. Sour-

## CHURCH NEWS.

Bro. A. Il. Finch returned on Oct. 27th from hear Magineta-wan, in the Muskoka dirtrict, ing. Soven persons having heleved were haptired by him.
We rejuice with Bro. F in this suc exeful inceting, and the first fruitsof his laboram the Great Har from Kileyth, and those baptized by Bro Stirling at Maganemwan We hope this is the beginning of a long and successful evangelistic work, for which we believe ilro

"I write unto you young men because ye are strong."

Bio. Sherman reports a pleasnt meeting with the church at Mora, and five persons added to

each engagestion to spend a little grow up in schools and colleges, recently; and also spake of the time in obtaining subscribers to so that they in their turn may fill savere illness of lite. W. D.

I have visited Nipiesing, S. E. Bay, Dunchurch, Maganettawan, and am now at Bro. Finch's, near Maganetlawan. Will do what-I can in the Muster's cause.

Yours, &c., W. M. Chrwson, Cicebo, Nov. 5th, 1884.

The Brethren in Collingwood njoyed a two weeks meeting and preaching by Bro. C. Sinclair The attendance was good. He was eight weeks from home. That's evangelistic.

Five added to the congregation of Disciples at Poplar Hill, Out., a few days since. Bro. McLand. days with the brothren who meet at Poplar Hill, a d'stant vicinity

An interesting sermon in tract rm on "Clinist's Minister and on our table; text, "we are laborers together with Gol."

This tract is worthy of circulation and should be read freely. Six copies for 10 cents; tuchty copies for 30 cents; thenp. Address, D. Oliphant, London Pasts

Read tire, Scott's article in this saus and let us hear from many on-this question. Bro. Munro ploids well for for foreign mission work : this is good. The Block. KR approves of the idea that Ont. should support Bro. Mecklin.

Il 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 lest 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, aged 25 years and hearly 8 months. She was haptized by Box. D. Stirling about seven years ago, and by her cheerfulness, kindly manuer, patient suffering and carnest christian ife, has endeared herself to all her acquaintances. She leaves a husband and one little boy, and a numerous circle of friends to mourn her departure; but they sorrow, not as those who hive no hope. Sister Cambio's faith was firm, her hope was strong, and although anxious to live for the good of others, yet she was resigned and cheerful in view of her departure. The funeral was attended by a large concourse of friends and neighbors, where we deposited the carthly remains of our Sister in the "city of the dead," after which the writer discoursed to those as: sembled on the occasion.

Sale in the arms to receive her, More precious than earthly cares; low kind of her Lord to receive her, Going home to the mansions of rest. Win. C.

DIED.

In Meaford, on Thursday afterncon, Oct. 30, 1884; at 5 o'clock, Sister Selina Williams wife of the late John Williams, of the township of St. Vincent, aged 72 years, 'S months and 13 days. The deceased was one of six who ero the firet members of the church at Meainril, and continue l n falthful member to the end of

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

LITTER FROM ONT

To the Proprietors and Editors of the Worken :-

Dear Disciples,-Last week our Worker for October greated me, in which these words were

scen : We hope the experience two years, will enable us to still improve the paper and make it more a means of communication with the brothren, carrying words of theer 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 Fie'

A paper that points out the way of life, in this world of death untural, excial, and epinical death- is a paper that ought to be sustained; and you may place Living Laborer, on your paying list for at least twice there months. If I live three months, and your publication lives, it will be in excollentorder to renew my subscrip-

The Disciples in Unterio, 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 Cap it suitable name for a reform tory journal, may initiate a re atory in this regard !

moving, let White my pen 18 warmly approve of these lines by G. J. Burday, in his recent epistic to the Wonker: "We believe that the Holy

Spirit dwells in God's people if we cannot fully understand and explain the manner of its recep-

To me there are here three thoughts to commend. is brother Barclay's faith. We bolieve, the writer is pleased to Faith that is worth the tell us. name, not a guess-so faith, is found. ed upon, and produced by the tes my of our God; and certainly there is an ample testimony that the Holy Spirit shides in the people saved by the gostel. Our brother is also to be honored for epecifying that among Adam's as, there are those who can be ealied 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 disabedience. Reader where are you? How are you! Listly, (as say the men who see monize), the Spirit of God, our brother assures us, dwells in people of God whether any citi of Outario can explain or est not explain how it is received Thank you, brother Barclay; and as vone name begins with and letter of the alphabet like Bright, Bismark, lilake, and Black will allow every reader to say you will allow every reader to my that in this utterrace you are no a rat' malist but a childline believ Thank you, thank you agai

In the love of our Lord's truti 1). Oliphant. London, East, Nov. 5.

GLENCAIRN.

I left here on Saturday the 25th inst., having closed the meeting on Friday night with 8 additions, and a fine interest. I d to hear that two mor confessed their faith in the Savfor the next Loni's day-making The interest was suc that had I not cent an appointment here a week before hand, we would have continued there another week. I doubt not it would have resulted in much good The attendance was small the first two weeks, tarmers in the country around being busily engaged threshing their grain. Let it be threshing their grain. Let it he church, I never held a meeting where I received more valuable assistance, than I did from some

LONDON, of the mombers here. A certain "Lydia" lives in this church and although she done not "self purple and fine linen," she is ever ngaged in the work of the Lord. Here is no half-hearted whineing

work. She works as to the Lor and not to men. 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 dying out.

I made my home with brother M. N. Stephens. No preache will ever fall in with a family part from ble own, where he will feel more at home. Bro S may feel justly proud of his noble fame ily, all of whom, with the excep tion of one daughter are active members of the church. I pro dict a grand future for the eause

in Glenesian.

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

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

FOREIGN MISSIONS. BY GEORGE MUNRO.

As a supplement to what was said in the October Worker, the following facts and reflections are abmitted. The facts are gleaned from the annual report of the Foreign Christian Missionary Society and are given for the benefit of o may not have seen the report in full.

In the Turkish Empire five mer are employed by the aforesaid Society, there are now 158 mem bers as the result of their labors the net increase during the las year was 75. In Turkey, mela where, the work proceeds alouly at first, but the missionaries are all very hopeful for the future.

Bro, De Launay, and wife are atill 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 neut

Bro. De Launay, is teachi a class of young men with a view to preparing them to preach the pel to their countrymen,

In Deumark we have one mis sionary. It is expected that another will be sent there soon.

There is a membership of 105. In addition to preaching the mis-sionary, publishes a sami-religious newspaper, which gives him 20 many whom he could not reach as a preacher, or even as the editor of an entirely religious paper.

In England, eight men are la boring to establish primitive chira-tianity; 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 on during the last your. All report progress, and an encouraging out-look. It is not necessary in writing to Disciples of Christ to ju fy the sending of these brethren to England.

In India, two men an wives are now preparing as rapidtospel there. In addition to them the sisters in the States suppo four young ladies in the field. They are all bravely toiling on despite the difficulties inciden to such a country, and such a climate.

e of them have su 80 much from mekness, yet their and temains unabated. Two men and their wives he e 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 ouraged by receiving the penel to en onfession of a heathen, whose

lided has been sent to the Ameriican brethren as a trophy. stated in the last Worker, Ben Dr. Macklin is soon to join the band in Japan. He will be a great help to them insenuch as a heal er of hodily ailments can have no cess where one who wished to make known only the spiritual ill, and their remedy could

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

" The Congo Valley is no open to missionary effort. This valley contains fifty millions of her man 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 sur the savage and belligerent native to frutful strifes and rivalues of peace. This will require more men and more mon dan ans work we have yet attempted."

The fore going gives a very brief outline of the foreign mission ary work carried on by our breth ren. For the prosecution of that work, over \$20,000 was contributed last year. For the enlarge ent of the work in the presen fields, and for the opening up of new ones largely increased contributions will be required. It is greatly to be hoped, and much to so desired that the brothren every where will become thoroughly aroused to the importance of this toble work.

Should anyone inquire of the Poreign Christian Missionary Society, it is an association of christian men and women, for the in foreign lands. As a matter of course, there is selected from these an executive committee to man age the business of the society, and a corresponding secretary is engaged to sitend to such matters as are of necessity with such r work. The time of the latter is entirely occupied by these duties, consequently, he is supported by the society. current expenses of managing this work amount to about three percent of the gross receipts, so that for every dollar contrib 97 cents upes to the missionartes It is safe to say that no money de livered to this society is mis-up plied. Those who are most inth stely connected with its manage ment are inemacives among the nost 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 1 I ventur lay before to em 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 good thing in itself, it would in abilition serve to bind more of ly together our brotnerhood throughout Ontario. Such a fel lowship would make them better equainted with one another, an would, at the same time, be as indication of their capacity whe united to lo still larger things About 16 dellars would be all the would need to be raised for this purpose. If some one in congregation who takes an interest in this matter , would make personal convace among the brethon there can be no doubt but that the requisise sum could be raised enthout difficulty.

If any brother or sister wh roads this article feels disposed to act upon this sugmention, and de siree further information in refos thereto, the writer will b glad to furnish it.

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

incinnati, Ohio, will be daily so knowledged, and faithfully apple

Wiarton, Nov. 10, '84. THANKSJIVING.

Officines to the Deity have eon divided into there great clacess. Les impretratons-inent offerings; designed to procure ome favor or benefit. 2nd, en ch tritta-thank or peace offerings expressive of thanks or gratitud bounties and mercies to a ived. Ord piacularia -- Trespass or sin offerings; intended to atone for sine and propatiate the Diety.

The heathers give comowhite similar teasons for offering sacrihees to their gods. Prophey says -1st "to do them honor," 2nd -to acknowledge a favor," 3nl to procure a supply for human nceds.

Among the Jews, the thank offering -expressive of picty, the outpouring of a loving heartrequired us a necessary part or ordinary life, 2 cv 20. ure in thank ofera y was decided a sign of Irreligion. Pa 66.

Under the oil covenant. ma was required to offer sacrifices of thankegiving and praise to that or goodness and for the wonderful works to the children of men Under the new, he is expected to ffer himself body soul and spirit, a hving enerifier, haly and acceptable to God which is his reason alde service.

"Oh give thanks to the Lon for his goodness, for his mercy en dureth for even

Thankegiving day, as a nation at observance is modern and American in its origin and grow-th. After the first harvest of the New Eugland colonies. New England colonists was safe ly housed, in 1621, Gov. Bradford unic 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 nglit, was changed into thanks giving by the coming of min dur lag prayers. Gradually the custom of appointing a day of thank-giving after harvest grew; and eventually drought long co to the New England states,-to this and other lands.

We,in this Canada of ours, have ad great cause for thankagiving during the mest year.

The most bountiful harvestke for generations, has been safely ered in, the world over, whe n Britain, is cheaper than it has been for the past 104 years. has reached the lowest it has ever been known to reach before o since till the present. We are at peace at home and abroad. While carthquakes 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 house No tempest has swep our shores leaving desolation to its track. No scourging epidem ie has made our land a charmel Take disesters which house. Lake disasters thave filled other years with pess and woe, have left us a spot ers page.

We have still greater on thank the giver for the progress in the Temperance cause. tion is being almost unanimous ly adopted in our fair Dominio ern over tried. Across the lines even flienter Lichton je pojuk State after etate fali nto line. It has become with them a national question eventually Prohibition has hurried

We trust to see the day, and that'in the near future, who land shall be forever freed from the legal blighting, withering in human s

the right and privilege to rose to a gave him power. Hence, if the pure manhood and womanhood inbrauded by the mark of City When that time comes, we shall

have a grand thanks diving day. Christ's cause has greatly advanced. "The pleasure of 1.5 Lord has prospered in his han." Truly we have this year great cause for thankfulness to Gal O that men would prose the Lord for his goodness, and for his wonderful works to the children of men.

SOME KINDS OF TEACHIAG

Passing down the street the other evening I entered a o-where a religious missing wa-being held. The speaker, address sing the hundreds of persons present, referred to 2nd Cor., bu chap, 1st verse, an lacked "how chap, let verse, an insection many present can say with Paul.

I know I have a building of Got!" He said it was very in potent we should know. Why postant we should know. Because verse 10 says "we must all appear before the judgment seat of Christ." If this is so we and be saved, we must accept Christ, we must be born again "list," says one, "I should like to be saved, but God wont seen time," said the speaker. "Don't you know He was reconciled 180 years ago when Jesus diel on Calvary, when he finished the work he did all, there is nothing now to do only accept that fluish ed work just as you are, and just where you are without moving from your seats." Then he related the case of a young lady m he met at the door, and naked if also was enved. She arid "ne, but you don't know how much I should like to be." 11told her of Ciriet's "finished work," that all she had to do wa to take that finished work just where she was and be saved, when suddenly she exclaimed, " can," and also was saved then an there. I thought, poor blind teacher how little conception of the gospel plan of saving marhow far from a knowledge of Christ and His way of salvation

low unlike the teaching of Chris and his Apostles. Jews said, "in keepeth them he it is that lovethme." me." "Ye are my friends if ye He commanded to believe, re pent and be haptized. "He that believeth and is haptized shall be saved. Peter said to the believers on Pentecost, "Report and be haptised every one of you in the name of Jesus Christ for the re-"Believe on mission of sina" the Lord Jesus Christ," "Repent and be baptized," are the world of the Apostles while directed by the Holy Spirit Is it not rafe and right to no cept the teachings of Christ and

His Apostles on this most import ant 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 hop testing upon what he has promised to do for us here and hereaf ter? Or shall we rather listen to some man as he tries to improve on the Saviour's way, and teaches for doctrine the commandment of men! Shall we listen to the , mmandments man faith and then condemn him for his subslice? Will If fail to give the state is the it necessary, is for his subslice? This is the result of such teaching, it shifts the responsibility from the sinner to the subslice? If you may greatly admire responsibility from the sinner to the subslice was more could not more serviced. Let I Jose Christian. God; the man could not more serving the

and to A McLein, P O box, 570 our soit and faigures win have until that of critical upon him and man is lost it is not become he would not choose to obey the Section, but necesse the Saviour never gave him power to do it. When the man asked, "what must I do to be saved ?' the reply was, 'n along, simply rothing; you must want the Lord's own and time." How unlike the blessed Striour the never so's owait." but come now; believe aboy and he saved. My thoday can come when men shill reas to porvert the right way of the Cool and mover these questions elegical interest in the very or is of Christ and His Assista

G. J. B. ------

B. BRING FROM WITHOUT.

It is wrong to beg from those with mt, I am well satisfied. All begging by preachers, or permitt in rothers to sutain the cause of tish, is wrong, but when it is columnative tendered. I am not so certain. Ye showed kindness fo the cuidren of I-mel when they came out of Egypt, was told the Kentten as a reason why they should not be destroyed by the Amalekites. Israel accepted the kindness, David and Selomon accepted help tendered by those nat of the lemse of Firael in building the tomple of God, in hi the orvants of the Lord in the rebuilding. It seems to me just as had to accept food or other recommo lations from an out sid-der as to accept money. Will we der na to accept money. Will we refuse to eat a meal or take shelter with one when it is kindly offeralt Dil the Savier or the aposties do this f

When a proscher is in want, he Gould make his wante known to his brethren, as Paul himself frepiently dri; and if he has the conidence of his brethren, he will receive al from them. A true ton blacks begrog aid to retain How were if to go begging among steel re He should ever mainare his self respect; and if, because of his modesty, his brothron fail in know his wants, his would do well to work with his own hands mr and le, sadid the specile, who never all res himself to be burden control to his poor brothren. On the price hof brotherly love and door to of mutual help, it is the day of churches to enquin nto the condition and wants of those who minister to them in quital things. We see no sin \_no in propriety—in volument diffs from friendly outiders I friendly nutsider, a sometime, a disasyngogue for the J .w. . For he leveth our nation and hat abailt us a same I'm sale of the wife and the to the wants of the family should be enquired into. Preach er's w. . , like other men's wives are supposed to be sensitive, high pirite i, and self respectful; and hey should not be enfler she is sud indignities. But has fails to make proper : £ 4 1.5 provision for his dependent family perture the churches do not to can had as mort him, he should here markiness enough and sufficient self-usertion and pride of character to go to work hands at a me honorable socular employment and carn for his of men? Some who tell us the Bible won.

It is simply a dead letter. We must have the baptism of the appropriate of the appropr per dent ones to go in minister of Christ-in this, when circum-in necessary, is a men, neither worthy THE SENSATIONAL PREACHER

the ancient quaint phrase the Hible He carelessly chooses a text. And then critics away in a lecture That leaves the true question as

vazed;
But he catches the car of his hearers;
Whish often is longer than lise,
With a bric's bree serman a layman
Might preach "o'er the walnute and

ley he eliage mud stofficials, preservow he'il haudia the

dipres."

the hope of a free advertisement
fie it either a kiek or caree;
d he mixes the slang of election
With a patter of tentable talk,
id insiend of the milk of the Mo

tures, To profuse with his water and shalk.

# Christ Commanded Immersion

Mr. McDiarmid's First Address at Tonawands, N.F.

(Continuel.)

It may not be amiss in this lecture to refer you to the testimony furnished by Church history. All historians without regard to creed agree to the fol-

lowing facts:—

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

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

2. The first known case of sprinkling or pouring occurred about two hundred and fifty years after Claist. Novation, thinking death was near, and tuinking death was near, and immersion impossible, submitted to affusion. It was considered a case of necessity and it was supposed that the Lard semilar south the death semilar continues and the semi ted to affusion would accept the dying penitent when he thus showed his willinguess to be immersed, were

4. Others at death's d or afterward, attended to this sub-stitution of baptism in the scene way. It was permitted at the gates of death, as a merciful breach of the law of Christin its better to show an electricism of the control of the same of t ciful breach of the law of Christ-in its letter; to show an obed-ient spirit; but not fill a thous-and years had presed away, after it began, was this substi-tution allowed for those in health. It was called clinic or

That these statements are in with the facts of accordance with the measure history, I will show by a direct appear to church historians, on sich and. I will now quote two or three extracts from Church Hest my as a specimen of what consequenced.

Mesheim kc. Hist. 1-87,

In this (the first) century in this (the first) century became was administered in covernment places, without the proble assemblies, and by im-mer, ng the candidate wholly ne water.

In Stanley's History of the

In compage to the state that I was a Chesh we have the surjude form of baptism that the word—was complete immersion in the case happtismal waters, are that, for at least four contents, any other form was the remainder of the case of dangerous illust, as an exceptional, altered a monstrous case. To the Seatern Church this form the Eastern Church still rigidly adheres."

the Apastolic Church, says: 1 pdeel, some would not alinto leptimas clinicorna into leptimas clinicorna ion of the sick), as it alich to be valid impliem Caprian himself in the teentury, ventured to dethe treatury, ventured to de-fact ha aspersso only in case of accounts expens, and with remote to a special indulgen-tar by tep. 76 Magna). There were reclassical laws which made personal laws which made personal laws which made personal laws the time of the control of the end of the case of the end of the case of the experience.

ntroduced."

When it is known that Mos-heim was of the Lutheran Church, and Stanley of the Church of England, and that Church, and Standy 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 fact is evident, and there can be no doubt about it, that the ordinance has been changed by human wisdom, or rather foil; to suit the sick and dying, as well as the delicate and tender incold countries Confessedly this is so. The scholars and historians in the churches that practice sprinkling are compelied to admit it. The fact that they think the change ought to be satisfactory to the Lord, does not change the facts, nor does not change the facts, no detract from their testimony.

The Discipline of the Metho-dist Church of Canada boldly claims the right to change rites and ceremonies. On page 29 we flud these words

we find these words.

"It is not necessary that
rides and ceremonies should in
ride same, or exactly alike, for they have always
been different, and may be been different, and may be changed according to the diver-sity of countries, times, and sity of countries, times, and men's manners, so that nothing be ordained against God's will. Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edifica-tion."

As laptism is a ways includ-As sapusin is a way-ed among rites and ceremonies this looks very nuch like a chine to deal with baptism ac-ording to human pleasure. The saving clause "so that no-The saving clause "so that no-thing be ordained against Gol's word" has led to all sorts of ef-forts to harmonize the Scrip tures with the ordinance after-the change has been affected. It can never be done.

John Calvin confesses the change from immersion to sprinkling and seeks to make it a natter of no importance. He ays:

"It it whether the person who is haptised be wholly in-urasl, and wither thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: Churches ought to be left at

the nucient Church.—Carixinas Institute, chap. xv.
Martin Luther makes a similar confession against the practice of his own church and people. He says:

"First the name banking is First the name beptim is Greek; in Latin it can be it in-dered immersion, when we in-laces any thing into the water that it may be all covered with water. And although that custom has now grown out of use with most persons (nor do-they wholly submerge children, but only pour on a little water) yet they ought to be entirely immersed, and immediately them out. For this the etyyet they on immersed, drawn out. and immediately For this the ety-the word seems to mology of the demand."—L -Luther on the Sucrament of buplism.

When leading men in the Churches that practise sprinkling thus confess that they have changed this ordinance of our Land, what need have we of further witnesses? Even the Roman Cat-olic Rishops and Cardinals confess that they have changed this institution. In the Boury Bible—with Haydocks notes—specially approved by Pins IX., and v. tions Archibishops, we have this confession: When leading men in the

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

ary way of administering the ABRAHAM LINCOLN TEMPERANCE.

The following is an expense of the Christian faith. is not tied up from a speech delivered by A Christian faith, & not tied up in matters of discipline and Not only the eremonies. Catl olio Church, but also the pretended Reformed Churches have altered this primitive custom in giving the sacrament of laptism, and now allow of baptiam by pouring or sprinkling Heled. water upon the person baptized."

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? With the opinion held by some of them that sprinkling will answer every purpose, we have nothing to do Their opinion is an untaught speculation—based upon nothing but their thoughts and lastingly is, what hath the Lord This shall we do. Blessed are placity! He ever seems to have they that do his commandments. Shall we not be able, in the gel of death, commissioned to slay shall we not be able, in the first, the fairest born of love of truth and in devotion seraplis adore, to rise above party churches and party creeds all ? This is our privilege and ould be our highest pleasure and crowning a nintion.

DELIGHTS OF GOOD COX-PANY.

Sars Spurgeon, well an truly :-There must be dis-ase in the mind of that Christian who would not find delight in human misery they alleviate, and the small amount they inflict, then the company of many men and indeed will this bethe grandest the of our acquaintance for their communion with God have made their words as inn-sic to the ear. When a few true believers meet together and hold converse upon the grand themes of our divine Churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the nuclent Church."—Christians Institute, chan xv. sonverse familiarly with many renowned persons, but we speak without any reservation when we say with the most godly we have had the best remembered and the happiest forms of intercourse. It will be among our summiest memories throughout life that we have many times had the good Earl of Shaftsbury all alone in decrest fel t, w, hip at our own home; and much as we have valued his public utterances, one of our highest joys has been to hear were never dazzted by his rank, weeping; hy it, none would in interest hits friendship in a way which may be more freely spaken of seller will have gli led into other anothers day. Yet we have found equal joy and good cheer in company of golly men of names unknown to fame.

livery good and holy desire though it may lack the form though it may lack the form, and the form of conversion:

" different and the control of the signifies a wish it is signifies a wish it is signifies a wish it is done by in tendary hen it is done by in the American Cyclopedia mersion or by d pping or punging a thing under water, which was form by the critical of the least of the hall its M the substance and

OX

The following is an extracrom a speech delivered by Abraam Lincoln over 40 years ago

ham Lincoin over to Jean ago, before the Washingtonian Society at Springfield, Illinois:— "Although the temperance cause has been in progress many years, it is apparent to all that it is degree of success hitherto unpara-

The list of friends is daily ewelled by two addition of Aftica of hundreds, and of thousands The cause itself seems suddenly transformed from a cold, abstract theory, to a living, breathing, ac tive and powerful chieftian, going forth conquering and to conquer. The citadels of this great adversary are daily being stormed and dismantled; his temples and his alters where the rit is of his idolatrous worship have long been performed, and where human rac rifice has long been wont to be made, are desecrated and deserted What one of me but can call to ing our their thoughts and what one of me nut can can to wishes. Our question ever- mind some relative, more promis ly is, what hat h the Lord mg in youth than his fallows.
This we seek to know, ho has fallen a sacrifice to his to Him whom angels worship every family. Shall be now be arrest d in his desolating career? In that arrest all can give aid that will; who shall be excured that and human suventions, and can and will set? Far around an earm and do the will of Him human breath has ever blown, he who is now enthroned Lord of keeps our fathers, our brothers, one and one friends prostrat in the chains of moral death. To all the living, everywhere, we cry Come, sound the moral trump, that they may rise and stand up su exceeding great army? "Come from the fone winds, O breath ! and breathe upon these slain that! they may live.' If the relative estimated by the great amount of

> corid shall ever have seen. Of our political revolution 76 we me justly proud. It has given us a degree of political free dom far exceeding that of any other nation of the earth. In it la Ît the world has found a solution of the long mental proble a as to the capability of man to govern him s II. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

lint with all these glorious re sults, pirt, present and to come, it has its erils too. It breathed forth famue, swa blood, and role in fire; and long, long after, the orphans' cry and widows' we I continued to break cd. The the sail of neetlest ense were lim 1 'e, the inevitable price, 1 ' ar the blessings it

Tut., L.w to the temper revolution 1. it we shall find a stronger to single broken, a viler slavere to a waitted, a greater ty him pour forth a iull volumed ant deposed; in it, more of stream of story and incident of want ampulied, more disease heata personel kind connected with ed, more concor assuaged. By it his own walk with God. We no or has a starving, no willows weepong; by it, none wear led in occupations so gradually as never to have felt the change, and will sketches and utings, of R. Franklin, stand ready to join all others Serial Descurses, by R. K. Smith, in the universal song of gladness, And what a noble ally this to the caused political freedom! With Commission to Apostles, by A. McLean, and a self-life serial freedom! With perfect liberty. Happy day, when all appetites contr passion sultinel, all metter su

jected; mind. all conquering mind, shall live and me ionarch of the world ! Glorio neummation! Hail,fall of fury

Reign of reason 1 All hail ! And when the victory shall be mplete-when there shall be neither a slave nor a drunkerd on arth-how proud the title of that land which may truly claim to be the birthplace and cradle of both ust now being crowned with a those revolutions that shall have ended in that victory! How obly distinguished that people who shall have planted and nur d to maturity both the politi cal and moral freedom of their species l"-Fr.

THE RETORT COURTROUS.

Old Bill Peterby is one of the very slickest rucats in Austin, at the same time he attends church regularly, and always has a mouth | We can not live on probabilities ful of Ribbeal quotations. He The faith in which we live bravely. Gilmoly remonstrated, where spon old Peterby said: "I'm a plain spoken man.

150 enversation is yea, yes, and nay

"Yes, that's just the kind of man you are," responded Gil-houly. When you want to get some alrantage for yourself and ate asked to promise comething in return, you say 'yea, yea,' and when you are called on to make good your promise, you say 'may, That's the sort of a saint may."

you are, you old whited sep

A Scotchman was sulogising a preaction whom he had just heard and poured out his admiration to one of his fellows in the following "Man, John wasna y style ; eachin't You's something for a body come awa wi'. The way be smashed down his text into so many heads and particulars just a to flinders! Nine heads and twenty particulars in ilka headand sic mouthfu's o' grand words meaning, if we but kent them. we ill improved our opportanities, Man, if we could just mind one thing he said it would do us guid."

Man nuver deceives himself ou much as when he attempts to dewive God -- Carlyle

had a business transaction with ity and die in peace must be a cer-Gilhooly, and swindled him had lainty, so far as it professes to be a faith at all, or it is nothing .-Proude.

> Honesty sometimes keeps man from becoming rich, and civility from being witty.-Chesterfield.

> Hope warps judgment in conucil, but quickens energy in action.-Buluer Lytton.



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