H B BHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. C. WHITELAW, Manager

MEAFORD, ONTARIO, AUGUST, 1882.

GOD IN CREATION AND IN CHIRST.

The glorious Heavens and the

earth, In the beginning had their birth, All from that God who all things

He spake and the Creation was

The land was all below the sea, But by the Spirit's energy, Divided is the earth and tid The land appears, the waves sub-

And the bright firmamet afar, As gilded by sun moon and star, Proclaims the glory of the Lord, The power of His almighty word

Each form of being are behold, From clod of earth to gem of gold, Each mode of life from midge to

Which through them, days or cycles ran.

From atom, up to mighty spheres This wisdom every where appears But all this attributes above And most endeavoring His is love

As shown by giving to the sword. This Fellow who is Gcd the word A mystery beyond all though, A truth with untold blessing a trought.

W. A. Stephens.

Owen Sound, }

THE UNSEEN AND THE ETERNAL [H Cor. iv: 18.] BY J. W. LOWBER.

The language of the apostle appears here paradoxical; for he represents us as seeing the unseen, rud that this unseen is the eternal. It is, however, by faith that we are able to penetrate into the unseen. It is not merely a theological dogma, for then there would be as many faiths as there are men be as many faiths as there are men, nor is it simply a mathematical quantity, for then there would be so much testimony given for so much faith. But faihis the substance of things hoped for, and the evidence of things not seen. It recognizes substance in the things unseen. This substance is something more enduring than the shand thing more enduring than flesh and blood, than sky or air, earth or sea The skeptic, who claims that he

will not believe anything which he cannot see with the natural eye the world. The things that are seen with the natural eye, are temporal. This is true with materialthings. Inthenatural world there are incorruptible things, but these the natural eye cannot see Oxygen, hydregen, nitrogen and all simple forms will ever remain pure and incorruptible; for who can think of the annihilation of the ultimate forms of matter? If the skeptic wishes the eternal, he must cling to the unseen even in nature. The apostle was perfectly scientific, when he declared the unseen things to be eternal.

faith which can look into the eter-nal t. The general idea of faith is, that it is the result of testimony. This is only partially true. It is the result of testimomy but sometimes, it is the testimomy itself. It is the evidence of the things unseen. Some claim that it is the direct gift of God, but this will not for a moment bear criticism, for it would make God partial and un-just with his dealings with men, if He did not give all an equal supply. It is claimed by some supply. It is claimed by s that it is the result of man's istence in a pre-existent state: but this is a mere fancy, for which there is no evidence God im-planted in the original constitu-tion of man a longing for the un-seen. This element of his nature is capable of developement and improvement. For this purpose God gave to man the Bible. This best gift of Jehovah to man represents the unseen as real and tangible. If more attention was given to the study of mind and to the study of the Bible in their relation to the unseen, the country would not be deluged as at the present with materialism. A the present with materialism. A large majority of professed Christians are very materialistic in their ideas. Many of them take but little pains in developing their faith in the unseen.

Dr. McCosh has written a bool against Positivism, our restrictivism of a material type. The book was demanded by the age, against Positivism, but it was Posiand it has dong great good. stronger the conviction of men becomes with regard to things unseen, the less real the present will be; and the unseen will become more of a Positivism. Men have been in the habit of calling the future state unreal, because spiritual, and unsubstantial, because invisible. It was to correct the fatal error that God gave man a revelation. The Bible teaches that the unseen and not the seen, is the enduring and eternal. Τŧ is the character of Christ rather than his miracles that has written itself upon the very face of civili-zation. The chief element in the future. In order to approximate that character ourselves, it is necessary to place our minds upon the subject. Men fail because they make not the effort. We they make not the effort. We now stand upon a border land, having natures capable of inhabiting two worlds. The margin between them is indeed very narrow; it is like the colors of the rainbow, we cannot tell where one ceases and another begins. The body is conditional, and confined to this world but the mind may to this world; but the mind may live in the other. It may long for a better home than this world can give, and desire to depart and be with Christ. Why do so many be with Christ. Why do so many cling with such tenacity to this present world? Many acts as if the Red Sea with the Mediterranthey expected to remain here forever. Why do not more, like Paul, got ready to depart even before old age comes upon them? It is because their treasures are Good Hope. More than eighty if the duty to take one of four of her sister's daughters, if it was deemed expedient to adopt a daughter. Mr. Potts would not listen to his treasures are Good Hope. More than eighty graduated with honors.

What is '' · c'aracter of that in this world, for where a man's ith which can look into the oter-treasures are, there will his heart day. The general idea of faith is, bo also. It is the duty of all to lay up treasures in he wen, and cultivate more interast in the un-seen.—LANCASTER, KY.

CAUSE OF THE EGYPTIAN WAR.

As the war in Egypt in the topic of interest on every hand just now, we give the following as the cause of the present war. This was clipped from a secular pap-This wasclipped from a secular paper" At the risk of repeating, what many already know, we venture to give a few points concerning the meaning of the present war, and answer the oft-repeated question, "What is it all about?"

Egypt became a dependency of Turkey in 1517. The Turkish Power calls itself the Sublime Porte but, is often spaken of

Power calls itself the Sublime Porte, but is often spoken of among Europeans as "The Sick Man," since it is always in some trouble. The Sultan of Turkey has always permitted Egypt to be governed by Viceroys or Pashas, corresponding to what in the United States are called Territorial Courses.

ial Governors.

Early in the present century
Mohammed Ali was Pasha of
Egypt, and becoming ambitious,
asserted the masser of the Manacaused the massacre of the Manue-luke soldiers, and aspired to inde-pendency. He organized a native army, wrested Syria from the Turks, and if the Christian Pow-land not interfered in 1840, sed the massacre of the Mame ers had not interfered in 1840, would doubtless have led Egypt

to freedom. He died in 1849. He was suc ceeded by his grandson, Said Pasha, under whose reign M. de Lesseps, 'ac'celebrated civil en-gineer of France, constructed the famous Suez Canal, to which we

shall refer again.

Egypt, crouched between two burdens, groans still under two oppressors. The Turk slevies taxes to the amount of eight dollars per acre on every foot of her availper acre on every foot of her available soil, and compels its collection with the bayonet. Then for years all the civil officers have been held by foreigners, mainly Englishmen, who luxuriate on salaries which swallow up \$20,000,000 yearly of a total revenue of only \$50,000,000.

In 1866 Ismail succeeded Said Pasha as Governor of Event, and

In 1866 Ismail succeeded Said Pasha as Governor of Egypt, and took the title of "Khedive," or Sovereign. All this time the national party, which represented the patriotism of Egypt, was struggling for recognition without avail. In 1869 the Sucz Canal was finish. ed at a cost of \$55,000,000. The stock was divided into 4000,000 shares, and in 1875 Lord Beaconsshares, and in 1875 Lord Beacons-field purchased 176,000 of these shares for England. The canal is about one hundred miles long, and, as it connects the waters of the Red Sea with the Mediterran-ean, England finds it a shorter

per cent, of all vessels passing through the canal fly the British

ilag.
Khedive Ismail was no friend of the national party in his own country. He was extravagant and more nary. It was through him that England obtained her interest in the Suez Canal. Ismail carried things with a high hand and, having been asked to abdicate by the Sultan, he refused, and cate by the Sultan, he refused, and was either bought off or forced out of the country, and went to Rome a few years since, with his harem, where he still lives, drawing \$1,000,000 a year salary from some source, and spending his days in beastly indulgence. His son, Tewfick, is the present Khe-Bey, who is the present revolt against the powers that be.

IIe is an Arab and well educat-

ed, having graduated at the great University of Cairo. He is about University of Cairo. He is about 45 years of age, has an iron jaw, and believes himself to be a man of destiny. Three causes have contributed to this conviction which inspires him to-day. He is a devout Mohammedan, and has mediated on the prophecies concerning a deliverer in Egypt, till he is convinced that he himself is the man to defend the self is the man to defend the Faith of the Mussulmans against the Christian nations.

His mother saw visions before he was born concorning his des-tiny, and called him the day-star of hope. Then the beautiful Bedouin maiden who gave her hand in marriage, declared that he was the "Sent of God," as a saviour of

the oppressed Egyptians.

He rose almost at once from the position of colonel of a regiment, to the command of the army as minister of war. He defies the present Khedive, and is carrying

Turkey will be slow to inter-fere, since she is also a Mohamme-dan Power, and the High Priest has declared that it is a war of the Musulman against the Christian.
Bismark and Austria are craftly
watching the progress of events,
and England may find this war
no helitary excursion.

REWARDED.

A. Pennsylvania blacksmith has received a gratifying illustration of the word, "Cast thy bread upon the water, for thou shalt find it after many days." Thirty years ago, a poor girl named Carrie Roper, in ragged garments tattered and torn, wandered to the home of John Potts, a village blacksmith, in what is now known as Brooklyn, Pa.

Mr. Potts took the girl in, and saggested to his wife that they adopt her, they having no children of their own. Mrs. Potts objected, feeling it I or duty to take one of four of her sister's daughters, if it was deemed expedient to adopt a daughter. A Pennsylvania blacksmith has

Two years after she graduated Mr.
Po'ts failed to learn on her whorsabouts. His inquiries did not bring any tidings of the girl, and he gave her up as dead.

His wife died in the spring of 1877, and he lived alone. He still continued his business as blacksmith, though unable to save anything from his carnings with which to pay off a mortgage on his property. Two weeks ago, a strange lady appeared at the post-office in Brooklyn and introduced herself as Mrs. James Rutledge, of Pittsburg, wife of a millionaire. She inquired for John Potts and was escorted to his home.
The old gentlemen recognized her

Potts and was escorted to his home. The old gentlemen recognized her at sight, and was overcome with joy at her appearance. The lady had come to take Potts to her home.

She paid off the mortgage on the Potts property, purchased a handsome monument for the grave of Mrs. Potts, and started with her old friend for her home in Pittsburg. Soon after their arrival she made the blacksmith a gift of fifty thousand dollars in United States bonds.

True learning will do homage to revelation. Not long ago, Dr. Emit du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scientine Atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed that its resources are restricted to what is recognizable by the senses, and that beyond these bounds, which science cannot pass, the guidance of faith is a necessity. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin Academy of Sciences, in which he caunciates to his brother scientists seven world-problems which no one of them has been able to solve: 1. The existence of matter and of power. 2. The source of motion. 3. The beginning of life. 4. The manifest proofs of design in nature.

The existence of matter.

power. 2. The source of motion.

3. The beginning of life. 4. The manifest proofs of design in nature.

5. The brigin of simple perception.

5. Logical thinking, and the origin of language. 7. Free will. Believe in God, and all these problems are readily solved. Ignore the Creator, and the denands made on your credulity are funnerous and some of them stypendous.—Baptist Weekly.

The Causelly of Atheism.—Ho

who would undermine those found-ations upon which the fabric of our future hope is reared, seeks to beat down that column which supports down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its lovely treasure from the bosom of poverty? Would he wrest its crutch-from the hand of heaven and remove from the even of age, and remove from the eye of alliction the only solace of its woe! The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which we trust it will lead. Tell us not it wo trust it will lead. Tell us not it ends in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up when she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the constant of the second of the sec ed the despondency of all ill-requited worth, and illumined the darkness of suffering virtue.—Mackenzie.

Trust in God and do right,

IM. B. SURBMAN, Bilter and Publisher.

MEAFORD. - - ONTARIO

J. C. WIIITEI, A.W. Hasiners Manager, Meeford, Ont ; To whom all Business Inthins should be Address

SUBSCRIPTIONS 10 CONTS PER ANNUA.

POSTPONMENT.

Owing to a failure on the part of our workman to have our new meetour workman to have our new meeting house ready for opening on the 20th of this month, we have to defer the opening until the 27th. There will be no failures on the 27th.

NOTICE TO CHURCHES.

There will be a meeting of delegates from the churches composing the Georgian Bay co-operation at Menford, Saturday, August 20th, at 5 p.m. As important business will be transacted is necessary that all the congregations should be represented, H. T. Law, Sec. G. B. C.

OUR ENLARGEMENT.

We have received a goodly numwe nave received a goodly number of encouraging lotters from the brothren throughout the Dominion saying "go on." All acoms bright as yet, but as we will have three issues of the monthly before we begin our cularged silition, we still hope to hear from taces. "Loyalty to Christ and to var brethrein our motio. As many as will endorse the motto and loud a helping hand, will confer a favor by sonding us a postal; We would not undertake the work unless we felt sure it would meet the approbation of our brothren. We'are willing to work anywhere and anyway that will advance the cause of our blessed Saviour in this cause of our blessed Saviour in this fair land, therefore we want to be subject to our breshren os far as possible. But we will have the independence to assest what we conceive to be right even if some do differ from us, for we believe that brethren can differ in opinion and yet enjoy christian fellowship.

-OWEN-SOUND MEETING.

We commenced our meeting at Own Bound-July 17th and contin-med until August 6th. The meeting was only fairly attended from the start. We labored on the best we could under the circumstances, and aniaved many coold meetings towe enjoyed many good meetings to-gether during our stay. Our hearts were much rejoiced by two noble young laddes coming out on the Lord's side.

The church at O. S. is in good condition, all of peace, and working harmoniously together. I think "brotherly love" abounds to a much "brotherly leve" abounds to a much larger degree here than is found in many other places. Their meeting house is small but nest. Their singing is really good. They are sparing in their efficients and see the good aide of the questions as well as the had. The is a rare thing for critica. The church is largely indebted to Bro. W. A. Stephens for the excellent condition of things. They have placed that whoever is absent, that condition of things. They have learned that whoover is absent, that o. W. A: Stephens is present, and ady to give words of fatherly counset and instruction. We were not exposting a great in athering at this meeting, and if we have strength- and the ones that ere laboring on in their quiet way, we have done. Two were added to the saved. well Two were added to the saved. If they are faithful until death, and I pray that they may be, their salvation is worth the labor of a whole life to others, and thue spread the results of this meeting, so we can mayer knew the full results of our labors until the curtain of eternity is lifted up, revealing everything as it is. Therefore let us labor on "till Jeous conce." If

Auvof our readers knowing of any Disciples in or near Barrie, will con-fer a favour by sending their names and address to Christian Worken, Meaford, Ont.

WASSAT, K'r, July 21st, 1882. Pence SHERMAY.

THER SIR, I received the other DRAR SIR, I recursed the one-day, two copies of four paper published at Menford, Ontario, called the Christian Worker. Thanks for it.
The paper has a good name, but I are it is a "missomer." You at the "avanciance" of ition giving the "experience" of "Sincerity seeking the way to heaven, 's an old wern out fraud; neuvon, the filter of your preacher's who was well-known to no. A school child could see that it bears the marks, not of s young man " seek the marks, not of syoning man "seeking the way to heaven," but of a "full fledged." Campbellite preacher. It ought to be entitled "Hyprocisy socking the way to self glory," be cause it in a shomeless flaul; false in statement, low in design, mean in statement, low in design, mean in in statement, low in design, mean in birth, and propogated by the spirit of anti-christian proselytism. I suppose yet know the thing to be false; therefore, why do you publish it Such answers us are attributed to "Mr. II.," were never given by any Mathelia procedured and questions "Mr. II.," were never given by any Mathedist prescher to such questions. You locate the affeir in Giudimati, Ohio. I read the same slander in a pamphlet published by one of your brethren some years ago. He located it in St. Louis, Mo. The fact is, it is like all other falsehoods, it has to change location to find datapase under which to hilde its features. For year shame, either case to pubfor very shame, either cease to pub lish such groundless slanders, or objuge the fitle of your paper. Don't and under false colors. If you publish what I write, be generous mongh to soud me the paper contain-

Yours truly &c., L. D. Shaw.

P. S. As you sout no the paper, I felt I had a right to criticise it. L. D. S.

REMARKS ON THE ABOVE.

We ask our readers to read the above letter carefully, for we give it as a curiosity, and going on the principle that "a little diversion now and ciple that "a little diversion now and then, is relicited by the best of men." we think your tastes for anusensement is now full satisfied. It is given also as a Pink of Methodist Sweetness. It savors of that pure Methodistic spirit everywhere found, that we do not have to be told that Mr. Shaw is a Methodist preacher. We are not responsible for the sending of the Christopta Worker to our irritated responsible for the sending of the Christian Worker to our tritated friend, but will be held responsible if he does not got this number. Now that "Sincority" has found the right way to the Lord," and the marritve is closed, and Mr. Shaw, or Wareaue, Kentucky, has been relieved of much Spiritual Bile, we hope to survive the shock, and move on in the even tenor of our way, with Mr. Shaw as a regular subscriber to our excellent little paper. We will still sail under our bainer "Cirmstian Worken" until we receive a rebuke that seems to come from a gontleman at least. Mr. Shaw is mis-led if he says that we claimed to be the author at least. All. Shaw is ansied a manager that we claimed to be the author of Sincerity." If this narrative is "an old worn out fraud," be it known "an old worn out fraid," be it known to Mr. Shaw and all of his ilk, that it is a faosimile of the frauds that are being perpetrated by his people, (especially preachers) on honest enquiries every year, and has been practiced so long by the Methodists that we are inclined to think it about time the fruid was worn out, and in order to assist in wearing it out, we have re-published this tract which was written by one of the grand here's of the current reformation. The effect of this tract and the labor of its author The effect of this tract and the labor of its author in Warsaw, K'y, has been to dry up the fountain of Methodist foolishness there; is this not the truth Mr. Shaw? You call it "storgery," you know as well as you are a man, that if Methodist teaching and practice had set for a Photograph, it would mot resemble your teaching and practice more than this narrative does. You say, it ought to be named "Hypocrisy seeking the way to self glory," be it even so, I submit that a part of the narrative could very properly be thus manade apecially the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something of that the part acted by "Mr. H.," it has always resembled something the property of the presence of the meshes of spiritual Babylon into the true light of God's word. The authors Crown of Glory will be brighter, we think an account of his laving written this book. Who can say this much of L. D. Shaw, for writing his book trying to show that our Savior was not smarred. Ill "For very shame," L. The property of the meshes of spiritual Babylon into the true light of God's word. The authors Crown of Glory will be brighter, we think an account of his laving written this book. Who can say this much of L. D. Shaw, for writing his book trying to show that our Savior was not smarred. Ill "For very shame," L. The property of the meshes of spiritual Babylon into the true light of God's word. The authors Crown of Glory will be brighter, we think an account of his laving written this book.

Who can say this much of L. D. Shaw, for writing his book trying to show that our Savior was not smarred. Ill "For very shame," L. The shame of the meshes of spiritual saving writer this book.

Who an as the form of

tell him to do sengthit; else, it is a Savier of the world. Of all the son blen "hyperrey seed ing the way to relf gloty" and yor know, Mr. assertions that mortal man ever scan nod your tract. Takes the rea rib dut preacher never was known to boa answer the sinner's question "what more do?" as the Apostic Peter did. "Repent, and he haptized overy one of you in the name of seems Christ for the rentision of rins."—Acta 2 38

Nor as Ananius did to Saul of Tay.

Methodist is of your stripe, or else. for the Princision of Prins. — Acting the Nor as Ananius did to Saul of Tar-sus, "Armo and he haptured and with away thy Sins, calling on the namo of the Lord," and if a Methodist accy the Sins, calling on the muno of the Lord," and if a Methodist preacher was to adopt this nuch of apostalio teaching and practice, he would be turned out of the Methodist ranks as "Campbellite." You say it is false in externent." I deny your charge I know from experience, (boing born and raised a Methodist until I was twonty years old,) that the siatements are true so far as the character of the advice given by Mr. II, is concerned, and you know the saise, but I would be as much ashanded it as you are, if I like you, was still clinging to the system. About the only thing that is left for you to Jo is to become irritated and volumently deny, but the facts still remonthy deny, but the facts still re-malus the same, I was at the mour monthy deny, but the tacks still the mains this ships. I was at the mourners bouch alght after night not 20 miles from where you now live. I prayed as earnestly as ever a boy prayed. I could not "get the bless

The Prescher W. S. Mahan whon The Preacher W. S. Mahan whom you nodoubt know, tried to get mo to "jump up and shout glory to God" it! tolling me that was "the way to get religion"!!! thus offering a prominum on hypocrisy, for it would have been hydocrisy in me if I had done as he told mo to. I was led to believe that it was nearly all hypocrisy and after watching its workings for years, I confess my mind is not much changed. I am glad to say to you that the bible does not teach any such stuff, and that the Methodny such staff, and that the Methodany such stuff, and that the Methodist alone are responsible for it. You say, "I suppose you know it to be false," no Mr. Shaw I do not know any such thing but on the contrary, I know it to be true in sentiment. I annot affirm on to the actual occurr nice from personal knowledge, ave been told by reliable per have been told by reliable persons that "sincerity" was an actual person that "sincerity" was an actual person, and that the enquiry and couversations, are given as they occurred. Of
this II-sainot speak from knowledge,
but will give space for any one whe
knows, to state what the facts are.
Lipublished it; not as a true story,
but as faithful representation of the systems of teaching.

You any, "such answers were nor-or given by any Methodist preacher," I am inclined to about half agree with you, for as a raie their answers are not half as sonsible or scriptural as Mr. H. S. "Come to the alter of are not half us some of the altar of ns Mr. H. S. "Come to the altar of Prayer,! Look up to the aviour,! Say "here Lord! give myself away! pray for faith!! Oh, Lerd!! Send converting power, I Come down and convert these seekers I Come through the reof ! I will pay for the shing-les! Baptize us with the Hely Ghost!" etc. etc.

Now all such instruction I have Now all such instruction I have heard over and ever, and such prayers! almost blasphemy! I have heard around the "anxious seat." Now sir, this is not over drawn but what I have heard with my says. Mr. II. S. answers are more dignified than the above.

I would be willing to pay a nice I would be willing to pay a nice little sum to see any scripture for such instruction: Can you give any Bible authority for your mourners beach performance, t No sir, and you would not try it. I have read this tract a number of times, but never saw it located in St. Louis."

GOOD WORDS OF ENCOUP.

I am pleased to see by the last number (July) of your paper that you have decided to enlarge the Wourer and issue it semi-monthly. Women and issue it semi-monthly, A semi-monthly, or a weekly, is what I have desired to see for sevcan years. The days for monthly pamphlets hat placed; reople want naws more fresh now. The wenderful facilities for communicating ful facilities for communicating thought from country to country, and from mind to mind by steam and obestricity have educated the people to require information more speedily than since my recollection. When I flist began to read the "Millenial Harbinger and Christian Messenger" in 1830, I was quite satisfied to get these mouthlies, but now that is too leng to wait. Even in secular popers a weekly is too slow, we must have a daily. But in your case it will not do to go on in too great haste for the sake of getyour case it will not do to go on in too great haste for the sike of getting news often, and especially in publishing. It costs money to publish, and unless a publisher can soil his papers he must guffly loss, and that is what no one desires. But, now, to publish a sheet of the size and style you propose for one dollar I think there will not be much rick. Passing are latterned. size and style you propose for one dollar I think there will not be much risk. People are better able to pay one dollar now than in my youthful days ten cents, and then we had to pay postage, now nothing. I used to have to have to pay 12½ cents on every number of the Harbinger and \$2 for the paper, in, all \$3.50 per, year, besides 12½c. on every letter. As you propose to got out a respectable looking paper I need not offer many suggestions about that. We shall hope to see something far superior in quality of paper and workmanship to the present Worker. Appearances are powerful, and we all like a neat, tasty thing, and one we are not ashamed to look at and to hand to our neighbors. I hope the matter our neighbors. I kope the matter will be as unobjectionable as the paper. will be a unobjectionable as the paper.
Your decisions on that are good.
I hope you will keep keen, pungent,
personal insinuations, flings, twits
and downright thrusts out altogether. Nobody, and certainly no Christian, likes them. It is too much
conformity to the world—the political world. A Christian caper should stand as far above such a spirit as

generally, visit every charter, time as for them a longer or shorter, time as about us. circumstances require, form general acquaintance with the brethrem, and encourage a general co-cerative evangelising system to build up and expressed the cause far beyond its present boundaries. I will help in the work all I can. The Lord bless you and make you a blessing to living person but myself who known it from the beginning.

JOSEPH ASH.

Office Sites Enness E., the because yeurs, Sister Erances E., aufo of Bio. Wm E Squ Square v

B. G. Ingersoll nover penned a thing that was more dishonoring to God and his word, than is L. D. Shaws tract. Shaws tract.

We do not shink that overy disposition, and she seemed to her blothodist is of your stripe, or else we would feel like saying "Lori are there few that be saved." Now let our acture critic read, Mark and is wantly digest the foregoing and we think he will feel better if he digent the will feel better if he digent the foregoing and we have a sum of the first property again.

Let not thy rightoous indignation lies to such sublime hights that you cannot pull down your yest." Send us another of your tracts for our "Chamber of Harrors."

GOOD WORDS OF ENCOUSE.

others toud.

II. A MACDONALD, July 26th 1882.

INTERESTING REMINISCEN

Editor Worker

Editor Worker.

When reading the obituary mittee of the late Sister Pomenty.
Cobourg, in the last Workers at mendent was brought back to memory, that took place some time before Sister Hule became the wifer the lite esterned brother Charle Pomercy. She was the daughter brother and sister Hale, long sme deceased. Bro. Hale and family were dear to me, for I had been the humble instrument in the hands humble instrument in the hands of God of showing them the way of it Lord-more perfectly, and had burthem in baptism. Also they we from the same place in Englawhere my grand parent. Ash can from, to wit the town of Leek, Staffordshire, and they were intimate acquainted with many of my distarchatives.

relatives.
On the occasion of their daughte being immersed into Jesus Christien (bro. and sister Hale) made special request that sheir; daughte name should be changed from Loui to Kaomi. I told them they had right to change their daughters not as they pleased, that there was law then in Canada for the regist tion of births, marriages and deat as in his country, and that I best law then in Canada for the regist tion of births, marriages and deat as in his country, and that their matter open for them to change the daughter's name at pleasure. I they having been instructed fro infancy that names must be given baptism, could not entirely overces baptism, could not ontirely overce that early teaching. I knew it wa inatter of no real consequence si yielded to their request, and what led their daughter into the beauti clear waters of the Ontario I dear sister Naomi by the authority Jesus Christ our Lord I now hap you into the name of the Father Son and the Holy Spirit. fectly satisfied the parents and all connections, and from that day she was no more sailed Louisa be Naomi. Perhaps this may be re to her surviving children. Si Pomeroy has gone to her eternal r and her children need not mourn i departure. She has played her p well, and oh, when I think back the time of her baptism and the fou ing of that little church, now ab 48 years ago, of which she and is father and mother were charter as stand as far above such a spirit has 48 years ago, of which she and heaven is higher than hell, and as father and mother were charter me much purer as heaven is purer than Satan. I hope you will receive all the above suggestions in the spirit thoy are given, indeed I am confident you will. If you do these things you will gain the hearts of the brethren and you will not fall. Let your paper be free from impurities in doc trine and speech; let it breathe the pure, mild, gentle, loving spirit of the Master, and good will certainly come from it everywhere, and you get the approbation of your brethren and the Lord of life and glory.

In addition to the above I'hepe you will be able to evangalize quite generally, visit every church, preach for them a longer or shorter, time as circumstances require, form general about us.

No buy Barme, Mortgugog, Rotes, and Lond Claims of overy descriphed.

for Sale, and a

Farms.

PERSONALS

We were well pleased to meet Bro A. Anderson and wife at Owen Sound on their way to Wizrten, where they expect to rusticate and preach some during the "heated term" Bro.'A. is looking well, and while his hair is as white as wool his ruddy face does not indicate ever fifty years of age. He is one of the ploneer workers in Canada who has been associated with the work in the Province from the beginning. It would be a hard matter to get in to a congregation where the name of Bro. Anderson was not familiar. We hope he may have a fine time, do much good, and come to Collingwood on the 27th of Angust. wood on the 27th of August.

W. A. Stephens, who is the Bishop of the Owen Sound congregation, is worthy of honorable montion for hisdevotion to the cause at this place. Through summer's heat and winters cold he is in his place in the Lord's house. He is of "good report without" as well as within. It will be a sad day for the cause of Christ when Bro. Stephens is called "up higher."

A postal card from Bro. O. C. Hertzog reports four haptisms at Garafraxa recently. Bro. H. has a mission on his hands at Hamburg, N. Y., where the prospect is good for a successful work.

Bro. H. McDiarmid will be with us on the 27th of August, at Collingwood, and will be one of the principal speakers. He, no doubt, will be glad to see all his old friends there at the opening of our new meeting house. Come, brethran and sisters, let us have a grand rally on that day. on that day.

Bro. Gard reports that Stayner congregation is coming en masse to the opening of our new meeting-house at Collingwood on the 27th. This is right. Let all do the same

Bro. C. C. Pomeroy, in a letter remitting money for our Colling-wood mission says, that some of them will be up to the opening. We expect a goodly number from To-ronto on that day.

Bro. Sterling has spent about three weeks recently at Wiarton, preaching and laboring araong the members.

We cannot always tell the good at we are accomplishing. Bro. We cannot always tell the good that we are accomplishing. Bro. Stirling's labor at Walter's Falls, nearly two years ago, is now yielding fruit. He will read the letter written by Sister M with much interest, and his heart will be much encouraged to press on. One sows the sood, another rears the harvest Both sowers and reapers are need-ful, so let one not bloast over anoth er. The reaper generally gets ail the credit but this is not right

COLLINGWOOD.

We want to call the attention of our readers to the Colling wood work once more, before we assemble to formally open our new house on the 27th of this month. We have had a hard pull at Colling gwood to establish our work. Une congregation is still weak and vill need much help for some time to come. We hope the bretine we have the cause of our Master. When we entered the work for the Georgian Bay co-operation, it was clearly understood that the work at Collingwood should be the specialty of the year's labor. We entered upon the work full of faith that it would sueceed, our hope has been large all, carry, and is a never-failing source

we underton) to build a house in which we cruid meet for worship, it was a work of faith. We know very well that the little band at Collingwood Sould not pay for the structure, that we had great faith in God and the brethren that we would not fail. 'We have lost much sleep over it, and prayed think God would bless our work, and with this as the central idea have gone to the brethren and made our condition known. The result has been that the brethren in many places has a responded The result has been that the beeth ren in many places has a responded nobly to our call, and one thing that cheens us is that they second to do it so cheerfully. The Lord will bless you all for what you have done for He worth a cheerful giv

Mrs. Sherman was with us at Owen Sound for about ten days during our meeting. She thinks that Owen Sound, for natural scenery, is hard to surpazs. We visited Ingels' Falls, which is a young Niagara; also the cliffs and cares were from Town. This coupled with the form Town. This coupled with the oxcellent's alling made the trip very enjoyable. Masters Errett and Gartield were also along.

W. A. Stephens, who is the Bishop of the Owen Sound congregation, is worthy of honorable mention for hisdevotion to the cause at this place. Through summer's heat and winters cold he is in his place in the Lord's house. He is of "good report without" as well as within. It will be as ad day for the cause of Christ when Bro. Stephens is called "up Room have a good house that those who have contributed will be I rethren, the work is a succe

gaged in, nor shall there be while we are in connection with the work.

We now have a good house that these who have contributed will be proud of. The house will comfortably seat 275 persons. In size it is 34x50 feet main building, and and 8 foot projection or "lean te" at the rear forming pulpit and two dressing rooms, with baptistry under the pulpit, making the house virtually-58 foot long. The coiling is 19 feet high. Window are plain gothic 3 on each side, two in front. Seats are of plain neat make, placed in somicircle position.

We expect a large representation of our people to be present at the opening on the 27th of this month. Brethren we want you to come prepared to make an offering to the Lord on that day.

Now brethren this is all for this time. We hope for your prayers or your prayers.

Lord on that day.

Now brethren this is all fer this time. We hope for your prayers for our success, and your help in other ways that will help this child to walk and then run.

Of course you will excuse us for devoting so much space to Collingwood when you know that it is the burden of our heart,

The Mesford S. School had an excursion to Stayner, on the 11th, About one hundred went, they met the Stayner school in the grove and had a pleasant time all around. We were sorry that it was impossible for us to be along.

GREEN BAY, MANITOULIN.

We have learned through private at Green We have learned through private sources that the brothren at Green Bay will soon have their new house ready to occupy. The brothren at Kilsyth have sent v their relief; this is right, and they need more help. Don't for get the cause at Green Bay. Lead all money to Bonj, Billington, Green Bay. We had hoped to see the saints on the island this summer, but it now seems almost ir appossible.

Pri de is as loud a beggar as wane, ad a great deal more saucy.

Idleness hands more souls ever not the clutches of Satan than any

work that the man would say the time, and is still great. When of profit and pleasure.

Spices for Catsup, Pickling &c. Whole and Ground Spices, Mixed

INEGAR

TEAS, SUGARS, RICE, CORN MEAL, OAT MEAL, CRACKED WHEAT, COFFEE, CURRANTS, RAISINS, SOAPS, &c.

STUFFS, DYE PURE

HAIR BRUSHES, COMBS

PERFUMES, POMADES, TOILET SOAPS &c.

besides an extensive Stock of

DRUGS, PATENT MEDICINES &c.

Meaford Mammoth Drug Store,

McCARROLL & ELLIS,

(OPPOSITE THE ROYAL HOTEL.)

SOLOMON HOUSE!

NEXT BOOR TO TELFER BROM

ONT COLLINGWOOD,

Millinery a Specialty.

OSTRICH FEATHERS CLEANED, CURLED & LYYED

-We have added over 400 New Patt erns, and are propers. STAMPING -

take orders and fill 'kemi.

HAFR WOF, & I all of its various Branches, B' aids, Puffs, Unis, Frizzes and the variated front for young ladies, Invisible Neta' and Invisable Bair Pins, and the variated front for young ladies, Invisible Neta' and Invisable Bair Pins, Hair done over as good as new, by the New York system. Kid Gloves cleaned, Furs done over, Ur po renessed, and Lases Gene up as good as new. Ladies and Gents' Garments cleaned and pressed.

M. D. BOLDEN

MONEY.

LAW & WHITE

Are now in a position to Lend Money at Low Rates and on Better Terms than any other agents in the County. Borrowers will save money, time than any other agents in the and trouble by applying to us.

SEWIG MACHINES.

Lacfles, have you seen "The White" Suwing Machine \times It took First Prize at the Sydenham. Township High over the Wanzer, Singer, and Wilson "B" machines. Don't pure hase until you see or try it. A discount of 5 per cent will be allowed en purchases m. ede at our office.

LAW & WHITELAW:

P.S.—We have been appointed Ticket Agents for Canada Southern and Great Western Railways. Parties bound for the States or Manitoba should give as a ca

ACENCY OF THE

Company ! Manufacturing Massey

Massey Herren ter, Massey Mower, Tolton Pea Harvester, Wilson "B" Sewing Machine, Toronte : Reaper, Toronto Mower, Tolton Centre Draught Plongh, Louise Sewing Machine.

REPAIRS KEPT ON HAND.

Tobias Fox



Sound

Owen

LEMING,

Ler in Pianos & Organ

WHOLESALE AND RETAIL

Methodist Church. You remember the circumstances, (as I wrote to you when you were in Hope.) Before that time I had not been in the habit of reading the Bible, and concequently I was in perfect ignomes of tied's commands regarding salvation. The world at word at two the commands regarding salvation. The commands regarding salvation of the desired for when Miss McL. was excited, for when Miss McL. was excited in the grand as carnestly as any of them did, but while they professed to receive Christ, I was still in the dark; but not doubting that it was the right way, I went forward again at C. Perry's meeting, with the same result. All along until I attended Mr. Perry's meeting, I wondored why my sins were not forgiven, and then Mr. Perry said, those who don't get the blessing, have not faith enough! In told you before how I prayed that might like those who spake of having their sins forgiven. I expected it to come in some miraculous way. Some had "son a light," Athers had "wonderful feelings to come over them;" it was in the latter way that I thought I was hot blessed. I willnot say that, I was not blessed in some degree, fer I certainly folt happy for a while, but as soon as the excitement of the meeting wore off, I folt as badly as over, but for lear of "uchat the people might say" and to please you and my brothers, I stayed with the Methodist Church until siow. I can't axplain it all to you, but will do it as well us I can, and a "not a learn a light world for forgive me for displeasing, perhaps disoboying you, but as I tool up to the forgive me for displeasing, perhaps disoboying you, but as I tool up to the count for the meeting of Christ You could fully realize the truth of my remarks if you only knew the screen for me to decide. It

sacrince it has cost me to decide. It would be easier for me to be a Methodist than a Disciple.

I don't knew but what you will cast me off; and I am almost sure my brothers will disown me, and do you think I would be glad of that?

This decision is made

think I would be glad of that?

This decision is not a hasty one. Even since I heard Mr. Stirling preach last summer, I have been stidying the Bible, and the more I stidied, the more I was convinced the they were right. I fought again, my convictions, and lefore I came up here, I was determined to stay with the Methodists and be a Christian, but I cant do it. I know my sins are not forgiven, and they won't be as long as I stay with them.

I have not yet obeyed the commands of Christ; in all the Gospel Parlon is promised only to those who, believe, repent and have been baptized.

Acts 2-38, 9-18, 10-47, 48, (Sec) Acts 2-38, 9-18, 10-47, 48, 8-35, 39. You do not believe in infant baptism, therefore I was not sprinkled when I was a babe, but I night just as well have been, for Idid net understand it a bit more when it was done, than a babe. I did not think about it at all, I did it because and Mr. Perry vanted her to.

Dear Morner I had not recent of you have to their old. The chrecitar oard, so I will answer it now. I have something to say, which I know. I have something to say, which I know have how the field, I don't see how you can blame me so very much, and I do hope you will not. I want you to woigh my words carefully and judge accordingly.

Mother, I have resolved to leave the Methodist Church and become a Chiestian, not from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from the word of God. I have found out that I did not have my sins forgiven before I joined the Methodist Church. You remember the ctremustances, (as I wrote to you when we have the first person that I have received from any person, but from tho knowledge I have received from any person, but from tho knowledge I have received from any person, but from the says "Repent and be say and the Bible and they spirit.—Acts 2, 38. I see no other way of Ising forturen, can your Of course I will not be saved eternally even then, I will have a hard time I know, but even so, Christ had the same, and if I only do his will here I will receive the crown that is in stone for my if I obey him. I suppose you will think that I am not in may right mind, but I niver was more so. If you will read the scriptures that I have specified you will see what I mean. The question with me now is, "will I put off my eternal salvation for what peoples will say? Will "chat people say do for an excuse at the judgment day? The mostle James siys "therpfore to him that knoweth to do good and doth it put, to him it is sin."—James 4, 17. It is not upon the act of being baptised that my sins will be forgiven, but in the alpedience to Christ.

It is true wiling I say that I was perfectly surprised when I hardly fread the Bible and see the way of salvation. It had always seemed so hard and mysterious that the very plainness of it could not help but strike me. Just to believe, repeat and be bepties!, in place of getting down and praying for a long time, sin! then not know whether you are forgiven or unit. But in doing inst what the Bible says, we have the Holy Spirit to bear witness with ours that we are the children of God. Romans 8, 16.

Of course the act of being immersed will be a scerifice to mo—for will

Romans 8, 16.

Of course the act of being immersed will be a scriffice to me—for will not my old Methodist friends sneed at me for being "disped"!!

Now mother, I want you to understand that I have done this all independently, and I am fully resolved on carrying out all I have said. If you are inclined to think that I am function, just think of all that I will have to face, and remember that I do it all for God, trusting to him to help me. As ever your loving daughter. M.

We obtained permission to copy

As ever your loving daughter. M. We obtained permission to copy the above letter for the Worker. We buried sister M. in the likeness of the Savier's death, and firmly believe she has "risen to walk in newniess of life." We hope that her parents will not "cast her off," but give themselves wholly to Christ, and roject sectarianism, taking the Bible alone for their guide.—ED. Wonken.

MUSKOKA ITEMS.

DEAR WORKER,
We are most happy to hear of the
color denlargement. You are doing proposed enlargement. You are doing a good work now, but your usefulness will be greatly increased by the proposed change. By another year you must come out a weekly.

Homoward bound from a visit to

Homoward bound from a visit to our friends in Muskoka's wilds, we were joyfully surprised, on the 29th ult., to meet at Achmio Harbor, our aged bother Sterling, of Meaford, and his daughter, Sister Smith, from Euphrasia, toth enjoying the bad toads—pitch holes, rocks and corduroy—as only those who travel on them for the first time can. But much greater was our pleasure to find at Dunchurch, 25 miles back of Parry Sound. a gallant band of fifteen dis-8-35, 39. You do not believe in infant baptism, therefore I was not sprinkled when I was a babe, but I snight just as well have been, for Idid net understand it a bit more when it was done, than a babe. I did not think about it at all, I did it because you and Mr. Perry wanted no to.

As 'o the way that baptism should be preformed I will say nething except to ask you to read carefully the following scriptures:—Collesians 2, 12; Romans 6—1; Acts 8—38.

Now nother I am not doing this to pretend that I know so much more of the libbe than you do, but to let you see on what I take my stand. The Raptist require you to make a confession of pardon by prayer before you are baptised, therefore I can't lists want the same therefore I can't they have had no external help.

the field is ripe for have t and they look for a good in gatherin; If one of our preaching brothien can space of our preading facturen can space a week or two, go up to Danchiuch and enquite for Win. Robertson, and you will find your work ready for you and him a ready helper, and his cand die wife and dieghter will make you at home in spate of yourself.

DEAR BROTHER—I have read your extracts from the "Old Path (Indie" in Wourne of July, "Len tizing not Beptizing." For the benefit of your nunctions readers I gies the word for word reidering of the passage cited by Mr. Rice in his debate with Mr. Cumpbell. "And having been clothed with a reintle having been clothed with a reintle having been dipped (not sprint fed), and is called the name of him the word of the God (Chiesbach) and he was washed with a muntle dipped in blood and his name is called the word of the God (Gliesbach) and he was washed with a mantle dipped in blood and his name is called the word of God.—Roy. 19 chap, xin verse," The version quoted from by Mr. Ries could not be the Peshito Syriac, or Old Syriac, for the 2nd of Peter, 2nd and 3rd of John, Judical a liar a sinner; liars, shall have that manuscript. It might have there Jerome's new version from the Hebrow into Latin, which did not become popular till about the close of the seventh century, but was then generally adopted by the Latin churches. It was again revised by Alcuin in 892, and after undergoing annery other changes was finally cannonized in 1513 by the coujcil of Trent. This is probably where Mr. Ries got his rautize.

John Firm.

Meaford, July 24th, 1882.

Meaford, July 24th, 1882.

FELIX ADLER'S REBUKE

FELIX ADLER'S REBUKE

Felix Adlet has resigned the presidency of the Free Religious Association, and withdrawn from all active participation in it. He evidently does not think it an association worth keeping up, for the reason that it does nothing for practical morality. "What living thing," says he, "for the good of mankind, has gnanafed from the Free Religious ranks of this city [Boston] for the past twenty years?" As twenty years of Free Religious organization have produced nothing for the good of mankind, he can not afford to toy with it any longer. He continues:

"Our religion must be a religion of life, and not of death. It must onter on some great work of benevolence, to show the spirit of religion. How much better than a building miscribed with the name of Theodore Parker, would be a Parker institution for penovolent work? As I can not expect to enlist my associates in such an enterprise, I feel constrained to withdraw from the organization."

We are not surprised at this conclusion, which is the condemnation of Fras Religion by its two successive leaders, the Roy. O. B. Prothingham, and Dr. Alder. Mr. Frothingham, who had given his life to it, declared organized Free Religion a failure practically. Dr. Alder declares that no living thing has emanated from it for the good of mankind. Their testimony—that of experts, that of the new who have, we believe, presided over the Association over since its organization—may be accepted as true.—Independent. Felix Adler has resigned the

its organization—may be accepted a true.—Independent.

BARNES VS. THE BIBLE.

Bro. W. J. Howe, of Georgetown Ky., arrays Barnes again the Bible as follows. Comments ere unnecess : Yinz

THE DIBLE . GEO. O. BARNES.

..."T PAUL-Fo BARNESnave no one be- there is one have no one best here is one took
tweenmen and God. and one mediator
That Christ is a between God and
mediator between man, the man
us and God, is the Christ Jesus. I
devil's biggest, Tim. ii: 3.
blackest lie."

Brennes.—Raptism for the repent and be bapmission of sins is tized every one red hot from hell. of youinthenance of Jesus Christ for the remission of sins. Acts ii:

Burses You at need to feel a Buckey dony. If we that you are a sale he is faithful and ner just to forgivous our sins. I John

our sins. I John it 9.

Byenes.—The God — Jobesid when I can her a shull I can her a shull Yegshe was when I can hathe Lond gave the Lord hath taken and the Lond hath en mass. This taken way. Bleek is one of tob's lies, sed be the name of the Lord." In all this Joh sunned not, nor charged Godfool white, John 21.

Byenes.—The God.—Put ishly. Job i: 21,

22. Clop.—II a v e Banks, Job (dob.—11 a rewas an old pup; you considered Job was an old my servant Job coward; Job was that there is none in old liar.

| The carth for Job is a constant of the carth for the carth for

BARNER—God JOHE,—Mur don't call a thiefa deress and whore

he is sober; for he dow of God.
can just come and Cor. vi: 10.
throw like a rug,
into the arms of

Jesus. Barnes.—Sup-Bannes.—Sup- Pav L.—The ose a man works of the flesh omes here lim- are: Drunkonezoa comes here lim- are: Drunken-ber drunk, and noss, revollings confesses Ohrist, and such like; and then goes out * * they which and puts another do such things quart of whiskey shall not inherit under his belt, and the kingdom of going home, falls Cod, Gal. v: 12-off his horse and 21. hreaks his noab. off his horse and breaks his neek; that man will go straight to heaven as sure as God is God, and if he don't I would be

don't 1 would be willing to go to hell for him,

Ilangus—God Bolovon. --He don't send the established the clouds; God don't clouds. Prov. viii: send the rain; God 28. don't send the darkness,

Jgays.—God causeth the minto fall on the just and on the unjust. Matr. v: 15. David. -Thou makest darkness and it is night. Psalm civ: 20.

BARNES,—Sin Isalan.—Your can never form a iniquities have barrier to our sal-separated heration. No mat tween you and ter who you are, your God, and or what you are; your sins have the instant you hid his fare from cause up hare and you that he will confess Christ, that not hear. Isalah instant you are lix: 2.

confess Christ, that not heat instant you are lix: 2. made a saint. Afterwards, go where you will and do as you please, you are still a saint, and your life is hid with Christ in Call and all the God, and all the devils in hell can't get it away from

Mar disto Mary a good, hel cho en thet , acceptions that can that can. But what x : 12.
shall I call Man !
Shall I call bear

By Serie The God. Put for different make away the evil of selecter that your doing from tist wants us to before thinceyour epent and reform * * If ye be our lives. He is willing and observative different will list. God ye shall eat the don't ask the singgood of the landmer to pray or But if ye refuse weep, or reform and rebel, ye shall his life.

1 to 20. Basse .- The Gap.

Bannes.—The Solomon.—He dovit tells us to that coverth bis confess our sins sins shall not and turnavay from prosper; but whothem. He is an so confesseth and awful old lian. shall have mer Prov. axviii: 13.

BARNES.—Jesus Jesusanswered took a harlot and the Pharisees.— made her the dear- I am not come est friend of his to call the rightbosom, and no cous, but sinners questions asked. to repentence. Matt. ix: 13.

Baanss.—David For David's murdered Uriah confessions and and committed as prayers for fordultery with his givonoss, see wife, and was a Psalm li. man after God's own heart all the time and the confession of the own neart an the time—all along the line, my friends,

BARNES .- Ab. Gop.-There salami, Isaac, Eli- is none righteous, jah, and Paul nonot one. Rom. were no better ili: 10. than I am.

O. P. G.

O. P. G.

The above is from a man who is perfectly reliable. We know Bro. Howe, and therefore we credit the above as though we had heard it ourself. We publish it because there are a few patties in this country that would give their last dollar to have Barnes brought to this country. Geo. O. Barnes is a worse blasphemer than Bob Ingersoll. Bob comes out as an infidel and does his blasphening as an infidel, but Barnes comes as a Christian and blasphemes the name of Christ, Barnes comes as a Christian and blasphemes the name of Christ, making our Saviour a "wheremongor," and offers a premium on adultery, as is plain to be seen by his reservence to David and Urich's wife. Yet, with these facts before their eyes, there are persons who "believe, that Barnes has the spirit of God," and look on him as a prophet almast.

We want our readers to make an especial note of these things, for we do not intend to give much space for advertising this "humbug." And there are enough fanatics here, no doubt, to have larness brought here. I am sure that none will take up with his teaching who have any love for Christ, or respect for God word. One thing that is very strange about all such humbugs as Barnes, is that he enlists the syntathy of those who have been "laptized with the Holy Ghost" first.

Bro. Darsie, of Frankfort, Kr., We want our readers to make an

get it away from him.

Bannes.—What Jesus.—Whoever is pleasant soever doth not and easy is of God; bear his cross and whatever is hard come after me, is of the dovil.

Earnes.—You preachers, and you threachers, and you threachers, and you threachers, and you threachers, and you threachers and for me, is of the devil's self in the house trap. The churches the church of the pillar and ground of the truth. It is his hits you.

Bannes.—You preachers, and you thou eight threachers, and you thou eight threachers, and you how thou eight threachers, and you the how thou eight threachers, and you the how thou eight threachers, and you the house three hiving God, the pillar and ground of the truth. It the American people. Kentucky, this hits you.