

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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THE OLD HOUSE.

Above its gray and mossy roof
The tall trees downward bend,
As tho' with wide protecting arms
Its portals to defend.
With all of luscious verdant growth
The stately trees are gay,
Each year leavened with added grace,
But marks them with decay.

But, dear old house, fond memories
Thy crumbling walls enfold,
To us that hold thy roof too dear
To let thee fall and rot,
We're sure that treasured gold
We'll not let us after years,
And hence of all the tenderness
That memory reverts.

If soil, unbidden guests there were
Beside that chimney hearth,
Where grief and sorrow entered in
To check our joy and mirth,
Not less we loved the hollow spot
Where we have suffered long,
For faith and trust have purged
The soil and made it strong.

I would that all the stately homes
They build from year to year
Might be in very truth abodes
Of innocents and cheer,
Like the old house, a sheltering nest
In childhood's happy time,
The refuge of our lowly youth,
The Mecca of our prime.

ANNA E. TRASK.

Christ Commanded Immersion.

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

(Continued.)

Prof. W. S. Tyler of Amherst College, Massachusetts, in reply says—

"I do not know of any good Lexicon which gives *sprinkles* as a rendering for *baptizo*. Liddell & Scott, which is now the standard Lexicon for classic Greek, gives *pour upon* as one of the meanings, and Lexicons generally give *wash* and *baths* together with *dip*, *immerse*, *sink* and *dye* among its meanings. The primitive meaning of the word was probably *dip*—indeed the root *hap*, like our word *dip*, seems to be dipping in its very sound.

Prof. Tyler fails to tell that *pour upon* appeared only in the first edition of this Lexicon—the five later editions leave out *pour upon* as not being correct.

In regard to this point let us read what Prof. J. B. Foster, of Colby University, Waterville, Maine, says—

"Liddell & Scott in their first edition, gave as one of the meanings of the word *baptizo*, to *pour upon*, but corrected it in the second edition and the correction stands in the latest (sixth) edition."

Milton W. Humphreys, Master of Arts, and Doctor of Philosophy (Leipzig) Professor of Greek in Vanderbilt University, Nashville, Tennessee—a Methodist in situation—declares that—

"There is no standard Greek-English Lexicon that gives *sprinkle* or *pour* as meanings of *baptizo*."

This is the fact in the case. With such testimony before us, it is unnecessary to waste our time quoting farther from Greek Lexicons. I have half a dozen or more here with me which can be examined by any person who so desires.

Their testimony is a unit as to the word in dispute. They speak a common language. The authors of these Lexicons, though Pedobaptist, agree that *baptizo* means to *immerse*, not to *sprinkle*. It will now be proper to show that the Lexicons are correct, by an appeal directly to Greek writers immediately after our Saviour. Our Lord did not manufacture the word *baptizo*; neither did he use it in a sense unknown to the people. The word was in use among the people like all the other words which he used, and it is to be understood from the usage of that time. It was understood before there was a New Testament, and it can be understood now, so far as the action involved is concerned without even opening the New Testament—or the Old either as to that. But both Testaments, however, add greatly to the light that shines upon it. It is proper to receive light touching this word, no matter whence it comes as we would do in regard to all other words, whether found in the Bible or out of it.

Polvbius, a Greek writer who lived in the second century B. C.—born 205 B. C.—speaking of and iron headed spear, says:—
"And even if the spear falls into the sea, it is not lost; for it is compacted of both oak and pine, so that when the oaken part is baptized (immersed) by the weight the rest is buoyed up, and is easily recovered. (First Book c XXXIV 3-7.)
Speaking of the passage of the Roman Army through the river Tcbia, which had been swollen by heavy rains, the same writer says:—
"They passed through with difficulty, the foot soldiers *baptized*, immersed, as far as the breasts."
Please notice that only the part of their bodies that was under the water, was *baptized* or immersed, *baptized just so far*. It is needless to say that *baptizo* here means *immerse*. It can mean nothing else—nothing less.
Diodorus, who wrote about 50 years before Christ, in the historical library, book XVI. ch. 80, speaking of the annual overflowing of the Nile says:—
"Most of the wild land animals are surrounded by the stream and perish, being *baptized* (immersed, submerged); but some occupying to the high grounds are saved."
Here is a baptism, an immersion, in which the *baptized* do not go down into the water, the water rises up around them till they are immersed.
Speaking of this and other similar instances in Polybius, Schlessner in his Greek Lexicon says:—
"In this sense *baptizo* is never used in the new testament." Certainly not. An immersion by such a slow process would be dangerous to life hence those who were baptized with a view of living afterward went down to the water. If a person should prefer to lie in a baptistry till the water coming in should rise over him, it would be a baptism, a real immersion, though this way of it would neither be suitable nor safe—neither would it be in harmony with apostolic practice. But the word is so used in the classics, and such would be an immersion. *Baptizo* and *immerse* are thus used similarly.

Let us quote from Josephus, who wrote in Hellenistic New Testament Greek. He lived in the days of the Apostles. In his "Jewish Antiquities," book xv., ch. 33, speaking of the murder

of the boy Aristobolus, by Herod's command by his companions—he says:

Continually pressing down and immersing *baptizo*, him while he was swimming, as if in sport, they did not desist till they had suffocated him."

It needs no prophet to tell what *baptizo* means in this passage. Josephus uses *baptizo* in his works fifteen or sixteen times, and always in the sense of *immerse*. In this he is like every other Greek writer. Of course, according to the connection, as the matter of propriety, as said before, it may be translated variously,—*immerse*, *dip*, *plunge*, *submerge*; and where it is clear that the person or thing does not rise, it may be translated *drown* or *sink*. In this latter sense it is not, however used in the New Testament. That is, in the New Testament instances, *drowning* never follows.

Here is another example, from Strabo, who was born 60 years before Christ. Speaking of hurling a dart into a rapidly flowing stream, he says:

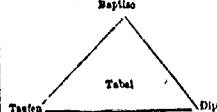
"And to one who hurls down a dart, from above into the channel, the force of the waters makes so much resistance, that it is hardly *baptized*."
This shows that in Strabo's time *baptizo* meant to immerse.

Score of examples of similar import and equal clearness can be produced from the pages of Greek writers, who lived before and after Christ. No example can be produced of the use of *baptizo*, in Greek literature, where it means *sprinkle* or *pour*. Josephus, who lived in the days of Paul, wrote much in the Greek language. He has occasion to use the word *baptizo* frequently, respecting the daily events of life. I have his works here, translated by William Whiston, A. M., Professor of the University of Cambridge. On page 84 he translates it "dipping," page 304 "dipped," and on page 435 "dipped." On pages 199 and 498, when it is clear the objects, ships—could not rise or be taken out, he translates it well enough, "drowned," which, however is rather what followed the baptizing. Why cannot *baptizo* in the new Testament be translated into English as well as in the works of Josephus? The variety of practices in the churches prevents it. This ought not to be.

Let us now open four Bibles: the inspired Hebrew; the Greek, translated by the seventy; the German, translated by Luther; and the English translated by King James. Turning to II Kings, 7, 14, we read that Naaman *dipped* himself seven times in the Jordan. The Hebrew word in this passage for *dipped* is *tabal*, the Greek word is *baptizo* the German word is *taufen*.

Christ and his apostles read the Greek Bible, and the New Testament writers generally quote from it. Christ, in ordering the ordinance which we call baptism, selected the word *baptizo*, which tells us that Naaman *dipped* himself. If *baptizo* in II Kings v., 14 means *dip*, as it does, according to the Hebrew, English and German Bibles, how happens it that it does not mean the same

in the New Testament? Martin Luther in his translation of the Bible which I have here, uses *taufen* (*dip*) when telling what Naaman did to himself in the Jordan, and like a consistent translator when he comes to the passage in Matthew which says John baptized in the Jordan, he translates it *taufen* (*dip*) also. Luther explains that by *taufen* he means *dip*. It matters not what *taufen* has since come to mean by a practice contrary to its meaning in Luther's time. In Luther's translation it means *dip*.



This diagram will exhibit in one view this argument from these three translations. *Tabal*, in the centre is the inspired word. Three translations, *dip*, *taufen*, *baptizo*, at the points, together with the word *Tabal* in the centre, conspire to say that *baptizo* in the Bible means *dip* or *immerse*. This, itself, is enough.

An effort is often made—it was made recently in the Tonawanda papers to prove that Naaman did not dip himself, that he must have been sprinkled according to the law of Moses for the cleansing of lepers mentioned in Lev. xiv., 7.

D. D. Currie, in his book, page 15, says,

"It is evident he must have sprinkled himself seven times. Naaman was a leper. The leprosy was incurable by human means. God has provided a way by which a cure might surely be effected. There was no other way but God's way. That way is defined in Leviticus xiv., 7, and he 'shall sprinkle upon him that is to be cleansed from leprosy seven times, and shall pronounce him clean.' Through this sprinkle there was to be cleansing. What did the prophet tell him? As a faithful prophet he must not make a law of his own, but tell him to keep God's law. Go and wash—that is, sprinkle—seven times. . . . Naaman went and baptized himself seven times. He did not immerse himself."

Thus by a little sophistry this Methodist Minister leads himself along till he directly contradicts the Bible, which he says "Naaman dipped himself."

It is sufficient to say, the law of Moses had no mode of cure for leprosy. It had a ceremonial cleansing for those who had been healed, (See Lev. xiv. 1-10).

Leprosy would not have been the terrible disease it was if it could be healed by a Jewish ceremony. In that case the healing of the leper would be an every day occurrence. But the Saviour says, "Many lepers were in Israel in the time of Elijah the prophet, and none of them were cleansed (healed) but Naaman the Syrian."

This shows that the healing of this leper was by a miracle and not by an established ritual. Teachers of the people should know this. If lepers could be healed by the law of Moses why

were they driven from human society? Why did they appeal to Christ for healing power as their only hope of deliverance from the disease? God cured Naaman according to a special appointment made by His prophet Elijah. The ceremony spoken of in Lev. xiv., 1-10, for the ceremonial cleansing of one who had been healed, had nothing to do with the case. The distinction between the real cleansing from the disease and the ceremonial cleansing is seen in Luke v., 12-14. A man "full of leprosy" is cleansed or healed by the Saviour. After his cure Christ says to him:

"Go thy way, show thyself to the priest and offer for thy cleansing, according as Moses commanded for a testimony unto them."

With these facts before us, there is no apology for being deceived by those who will not learn that the cure of Naaman by Elijah was as distinct from Jewish ritualism as was the cure of this leper by Christ the great prophet. They do not touch at any point. The one is a real healing of the disease itself the other is a ceremonial cleansing after the disease has disappeared.

Dr. Watson, in the Herald, in his review of Mr. Evans, says,

"Upon this erroneous assumption—Evans—proceeds to state that the Hebrew term 'tabal' (not *tabal*) is the corresponding term for immerse. No one familiar with the Hebrew Scriptures would make such a statement. The Hebrew equivalents for immerse, are *yarad* Ex. xv, 5, *tabal* Ex. xv. 10. The fact that *tabal* is not the word for immerse is the reason that the Greek translators used the term *bapto* rather than *baptizo*."

Well, let us open Davidson's Hebrew Lexicon and see what *tabal* (or *tabal*) *tabal* and *yarad* mean respectively.

"*Tabal*.—I, to dip, immerse; II, to stain."

Yet *tabal* is not the Hebrew word for immerse! Indeed! Now let us read the definition of *tabal* which Dr. W. gives as the Hebrew equivalent for immerse!

(To be Continued.)

CHRIST'S COMING.

DEAR WORKER.—The Saviour's first coming was a matter of prophecy and promise, and its fulfillment looked for with much anxiety, for those who made the Lord's testimonies their study. Though many ages intervened between the first promise and his advent in Judea among his own nation, yet all things foretold of him were fulfilled. How he would come and what he would do, evidently were not well understood even by those who were looking for him among the Jews. This second coming is equally certain, and will be very unlike the first. It will be sudden but glorious and triumphant, and its effects lasting and decisive. How many ages may yet roll past before he comes, or how few weeks end the time, no one knows, but the great event will transpire at the time appointed. Many attempts have in the past been made to fix the time, which have always failed, but his coming still

"draws nigh." As foretold by himself, the world will be going on when he comes as unprepared as in the days of Noah revelling in wickedness and folly. It will be the grand scene of the future, and a grand manifestation of Almighty power and supreme authority. He comes not to minister or to be ministered to on earth, but will display that majesty which was insulted when men preferred a murderer; and despised his name. Great events will transpire and mighty changes take place when he comes, but just in what order they will occur that grand occasion alone will show. That the Lord will come again all intelligent bible readers admit, but what will be the results, and how all things will go on immediately after his appearing they do not agree about. Like all other efforts at knowing more of the future than is revealed, the attempt to arrange the events that will certainly transpire at the Lord's second coming, has led to much contention and certainly many errors. As to the precise time of his coming it is not very plainly revealed; for very wise reasons. Many seem to think he is coming to stay on the earth for a thousand years, but he never so taught. Some teach that he is coming in his glory to give his rebel creatures another chance to accept his mercy and be blessed by him, but no such teaching is found in his word. A greater delusion certainly could not be invented by man. Some believe he is coming to reign as a king in Judea, and to extend his empire over the whole earth, but where does he say he will ever reign on earth as a temporal king? So far as his people are concerned he is coming to receive to exalt to bless them. They shall meet him and ever be with him in his heavenly mansions. But to his enemies he comes to take vengeance on them because they do not obey the Gospel. He will be clothed in majesty and attended by the heavenly powers. He will mete out everlasting destruction to the impenitent. Jude says he will come to execute judgment on the ungodly. Peter, writing of his second coming, affirms the perdition of ungodly men, 2 Pet., 3, 7. The certainty of the Lord's coming, and the supreme dignity and glory which will be shown on that occasion, gives it an importance beyond all conception. Though he comes as a thief in the night to the wicked yet his people are waiting to meet the "King in his glory." All attempts to explain how the Lord will come, and how the dead will rise, are but attempts to know more than has been revealed to us. The dark recesses of the grave will hear the summons for all to appear before the Lord in judgment. No believer need be troubled about how and when all things promised will transpire, for the Lord has arranged, all the events, and will bring them all to pass in their proper order. Let his people rely on his promise to return, and prepare to meet him rejoicing in hope of the glory to be revealed in him, and to be enjoyed by all who love his appearing.

JOHN BURCHART.

CHRISTIAN WORKER

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H. B. SHERMAN, EDITOR.

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CHRISTIAN'S HOPE.

There is no word used by the christian with so much pleasure, perhaps, as the word Hope. Christians must be lights in the world, and be "ready at all times to give an answer to every one that asketh, for the hope that is within them."

Everlasting life is desired by all christians. Hope is made up of expectation and desire. We expect everlasting life because God has promised it upon these conditions and we have complied with these conditions.

We may then we have a hope of everlasting life. What is the reason of your hope, or the basis of this hope? We answer, God's promise.

It shows a lack of knowledge to hear a christian say, "I hope that I am a christian." Hope is something we may expect.

"This a point I long to know And oft has caused me anxious thoughts."

Am I his or am I not. Should never be sung by an intelligent child of God. If we study his word we may know whether we are "his or not, for God, in His word has taught us how to become His children, and we know whether we have done that which is required or not.

become a christian, this modern arrangement, the Altar-Play, is not part of the plan of salvation, but is contrary to it. God's plan is for the sinner to come to him in the way revealed in the Gospel.

Having the promise of God he expects it, yes. "Each in expectation lives And longs to see the day," and having a desire for that which he expects, he bends all his energies to obtain it.

DR. W. E. MACKLIN.

Ontario is to furnish a missionary to Japan, in the person of Bro. W. E. Macklin, of Poplar Hill, Ont. It is no small sacrifice for a young man with as bright prospects as Bro. M. has, to pull loose from civilized life and bury himself among the heathen for life.

Our good Bro., Edgar Macklin, of Stratford, who placed himself on record against co-

operations by showing the necessity of steps to insure himself on the subject of cooperative work. The result is with him, as it must be with all honest men, he has ceased his opposition, and united the little band in Stratford with the Wellington Co-operation, and proposes to work in harmony with his brethren hereafter.

Stratford is an important point for establishing the cause of the little band there are zealous, and form a good nucleus for work in the future. Bro. Macklin attended the meeting of the board at Everton, on the 6th ult., and enjoyed the meetings very much.

LOOK AT THIS!

The reports of additions, in Ontario, to the churches through Co-operative efforts for the year ending with July, shows 279 additions, 217 of these being baptized. In the face of these results, which are given from actual figures, we are gravely told, that the brethren are not in favor of Co-operation!!

THE CHAOS.

On and after Sept. 1st, the writer ceases his connection with the Ontario Co-operation as the General Evangelist, but does not withdraw his interest from the work, and will continue to assist and help on the good work.

The past has been an unusually eventful year, crops were poor and consequently money has been scarce, but this season promises to be a remarkable one for good crops, and therefore the brethren should give more liberally during the coming year, than they have been able to in the past, and by so doing assist in sounding out the glorious gospel of our Lord Jesus Christ.

EUPHRASIA MEETING.

Bro. L. A. Harding, of R. C., commenced a meeting in Euphrasia, eight miles from Meaford, July 16th, as announced in our Woreka, the attendance has been good from the first, and the meeting continues at this writing, Aug 1, a time of going to press; although having and having been on, the house has been well filled every night, and very often numbers standing outside.

Mr. Paterson the Presbyterian minister, preached two sermons on Infant Baptism to his churches Aug. 17th warning his people, and stating that the country was in great commotion over this question on account of modern preaching. Bro. Harding reviewed Mr. Paterson's remarks the same evening in Euphrasia, when every available spot in the House was filled, and crowds stood at every window and at the door to hear.

CHURCH NEWS.

Bro. L. & W.—Two additions to the church here by baptism, on Lord-day, 20th July. According to my plans I expect to spend two weeks with the Church in Portage-La-Prairie during August. I have resigned my position as labourer for the church here. A good man wanted to take my place.

E. SHEPPARD. Bowmanville.

CHRISTIAN WORKER.—Last night we closed the most successful meeting held here for many years. Bro. Scott the Evangelist of the Wellington Co-operation did the preaching, good throughout, as the meeting closed with a full house and thirty-five additions by baptism, and four who were baptized in Erin village, Everton, and Hillsburg, respectively united with the church, making 39 in all, 30 of whom sat down at the table of the Lord yesterday for the first time; to him who is the giver of all good, we ascribe the praise. I baptize the remaining nine to-day and hope for more to follow yet.

JAS. LEZARD. Erin Centre.

FALLS FALLS.

Bro. James Ridgeway spoke in Ayrton on the 13th ult., and was baptised.

Bro. Nathaniel Wandell, of Smithville, made a visit to Sweet's corner on the first Lord-day, and spoke in the afternoon.

Bro. D. H. Gray, of Neweyville, Indiana, preached at Welland on the 10th inst. Bro. Herzog was at Bowmanville that day.

We visited the little church in Hamilton the last Lord-day in July. They are a faithful band, but their efforts are comparatively feeble in that great city of St. Catharines. They also sustain a Sunday School.

The latest providence advice say that the Rev. W. K. Barr, M.A., is laboring with the Salvation Army. He may now rise up and explain.

The last Woreka contains the photo of F. M. Green, (the editor) and the irrepressible L. L. Carpenter, State Sunday School Evangelist of Indiana. Not very good pictures however.

Bro. Elster has been working in St. Catharines, and I learn through Bro. Armstrong that they are expecting Bro. L., in Prince Edward County soon.

Bro. O. G. Herzog has entered upon his work for the church in Welland. Which we hope will prosper with his assistance.

SERMON.—The first Sunday in August was spent with the church in Selkirk. They are moving on in the even tenor of their way; not making as much progress as they ought. Bro. Phillip's health is better than for years.

The writer will labor the coming year in the region of the old Niagara district, and perhaps will be at liberty to hold a few meetings outside of those bounds during the year.

(D. V.) The editor of the Woreka will be in Meosa to begin a meeting on Sept 6th. Hope to see the brethren in the regions round about at the meeting.

The brethren in St. Catharines are inclined to complain, on account of the seeming neglect of that place by the co-operation. Be patient brethren, remember that one or two men can not be every place at once, your turn will come after awhile.

Bro. R. Ainsworth writes that he will leave the field at Mt. Carmel the 15th of this month. This leaves Mt. Carmel without anyone to labor among them. We are not apprised as to what his intentions are for the future.

Our old friend and brother, Amos Clendinning, is growing feeble day by day, but it is a source of real pleasure to visit with him, he is full of reminiscences. May the Lord deal tenderly with him for a short time, and the ripened sheaf will soon be garnered above.

Bro. Ashley S. Johnson, of Knoxville, Tenn., has spoken at Lake Shore, Jordan, Smithville and Gainsboro, in the order named. He will return to Tennessee after the 15th inst.

On our way to Selkirk from Hamilton, we spoke two evenings at Mt. Hedy, the home of Bro. Thos. Bradt. There is a fine opening there to establish a good church, indeed I know of no better outlook in Canada.

We visit of Jordan on the 10th, 11th, and 12th, and had good success on Lord-day. The

church there is holding on, but death has been in their midst since our meeting here last November. Bro. J. M. Lewis is poorly and needs rest. Several of the members were present from Lake Shore.

We visited the old "mother church" in Everton on the 13th ult., and had good meetings. They have recently enjoyed a "season" of refreshing from the presence of the Lord, and some eleven have been added to their number.

Bro. James Lesford has decided to labor for and with the church at Ridgetown, and will begin his regular work there on the 2nd Lord-day in August. This we regard as a wise move for the church. His address in future will be Ridgetown, Ont.

Bro. B. Moffat, of Cleveland, Ohio, is preparing a year book of statistics of our people in the States. The status of our people in Ontario will be given in the book. We hope the brethren everywhere will get the book and note the errors and report them, and thus assist in getting a correct statistics of our cause.

Bro. B. H. Kent, one of the Elders of the church in Hamilton, has sold his farm at Freeman, Pa., and will leave for California about the first of Oct. He is one of the men of earth, faithful in his attendance at church, notwithstanding he has twelve miles to go, he is seldom out of his place in the church. He will be sorely missed by the church there, but will be a valuable acquisition to the church on the Pacific coast. He thinks of going to San Francisco. His address until Oct. 1st is Freeman.

A card from Bro. Ash informs us that the church and Sunday School at Rodney, are in a prosperous condition. Bro. Ash will have two more articles on his present theme in the Worker, which will close the series. There is some demand for the articles to be printed in pamphlet form. Bro. Ash is willing to do what he can to assist this work; but someone must lend a helping hand. He will find it necessary to alter, amend, and rearrange it, which will be no easy task. Let those interested in this matter correspond with Bro. Ash at Rodney, Ont.

Elder E. Sheppard and daughter left Bowmanville Aug. 6th for Portage-La-Prairie, where he will hold a series of meetings with the church. They stayed three days at Meaford, and Bro. Sheppard preaching Friday and Saturday evenings, and Lord-day morning and evening. The brethren were glad to see him after an absence of twenty years, and were edified by his discourses. Bro. S. carries with him the best wishes of the brethren here, and we shall hope to hear of great good being done during his visit there. He stopped over Monday night at Owen Sound. Bro. Tilton says there was a goodly number out to hear Bro. Sheppard and he gave us a very interesting discourse. J. C. W.

Dear Bro.—One lady 64 years of age confessed the Saviour and was baptised in Walkerton since my last report. I am now in a meeting at Altona. Three baptised up to date.

A. SORR. Walkerton.

Dear Bro. L. & W.—Please announce that our Annual meeting will be held 14th Sept. Bro. J. L. Parsons, of Indiana will be with us. A cordial invitation is extended.

Yours, R. W. STEPHENSON. St. Thomas, Ont., Aug. 14th-34.

Have, the voice of... I shall be with the harvest waiting...

If you cannot speak like angels... If you cannot preach like Paul...

If you cannot be the watchman... If you cannot be the faithful servant...

If among the older people... If you are to be a father...

If you are to be a mother... If you are to be a wife...

If you are to be a child... If you are to be a servant...

If you are to be a friend... If you are to be a neighbor...

If you are to be a citizen... If you are to be a patriot...

If you are to be a man... If you are to be a woman...

If you are to be a saint... If you are to be a hero...

If you are to be a king... If you are to be a queen...

If you are to be a prince... If you are to be a princess...

If you are to be a noble... If you are to be a nobleman...

If you are to be a noblewoman... If you are to be a noble lady...

If you are to be a noble girl... If you are to be a noble child...

If you are to be a noble boy... If you are to be a noble man...

If you are to be a noble woman... If you are to be a noble saint...

If you are to be a noble king... If you are to be a noble queen...

And of it, helplessly... God visited him, and that because...

It is man's soul that makes him... so very valuable, David. That...

Therefore, we are not to fear man... for he can do no more than kill...

Therefore, we are not to fear man... for he can do no more than kill...

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"MEDITATIONS"

NO 3

"What is man?" Heb. 2:6; This is a quotation from David P. 8:4; He is spoken of as the "sweet singer of Israel" but at this time he is David the Astronomer...

CONCERNING THE COLLECTIONS.

There are yet many unsettled things among the Disciples, among which may be named "the collections." money is needed now and always has been, to keep the cause moving forward.

"BY FAITH ABRAHAM.

We often fail to realize the full meaning and power of a statement, just because we are familiar with it. I had read the words I have quoted from the 11th chapter of Hebrews hundreds of times.

THE NOBLE ART OF SELF-DEFENSE.

"I do not think it worth my while to learn the art of self-defense; a noble and useful science, which would be of great value during my life."

THE RAT-CATCHER'S IDEA.

A certain country clergyman used to tell a good story of his going to a new parish, and asking a parsonage what his occupation was. "I am the village rat-catcher," the man replied, "and what are you?"

THE CROSS.

Bliss they who seek, While in your youth, With a firm goal, The way of truth.

FINDING FAULTS.

In speaking of a person's faults... Remember, those with lenses of glass...

We have no right to judge a man until he's fairly tried... Should we not like his company...

The old as well as young; Perhaps we care for all we know, Heavily to their own.

I'll tell you of a better plan, And find it works full well, To try your own defects to cure...

REMINISCENCES No. 20.

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

BY JOSEPH ASH

In my last (No. 19) I finished my history of churches and now desire to speak of how the cause of Christ has spread in Ontario apart from Church organizations...

And if we do not by our own fault-lines spoil everything.

I do not desire to pass over one of the most important points connected with the progress and prosperity of the cause among us. I have been speaking in my various numbers of principal men and their talents...

Now it is clear that we as a people are under obligations to 'sound out the word' into the places named and to other openings...

And if we do not by our own fault-lines spoil everything. I do not desire to pass over one of the most important points connected with the progress and prosperity of the cause among us...

the work with the same object in view that brought the Christ to earth.

Since the demon of sectarianism has so dragged the thoughts of men by the nose...

But then the question how shall Christians co-operate, looms up now in order to sound out the gospel to the places named and others...

JOSEPH ASH

OBITUARY.

ELDER JOHN McKECHNIE.

For the Worker. Bro. John McKechnie, of Priceville, Ontario, Canada, was very suddenly called away from among us, on Monday, July 20th 1884...

for, Chicago, and then, in a hurry, in 1881 to the township of Glenora, then nearly a wilderness where he settled up on a farm on which he continued to reside till his death...

MARRIED

KLINGOUR - In the residence of the bride's mother, on Patsy street, Guelph, July 16, 1884, Mr Peter S. Klingour, son of Elder James Klingour, to Anna Budd, both of the city of Guelph...

Very truly yours, JOHN C. McARTHUR, Blue Rapids, Kansas.

The following verses written on the occasion express the thoughts of many hearts.

He was a father here, A parent kind and tender Among his children dear...

He was a brother here, Where there are tears and sorrow He is our brother there...

He was a shepherd here, The wayward of reclaiming; A willing worker, The word of life proclaiming...

He was a servant here, Through faith and hope still striving To reach the heart to cheer...

He was a friend indeed, Comforts and joys dispensing To those who were in need...

Then let us journey on, And let us help each other, And strive to join that throng...

EDITOR CHRISTIAN WORKER.

Dear Sir and Bro.—In the June number of the WORKER, I read an acknowledgement from Bro. John Hill, of aid received by him for the church in Collingwood...

every man towards according to his works. W.

CHURCH OF THE HOLY SPIRIT, St. Mary, July 12th 1884

MARRIED

KLINGOUR - In the residence of the bride's mother, on Patsy street, Guelph, July 16, 1884, Mr Peter S. Klingour, son of Elder James Klingour, to Anna Budd, both of the city of Guelph...

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VALUABLE PUBLICATIONS.

FOR SALE BY Law & Whitelaw, Publishers Christian Worker.

Table listing various publications with prices, including Christian Hymn Book, Revised Christian Hymnal, Commentaries on Matthew and Mark, and various tracts.