Christian Worker.

"WORK WHILE IT IS CALLED TO DAY."

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Whole No. 40

THREE LESSONS

* Eliero are three leasons I would write, Tiree words as with a golden pen, En tracines of elemit light lipon the healts of men,

Have Hope though clouds en viron round. And gladness hides her face in scotts, little thou the shadow from thy No night but bath its morn.

Mave Fuith ! Where'er thy bark Is driven.
The calm's disport, the tempest's mirth,
now this, God rules the house of

heaven, The inhabitants of earth ! Mayo Love ! Not love alone for

one, But man is man thy brother call; . And scatter, like the circling sun Thy chuities on all.

Thus grave these words upon thy soul,
Hope, Faith and Love and
thou shall find
Strength when life's surges maddet roll,

Light, when thou else wert blind.

CONCERNING THE PROMISE

BY A. SCOTT.

"And these all having witness Shorne to them through their faith received not the premise. God Saving provided some better thing concerning us that apart from us they should not be made specificat." He's 11:30-10. The promise which Paul speak

of in the above quotation must of mecessity refer-not to the promis of cirthly possessions as some would have it -- but to the greater promise of God concerning the Mossiah and the inheritance inscorruptable, etc., which was not sfulfilled in the days of these old Testament sim's. God, however, foresaw its fulfilment and thu provided that they (i.e.) old Testament saints, without us schould not be made perfect. The promise to Abraham and seed in the fieth concerning material posincreasing had long ago been fulfill-ed. See Joshua, 21:13-45, "And the Loid gave unto lerzel all the Land which he sware to give unte their fathers, and they possessed at and dwelt therein and the Lord gase them rest round about ac cording to all that he sware unto their fathers; and there stood no a man of all their enemies before them; the Lord delivered all atheir enemies into their hand. There failed not ought of any good thing which the Lord hal rapoken unto the house of Israel came to pass." This is conclusise so far as the promise of carthly possessions, prace and presperity is concerned. promise had been fulfilled many years before Paul addressed him self to the Hobrews as quoted "That apart from us they sahould not be made perfect." But recith us through the perfection of the Gospel they shall be made sperfect. Abraham had opporstunity to return to that cou from whence he came out, but he how many make a good begin thad no desire to return. He desired a better country that is an iteratenly, wherefore Gol is not allowed the majority of people and he hath prepared for them a ple can resist great temptations and he hath prepared for them a ple can resist great temptations. from whence he came out, but he thad no desire to return. He de-sired a better country that is an theatenly, wherefore God is not

Ave ! "one not made with city. hands eternal in the heavens.

Got is not the God of the dear but of the living He is the God of Abraham Abraham is there fore alive and in the full realiza tion personally of the promise even now. But the work of the Gospel will not be complete or perfect without the salvation of Jona as well as Gentiles, and so "all Israel shall be saved." Rom; 11:26. That is all Israel that emains when the "fullness of the then the relative of the children of Israel be as the sand of the sea it is the nant (i.e.) (those that remain) that shall be savel." Rom, 9.27 Therefore, we learn that the just sho are now as a people hardened against the gospel will jet be converted by its power, all of the remnant. Then will the gospel and Gentiles saved by its power All obedient and loyal subjects of King Jesus who is now scated on his father David's throne. 1st Chron: 29:23, ; 2nd Chron, 9:8. David: and Solomon sat on the Lord's throne. Christ having received fall nuthority and power in heaven and on earth," and being on the right hand of God exalted." "Lift up your head O, ye gates and be ye lift up ye everlasting doors and the king of glory shall come in." He must reign till all enemies are subdued The last enemy is death. When death is subdued the Son will give, up the reins of government unto the Father and He (the Son will be subject to Him who did put all things under him that God may be all in all. The promisto those who are the children of Abraham through faith and not in the proud, boarful sense in which the Physisecs claimed son ship. The Jews must become children of Abraham by faith children of Abaham by faith; even the faith of the Gospel be-fore they can be partakers of God's promise. With confidence, therefore, we look forward to the time when those of this stubborn folly of their forefathers will humble themselves and accept of salvation upon Gospel terms.

Pear reader, do you look for with pleasure to the com plete fulfilment of this promise You cannot do so unless you are an heir of the promise. In orde be an heir of the promise whether you are Jew or Gentile, you must be born again, "not of properties and but of incorrupt by the word of God which liveth and abideth forever." must hear, believe and ovey "the gospel which is the power of God unto Salvation." You must know the truth which when received nd obeyed shall make you free. You must hear the truth, believe it, contess Christ, repent of you sins and be "haptized unto Christ" that you may "put on Christ." Then being in Christ you are no longer your own: You are longer your own: bought with a price with a price;" you are an heir of the promise cordition ally when thus born again. You are required to live in obedience to Christ if you wish to realize the blessedness of Ged's promise.

n Toronto lately he would rather have O. O. attached to his nam life if we expect to be partikers of the promise. "Out and out" or Christ. The beat Christ's, the head Christ's, the head Christ's, the hands and feet Christ's, the purse Carist's, all Christ's Christ will not have a part. "You cannot serve God and mammon." Christs; not simply to day, but to-morrow and all the way through life. It is a good invest The promise of God will ment. reward such an investment. No other investment will Gol accept. Let us see to it then, dear teaders. that we do not come, short, us ask God to resist to make our peace, calling, and election sure that we may be purtakers of the

BEING MADE PERFECT.

R-H BROWS.

"And being made perfect He ecame the author of eternal Salvation unto all them that elegation. Help 59. In the first chapter of this very interesting treatier, the writer says, has in these last days spoken to us by His Son." And in the second chapter he says, "Wo ought to give, not only heed, but the more carnest heed to the third thapter he says, "Consider the Apostle and High Priest of our profession, Christ Jesus ;" and the fifth enapter he calls out attention to the perfection of hrist as the "author of eternal Salvation to them that obey Him The apostle says, 2nd chap. 10th all things and by whom are all things in bringing many sons nuto glory to make the captain of their Salvation perfect through suffering." There is in the Scripture before us at least three pre inent thoughts, 1st, the perfection of Jesus Christ; 2nd, the Salvation, present and eternal, of man 3nl, obolience as a condition of this Silvation.

Jesus of Nazueth was the only perfect man that the world ever saw. He alone had no sin Whe says an apostle, when He was re viled, reviled not again; when He suffered He threatened not The perfection of Jesus is at least muson why the apostle ex horts those to whom he writes to "consider Him," to think about Him, to meditate upon His holy and pure life, "looking unto Him," the author and finisher of the Lith. Perfection is an essential element in the character of our Lord , and Saviour Jesus Christ If Jesus were not perfect He could not become either the author of a present or eternal Salva tion. God cannot save a man in his sins; and man, in order to that perfection which essentially prepares him to dwell in the pre ence of a pure and holy God, must have a perfect model for

but fail to testit the ordinary perfection in Him who is to be temptations of life. Morely taid come the author of eternal Salva Aguin, in order that He inight be the exact representative then D. D. The O. Of studes of the Father He must be perfect to suffer the He might to suffer the He might for "out and out" for Christ. He in all His attitutes for God to right. We must be out and perfect, and His perfection, like into glory, and that He might in out for Christ all the way through the perfection of Jesus is demonstrated "become the unition of certain the perfection of Jesus is demonstrated become the unition of certain telligest circle of readers through the perfection of Jesus is demonstrated." strated by His antagonism to sm. which is measured by the punishment of those who refuse obesit to His vommands, and also by His love which is abother at tribute of perfection. "God is love," and therefore perfect.
Jesus is the "brightness of the Father's glory, and the express image of His person and therefore Jesus is perfect. The perfection of Jesus is further exhibited in Ills appointment by the Father to the great work of redemption. Were it not for the perfection of Jesus He could not have satistice divine justice, for no imperfect being could have become a per-fect Saviour-but God the Father proclaimed from Hrs lofty throne This is my Son in whom I am well pleased." G.d can now be just, and the justifier of him that believeth in Jesus

Jesus was tempted in all point

The

as we are yet without sin. The author of this ilisertation, for it can scarcely be called an epistle, recing it is addressed to no p or church, in speaking of Jesus says, "He took not on Him the nature of angels, but He took on Him the seed of Abraham, wherefore it behooved Him to be made like unto His brethren that He might become a merciful and faithful high priest in things pertuning to God to make recor ciliation for the sins of the people for in that He, Himself, hath uffered lle is able to succour that are tempted. Just so; it was necessary that Jesus should be touched with the feelings of our intirmity; for says this same writer, "He that smotifieth and they that are sanctined are not of the to which cause He is not sobated to call them bethren." "Whereforg God hath-highly excled Him." That at the name of this perfect; divine man, "God manifest in the flesh, every knee-should-bour and every tangue confess that Ho is Christ, the anomied one, is the honor and glory of God." This is indeed the child born, the Son given, the wonderful coun-sellor, the Father of in everlasting age. "Hence," says the Fa-ther when He brought the First Begotten into the world, "Let all the angels of God worship, Him.' And again, "Sit on my right hand "Ask of me and I finistool." will give the heather for thin inheritance, and the uttortmost part of the earth for thy posses

But this writer says, "Jeano perfect through suffering; but was He not perfect without unfering! In the sense of perfection He certainly was, but it onler that He might become the author of eternal Salvation it be came necessary that He should be made perfect, as such, through autfering, as He could not have become the author of either a

a Salvation, honor at behouved deed "become the author of eter nal salvation" to all them that chey Him." Jeans, by virtue of His obetience, His suffering and His victory over death has "all authority in heaven and on earth," therefore His power, as well as His perfection is complete. He is emphatically a perfect Saviour, able to save to the uttermost all who come unto God through Him." But Jesus, as man, aside from His Divinity was perfect He was tempted in all points but witnest sin. Pilate said "You have brought this man to me as one who presented the people, and I find no fault in Him," And he wide, "I sent Him to Herod and he finding no fault in Him sent Him back to I will, therefore, release to the took water and wash Him. ed his hands, saying, "I am in nocent of the blood of this jus person. Judas said, "I have be trived innocent blood." But the triged innocent blood." But the Jens cried, "Grucify Him, Hi-blood be upon us and our child And where are they to day ! Where is their city! Where are their gorgeous temples 1 Echo like a smothered sound, from beneath the ruins answers. where t

INFORMATION WANTED.

To the Editor of the Mirrot.

Dean Sin,-In your issue of the 30th ult. you print a munication relative to Mr. Wilkinson's recent fectures in the Presbyterian church on the sub ices of Baptism. gives us a synopsus of the three first lectures. The burden of the think lecture he tells was in showing, that not one of the clus eic writers, early fathers, or in spired peumen "even recmed to attach any importance whatever to the mode of producing the effect represented by bantizo so long as the effect was produced" which seems to be a reasonable conclusion. If we know the effect is produced, of course we know the proper means has been used to produce it. He also says the mode of Baptism "was almost invariably that of pouring or aprinkling" not "because the word meant to pour or sprinkle which it did not, but because these were God's methods of producing the effect called llaptism." Just here things seem to beco W. first talks about the effect produced by Raptism, then of the effect "called Baptism" which seems to imply that Baptism and the effect of Baptism is one and the same thing, which seems to be unreasonable, but perhaps the trouble is with may brains and not Mr. Wilkinson's teaching, but as I have spoken to several of Mr. W's, most ardent admirers both Presbyterian and Methodists on the subject, and they seem to be as badly mixed on the subject as Would you have the

ing, for without the shodding of in which case he can put mattern-blood there is no remission of aims to rights in you next issue. In And no remission there con the would be too had for Mr. Wifkinson to spend so much time and the subject being mystified tothem from some cause or other... I for one would like to know justs what the effect of Baptism is how I can tell for sure, that a person has been properly Biptimed by the effect produced on that: person by being Biptized.
Yours truly,

IL.

The above is a communication mbh-hed in the Merford Wirrow ad indicates the clearness of Min Wilkinson's arguments. Mr. W. has the faculty in a remarkables degree of befogging and mystifping any subject he undertak explain.

Editor Warker

Through some oversight, I did! not get the lest two Worksmer till Jan. 26, and will therefore note be able to send in a reply to the article of G.J. B till March.

The Baptism of the Spirit, and our responsibiles in referencethereto, seem to me the more-solemuly important subject than could encare the attention of christians at the present time.

The question is not what me ure the professed people of Godeodo or do not profess in this Landiscean state of the church nor what are our own preconceived notions of the matter; nor yet what mage; ave teen the opinions of anyounder of fallible men, however learned and sincere. But the question is (each one to solve forhimself), what measure has the Lord provided for His people, and mmanded them to possess I

Surely no one would argue because the children of Irralimade such an utter failure, that therefore the Lord had not made ample provision for the greaters measure of success. He says two. thou hadst harkened to my combeen as a river, and thy righ ness as the waves of the sea."

Sociál, ilik is a responso ta The selfish man . is convinced of the selfishness of his neighbors, while the generous The cold heart thinks that him manity is barren of affection, while the loving spirit finds it overflow ing all around him. Deceit ever distrustful, -while eincerity extends the cordial grasp of co fidence. The passionate - meet with violence and the rude with fidence. rudeness, while the gentle and courteous rejoice in the gentland ness and courtesy extended them. Each quality has a mage netic attraction by which !! draw out its like in others, the base eliciting what is bad, the good and pure drawing out and developing goodness and purity.

Giving alms may lessen gours bank account, but will add wo adding the increasing cyphers.

The Swedish Church has seed cently adopted the Revised Verses

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THE OUTLOOK.

Perhaps never in the history of the current reformation, as far as it applies to Canada, was there a time when properly different at the control of the control of the control of the current of the cur there a time when properly di-rected efferts promised greater resul athan the present. Every observer of the signs of the times, can distinctly hear the titios, can distinctly hear the mutterings of discontent which pervade the sectarian world at the present time People are beginning to think and act, for themselves. Creeds, Confessions of faith, Prayer Books and Disciplines are losing their power over the people; and consequently many who have been taught to consult their creeds and their spiritual advisors on telligent people are begin-ning to less confidence in human creeds and human systems of religion. To my mind this denotes the dawn of brighter of rengion. To my mind misdenotes the dawn of brighter days for the cause of truth, and such being the case, should not the Disciples of Christ, the followers of the Saviour of mankind, girt on the arimon of God more tightly and begin to wield the sword of the Spirit more vigorously, than we have been wielding it in the past. Every congregation in Canada should make arran ements for holding a series of meetings as soon as possible.

The services of faithful evangelists should be secured to conduct such meetings and in

angeness should be secured to conduct such meetings and in the meantime every member should take as much interest in the meeting as though the success of such meetings depe-nded on his or her efforts. Finds with which to recomment the with which to recompense the evangelist should be in the hands of the treasurer before names of the treasurer before the commencement of the meeting so that when it is progressing it will not be no-cessary to beg from door to door to obtain the money re-

quired.

Let there be a forward move Let there be a forward move-ment all along the lines, and with the grandest and most rational plea to present to a fing world, with King Jesus as our leader; if victory does not perch upon our banners it will be our own fault. Up then in the strength of Judah's Ljon? He valiant for the fruth! Put on the armour of light; and with all the gentle-ness and mechaess and mild-ness there is in Christ-with all the courage and patience ness there is in Christ—with all the courage and patience and zeal, and effort worthy of a cause so salutary, so pure, so holy, and so divine, determine the party of the new dispensation are sealed to the infant by baptism. Mr. W. also argued that as the Abrahamnever to lay down your arms till with the triumphair mil. Covenant was an overlasting lion, you stand before the Covenant, it still continues in throne, and exultingly sing, force, and as it cabraced children

THE DEBATE.

We will in this paper give a synopsis of the arguments advanced by Mr Wilkinson on the proposition that "Infant Baptism is of Divine authority and has been practised by the Christian Church from Apostolic times." He said that error, always does harm, and that he had prayed that he might be guided aright in this proposition, which was a

To illustrate the proposition h had prepared a chart and had hung it up in full view before the audience, which represented Christianity as a great arch upheld by two pillars, one of which marked the Atonement, the other Regeneration; on each side of the pillar marked Atonement. the pillar marked Atonement, was a smaller pillar, one marked, The Passover, the other, Tho Lord's Supper, from which he argued that The Lord's Supper, under the Gospel Dispensation takes the place of the Passover under the Mosfac Dispensation The passover pointing to and symbolizing the Paschal Lamb. The sequently many who have been taught to consult their creeds and their spiritual advisers on matters pertaining to their further welfare in preference to fing the Lamb of God, who died the word of the living God are turning from the former to the latter with pleasure and satisfaction. This is as it should be, although many of the so called clergymen look upon the lack of reverence for creeds, etc., which is overywhere being displayed, as a manifestation of indifference to religion itself. The fact is, t e Bible is being read more—knowledge of winat it contains is becoming more general, and the superiority, of its teachings are so apparent, its adaptability to the whole human family so obvious to every diligent reader, it, is not a matter of amazement that intelligent people are beginning to Irse confidence in liublood of which was sprinkled on only scriptural proof for Infant
Baptism. Ho did not endeavor to
show when the rite was changed

Laptism because Christia baptism because Christia baptism whose authority it was changed, or that the Saviour and his Aposles ever referred to it as having been changed. The change was simply "assumed" on Mr. Wilkinson's part. He assumed that Col that he did not show from the cumcision made without hands," household haptisms mentioned was spiritual circumcision, and that verse 12, "buried with Him ın baptism" was spiritual baptism and that consequently spiritual baptism must be the same to us as spiritual circumcision was to the Jows. Therefore baptism with water must be the same to us now as circumcision of the flesh was to the Israelites then. And if haptiem is the same to us as circu cirion was to them, it would follow that as infants were proper subjects for circumcision, they must also be proper subjects for baptism Having concluded from the above assumptions that haptism came is the room of circumcision. He ar gued that to deny infants the privilege of baptism, would legal ly and logically send them to hell, for the male child that was not circumcised was cut off from among God's people. He did not resume that Mr. Harding believed that unbaptized infante went to hell, but said that the theory that denied them the rife of baptism must logically send them there. He also argued that if baptism came in the room of circumcision, that as circumcision was a token and seal of the cove nant made to Abraham. Baptism

must be the token and seal of the new dispensation.

That the

w the the necessity, or reasonableness of infant baptism, he is under a twofold curse; depray- to those who receive it. ed by actual transgression, and depraced by nature. That although infants had not committed by the infant upon who this ed personal sin, their nature was ceremony is not practited. denayed in consequence of In the next number we will he further stated that they were renewed or regenerated to God by the Holy Spirit, and therefore the seal of Baptism should be placed upon them. Inst here he got somewhat mixed by stating that young infants were pure, as pure as the angels of God, and therefore on account of their purity should be baptized. From these two opposite theories he was not able to extreate himself dur ing the debate, in fact he had three theories, namely the two stated above and a third, that infants were saved whether baptized or not. To the latter theory Bro. Harding dul no object, only adding that the infant needed not to be saved, but was already sixed. On the letter part of the proposition, "Infant Baptism has been practised since Apostolic times." He found that infant baptism was mentioned by Tettullian, A.D 200 And then "supposed" that it is hereby agreed by and then "supposed" that it might have been handed down from John to Polycarp, and from Polycarp to others and so on. In this as in the former part of the proposition his speech was full of assumptions, presumptions, infarence, possibilities, and suppositions. We have now given the central points from which Mr W, wished to prove infant baptism. He concented to the fact that verse "Suffer little children to come unio me, etc'did not refer to baptism because Christian baptism.

The supposition of this fact that the process of this kind will govern the proceedings."

Signed J. B. Suprana, and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following agreement was made. "It is horeby agreed by and the following and the following and the f On the letter part of the propose was a sore trial for many Pedo Implists present, who had so often quoted with reverence the Savier's own words, as proof for the un scriptural practice. It was also a that there were, or might pessibly have been infants in the families a referred to, because many of the prescher's present had often claim sed to have done so, and what they could do Mr. W. ought to be able to do also. But he carefully avoid any reference to them. In fact is afforded any reference to them. In fact is afforded any reference to them. In fact is afforded any example of, or discrete precept for Infant beptime, but said that the proposition only required him to show that Infant haptem was practised from Apostolic times, which was virtually admitting that the Apostles left no record of it being practised during their time. As to church no record of it being practised during their time. As to church no record of it being practised during their time. As to church no record of it being practised during their time. As to church no record of it being practised during their time. As to church like or a summer to say with the promise of it in a few days.

The brethren everywhere unay real assured that the do-late wery little to say about them, bit cause they were almost without exception against his theories; it testifying that "the Church" had brought in infant Laptism long after the Apostles were dead. He admitted that many I edohaptitis freely conceded that the scripture ed did not teach anything concerning the practice.

We have now given the main arguments and sesumptions brought forward by Mr. W in afthat there were, or might possibly have been Infants in the familles

arguments and assumptions brought forward by Mr. W in af-firming this proposition, our read ors will observe that he has rought forward no clear or satisfactory proof for the practice. For this he is not to blame, because the libbe is silent on the question What we find fault with, is, that he endeavors to make the people believe that they should sprinkle house. The weather has been water on infants in the name of greatly against us but we have the Father, Son, and Holy Chieft had good hearings right along

"Worthy is the Lamb that was then it should do so now, that and call it christian Raptism, and thirty-six additions thus slain; to receive power, and wish changing the seal from circumcia on, and might and honor and solory and blessing."

11.T.L. | When no trace in Holy Writ can far with good prospects for more. Nearly all of these advantagements of the seal from circumcia of the seal from circum ition nor reason can be given for it. No benefits, privileges, bless proceeded to state that mankind ings or rights are conferred by it

Atlam's transgression, therefore give some of the arguments ad they required regeneration, and vanced by liro Harding in opposing the above theories. J.c.w.

-:0: DEBATE WITH INFIDEL

ED'S. WOEKER,
A discussion will take place
in Orient Hall, Welland, beginning on Tuesday evening, Mar3rdat 7.39 between Elder Aaron Walker, Editor of the
Christian Foundation, of Kokomo, Indiana, and G. Watts,
infidel, of Toronto.
The debate will occupy soven
sessions of two hours each,
closing on Thursday night,
Match 5th.
The writer met the officers
of the Free Thought Association, in the town of Welland,
Feb 5th, and arranged the prolineinaries as far as jossible
and the following agreement
was made.
"It is harely agreed by and

titus kina via coccedings."
Signed { H. B. Shfrman, John Ray.
Feb. 5th, 1885.

We desire to say that ample hotel accommodation can be had for all that desire to attend.
This discussion

This discussion will be watched with great interest, as it is the first attempt to call the infidel to account, and we feel sure that the christian religion is in safe bands.

H.B. Shraman, Beamsville, Feb. 6th; 1885.

DEAR BEO. WHITELAW,

We have been having the best meetings during the past four weeks ever held in the

ditions were from families not previously connected with the Church. It is the most we over had at one meeting as we do not countasmuchon protracted efforts for additions as many churches do. More than half of our additions since I came bere have been brought out in our regular meetings under the preaching of home talent and I am told that nearly all the additions in the earlier days came in that way.

We had nine additions at the mission just provious to the debate at Meaford, so this makesin all forty-five baptisms quite recently. Bro Barding does not wear out as many evangelists unfortunately do He has held six series of meet ings for us within four years and every time he came among us we liked him better, and he did better work.

Our Bible reading suggest ion worked wonderfully Just about all the members are at it and a great many outside have taken it up as well. There are about 500 people as nearly as I can learn reading the same chapters simultaneous

ly.
We are getting out plans for another city mission, which we hope to build early in the spring, and we are also carrying on quite a saccessful mission out in the country, about an hours ride by rail. We have a little congregation of a dozen

Times have been exceedingly dull in this city this winter, and as a result much poverty exists among the laboring classes. To help those around us the sisters have been quietly doing some very effective, and systematic work, chiefly among families whose children attend the Sunday Schools They meet twice a week at the church and sew and fix over old clothing, etc., contributed by the members and they have made many a child, as well as grown up people comfortable during the inclement weather we have had. This practical exhibition of Christianity is reaping fruit already. We be-lieve in working and the Lord is wonderfully blessing us in his work.

Affectionately yours, A. A. Thour. Detroit, Mich.

CHURCH MANNERS.

While we are upon this subject ve wish to call attention to two matters in which the majority of congregations might easily imthe improviveness of the services It is a common liabit, when the audience are to stand during the singing of a liging to wait until the first line is begun, and then ruin the verse by the confusion of the rising. Again during the latter part of the last verse the clattering of books into the pow racks before the close of the song devotional effect, and especially brought out through the labours so when that opportunity is seized of Bro. Macklin. Several others for the putting on of wraps, rub-bers, etc. No one would do this during the closing sentences of a during the closing sentences of a prayer; why should it be done a few lessons on how to get ready. during the inscription of praise to for a good, meeting. Bro. Scott Gol ! Hundreds, yea thousands will continue the meetings. There of people thus thoughtlessly mar is a bright outlook for a large in-the song-worship in the santuary, gathering.

Musical Herald.

NEWS ITEMS.

I am now in a meeting at Sirstford, three persons made the good confession last night and were baptized.

Feb. 10.

On Lordsday Feb. 15, one made the good confession and was baptized the same hour of the day at Exphrusiv J.C.W.

Bro Lediard is fully employed Ridgetown, the field is a large is and Bro L is young and

Bro. C. J. Lister is now at Co-

It is announced that Bro S. M. Jefferson, late editor of The Disciple, of Cincinnati, will soon enter the foreign field as evangelist to Africa.

The Guide Publishing Co. send ur samples of a new edition of The Popular Hymns, suitable for Gospel meetings They are of convenient shape, with a trong paper cover and wire stitching. Price \$15,09 per hundred. The Popular Hymns have had a wonderful sale, and are really an excollent selection.

Bro Sherman sends notice of the coming debate at Welland. Read it.

Bro. Hertzog speaks ingly of the work at Welland.

We publish a private letter from Bro. Treut of Detroit. The brethren there are to be commended for working so harmoniously, and it must be encouraging to the preaching brethren there to have the sympathy and assistance of the congregation, in so many incombers started, and a good places the brethren give no en-interest in the community. couragement or assistance, to local or home talent which is almost the or home taient which is almost the only talent by which new church cacun be successfully planted and cared for until they are able to go aline. A committee of three, Bros. Trout, Sanderson and Gray, arranged a course of daily scrip. ture reading for the Church, by which, they read the Bible through in one year.

> The following excellent compendium of what a house of wor-ship should be, is from an English suppravated to, is from an English paper? "Free from all droughts, free from all delusions, from all-false doctrine, from to all men, and free from all debt."

Australia.-D. A. Ewers writes to the Goazel Advocate and says : "The number of disciples in colonies is about 7,300, distubuted as follows:-Victoria, 3,500, South Australia 1,500, New South Wales 500, Qurensland 200, Tesmania 400, New Z-aland 1,200. These figures, are if anything below the mark. Probably, including scattered Dia. ciples, there are fully 8,000 in good standing. There are about 130 churches, and some 26 evangelists. The cause is steadily ad-vancing. At her last annual meeting Victoria reported net in-crease of over 600, and probably At her last annual the net increase every year now approaches 1,000 for all the col-

Stratford, Feb. 9th, '85. Spent yesterday with the youngchurch herestook the confesunn of one candidate in the even-There are 3 or 4 others ing. awaiting haptism, having been a few lessons on how to get ready.

Inos I. FOWER

A BROOK SONG.

I'm hastening from the distant bille

With swift and notay flowing "Nursed by a thousand tiny rills, I'm ever enward going.

The willows can not stay my CO11 F#4

With all their pliant wooling; A sing and sing till I am hoarse,
My prattling way pursuing.
I kiss the pebblos as I pass,
And hear them say they love

me, I make obessance to the grass That kindly bends above me, o enward through the meads and della

25 14

I hasten, never knowing The secret motive that impels; Or whether I am going.

A little child comes often here To watch my quaint comm tion.

As I go tumbling, swift and clear,
Down to the distant ocean; And as he plays upon my brink So thoughtless and so merry, So full of noisy song, I think The child is like me very. Through all the years of youthful

play, With ne'er a thought of sorrow We, prattling, speed upon our way, Unmindful of the morrow;

Aye, through these sunny meads and della

We gambol, never knowing The solemn motive that impels Or whither we are going.

And men como here to say to me "Like you, with weird commo tion, O, littie, singing brooklet, we

Are hastening to an ocean; Down to a vast and mighty deep With fleeting tears and laugh ter,

We go, nor rest until we sleen In that profound hereafter. What tides may bear our sou

along, What mousters rise appalling, What distant shores may hear ou eong,

And answer to our calling. Ah, who can say I through moad and dells

We wander, never knowing The awful motive that impels,

WELLAND MISSION.

I began to labor in-Welland last July, having at the first meeting twelve auditors. If churches are rightly compared to the sea I should say the beginning wave while our beginning was the lowest point in the trough of the sea, and since that we have been zetting back to the sea level. There are about twenty Disciples who meet regularly each Lord's day with an occasional visit from others, while our Sunday School numbers nearly fifty. Many of whom remain for worship in the church and help us greatly in our singing. God bless the children. Our Sunday evening audiences and a number of these begin to take a lively interest in the truth I have now spent six months preaching twice each Loni's day; superintending the Sunday School and teaching the Bible class, as welias visiting all the members and a few families among those with oul. I also employed lim. Ash loy Johnson, formerry State Evangelist of Tennesseo, to preach tw vecks and visit from house to faithful and helpful. Three have been gained to the truth all of whom are faithful. Last Lond's shali we support a missionary in some foreign field! It is taken was a red letter day among us in Welland. The following programme will explain the even Christ requires to have it proved to him that the heathen need the

ing exercises: 1-Opening Authem. Prayer.

4-Collection for Sunday School Purposes.

6-Song. BUILDING TEMPLE OF CHRISTIAN PROGRESS.

1-Laving Foundation with Scriptural Recitation.

2—Song. 561.
3—Building on the Foundation with Scriptural Recitations.

4-Song. 668.

5-Progress of the Temple, 6-Song. 696.

ciples of the gospel, of courage, knowledge, temperance, etc., reaching the key stone of love

that binds the arch of trust and

hope, and these three constitute

the capstone of the temple. For

have this lecture in permanent form I shall doubtless present it at other places in Canada. I

presented my bible class each an clegant Bagster Bible, while the

entire school were treated each to

cciving a different book. This

will serve as a circulating library

among them: And here I must acknowledge my indebtedness to

the brethren of Plum street, De-

troit, whose munificent gitt on the

festival enabled me to be so generous to the Welland school. We

have the promise of a number of

and hereafter look for increased

hearings in our preaching service

as well as in the assembly for worship. As to the work in

Welland I have no criticisms to

offer as to the management of the work. If the Lord will I shall

continue to labor there until spring

at least. The work needs the

sympathy and prayers of the

Truly yours,
O. G. Hentzoo.

Suspension Bridge, Jan. 27th,

FOREIGN MISSIONS.

NO. III.

GEO. MUNRO

Seeing that the reflections an

suggestions - made in -previous

numbers of the Wenken in refer

ence to foreign missions appear to have set some a thinking. The

writer is encouraged to inflict a

few more words on the brethrer

by way of keeping the subject

course, the practical question is,

for granted that no disciple of

gospel, that the Lord meant them

before their minds.

The

And

bretbren

pupils to begin next Sunday,

book of mre merit; each re-

.7-Repolication

the Lord and not unto men This "Temple of Christian The readers of the WORKER Progress," for the plan of which I will recollect that it was proposed that since Bro. Dr. Macklin, of Lobo, had determined to go to am indebted to Bro. W. G. Mal. omson of Detroit, was a drawing on canvass 5x10, and adjusted Japan as a medical missionary the on a knapp roller. When I ex-posed the foundation to view the brethren in Ontarió should assum his support. And that not be chiren recited all the Scriptures cause he would otherwise be left referring to Christ as the founds. unsupported, for the brethren in the States have undertaken to tion, Then I preached a sermon five minutes in length on Christ provide for him, but because it the foundation. Then faith rewas thought that seeing he is one of ourselves, it would be a grate pentance, confession and haptism were each in turn presented to ful thing to him, and a token of view. The children reciting Scriptures explanitory of these our appreciation of the efforts on brethren in the States are making and in a fow brief sentences. to evangelize the heathen, if we caused such subject to appear in to evangelize the heathen, if we its proper place. Thus showing how under the apostles as wise master builders. The foundation necessity for supplying his wants And it may not be improper to add here that the suggestion was was Isid, and how they builded thereon. Then by the use of further drawings and lettering I made without consulting Bro Macklin, or the brethten in the and was merely thrown indicated how the building grew up a spiritual house, and with the out for the purpose of eliciting of the children showed the subject. dditions to the elementary prin-

It has been observed that the MORRER has endorsed the proposition, as has also the Elitor of the Canada Column in the Standard, and sundry brethren and sieters in various regions have ex pressed themselves as sympathy-with it.

owards sending it to them

natione," and kindred passages,

remain in the new Testament the

necessity of proving to those who love the Lord Jesus that they

should send the glad tidings to

the uttermost parts of the earth

will not aruse. The thing for

them to decide is, what can we do! Their exertions should be

limited only by their capacity, and their efforts should be put forth with cheerfulness "as unto

80

attention of fully three hundred of Welland's best citizens. As I In fact there has been a suffi cient amount of encouragement given to the matter to lead to the confident assurance, that if it were properly and systematically placed before the brethren, it would be carried out with great case and great pleasure. But there is an other suggestion made in this connection which is well worth considering. It appeared in a late number of the Standard, and it is understood it was made by Bro. Macklin himself. "It is that seeing lico. M. is already provided for, and trut he is no for the work, the Disciples in Ontario should secure another man and send him out to some fireign field at their charges and thus add one more to the force. Now, this is an idea conceived in the true spirit of missionary real and brotherly generousy, and the writer cheerfully acknowledges that it is better than his own, and hereby "withdraws his motion." at least until it is seen that Bru. Macklin's cannot be carried; and further, ventures to crave the privilege of seconding; the mo-tion, "that Ontario forthwith select a man, and send him to the

If any one will consider the number of Disciples in Ontario lieving, that they are abundantly able to support one missionary; Large subscriptions would not be required; a general contribution small sums would being in "enough and to spare." Suppose

ing was adopted : 1. Let some one in each con- llow many of us are satisfied gregation who has a mind to work to leave all efforts to save men to icet in view, and forthwith pro-ceed to canvass the brethren, old hearts to day some whose can and young, rich and poor,

scriptions be for, say three years, more persons in whom he is of

3. Since the Wongen favors long as the worth, "Go ye there the proposition, let its publishers fore and make disciples of all the be the Treasurers of the Fund, and let the sums contributed be published therein from time to time for the information and encouragement of the brethren.

The writer begs to commend this subject again to the carnest consideration of the brethren, is a great work; it is the Lord's work i

work!

"Shall we, whose sonls are light
By wisdors from on high;
Shall we to man benighted,
The lamp of life deny?"

Wiarton, Feb. 3, 1885,

THE SISTERS IN THE CHURCHES IN CANADA. GREETING.

Trusting that Sister Angle's roice in the last Worken is the olce of the Sisterhood at large,

respond to their call. Paul thought it was right to ssiat the Sisters; see Rom. 16: And as the sisters of them. salves assisted others in apostolic times, they have a right to do so Luke, 8:1, 3; Acts, 18:26, 16:1, 2. And not only non. those three passages, but all through the Gospels, Acts, and Epistles, know and learn of them salisting others. Have courage Sisters, you have a right to work, and be sure you do; moreover you have apostelic precept to permit others to help. Rom. 16.2, and to need assistance you must undertake something worthy and that the present time de

A Loan Society has and is no complishing much good else-where. If you wish to know how to manage one and the good being accomplished, address Prof. J. W. McGarrey, Lexington, Ky.

A Society for loaning money to good and competent young men, to assist them in college in prepiring themselves to spread the

This is now a present need. I speak in behalf of others and from knowledge. You may not be sware how much good a little money may do in this respect to those who are willing to econom-ize. This is very, very brief in introducing this work to you. It introducing this work to you. If you wish for further information from me, address

Silas Moor, Rosedeno, Ont

To the Christian Booker OUR NEEDS.

NO 2.

I indicated in my last jotting to the readers of the CHRISTIAN Wonken, our need of greater personal interest in the work mom mon who would cheerfully devote their time and talents to the work of public preaching of the Gospel, and the need of money to carry on the ame work when it could be done best by that means

this should be added the need of more personal work, and work, I mean that which Solomon exhorts to wher he says, "What cover thy hand findeth to do, do it with thy might."

How many of us are busily ngaged in advancing the Re-cemers kingdom! How many I us have discovered out partie lar fitness for some special work and are constantly on the outlook for opportunities to use our spec ial talent f

gregation who has a mind to norse to have an enough to say men in this business, prepare a sub-tho Lorel's day services? How scription list setting forth the oblinany of us could say that we leet in view, and forthwith pro- have in our minds and in our minds are minds and in our minds and in our minds and in our minds are minds and in our minds and in our minds are minds are minds and minds are minds and minds are minds are minds and minds are minds and minds are minds are minds and minds are minds are minds are minds are minds and minds are minds lightenment and salvation we are 2.7 In order to give permanence aborting to bring about I. I know to the effort, and to save time and a Bro. who has long made it the lator in canvassing, let the sub habit of his life to have one or

2-Scriptural Recitation and to have it, and that it is at our re much a year, to be paid in a specially interested and to whom rayer.

[Position of the second of the seco says a word in season, and the result has been most encouraging, juite a number having accepted Christ through this instrumentality and now worship together as a part of the chuich of Christ on earth. Two or three or a dozen men or women in one church as workers while the rest are will nover meet the approval of the Lord or do much to save the lost. The working strength of the church in any one place should be the exact equiva-lent of the whole membership. Wer an just a little disposed to boast of our knowledge of serioutal truth and of our docteinal correctness of good things in themselves for which we ought to be thankful, but I have no yet met with the congregation who could claim to be remarkable

for the tellvity of its whole mem hership. If any Brother can show us how to get the "whole church at work" he will do a good deal, the results of which will

astonish the world. I'know of but one plan : follow Comet for this as in all else and strive to lead at least one Brother or Sister to do likewise.

The arm that never labora grows weak, the brain that never thinks will lose the power to think, and the child of God who nover makes use of the powers and opportunities given it will become a spiritual weakling, and the church that never works will

In this county (Kent), the Scott Act was passed by a lirger majority than in any place yet. There was much talk. ing and lecturing and praying, but the two first had to give place to something elso. What was it? Work, The Act was was it? Wonk. The Act was passed not by talking of its merits and the need there was for its adoption, but by work by rotes. So I repeat, one more of our great needs is an entire hurch at work. 'The night cometh when no man can work." J. 1.

Ridgetown.

RIDGETOWN, ONT.

Six months have passed since i ame to this place, a rather pleasant town in the county of Kent, Michigan Central Railway. The church has been established here for a good many years, and after the usual number of changes by death and removals there is now an actual membership of over one hundred. Unfortunctely these are scattered over an unusually large truct of country, many being ten and welve, and in some cases twenty niles from the place of meeting. msequently there is an irregu larity in the attendance at the Lord's table which is to say savel during the six months, just enough to encourage us but not en ugh to satisfy.

We have a Sunday School in fairly good order, but capable of improvement, and a weekly pray. er meeting in much the same con-dition. This is the home of Bro-Colin Sinclair, who has been for many years the teacher of the church, and has been the instru-ment in the Divine hand by which many have been brought to the Saviour. Though not just now actively engaged in preaching, he is always with us to help in our services and to further the interest of the cause here I have, written this brief history mainly in answer to enquiries from old friends, who are much ested in my new Geld of labor.

J. I. Ridgetow

Bro. Wm. Campbell has just closed a meeting in Rodney with 24 additions. Hre. C. is spoken as a man of much energy, and the results of the above meeting testify to the fact, for success invariably in proportion to work done. He will visit Ridgetown shortly to spend a Lord's day, and I will make the acquaintance ps the brethren in Rodney. I trust-we may all be benefitted. J. L., Ridgetown.

Last Lord's day Bro. Stevenson of St. Thomas, paid Ridgetown is-visit and preached on Lord's day, and on Monday night much tothe enjoyment and profit of the-brethren here who were glad tomako his acquaintance L visiterE. Thomas during his absence and enjoyed a plemant time with the brethien there, meeting some old acquaintances from Erin and making Bro. Isaac Bently, frontes Dorchester. We have but few is good to get close together.

J. L., Ridgetown.

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Mr. Spurgeon attended the ear, and is reported as follows: Mr. Spurgeon, who was againloudly called for, said : "Rut these great vital matter is this bearing testimony by the Church itself for the glory of God. And out-this point one is ready to say how great difficulties there are in our which have been brought ay, by the departure of the Church in general from the rule of our Lord Jesus Christ. 1 haden a letter a little while ago from a missionary in South Africa-I will not further indicate the place will not further indicate the place—ho is a Paslobaptiat. In writing to mo he says, "Dear brother, whenever you have opportunities, stir up the Raptist brethren to be very strong on the point of hea lievers' haptism; for I assure you that here amongst the heathen the greatest difficulty we have is notthat large numbers of Zulus, Kaffirs, and others have been hap. tized in infancy, and are office? Christians, while virtually as sarage as ever they were, so that the heathen can call back on them and say, "What are you Christims better than we are I' That is exactly our condition in England. In the day when the Christian Church, was Known to be the Christian Church, every man that was a Cirictian, wherever he went did carry the light in direct cantract to the darkness around hurs; tract to the database around into, but now we go amongst persons who have between us and themselves a kind of buffer, in the vast amount of nominal Christianity there is, which is brought shout by this practice of making members of Christ, children of God, and inheritors of the Lingdom of heaven, by aqueous opertions while yet they are young. A church that has haptized bers and calls them such, though they are not believers in Christ, has taken away the ground on which the Church of God canstand with advantage. I am sure our testimony is perpetually being marred by this fact, this Christianity—well, what is it I—a dishonor to the Lord Jesus Christ.

Strong words, there, but not too strong The ago demands fidelity to truth.—Christian Stau-The ago demands dard, Jan. 1882.

Dear Worker. I held a short meeting in Pais-

ley the latter part of January. Three baptisms was the immediate result of the meeting. expected that the brethren for Paisley will meet regularly to break bread in future receiving such assistance from some of the Walkerton brethren as they cause

A. Scorri

Where there is much light the shade is deepest, ... Goethe.

ereatost faith in Jesus was ho THE PEARLOF GREAT VALUE doubtedly done so had they assecular newspapers, that he THE LITTLE PHORIM. And felt a substance rising in his ociated with men of unsullied hath neither time nor money who thought himself not throat. for anything religious, but a Oue summer's evening, ere th characters, whose names were The people listened to the child, worthy that the Master should Joses fixes the right value above reproach; but no, the sun went down. foolish man actually spendetly Some were in team-the roughest come under his roof ; and tho non the church by comering When city men were hastenly frivolities of the other picture of his means for one or more only aniled. woman of greatest faith was it to the pearl into which the they were unable to underfrom the town, nd someone whispered to the religious journals. she who accepted the position merchant put everything he possessed. If he had this, he To reach their homes, A wise woman putteth sev etand looked amazed: of a doc begging for the crumbs Society can be appropriately Out of the month of laber the enteen ruttles on her little virls which fell from the Master's By snorting train, by omnibus o had everything that was essen-"temptation. Lord is praised. dress and keepeth in fashion car, To be beyond the reach of city tial to this life and to that a person's intentions were good table. The person who is the I am a pilgram." Add the tittle but a foolish woman actually most humble in His presence which is to come. Lacking this, he licked all; having this, and he should accidentally fall boldeth fashion in disregard has the greatest faith in Him. I'm coing to heaven. My moths into had society, he would evand leaveth ruilles unmade. If we have but butle faith we A train-car stopped, a little girl used to sing To me of Jesus and His Father he possessed all. Paul, entually, from being thrown Whose leveth his own hate can talk to him thepantly, as continually into such company acquire like habits, and finally representative, as a true citizen got in : th the Bible, and he snall be A cheery looking girl, scared four years old; some preachers do in their prayers. But as our faith inof the heavenly kingdom loved of me; but he that Told me to meet her in His he counted all things but refuse. find himself in a position from yieldeth his way loveth the Bible, and I will hate him for Although not shy, her manner above, And so to-day reases He goes up and we go that he might win Christ The which it would be impossible werenot bold; cherch was no side Issue. to extricate himself. down so that we become oble But all alone! one scarce could out to tea to say from the heart, with was the business of his rases as these are daily occur-Doth not wisdomery in the understand. And looking out I rould no just a few men of ancient ring in our midst. How many bar-room and lift up her voice She held a little bundte in ber Inthet ser. times, "Speak, Lord, thy ser-vantheareth." of us know of men who have Religion was not a life prebundle-kissed to handa in the saloon. A tiny handkerchief with corner little Lit. erver to be seized in time had golden opportunities, mei Doth she not cry aloud from who have lost wealth, position the gaming table and the broth el? Doth she not say, Come danger for exclusively selfish 47.4.1 I am so hungry-But which did not some bread and It meant tears, toil, traand honor through the influence n biets Said Dr Paul Chadbourne to butter bide : And got my hat, and then I lef vail and tribulation. It meant in ye sober ones and I will of immorat society. Look at Dr. Mark Hopkins, shortly be-fore death: "I don't like to he numbers of well-educated A satin scarl, so natty and se stripes, storms and shipwrecks. make you drunk : Come in von inv home. men travelling from door to neat. A little pilgrim up to~heaven-t To be pure from the blood of virtuous ones and I will make speculate about heaven. As I Was o'er her shoulders thrown loor in search of food-men all men was worth more than roam ; von corrunt ? grow older, it seems more irre-She took her seat. And then-your carriage stopped case, wealth, or even life it-Thus it is that my wisdom sho have no name and in the verent; but I cannot help And laid her bundle undernesth world, have fallen so low that self. a eaketh, and many I heard thereof and oboyed. feeling that even a saintly life You looked so kind. I saw you they have lost all shame. We Is Paul's life only a dream to And sailing prettily, but . yet so becken me. without personal aims, and purfloat like a lazy, waterless cloud through the mental lica-The members of think we have drawn this, piccalm. poses, and action, and achievel thought you must belong to Je ture well enough to satisfy household are snappish and She to the portersaid, "May I he ment, would be very insipid. snarlish toward each other, young men that now is the vens of the christian, or will here i' No; heaven must be sanctified And are you just going home to heaven again?" time—now is the harvest; and He answered instantly, "Oh, yes it come over its and shed its keep their pleasant words and amhition." if they fail to take these adsmiles for occasions outside; my dear." blessings upon the parched The poor conductor only-sh vantages they are lost .- Se-And there she seemed inclined to make her stay, While once again the train went soil of our unappreciative hearts? Will the christian but they that are foolish try to his head: . Tears in his over-MoShaneBellFoundry
Harryctare has established
Belliani Chines for Chricker
Belliani Chines for Chricker
Stablewes at free. I there and
stablewes at free. I think
Harryskas Lin, Bullinges. be pleasant at home. He that maketh his home take as the moulding power epeech had fied, on its way. The man who slowed the of his life the spirit of this hell on earth dealeth wisely in Had conscience by her , prattle The tall conductor-over six feet getting ready for hell beneath great soul builder, or will be hign, roused his fears but he that maketh his home ply the grasping, greedy, self-seeking spirit which takes the sweetness and gentleness out And struck upon the fountain o Now scanned the travellers with PUBLICATIONS. VALUABLE happy dealeth as if he were lus tears, a business eye; going to some other place. And made his thoughts in sad cor liut in that eye was something kind and mild, That took the notice of the little These six things doth Beelof the human soul and leaves fasion whirl : Law- & -Whitelaw, -Públishers -Christian Worker. zebub hate, yea, seven are an abomination unto him: Maithinstead of a Paul, a Demas? At last he said, "Once I'd a littl Revised Christian Hydnus, and editions, and an incident, Revised Christian Hydnus, COMMENTARIES.

On Matthew and Mark, br. McGarvey, Gospel by Lake, by J. S. Lamar, Hebrews, R. Milligan, Analysis of 4 Gospels and Acts, and On Acts, by J. W. McGarvey, On Romuns, by. E. Lard, On Mark, for Sunday Schools, Christian Hymn Book, small editions, Does the church mean less now child. girl. ful preacher, a faithful elder 75 75 than it did in the day when it A little after, and the man went loved her much, she was my and a faithful deacon, a hus round, nd soon was heard the old famlittie pet, And with great fondness I' ren called upon men to deny themband that treateth his wife selves of all, ungolliness and worldliness, and held up above aright, a wife that treateth her ember yet How much she loved me. Bu Of gathering pence, and clipping tickets, too—
The train was full and he had husband aright, children that the din of silversmiths and the accurred lust-for wealth, the treat their parents aright and one day the died."
"She's gone to heaven," the little
gitl replied. stern demands of the true, honhe that hath pity on the much to do. est, just, pure, lovely and repu- poor, "Your, fare my little-girl," at BIOGRAPHUES.
Life of Elder John Smith, by J. A. Williams,
Life and Letters of L. L. Pinkerton,

" " of J. T. Johnson,
" " Jacob Creath, jr.,
" " Elder Watter Stoott,
" " " I'nowles Shiaw, the singing evangelist,
" " Benjamin Franklin,
" " Samuel Rogers,
The Living Pulpit.
Story of an carnest life,
Life of Gradekl, by Elder F. M. Green,
" " Better Binding,

" " Better Binding, DIGGRAPHIES. She's gone to Jesus, Jesus paid table i Is self denial like the He that disregardeth the exhumed relies of long-lost Bible loveth me, and I will cities, a cherished beauty of a love him and will receive him length he said .-her fare. oked a moment Oh, dear conductor, won't you 00 25 00 25 00 00 00 little head. meet her there I' departed art, the glory of a unito myself in moral heroism never to return? day. the last "I have no pennies; don't you know," said she, The poor conductor now h fairly down : In reproducing the church of Children that call their "My fare is paid, and Jesus paid He could have borne the harder look or frown apostolic times can we get its father the old man, and their oly without its soul? Will mother the old woman, are He looked bewildered -all the the tree planted in the soil of children that I love and their But no one laughed; but many people miled.
"I don't know, and who is Jesus elf-denial, watered by the sitting by names I will enroll in my cal-DEBATES. Beheld the scene with sympathetic child " tears of the soul watchers and A. Campbell and Owen Debate, Evidence of Christianity,
A. Campbell and Bishop Purcell, Debate, on Roman Catholic
Religion,
Carpenter and Hughes, Debate, Destiny of the Wickel,
Braten and Hughey, Debate, Baptism and Work of Holy
Schief "Why, don't you know, He once 1 50 C) C. fed by the gentle dews and san-Three characters are great He kissed the child, for she hi shine of a suffering perfected Saviour, grow in a soil where for sinners died. on the earth; yea four are For little children, and for men heart had won, "I am so sleepy," said the little mighty for Satan's cause: The Carpenter and Hugher, Debate, Destins of the Wickel, Braden and Hugher, Debate, Baptism and Work of Holy Spirit,

B. Franklin and J. A. Thoropson, Debate, Calvinism,

L. B. Wilkes and Jacob Ditzler, Debate, what is Christian Haptism.

Sweeney and Crawford, Debate, Differences between Disciples and Baptists,

Sweeney and Manford, Debate, Universalism,

A. I. Hobbs and W. W. King, Debate, Endless Punishment,

MISCELLANDOIS beside, self reigns supreme and God infidel who ridiculeth the Bione, "If you will let me, I'll lie hen To make us good and wash us omes in only in time of great ble: The priest who burneth from our sin: trouble or when death shuts and wast the Bible; The creed maker le this Ilis railway I am travel-Until your carriage comes to Je out all hope of further selfish-2 00 who bendeth the Bible : The ling in T sús gate, professed preacher of Christ "Don't think it is! I want your No, we must not be deceived who taketh license by reason Besure you wake me up, and pull fare, you know,' The life of the tree is in the my frek, the silence of the "I told you Jesus paid it long MISCELLANEOUS sap, which God's storms pump And at the gate give just on Bible. ago. into its every part, conveying to every leaf and fibre the es-Gospel plan of Salvation, by T. W. Brents, Problem of Human Life, by A. W. 14sil, Weekly Contribution, by J. Challen, On the Rock, by D. R. Dungan, WORKS OF A. CAMPBELL little knock ! 2 50 2 00 Money is the principal thing My mother told me just before And you'll see Jesus there." Th she died, therefore, get money, and with sential elements of its struct-40 1 50 strong man wept, all thy gettings get riches. Mo-That Jesus paid when he was cruure. So self denial is the life could but think as from the ney will purchase a splendid collin and rich trappings when current of the soul in which Christian System,
Lecture on the l'entateuch,
Christian Raystem,
Christian Raystem,
Christian Raystem,
The Christian Raptist 7 volumes Hound,
Living Oracles,
Review of J. R. Jeter's Book on "Campbellism" Examined, I stept. 50 50 25 00 That at the cross His Railway be How oft a little one has found th flows the food out of which thou art dead; money will bring respectable people to thy begun, . must come the very structure road, Which took poor of Christian character. The pearl of great price, Jesus in The narrow pathway to that bles burial. Then if thou art con world of sin; 3 00 2 50 1 50 My mother, said his home was grand and fair; I want to go and see my mother abode: deinned because of money thou Through faith in Christ has read the soul, puts the whole force will havemuch company. its title clear, While learned men remain in of the man, the entire self, un-SERMON. Family Companion, by F. Goodwin, Talks to Bereans, "I. Errett, Western Preachers, 30 sermons, Goopel Preacher, by R. Franklin, tograph. der the benign rule of the truth God reigns, self obeys. Life becomes a paradise where the doubt and fear. I want to go to heaven where Je-A YOUNG MAN AND HIS zus lives, A little child I .The Lord oft use 00 00 00 50 50 50 75 COMPANY. Father walks, and no guilty such Wont you go too! My met! er Sketches and ritings of B. Franklin, Serial Di courses, by R. K. Smith, Early History of Disciples, by A. S. Hayden, The Messitabilip, by W. Scott, Commission to Apostles, by A. McLean, Volume 2, T, break or bend, the stoutes conscience inspires a fear said he gives A young man just launching heart to touch, Perfect love casts out 'A loving welcome-shall we be nto business should make it a Then by His Spitit bide the con fear .- Selected. latel point not to mix with those of Oh, let us go before he shuts the flict cesse,

And once forever enter into whom he would be ashamed in TRACTS.

Texts on sixty different subjects, prices at 5, 6, 10, 15 and 20 cents each. These tracts are by our best writers and should be widely circulated. Persons requiring any of the above mentioned books or tracts, can be supplied from the Wonstra Office. Send in your orders and circulate these books and tracts freely] PROVERDS OF BEELZEgate : cears to come. bids us little children come to There are many who have And then along the Him." started in life with good pros-The poor conductor's eyes felt "This wisdom descendeth not from above but is earthly sensual, devilish." James. the news we bear, pects and intended to act good We're going to heaven rather dim. sus paid our fare ! aith and lead honest and up He knew not why-he fumbled Dickie Ruthen. A wise man taketh so many right lives, and would have unat his cat,