

# Christian Worker.

"WORK WHILE IT IS CALLED TO DAY."

LAW & WILLIAMS, PUBLISHERS AND PROPRIETORS

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Whole No. 41

## NO BOOK LIKE THE BIBLE.

"I hope in thy word."

No book is like the Bible,  
For childhood, youth and age;  
Our duty plain and simple,  
We find on every page.  
It came by inspiration,  
A light to guide our way,  
A voice from him who gave it,  
Reproving when we stray.

Chc.—No book is like the Bible,  
The blessed book we love,  
The pilgrim's chart of glory,  
It leads, it leads, it leads  
To God above.

It tells of man's creation,  
His sad, primeval fall;  
It tells of man's redemption,  
Through Christ, who died for all.

In sacred words of wisdom,  
It bids us watch and pray,  
And early come to Jesus,  
The Life, the Truth, the Way.

Oh, let us love the Bible,  
And praise it more and more;  
Our life is like a shadow,  
Our days will soon be o'er.  
But if we closely follow  
The counsel God has given,  
We then may hope with angels  
To sing his praise in heaven.

## BEING MADE PERFECT.

BY H. BROWN.

(Continued from last No.)

Jesus is therefore a perfect Saviour to whom we come as unto a living stone, "disallowed, indeed of men, but chosen of God and precious." He is the author of a present Salvation, for "he that believeth and is baptized shall be saved,"—justified from sins that are passed—saved with a present Salvation. But Peter speaks of a Salvation for those who are kept by the power of God through faith, and he says it shall be revealed in the last time—that is the eternal Salvation which is obtained by a faithful or patient continuance in well doing—adding, after we have been partakers of the divine nature through faith, repentance and baptism—to our faith all the Christian graces enumerated in 2nd Peter, i. c., godliness, brotherly kindness, love, etc.; and these graces we must add if we would secure an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, or in other words be saved with an everlasting Salvation—"for if ye do these things ye shall never fall," "for," says Peter, "give all diligence to make your calling and election sure." Paul says, Rom. 8.24, "for all are saved by hope," he says in verse 23, "we have the first fruits of the spirit, but," says he, "we groan within ourselves waiting for the adoption, to wit, the redemption of our body." This is the eternal Salvation and will not be fully realized till the second coming of Christ—"till this mortal puts on immortality"—then, and not till then, will we be able to say, "O grave where is thy victory? The present Salvation removes the sting of death, but does not give us the victory over the grave. Paul says to the Philippians, "work out your own Salvation with fear and trembling, for it is God that worketh in you to will and to do of His own good pleasure." These words were addressed to those who had been saved with a present salvation, and now they were to work out

their eternal Salvation, and God proposes to help them, for He walks in them, or in us, to do of His own good pleasure. But He who was made perfect through suffering became the author of present and eternal Salvation to those only "who obey Him." Jesus in His perfections cannot consistently save a man who obstinately refuses to obey Him. Disobedience is the leprosy of the times—men refuse to obey God's commands—they will not confess Him; simply because they do not believe with the heart unto righteousness for with the heart man believeth unto righteousness and with the mouth confession is made unto Salvation—and when a man is "begotten by the gospel," which is God's power unto Salvation to every one that believeth, his earnest inquiry is, "What shall I do to be saved?" "Lord what wilt thou have me to do?" "Men and brethren what shall we do?" and to this question, or these questions, there is but one answer, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and this is always either expressed or implied and most faithfully carried out by those whom the Lord commissioned to "go into all the world and preach the gospel to every creature," with the promise that "He that believeth and is baptized shall be saved," hence faith in Jesus the Christ. Repentance and obedience secures to man a present Salvation or remission of sins that are passed, then "a patient continuance in well doing" will secure eternal Salvation, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, for He is the author of eternal Salvation to all them that obey Him.  
Collingwood, Jan. 26, 1885.

## CHRISTIAN LIBERALITY.

One of the most important subjects for the consideration of the disciples of Christ in Ontario, is the matter of *liberality* in giving of our means in order to the spread of the Gospel. We who have received the "glad tidings of great joy," who have obeyed the gospel, and rejoice in the hope of eternal life, should remember how much Jesus has done for us, that "though he was rich, yet for our sakes he became poor that we through his poverty might be rich." Did he not give up all and suffer on the cross? Did he not "become obedient even unto death that we through that death might have life? Yes, and he said, "go into all the world and preach the Gospel to every creature." Carry the blessed tidings of life and peace to those who are in darkness and death. How can this be done? By ourselves or aiding in sending others. Christians should be liberal in this, because according to the Divine order, pecuniary offerings are necessary to carry forward the conquest of the truth. Paul, in Rom. 10, states the divine plan of procedure, "how shall they believe in him of whom they have not heard? and how shall they preach except they be sent? Clearly the Christian should give, not only out of regard

to duty, but because it is a privilege—yes, a privilege,—for he that gives to the Lord from proper motives is making an infinitely better and safer investment of his substance than the most successful man of the world. "What shall it profit if a man gain the whole world and lose his soul? We should give liberally, if it were simply to express our deep gratitude to him who gave himself for us. Think, Christians, of the great and unspeakable gift, the amazing sacrifice! "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

All the treasures of this world are not to be named in comparison with the price Jesus paid. Yet he will accept the smallest service from us if in harmony with his will and the motive is right. Shall we decline the trifling sacrifice and service? We profess to love Christ, and to be his friends, but what is naked profession worth in the absence of corresponding actions? How richly many have been blessed in temporal as well as spiritual things. Are you my Brother or Sister doing all you can for the Master's cause? Or are you selling your Christian birthright for a mess of pottage? Are you not giving your soul in exchange for a very small part of this world and its pleasures; is the work of heaping up earthly riches and honors your chief care; or are you using your energies and means for your highest good, and the glory of Christ who died to redeem you.

Are you fully satisfied with what you have been doing, and with the excuses you have been making to yourself and to your brethren? Do you really believe God will approve of your work in this direction in the great day of trial? How much have you done to aid in the Master's cause? Some are doing nobly, others are doing little or nothing in this work, they appear to think it wrong to mention money in connection with Christian work. So much has been said and written against "co-operation work," and the "hurdling" of many willingly excuse themselves for "keeping back" their money from gospel work. A Disciple said recently they did not even give now towards the Lord's day contribution, as they believed money giving was not required. When this spirit abounds it is not surprising that the "Ontario Co-operation" receives so much opposition. It is a matter of deep regret that this feeling has so far prevailed that, although the Gospel has been proclaimed by us some forty years and upwards in Ontario, we have not in any city a congregation of one hundred members, not a place of worship of our own in any city, except in one or two; and Toronto—the city of churches—is not one of the exceptions. There is serious fault somewhere; it is certainly not on the Lord's side; it is then our own, and it becomes us to correct the fault at once. We should realize our responsibilities and awake to the importance of this work; it is a plain matter of duty, and we should not shrink

it; we should deny ourselves for the good of others; it is fully enjoined upon us, and it is the essence of the religion of Jesus. Where this characteristic prevails is found the evidence—persistent and vigorous piety; its absence is fatal to the least claim to Christian consistency. We are living in the sunlight of the new dispensation; when shall we equal the liberality of the people under the Mosaic economy? What a grand work could be accomplished if each disciple in Canada would give but one dollar a year towards a common fund, to be used in proclaiming the gospel of the Son of God; can this not be done? My Brother and my Sister will you not do it? Remember God has said, "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully, every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver, and God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work."  
O. J. B.

## UNFAITHFUL IN LITTLE.

One can scarcely help pitying the man with the one talent. And yet, if he had made good use of what little he did possess, no doubt he, too, would have been admitted to the joy of his Lord, although the higher station of the man with the ten talents had been withheld from him. But if he had put the one talent to good use, more would eventually have been given him. At any rate there are instances (literal, not parabolic) recorded where this was the case. David, of Bethlehem, after having first, at the risk of his own life, faithfully tended his father's flocks, and then as faithfully served his enemy—King Saul—was at length promoted to be himself king over all Israel. In New Testament times Apollus, faithful to his measure of knowledge and opportunity, was rewarded by instruction into the more perfect way. Cornelius is another example of the same thing. The widow's mite was more favorably received than were the richer offerings of those who perhaps would scarcely miss from their abundance the amount they cast into the treasury.

Our Master does not require those whose abilities are of a low order to perform glorious acts of service. The service of a willing heart is accepted "according to what a man hath." It is of him to whom much is given that much will be required; and he who only receives little will be required to render due account of that little, and proportionate results will be expected from him. And surely the powers which are faithfully used are more likely to expand by the use than those which are allowed to be dormant. When our tottering steps have been supported by the Everlasting Arms through the River of Death and into the streets of the New Jerusalem, and in the pure, clear light that proceeds from the Throne of God we see the earthly life as many now see it, perhaps

we shall understand then why all the servants of the Great King are not alike gifted. One thing is certain: if we feel regret at all it will be because we did not rightly improve and appreciate our opportunities before we had lost them forever. And if our feeble efforts should be of little or no benefit to those around us—even then, if our spiritual life be benefited—as it must be more or less—the efforts will by no means have been made in vain. If these imperfectly expressed thoughts should be deemed unworthy of publication, I think the putting them on paper will make more resolute my purpose from henceforth to do all in my power to atone for the wasted years of the past. I do not yet know what share in His work the Master may appoint me, but surely neither I nor any other Disciple of Christ is to stand idle all day until the night of death shall still the willing heart. O let us one and all, without delay, find out our work and do it faithfully, until we too hear the "Well done good and faithful servant: enter thou into the joy of thy Lord."  
C. F. S.  
Feb. 13th, 1885.

## PROVIDENCES OF GOD.

It is remarkable on closely examining Bible history to see how the providences of God are woven throughout all events, even those which appear most trivial and accidental, overruling them for the good of individuals and nations, and for His own glory; even out of events seemingly evil, by that beautiful divine law good is still elicited. This, as a golden thread, runs throughout sacred history; the finger of God is flexible upon every page of his volume.

But did his providences cease with the closing of revelation, and is the world now left to a blind chance for guidance? Surely not. That God, at the present time, is as intimately concerned in human affairs as during any past time, and that he takes an oversight of the lives of all, no Bible student denies. The divine providences may be divided into the general and special. The former consists in the upholding of nature and her ordinary operations; the latter in directing or giving a turn to certain events as necessary for the good of one or more individuals. All mankind enjoy the former in common; every Christian enjoys both the former and the latter.

The elements are messengers of God's will. Fire, wind and water execute his will. "He makes the wind his angel, a flaming fire his minister."

Prosperity and adversity, success and disappointment, joy and sorrow, are in his hand; and to suggest the minuteness of divine care and protection, nature was used as a type by our Lord. He taught them by the bird, the flower, and all the common objects of nature, the extent of the divine power; thus teaching grander ideas of the character of God than the heathen philosophers had ever attained, who, though they admitted that God governed the world by general yet had no idea that he governed

human life individually. Some writers have denied there being such a thing as a *chance*; none thing is certain, we can never here on earth know the extent of the providences of God.

God is love. His every act is an act of love; all his proceedings toward the human family are based upon this principle; he so orders all things that there is nothing that shall not work for the good of those that love him. This thought alone is sufficient to give consolation to all the faithful in every condition of life, however distressing; we are not left to a cold and merciless fate, but are always under the care of our heavenly father. If we are visited with success and prosperity, it is that we may be able to bless others; that we may be rich in every good work. Should affliction be sent, it may be to correct something wrong in us; or cause us to see more clearly the true mission of life; perhaps to give us a distaste for earthly pleasures, and to teach us that God is the centre of all true happiness. We often see even here the good resulting from many of our sorrows, but it will take eternity to reveal the hidden meaning of others, and indeed, to give a clearer view of the object of them all. Then the dark phases of life which here appeared an impenetrable mystery will be plain; and the sunshine and the shadows of our life will appear in perfect harmony.—Nannie Frewitt in O. P. Guide.

## MISCELLANEOUS.

It is said that where the most beautiful cacti grow, there the venomous serpents are to be found at the root of every plant. So it is with sin. Your fairest pleasures will harbor your greatest sins. Take care; take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasures.—*Surgeon*.

"Avoid all evil companionships, nor suffer yourself to be caught lurking about questionable places. Men are judged more often by their companionships and associations than by their own acts and words; and any intimate association with evil doers is invariably conclusive evidence of guilt.—*Selected*."

Send the little ones to bed in a happy frame of mind. It requires discipline and self-denial on the part of a weary parent to answer all the foolish questions and attend to those many wants that multiply so fast as the hour of bed-time draws near, but it is a labor that will bring a large recompense. And the little tireless last questions mean so much to them. What if we should not answer them and they never wake here? Never give a child a thoughtless answer.—*Ex*.

## A WISH.

My heart leaps up when I behold  
A rainbow in the sky;  
So was it when my life began,  
So is it now I am a man,  
So be it when I shall grow old,  
Or let me die!  
The Child is father of the Man;  
And I could wish my days to be  
Bound each to each by natural  
Ties.

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THAT COURSE OF LECTURES

Immediately after the recent Harding-Wilkinson debate, a few of Mr. Wilkinson's friends assembled in the Methodist meeting house and presented him with a purse containing \$100.

A committee consisting of three representative laymen was appointed and power given them to add three laymen to their numbers. This formidable committee was expected to make all necessary arrangements calculated to excite interest in the undertaking.

BAPTISM

By request of the Pedobaptists of Meaford and vicinity, Rev. T. L. Wilkinson of Bradford will deliver a course of lectures on baptism in the Presbyterian church, Meaford, commencing Monday evening, 19th inst.

- I. The nature and design of Baptism. II. History and meaning of baptism. III. Scriptural mode of baptism. IV. Proper subjects of baptism. V. The proper subjects of baptism.

A small fee of 5 cents for single individuals and 15 cents for families of 3 or more will be charged each evening, and it is desirable that all Pedobaptists should avail themselves of the opportunity of listening to these instructive lectures, and so, for all time, have their minds established on this subject, and be put in a position to establish others in the faith.

ly. (Italics mine.) We have not quoted the above as a specimen of elegant and correct English, but to show the efforts that were made to attract people to the lectures and especially do we wish to point out the importance which our pedobaptist friends attach to the question of baptism, affirming as they do in a rail poster that even a proper understanding of the question leads the soul into the inner sanctuary of Divine truth.

During the debate Mr. Wilkinson ridiculed the idea of baptism having any thing to do with man's salvation and once ironically remarked that "baptism had more to do with the salvation of the soul than putting oil on your nose had to do with curing the corn on your toe."

As Mr. Wilkinson was late in arriving, owing to the train having been delayed, the little crowd was dismissed, and the \$1.10 collected at the door generously returned. A little special canvassing on the part of those interested in the financial part of the scheme was resorted to during the next day and consequently the audience reached the size of an ordinary prayer meeting on Tuesday night—there being 45 present, including this number the aggregate attendance during the week was 259.

We mention these facts to show how exceedingly unpopular is this defender of pedobaptism had become. Evidently the people of Meaford and vicinity have no appreciation for a man who during the debate could deliberately and publicly insult the disciples of Christ, by calling them "Trinitarians, Campbellites, Duckers, etc., and who had no more respect for truth than to declare before a Meaford audience that immersionists believed, that by immersion, sin was soaked out and grace was soaked into the hearts of men.

During the delivery of these lectures Mr. Wilkinson fully maintained his reputation for dishonesty or lack of candor in dealing with authorities. In his lecture on the history and meaning of the word baptism, he declared most emphatically that not one of the Lexicons gave immersion as the New Testament meaning of baptism, and quoted or misquoted S. Alexander, as saying—in the sense of dipping or immersing the word baptizo is never used in the New Testament, when he says the very opposite. His words being baptizo—properly I immerse and I dip (dipping) I sink into the water.

The reader will notice that the contrast is between the old and the New Testament senses of the word, that in the Old Testament the words tabal or tabung (which correspond in some respects with baptizo) convey the idea of sinking or soaking while in the New Testament baptizo is never used to signify to sink or soak. That pedobaptist's misquote and misapply the words of Schleusner is evident when his definition of baptizma is considered; the following are his words:

Baptizma—baptizma; a verbal noun from the passive participle baptizomena, of the verb baptizo, (1) properly immersion, dipping into water, a washing. Hence it is transferred to the sacred rite

which, pre-excellence is called baptism, in which formerly those to be baptized were plunged into water that they might be bound to the true divine religion. Thus it is used concerning the baptism which John the Baptist administered by divine command. "If the above quotation does not prove Mr. Wilkinson to be a wilful perverter of the right way of the Lord than there is no meaning in language. Space will not permit a reference to other glaring misrepresentations which were freely indulged during the delivery of this celebrated course of lectures. We may have occasion to do so at some future time.

H. T. L.

NOTES FROM HILLIER.

Meetings were held in Hillier several weeks. Some of those troubles which creep into almost every Church, were there, and prevented the church from meeting for over a year. The audience were in the main small. Prayer meetings in the afternoon were small, but lively and profitable. Our meetings on Monday morning, towards the last, very interesting to me. Bro. Eli Ainsworth, one of the overseers, requested me to speak for a limited time; then gave liberty to all, limiting them to five minutes each. I enjoyed those meetings. I remember acquaintances with many and formed new and pleasant ones. Bro. Burr was only at one or two meetings. He is devoting his time to phrenology. I lodged chiefly with Bro. Geo. Doallite, who with his family, were very kind to me. Bro. Henry Ainsworth was not out at the meetings; his eyesight is failing. His son Danford and wife were out frequently. Sister Ainsworth, wife of Bro. Henry, was out twice. Bro. Ledard had written me to ask the Hillier and Westlake churches, what they would do for the O. C. Both churches are in sympathy with the work, and quite a number pledged what amount they deemed right. There are noble men and women in those churches. May they strive to serve the Master faithfully.

C. L. L.

Cobourg, March 5.

OSHAWA.—On the 22nd Feb. I had the pleasure of visiting Oshawa and meeting with the brethren there, preached for them at 11 o'clock—had a good meeting. Many old familiar faces were missed—voices often heard in prison and thanks-giving in the assembly of the saints have been stilled in death—some have gone to other parts, but a faithful band of devoted still meet regularly for worship, and are determined to carry on the work. In the afternoon I preached in Union Hall, at Harmony, near the home of Bro. Alfred Farewell, one and one-half miles east of Oshawa; the meeting following the Sunday School, which remained throughout the services. The audience was good, intelligent and attentive. In the evening I conducted services at the Christian Church. Fine audience. To me this meeting was very enjoyable. This congregation and ours should be one, and I trust the day is not far distant when they will be meeting and worshipping as one people. G. J. S.

We learn that the debate at Welland, March 4th and 5th, was a decided success. The Brethren were well pleased and satisfied with Bro. Walker in his defence of the Christian religion. He grew stronger and more eloquent as the debate proceeded while the opposer, Mr. Watts, brought out almost all his arguments during the first day and grew weaker and weaker to the close. W.

NEWS AND ITEMS.

Bro Ledard commenced a meeting at Blenheim, March 8. Expects to continue two or three weeks.

Bro O. G. Heitzog is expected at Selkirk to hold a meeting soon—he was at Stratford March 1.

Bro D. Oliphant was too ill to be at Stratford as per appointment but the church there enjoyed a visit from Bro. Crewson Jan. 18.

Bro Crewson held a few meetings at Stajner. One believer was baptized. The church at this place requires a shed for teams. They could put one up if they would; let them try and see.

Bro Harding writes that the five week meeting at Detroit closed with 37 additions to the church.

Bro Crewson held a few meetings at Gravenhurst in February, and has since gone to Muskoka. We hope to hear good reports from him in next number.

Bro G. J. Barclay expected to be with the church at Oshawa, Feb. 22. He has a great deal of work to do, and yet finds time to write more than some who have more leisure hours.

"In time of peace, prepare for war," so let us during the winter months of comparative revival inactivity map out a vigorous campaign against sin this year, and make a grand charge all along the line.

One writes from Ridgeway that Bro Ledard keeps himself very busy, and that the brethren appreciate his work very much.

H. T. Law, of the WORKER has been appointed an issuer of Marriage Licenses for the County of Grey.

Bro W. M. C. says the WORKER is still improving and is well worth the subscription price. You are certainly right Bro. Crewson!

The revised Old Testament will probably be out in a month from now.

We copy a letter from Bro De Launay of Paris, addressed to a Bro Tickle.

Bro Brown was called home in February from Collingwood on account of a severe illness of Sister Brown. We are glad to hear that she is some better.

The brethren in Epiphania have decided to extend the shed for teams, the present one being too small, even for regular meetings. We hope they will very soon be forced to enlarge the meeting house too.

Cold and stormy weather does not appear to hinder Bro Scott from holding good and successful meetings. Let those who are inclined to wait until summer think it over.

We publish part of a tract on Baptism by A. P. Stanley, of the Church of England, who was preacher to the Queen of Great Britain. We ask our readers to peruse it carefully in this and subsequent numbers of our paper.

MARNIFE.—By the writer at his residence, Jordan, Ont., Jan. 29th, 1883, Charles Lelan Johnson, of the township of Gainsboro to Miss Caroline-Matilda Haist of the same place. R. A.

In November last the Editors of the WORKER commenced regular visits to the church near Cape Rich every Monday morning, and also held meetings at half-past

3 same afternoon, 2 miles west of that point. These meetings have been very well attended and a fair interest manifested. An evening meeting was also commenced last Monday at Cape Rich which we hope to be able to continue soon.

EMERSON WORKER.—Since sending my former communication, the aged mother of the late States Rogers came out and was baptized by Bro. Osborne in her 84th year. Thus "even down to old age all His people shall prove His sovereignty, eternal, unchangeable love." It was a grand sight to see this aged mother leaning upon the arm of Bro O., and "both going down into the water" she to be buried in the likeness of His (her Saviour's) death, and so the good work goes on. E. EVANS. Toronto, March 17th.

For the Christian Worker.

DEAR EDITOR.—With your permission, I will insert a few words in your esteemed paper. The congregation at Epiphania is advancing steadily. Last summer, during Bro. Harding's preaching with us, sixteen obeyed the Gospel; and one more a short time ago. We trust the good work is only just begun. Bro. Law & Whitelaw of the WORKER, and Bro Mackey are regular speakers for us; may they be blessed in their labor of love. I would not forget to acquaint the readers of the WORKER with the fact, that as Bro J. C. Whitelaw has provided himself a faithful Evangelist and Preacher with us, the following resolution was moved by Bro. Peter Elliott, seconded by Bro. Alonzo Smith, and unanimously carried by the congregation, "that Bro. Joseph C. Whitelaw be and is hereby authorized to solemnize marriages, in accordance with the marriage amendment act, passed by the Legislative Assembly of Ontario, and assented to February 1st A. D. 1883."

With good wishes for the WORKER, I remain yours fraternally.

W. J. Cann March 10th Epiphania

Stratford, Feb. 25, 83.

DEAR BRETHREN.—Tomorrow Bro Scott goes to Asten, having closed a very successful meeting here, during which ten were baptized and added to the church. The gospel is indeed the power of God unto Salvation to everyone that believeth. Bro. Scott taught very plainly and earnestly, and his labor and bearing have commended him to the love of the Lord's people here; for he labored diligently for the good of the cause. We hope that he may be spared to visit us again. There was much opposition during the meeting, yet a considerable number came to hear and went away favorably impressed, and we know the minds of some have been roused to investigate. We hope they will proceed till they arrive at the truth, and find it to their eternal welfare to listen to Christ in order to obey him, and at last to dwell with him forever. We expect Bro Heitzog to be here next Monday. Yours in Christ. ERGAR MACALIN.

Toronto, Mar 8th.

Bro Frank Talmage, of Howard Pa., has just closed a meeting here with twenty six conversions and one rebaptism. It was the most remarkable meeting ever held in this place, with all the roller skating rink excitement, exhibitions of the hall, and protestant efforts at other churches. Bro Talmage spoke each night to crowded houses, and only left because of pressing calls from other

places. Bro T. is a cousin of Dr Talmage of Brooklyn, and while in size he is not quite up to the Dr, yet as a man of God, and as an expounder of the Scriptures, he is his full equal. The brethren in Canada will take no risk in calling Bro Talmage to their pulpits. He is a earnest zealous christian; delivering his sermons with great force and power, and which never fail to reach the hearts of the people. Were all preachers like him, the world would soon be carried for the Redeemer, and the time would come when "the kingdoms of this world would become the Kingdom of our Lord and of His Christ." E. EVANS.

To the Editors of Christian Worker

DEAR BROS.—No doubt that some of the readers of the WORKER would be glad to hear of my whereabouts and also the success of any of my labors.

I commenced laboring in connection with the Church here at Jordan and at Gainsboro some nine miles distant October 19th 1881 preaching every first day morning and evening. The congregation here was rather small but we have toiled on amid the difficulties that hung over the church and by much thought, meditation, and prayer a better feeling now exists among the members, and the future for the cause of Christ is brighter. The building has undergone some very necessary repairs and is now well fitted up. The congregations at every appointment are excellent and in connection with work we have organized a prayer meeting which promises noble results; also as fine a Sunday School as I ever attended and noble workers in connection with it. We hope in the near future to be able to report a large number of accessions to the church. Yours etc

R Ainsworth March 9th 1885. Jordan

GOLDEN WEDDING

Bro James Menzies and wife formerly of Esquimaux, now of Toronto, celebrated their "golden wedding" on the 29th Jan., 1885, at his residence 163 Simcoe st., he and sister Menzies having been married 29th July, 1855. His children, grand children, and a number of friends, were gathered at the "Marriage Supper" then about 8 o'clock, the friends from the "West End," and Lewis et al. congregations assembled, laden with baskets filled with good things, and some gifts chiefly of a "golden" character. An excellent program of music, singing, readings and recitations was prepared and carried out, during the intermission the contents of the richly filled baskets were graciously distributed to the whole company (about seventy five being present) after which the program was resumed by presenting Bro and Sister Menzies each with a large easy chair, and a purse of gold coin. Bro Menzies reply a very fitting and feeling reply to the donors. All by the giving and receiving were made glad. The evening exercises were so enjoyable that the unexhausted program was closed soon after twelve o'clock. Bro Menzies is a true and faithful Christian, whom we all esteem very highly for his goodness of spirit, his work of faith and labor of love. G. J. S.

The Scott Act petitions for the county of Grey, (our County) after having been in the sheriff's office the required time, were forwarded to the Secretary of State at Ottawa, on March 13th. The vote will be probably taken in April. W.

To the Editors of the Worker.

DEAR BROTHERS.—As you well know the Disciples of Meaford were anxious to join the Methodist in publishing the Handling-Wilkinson debate, but the Methodists and their friends who had taken the matter in hand declined to co-operate with us. When our stenographer became too ill to continue his work we were left at their mercy. As you also know, I made a proposition to them which was regarded as very fair, even by themselves.

Mr. Anderson, the gentleman of their committee with whom I communicated, and my offer was as good a one as he could ask, and that he would like to accept it, but was not certain that he could do so. "Men," he said, "could not always have their own way. Oliver Cromwell," he further remarked, "billed King Charles when it was not his own will to do it." I considered this last remark as rather ominous.

My proposition was this: They were to put the stenographer's manuscript directly into the hands of the printer; he was to print it just as he received it—and to send the first proofs to the delators—to each man his own specialties; grammatical and typographical errors were to be corrected; and repetitions that in no wise affected the sense might be cancelled; the delators were to bind themselves to observe this rule. I told Mr. Anderson that I would correct the proofs of my specialties for him free of charge, and would have the book advertised in all the papers of the disciples, published in Canada and the States, also free of charge, if my proposition should be received and acted upon. Several days ago I received from the Methodist Book and Publishing House, Toronto, proofs of the first two specialties of the delators, from reprint copy. I learn from examining these specialties that the stenographer's manuscript was given to an editor to prepare for the printer. Mr. Wilkinson's first specialty is one third longer than mine. That is, supposing that we spoke with equal rapidity, twenty minutes of my speech is cut out in this report. I quoted a large number of authorities in this first specialty; the quotations of a number of them are much abbreviated in this report.

It may be that this is the stenographer's fault in getting the quotations; the other specialties may be better presented. I hope this will be the case; but I write to caution the disciples, and all who believe in fair play, about buying the book until it is further examined. When it comes out I will give it a fair examination, and will report through the papers, yours and others. If they will not give our specialties they should not have our money. If any have ordered the book they will be justifiable in refusing to take it, if it is evidently a one-sided and false report.

Truly your brother,

J. A. HARDING.

P. S.—If their report proves to be partial and unjust, I intend if the Lord will, to publish a book on Baptism, covering the ground of the debate, giving all the authorities quoted in the debate and many others.

OBITUARY.

Died, on the 13th ult., at her residence in Selkirk, Sister Rosanna Shavelear, wife of Bro. Jno. Shavelear, aged 48 years. For a number of years the deceased was unwell, but being endowed with uncommon energy and of rather a lively disposition. She did not show much sign of decay until during the last three years of her

life. Her long illness culminated in pulmonary consumption and at an early age (the silver cord was loosed, the golden bowl broken, the pitcher broken at the fountain and the wheel at the cistern. She was baptised A. D. 1856 by Bro. Stark, of Ohio, and was consequently a Christian 29 years. During this period she was a most faithful and zealous disciple, fondly attached to the church and seldom absent from the assembly of the saints while able to attend. She was an ardent admirer of "The Book," and of Book preaching and during her illness in the last years of her life she would occasionally, on a fine day make her appearance among us. Although unable to join us in songs of praise, she showed by beating time with the hand that she sang with the "spirit and with the understanding also." We found upon reference to a Bible, that was her constant companion during illness; many texts and select passages of Scripture marked, that would seem to indicate that "her delight was in the law of the Lord and in His law did she meditate day and night." She called us to her bedside on the Lord's day a short time before her death to commemorate the Lord's Supper and exhibited intense earnestness, mingled with delightful satisfaction throughout the service. She expressed an unwavering confidence in her Master's willingness and ability to take her through the "valley and shadow of death" safely. She leaves a husband, son, and daughter to lament the loss of a faithful wife and loving mother. Her son, Mr. Joseph Shavelear, who is a station master in Dayton, Iowa, and his wife were with her during the last two weeks of her life. The funeral was largely attended by friends and relatives. An appropriate discourse was delivered by Elder E. E. Phillips; subject—"The Christian church and its mission." Bro. Shavelear has the sympathy of a circle of very warm friends.

ODDS AND ENDS.

Bro. W. D. Campbell, who was my companion in college, is doing good and faithful pastoral work for the church in Rodney.

The Stratford church is now about 20 strong. There are a few determined, zealous laborers in this church. We enjoyed our visit with them. Bro. Macklin is a "Christian worker" and will in the future, as in the past, make his influence felt. Leaving Stratford we went to Acton to assist the brethren there in a meeting of days. At this date the meeting has been in session 12 days; immediate visible results thus far, 11 professions. Last evening two husbands came forward with their wives and confessed the Saviour. This was a pleasant sight. These are all valuable accessions and the church is enjoyed. One of the most impressive meetings of my life was last Lord's day evening. The house was filled; representatives were present from all the different denominations. The discourse on "Christian Unity" did much to remove prejudice and give the people a thorough knowledge of our scriptural position. The end is not yet; the meeting will continue over Lord's day.

The brethren in Stratford built a baptistry during my stay among them; it was used on Lord's day evening last for the first time. Each of these baptistries give good satisfaction.

Our much esteemed and venerable Bro. James Black of Kenosha is ill. It is reported that his sickness is quite serious. We cannot expect to have him very long with us, he now being several years past four score.

March 12th. A. Scott

MISSIONS.

DEAR WORKERS.—In your last issue Bro. Munro very properly withdraws his original motion of supporting Bro. Macklin, in Japan, and renews Bro. Macklin's motion, that Ontario forthwith select another man and send him to sow seed and gather sheaves in some heathen land. Most heartily does the writer support this motion. Already our missionaries, having seen the seed amid bitter tears, are gathering in the golden grain with joy and rejoicing in lands where for ages the dark gloom of idolatry and ignorance has brooded like a noisome pestilence. The soil was of last and mined humanity comes up from those dark lands, and with one united voice louder than the tempests blast from Africa, Turkey, India, China and Japan comes the cry, "come over and help us." And shall we deny them even the crumbs that fall from our master's table?

While heartily supporting the above, the writer would still more heartily second Bro. Crosson's motion, in January No., of gathering the harvest in Muskoka and Parry Sound. This is our most imperative duty. How many of our Ontario congregations have children in these northern wilds? Shall we leave them to pine and starve while we have to spare? Or shall we ignore the claims they have on us? Moreover, while in heathen lands the fields are ready for the seed, here they are ready for the sickle. Professing Christians of every name leaving secularism behind have gathered here, and severed from all church privileges, hunger and thirst for the bread and water of life and joyfully welcome the herald of the cross. They must be fed. "If you cannot cross the ocean And this heathen land explore, You can find the heathen water, You can help them at your door. If you cannot give your thousands You can give the widow's mite, And the least you do for Jesus will be precious in his sight. Hark! the voice of Jesus calling, Who will go and work to-day? Fields are white, the harvest waiting, Who will answer, gladly saying, 'Here am I, O Lord, send me.'" Owen Sound, March 11th, '85.

HEARING.

Mark 4:21, "Take heed what ye hear." Luke 8, "Take heed therefore how ye hear." There are two sides to the Gospel, the Divine and Human. The Divine says—"Go into all the world and preach the gospel." The Human is—"He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned." Divine—"Hear and your soul shall live." Human—"They stopped their ears and ran upon Stephen and cast him out of the city and stoned him." Divine—"Come unto me, etc, take my yoke upon you." Human—"We will not have this yoke upon us." Divine—"He that hath ears to hear let him hear, give him a chance to hear and let him use his ears and understanding to know the truth." Human—"For the times have come when they will not endure sound doctrine; but having itching ears they will assemble themselves together after their own lusts; while they turn away their ears from the truth and turn aside into fables." "He that turneth his ear from hearing the voice of his prayer shall be

We see also of the fearful consequences in the case of those whose hearts had waxed gross and their ears dull of hearing.

Paul says "without faith it is impossible to please God," and faith cometh by hearing, and hearing by (the proclamation of) the word of God.

Hence no proclamation, no hearing, no faith, no faith no hearing God, for we will not do his will. "He that loveth these sayings of mine and doeth them, etc. He that expects to be saved by faith alone is as unwise as he that expects to be saved by hearing alone, because the proper end, "hear and your soul shall live."

"Therefore we ought to give the more earnest heed to the things we have heard, etc.

Ears are but a door to the heart. It is a fearful thing to have eyes and refuse to see the works of God, and ears and refuse to hear the message of God to man: his loving call and tender entreaty to come and live.

Let us remember that it is the "gospel of our salvation," "the word of reconciliation," "the power of God unto salvation that we are called on to proclaim and let the world hear. Let us preach it; live it, act it as a message of love from heaven, a response to every repentant rebel; show by our lives that we have found the pearl of great price, a religion worth living and working for; a religion that lifts us up to a loftier, grander and nobler life, that those that have ears to hear and eyes to see may see and hear and live."

PARIS, FRANCE.

MY DEAR BROTHER-TICKLER.—We have thirteen baptisms. Among those baptized this week is my father, his wife, and eldest son—Emile, Sophie, and George Walsch, from France-Lorraine. We had an ex-priest present who came from Argenteuil (the place of Abelard's memory) simply to behold a Christian baptism. After the baptisms were over, he made a feeling address to our people, and promised to come forth (D. V.) and he himself obey the Gospel at the next baptismal celebration next week or the week after. This Brother Walsch would make a good elder, and after the other group of candidates will have been baptized, I am in haste to organize the first Church of Christ in Paris. We have several experienced disciples in the way, and by the word of the Lord, of making suitable bishops. I say Paris and not France, for in Mulhouse there is a church of Christ of about 160 believers who have learned at the feet of the Saviour, His apostles and evangelists, the law of pardon. Brother Walsch will remain three years in Paris with his family, and from thence will return to his native land and preach the Primitive Gospel. I would like to acknowledge through the *Christian Advocate* the receipt of £1, 10s. Bro. H. Black for the publication of the last number of the *Bl* (French), or series of ten leaflets. The publication of such a monthly would exert five times more influence to spread the Old Gospel on the continent, than four or five more sales without it. The first number is in the hands of the printer until means sufficient to issue it be forwarded us.

Ever yours in the Lord, JULES DE LAUNAY, 1 Rue Bussuet, Paris.

To the Editors of the Worker.

It seems that G. J. K. can see clearly the absurdity of attempting to perform an immersion in

water with a small quantity of the material, but can see no absurdity in the performance of an immersion in the spirit with a like reduced quantity.

John said to the people, "I indeed have immersed you in water; but he shall immerse you in the Holy Ghost." It is presumptuous to insist that John had only twelve representative men in his mind whom Jesus was going to immerse in the Spirit, while he himself was immersing in water, all who came to him irrespective of age, class or sex.

There is certainly "little comparison between John's baptism and the baptism of the spirit," except in the necessary sign-ness of the element employed in each; and that was just the point of John's argument, although he seemed to have an idea (Mat. 12) that this baptism would be pretty general in its application as well as radical in its effects.

G. J. K. says: "The statement that Paul received the largest measure by immersion is not supported by a verse of Scripture, as it is neither so stated or implied in the history." "And Ananias went his way and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Surely if not so stated it is very strongly implied. Was it any more difficult for the Lord to impart the Spirit to an unbaptized believer, through human agency than to send Him direct upon a company of unbaptized believers?

But G. J. K. thinks he received the greatest measure direct; so in either case we have three representative baptisms instead of two; the third being a baptized believer; the second, unbaptized believers and the first, baptized unbelievers; that is, were unbelievers when baptized in water but believers when baptized in the Spirit.

He says further, "all baptized believers received the 'gift' (ordinary measure) of the Spirit and the miraculous measure was afterwards imparted to the same persons." Does he mean that a fixed amount of spiritual influence was bestowed by the Spirit upon baptized believers and afterwards the Spirit, Himself, was imparted to the same persons by the apostles? If that be the meaning, then Luke's testimony is faulty and misleading in the extreme. Why that unnecessary explanation thrown in! Who could possibly have expected such an unprecedented occurrence as the Spirit to fall on common believers? This interpretation just lays the axe to the root of all Spiritual growth. How could Paul expect us to enquire the flesh with the affections and lusts with any amount of Spiritual influence, large or small? Yet he tells us that they who are Christ's have done so. To require bricks without straw would be nothing in comparison. But Paul was no such taskmaster; he says of himself, "I am crucified with Christ and it is no longer I that live but Christ that liveth in me; and he knoweth full well that we could have the very same measure if we wished. "And of his fullness have all we received and grace upon grace, John 1:16. "What I know ye not but that your body is the temple of the Holy Ghost which is in you." "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself (not an influence) maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession, not for the apostles only, not for those who had the miraculous measure, but for the saints according to the will of God. Had not the Spirit fallen on these saints? Verily, it is time for thee, Lord, to work for they have made void thy law.

G. J. K. says the whole 120 were not filled with the Spirit because apostles in Acts 1:26 is the antecedent of "they;" Acts 2:1 Well, if "they" does stand for apostles, would that necessarily prevent the other disciples from being of one accord in the same place? No one can deny that apostles, Acts 1:26 is the antecedent of "whom," Acts 1:3. Yet we know that "He showed himself alive after his passion" to a great many of his disciples; on one occasion to over five hundred brethren at once and others also besides the apostles beheld while he was taken up to heaven. To read the first 14 verses of the 1st chapter of Acts without the light of other Scriptures one would get a very limited and indeed Verse 15 shows a still larger number engaged in prayer and supplication than what seemed to be supplied previously. At verse 14 the narrator apparently breaks off and takes up the thread again with the first verse of the second chapter, the intervening verses being occupied with the account of a very important transaction which took place some time during those days of waiting. S.

(To be concluded next No.)

TORONTO.

The congregation at the West End are being stirred up to love and good works. They have recently met, and counselled together as to how they may best promote the work of building up the Master's cause here. They are much encouraged by the increase in their number by some who from among them have obeyed the Gospel and other disciples coming among them from outside the city. Sister Burk and two daughters from Stavron, a young sister from Guelph, a Sister from Liverpool, England, a devoted and earnest young Brother from the Church in Lobo, Dr. Fry and family from Selkirk, are now in the city, and we expect they will do some rich and strengthening work with us. Dr. Fry is a good speaker; he preached at the West End the evening of the 1st March. We are all deeply interested in this work, and are determined to push on until they "grow out" of the present place of meeting. Our services last Lord's day were very enjoyable, the attendance, including evening, was good; a spirit of worship and devotion pervaded the whole assembly. Only one vacant chair appeared at the evening services. We earnestly pray that we "may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." a. j. n.

March 13, 1885.

On the evening of March 5th, the church at Owen Sound held their annual social meeting. Nearly all the brethren were present, a number of the town, the Sunday School scholars and a number from the Kitchik church. Bro. Finch presided efficiently, and a very pleasant and profitable evening was passed with singing, short speeches, select readings, friendly talk and partaking of refreshments. We may say that this was not a toney social but was free to all who wished to enjoy a social evening. W.



Character of a Happy Home.

How happy is he born and taught
That serveth not another will
How armor'd in his honest thought
How ready made his utmost skill
How pleasant his masters care
How soon he still prepared for death
Of this world the world with care
Of public fame, or private wealth
Who turns a use that chance doth raise
Who never understood
How deep wounds sorrows by tears
Nor ways of state, nor ways of good
Who hath his life from rumor freed
Whose conscience is his strong retreat
Whose state can neither flatterers feed
Nor ruin make scorn's great
Who findeth late and early pray
More of his grace than gifts to lead
And entertaineth in harmless day
With a well shown book or friend
This man is freed from servile bands
Of hope to rise, or fear to fall
Laid of himself, but not of lands
And having nothing, yet hath all.
Sir H. Wotton.

BAPTISM.

An Essay, by Arthur. Pomeroy Stanley, D. D., Dean of Westminster.

It is here proposed, in sequence to two Essays contributed to this review some time since, on the Eucharist and on Absolution, to add another on baptism. The subject is one which is full of antiquarian interest, and it also suggests in my instructive reflections on Christian theology and practice. It is intended to consider what is its original form in early times, and what is the inner meaning which has more or less survived all the changes through which it has passed, as well as the lessons suggested by those changes.

What, then, was baptism in the apostolic age? It coincided with the greatest religious change which the world has yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society, under the banner of a new faith. The new society was intended to be a society of "brothers," bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, and a holiness such as enthusiasts have rarely possessed. It was moreover a society, awayed by the presence of men whose minds even now cause the heart to burn, and by the recent recollections of One, whom, "not seeing, they loved with love unspeakable." Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of Him, in whose name they were by that solemn rite "baptized."

In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, while, as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in these Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings: It was natural that on such an act was lavished all the figures which language could furnish to express the mighty change: "Regeneration," "Illumination," "Burial," "Resurrection," "A new creation," "Forgiveness of sins," "Salvation." Well might the apostle say, "Baptism doth even now save us," even had he left this statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a prescience of coming evils, "Not the putting away the filth of the flesh, but—the answer of a good conscience towards God."

Such was the Apostolic Baptism. We are able in detail to track its history through the next three centuries. The rite was, indeed, still in great measure what in its origin it had been almost universally, the great change from darkness to light, from evil to good; the "second birth" of men from the corrupt society of the dying Roman Empire into the purifying and elevating influences of the living Christian Church. Nay, in some respects the deep moral responsibility of the act must have been impressed upon the converts by the severe, sometimes the lifelong preparation for the final pledge, even more than by the sudden and almost instantaneous transition which characterized the Baptism of the Apostolic age. But gradually the consciousness of this "answer of the good conscience towards God" was lost in the stress laid with greater and greater emphasis on the "putting away filth of the flesh." Let us conceive ourselves present at those extraordinary scenes, to which no existing ritual of any European Church offers any likeness.

There was, as a general rule, but one baptistery in each city, and such baptisteries were apart from the churches. There were but one time of the year when the rite was administered—namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community the Bishop. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery, consisted of an inner and outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and, turning

to the west as the region of sunset, they stretched forth their hands through the dimly lit church, as in a defiant attitude towards the Evil Spirit of Darkness, and, speaking to him by name, said: I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Then they turned, like a regiment, facing right about to the east, and repeated the belief in the Father, the Son, and the Spirit, which has grown up into the Apostles Creed in the West, and the Nicene Creed in the East. Then they advanced into the inner chamber. Before them yawned the deep pool or reservoir, and standing by the deacon, or deaconess, as the case might be, to arrange that all should be done with decency, the whole troop undressed completely as if for a bath, and stood up, naked, before the Bishop, who put to each the questions to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken.

Both before and after the immersion their bare limbs were rubbed with oil from head to foot; they were then clothed in white gowns, and received, as a token of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and they expressed their new faith by using for the first time the Lord's Prayer.

These are the outer forms of which, in the Western Churches, almost every particular is altered even in the most material points. Immersion has become the exception and not the rule. Adult baptism, as well as immersion, exist only among the Baptists. The dramatic action of the scene is lost. The anointing, like the bath, is reduced to a few drops of oil in the Roman Church, and in the Protestant Churches has entirely disappeared. What once could only be administered by Bishops, is now administered by every clergyman, and throughout the Roman Church by laymen and even by women. What is proposed then to be asked is, first, what is the residue of the meaning of Baptism which has survived; and what we may learn from it, and from the changes through which it has passed.

I. As the Lord's Supper was founded by the Paschal Feast, and on the parting social meal, so Baptism was founded on the Jewish—we might say the Oriental—custom, which both in ancient and modern times, regards ablution, cleansing of the hands, the face, and the person, at once as a means of health, and as a sign of purity. Here, as elsewhere, the Founder of Christianity chose rather to sanctify and elevate what already existed, than to create and invent a new form for himself. Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the only ordinance of the Christian Church which equally belonged to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred

vestments, sacred trumpets—He chose this one alone; the most homely, the most universal, the innocent of all. He might have chosen the peculiar Nazarene custom of the long tresses and the rigid abstinance by which Samson and Samueel and John had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous rite of circumcision. He, or at least his apostles, rejected it all together. He might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Ordeal mysteries. He chose instead what everyone could understand. He took what, at least in Eastern and Southern countries, was the most delightful, the most ordinary, the most salutary, of social observances. 1. By choosing water, and the use of the bath, He indicated one chief characteristic of the Christian religion. Whatever else the Christian was to be, Baptism—the use of water—showed that he was to be clean and pure, in body and spirit; clean even in body. Cleanliness is a duty which some of the inostic communities of Christendom have despised, and some have even treated it as a crime. But such was not the mind of Him who chose the washing with water for the prime ordinance of his followers. "Wash and be clean," was the prophet's admonition of old to the Syrian whom he sent to bathe in the river Jordan. It was the text of the one only sermon by which a well known geologist of this country was known to his generation. "Cleanliness next to Godliness" was the maxim of the great religious prophet of England in the last century, John Wesley. Every time that we see the drops of water poured over the face in baptism, they are signs to us of the cleanly habits which our Master prized when he founded the rite of Baptism, and when, by his own baptism in the sweet, soft stream of the rapid Jordan, he blessed the element of water for us, as the best and choicest of God's natural gifts to man in his thirsty, weary, wayworn passage through the dust and heat of the world. But the cleanness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unswerving purity of the soul; or, as the English Baptismal Service quaintly expresses it, the mystical washing away of sin—that is, the washing; cleansing process that effaces the dark spots of selfishness and passion in the human character, in which, by nature and by habit, they have been so deeply ingrained. "Associate the idea of sin with the idea of dirt," was a homely maxim of Keble. It indicates also that as the Christian heart must be bathed in an atmosphere of truth; of love of truth; of perfect truthfulness, of transparent veracity and sincerity. What filthy indecent talk or action is to the heart and affections, that is, however white, a fraud however pious, to have had the whitest soul as indicated by the oil baptismal washing: the whiteness of purity, the clearness and transparency of truth.

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