Christian Worker.

H. B S INTMAX, ROITOR

" WORK WINES IT IS CAMERD TO DAY."

LAW & WHITELAW, PUMPHERS AND PROPRIETORS.

MEAFORD, ONTARIO, JUNUARY, 1894.

Whole No. 27

Assemble, all 79 hosts, ye thrones, domnitons, powers? If ere is no king like Jeans I there is no heaven like ours? All glory nellelujan; I let heaven and

Extensive a laborer in the field but a sound, clear speaker and sometimes was very profound. He has a pleacunt appearance and muner endearing him to the brethren at home and abroad. In litter years he has not travelled out to preach he lating an extensive farmer and brester of fine stock. The newbrise of this church have not a night "sound doctrine that cannot be gainsayed," and it is confidently hoped they will hold fast their confidence stead flat to the end."

The church in the township of Nassag weys had seed plantifly. It 1342 or '3 Bro. Anderson held a good many meetings there; bro. McFederan was then a Baptist and Bro. Anderson immersed his wife and two daughters. These were the first members. It was bros. Kilgour and Lister who first organized the church in 1842 or '3. They have a fair congregation presided over with much ability by William Close. His preaching talent is good and ins "daily walk and convergation" corresponds with his techings; this being so he aid they continue to let their hight shows.

Erin Centre was organized under the Scotch Harnts and

And these the included with the cannot be gainseyed," and it is confidently looped they be the control of the c

THOU I ITS OF BELYES,

I have to think of haven, a. it seems to fresh which and thoppy. But kell your was a produced from the state of the dead of the seems and thoppy. But kell your was a produced from the state of the state

a good deal by the Erin brethren. Sanuel Wooher is their
principal speaker now, and is a
fine man and good preacher.
As far as I am informed the
cause is safe in his hands. May
he be faithful to the great trust
reposed is him. He will gain
his roward.

The church in Walkerton,
county town of Bruce was
organized first at Dunkeld,
about five miles from Walkerton, in about 1870, by Elder
Wm M. Crewson. This too
like several others, was an off
shoot of those prolific old
clurhes of Eramosa and Erin.
Hids. Black and Anderson wentout there and preached by invitation of a few brether from
Eramosa churches, who had
gone into that fine new-country.
During their visit they baptised
two or three. Next to them
Bro. Crewson preached sevarat
times, baptised a few, and organized them into a church with
elders and doacons; Thomas
Whitchead and James Toltow,
as elders, D. McLeed and Malcolm Black, deacons. These,
with the McNevins and others,
were the charter members.
This church is located in a fine
country or a realizer and faither. colm Black, (manons and others, were the charter members. This church is located in a fine country on a railway, and in the country on works is commendable. It is intelligence and perseverance in yood works is commendable. They have a fine meeting house of brick with bapitsty, Cressing the country and the supernit indance of such men a the Toltons, Hack, Whiteheads, McLeods, McNevins and others, gives it character, assurance and much hope of future success. They have been bleese! In the preaching services of troe, Black, Anderson, Hettrog, McDiannili, Watking, Bower and others. Brother Crewron is held and justly so in high esteem among them.

Mr. Entron.-My name is not n your subscription list and probably may never be, yet I see and read every number as they come to my loarding house. I am much pleased to see reports of the success of missionaries at home and abroad and wish I were well qualified to take my place well qualified to take my place among them, sounding out the worl of life. I do not wish to be a "do nothing" and serve God by proxy. I try to be useful at home in my own sphere and help to keep a general proxy for myself and others at-work where we cannot no and I know I am we cannot go and I know I am right, Col. 17th verse, 17, 12 13

I thank you for publishing the I thank you for puotisming the scripe I sent you—proving that the promise to give the land of Cansan to Abraham and to his sood ofter Aim was fulfilled. The printer did blunder a little but no ham was done.

tion of Christians from the Apostolic gospel, to chase shadons and embrace errors, be faulty sys-teer of hermeneurics. I have no time to give but few examples and in one class only, vis. by con-founding things which only to be kept seperate and then applying xept seperate and then applying what is predicated from one to the other. In this way the "erect-lasting inheritance" promised to Abraham and his seed and the Applying Floridance of the Land everlacting Kingdom of the Lord Jesus Christ are confounded. The two scode—the two covenants are so mixed in their minds that some of them are so bewildered with sheir conceptions of an ideal everlasting Kingdom in the land of Judes, that I fees they have no reliek for "all spiritual blessings in heavenly places in Christ

On the same principle of founding things, which differ, they mix together the two commissions to the Apostles. The masions to the Apostles. first sent them to the Jews only and they were forbidden to go to the Gentiles or Samaritans; they were told in the following words what to do :- "And as you go preach, saying the Kingdom of Heaven is at hand, heal the sick. closure the lepers, raise the dead,

freely give, Matt. 10-7,8.

Jesus, the Baptist—the twelve and the twenty we sent, at that time, only to the "lost sheep of Issael" to presen concerning the sear approach of the Kingdom of

The second commission sent them to all the world to preach them to all the works present the object of which was to open their eyes and turn them from darkness unto light and from the power of Satan unto God, that hey might receive the forgiveness of sine and an inheritance among them who are canctified by faith which is in Christ Jesus." oy navin which is in United Seeds." In carrying out this commission, by the help of God, to Jews and Gentiles, small and great. Paul said, "None other things than those which the prophets and Mossa did any should come—that Christ should saffer and that he Christ should suffer and that he should be the first that should ties from the dead and should shew light unto the people and to the Gentiles. Acts 26:16:23

How any man can now preach as the gospel of our salvation, what the Lord had forbidden to be preached except to Jaws before he suffered, is beyond my compre hension, if I had not known that some presume to learn from the prophets what Christ taught, though the Apostles and Evangelsta cay nothing about it.

S. M. I. D.

POWER OF THE GOSPEL

MY W. M. C CREWSON.

Paul says—Rom. I 16. "The Gospel is the power of God." Now in what does this power con-Now in what does this power con-sist? Is it simply because it is God's word? Or because it talks us of a salvation? Or is it be-couse it makes as acquainted with the conditions upon which we have forgiveness of sine? These tive it a cortain measure of nawar. give it a certain measure of power, coming to us se the Word of God that the several schools of Advantates were directing the attention, and in telling as the

way in which we become partakere of stajoys and blo sings enlists our obelience; but the great power of the greepel is found to cet in that endation upon which the whole fature is reared, that is, up in Gots love to man, and the inc dents are affecting that love

"God to love I the world that

having his only began Son &c. The insidents proving the country to see and fulness of that love are the death, burish, resurrection and acception of Josus. There form the baris of the gortel, and as "the law of the spirit of life in Christ Jerus it makes us free from the law of sin and death." but it is because God seeing the weakness of the law through the weakness of the flesh, sent his Son in the inkeness of sinful flesh &c. The magna charta is the foundation of our civil liberty, but its power lies in what it secures to us, not in any of the circumstances attending the sign-ing of that document. It is not because King John was a good nan, a wise king, or leved his people or any other circumstances onnected with it, but simply from its inherent power to p lect our rights, and secure our personal liberty that it is of such value. The "Habese Corpus Act secures personal freedom, not on account of any incidents connected with its passage through parliament, but from its intrinsic ralue as a law. The gospel, howvalue as a law. The goopel, how-ever, bot only has a power within itself as a law of life but its mighty power is derived, from its surroundings or the incidents connected with its inception and the carrying out of that divine purpose revealing God's love so that the whole gospel, its authority, its teachings, its motives, its blessings, its promises, and its hopes are all made to rest upon Christ as the gift of the Father and the sacrifice that he offered. This is a power that should re-commend itself to every individual, for it can give light, life, peace and joy to every one that believes it, eccepts of it and complies with its provisions, and this power to of God through it as the instrumen.a.itv.

Acron, Jan. 4th, 1884.

Actor, Jan. 4th, 1608.

Ed Cristicas Worker.

Dran Ura.—After parling with you at this place I went to the gla. Sp. the on Lord's day, mortally and elemine, and was matted by the brethern to consume through the week. There has a very good interest manifected it is one remarked till the 24th ult. Hed three additions; two by confession and begins and one technical. There were some five or an others who achieved of the correctness of our teaching but postponed the matter till eine more convenient season. Will the Lord approve of our postponing any known duty to critic our own convenience?

The meetings were not large, but the hearters were very orderly and attentive. Ed Christian Worker.

Ino meetings were not large, but the heaves were very orderly and attentive.

I was made to feel myself quite at home among them, and was very liberally rewarded by the brethren for which they have my hearty thanks. The last might of meeting wes very stormy and there were but few out, but I have actualing initiation to visit Oragh again.

Last Lord's day I was at Mimosa and had a fine hearing in the evening.

Yours in the bood haps.