

"THERE IS NO EXCELLENCE
WITHOUT LABOR"

CANADA

"HAPPY IS THE NATION
WHOSE GOD IS THE LORD"

CHRISTIAN WORKER

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY"

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CHRISTIAN EXPERIENCE,

SINCERITY SEEKING THE WAY TO
HEAVEN.

CHAPTER VII

OUR young friend, *Sincerity*, after his conversation at the funeral with *Mrs. Priscilla*, returned to his room, and read the Acts of the Apostles through once every day for a week. Just as he had closed his seventh reading, the Presiding Elder, Mr. H., rapped at his door, and was soon seated with our young friend by his pleasant fire. After the usual compliments, the following conversation ensued:

H. Have you become any better reconciled in your mind in regard to the salvation of your soul?

S. Yes, sir; I have had a conversation with *Mrs. Priscilla*, and—

H. And she is about to make a *Campbellite* of you, is she?

S. No, sir; she said nothing about making a *Campbellite*, or other kind of an *ite*; but she gave me more satisfaction about becoming a Christian than all the other instructors I have had.

H. I know her; she knows nothing about religion; she is a woman I cannot endure. Did she tell you that you would have to be *dipped*, or you could not be saved?

S. No, sir; she said nothing about being "dipped," as you call it.

H. Well; that is surprising; she generally makes immission the great essential, and contends that unless persons are immersed they cannot be saved!

S. She did not mention immission to me; and I think you are entirely too hasty thus to prejudge her.

H. I have no patience with such women. It is ridiculous for them to set up and discuss doctrinal matters.

S. I never saw the lady before, but she appeared unassuming, and certainly showed an intimate acquaintance with the Scriptures.

H. I have seen such folks before, and found that, though they showed an intimate acquaintance with the Scriptures, they knew nothing about religion.

S. Do not the Scriptures treat of religion? and if they do, how can a person have an intimate acquaintance with them and know nothing about religion?

H. A person may understand the Scriptures—a person may know—the truth is—what did *Mrs. Priscilla* say that afforded you so much satisfaction?

S. I cannot now repeat over all she said, but the main item from which I have derived satisfaction was the simple direction, where in the Bible I could find an account of conversions, and how sinners were converted.

H. She told you to read the second chapter of Acts, I will vouch for; did she not?

S. She told me to read the whole of Acts through, and see for myself what the Apostles preached,

and—
H. I know her deception; do not let her deceive you with any of her novel notions.

S. It cannot be possible that she was trying to deceive me, unless the Bible itself will deceive, for she showed me where to read and learn for myself. She claimed to be nothing but a Christian; to belong to no church but the Church of Christ, and did not attempt to explain to me, but advised me to read for myself.

H. All that is quite specious; it is plausible enough, and well calculated to deceive the unsuspecting. But she did not come out fully. I have heard her preacher deliver some discourses that were unexceptionable, but it was at times when he did not come out fully.

S. Well, sir, I cannot see how there can be any deception in her course. She instructed me to read the sermons of the Apostles; believe what they preached, precisely as those to whom they preached did; and when I came to where persons inquired what they must do to be saved, under the preaching of the Apostles, I must notice what they were directed to do, how they did it, and do the same for the same purpose.

H. I say, sir, it is all deception, and its great plausibility is calculated to delude and ruin men, and—
S. There is *Mrs. Priscilla* now, passing through the hall; I will invite her in, and have you explain this matter. *Mrs. Priscilla*, please walk in. My friend, Mr. H., has given me a friendly call, and I have been relating our conversation to him, and wish to hear him and yourself converse upon the subject of our conversation at the funeral the other day.

H. Madam, you are aware that I am no friend to controversy.

P. I was telling my friend, Mr. H., of your recommendation for me to read the Acts of Apostles through, which I have done seven times over since I saw you, with great satisfaction. But he thinks your instructions are deceptive!

P. Mr. H., do you not believe that the same doctrine the Apostles preached should be preached now?

H. Undoubtedly it should.

P. Should it not have the same effect? H. Most assuredly it should.

P. Where the same doctrine is preached, and the same effect is produced, will not people now, as they did then, cry out, "Men and brethren, what shall we do?"

H. Most certainly, and many have cried out the same way during our great revival.

P. Should not the same answer be given in such cases by the Apostles be given now to inquirers?

H. They should be answered—I should tell them—the Scripture says—the fact is, I am not bound to answer your questions.

P. No, sir, but you are bound, as a gentleman, but more especially as a Christian, if you allege that I am a *deceiver*, to show wherein. You have granted that what the

Apostles preached should be preached now; that what the first converts believed should be believed now; that it should have the same effect upon the heart now it did then, inducing the people to cry out, "Men and brethren, what shall we do?" But when I ask you if the same answer should not be given to the inquiry now as given to it then, you say you are not bound to answer; but still allege that I am a *deceiver*. Am I deceiving when I insist on following the exact teachings of the Apostles?

H. I do not mean that you *deliberately* deceive.

P. How can I be deceiving at all, either intentionally or unintentionally, when I insist on believing all the Apostles preached, doing exactly what they commanded, for the same purpose, that precisely the same effect they produced, and that the subject may have the same enjoyment? I simply desire everything, as God gave it, nothing more, nothing less. Is this deceiving?

H. Madam, I cannot subscribe to your views; they are disastrous to vital piety.

P. I did not ask you to subscribe to my views; but desire you to show how it could deceive any person; to be directed to the first teachings and practice of the Apostles after the Lord ascended to heaven; to learn how persons were converted, and insist on their being converted in the same way now. Do you believe those converted on the day of Pentecost were converted right?

H. I believe—I hold—I hold—the Scripture says, "Let every man be fully persuaded in his own mind."

P. That is, if one man is persuaded to be a Mormon, another a Universalist, another a Romanist, etc., it is all right, is it?

H. Madam, you have a peculiar method of turning everything your own way. That passage, you must know, can have no such significance as that.

P. No, sir, nor does it or not have given it, nor has it any reference to the conversion of sinners, but it has reference to things pertaining to our practice, wherein we are entirely free, or where there is no law binding in any way, as in reference to eating meat, where we are left entirely free to eat or not, as we may be persuaded in our own minds. But, sir, did Peter answer the three thousand on the day of Pentecost rightly, when they cried out, "What shall we do?"

H. Mrs. P., why do you ask that question? You know that we do not hold alike, and you can have your own opinion, and allow me to have mine.

P. It is not a question of opinion, or whether we hold alike; but did the inspired Apostle answer rightly?

H. I tell you, madam, we cannot see alike. S. Mrs. P., I have read the Acts of the Apostles

through seven times since I saw you, and I am satisfied that Peter answered correctly on the day of Pentecost, for he "preached the gospel with the Holy Ghost sent down from heaven, which things the angels desire to look into." I have been for weeks making inquiry what I should do to be saved; but I now believe all the Apostles preached, and am determined to do what they commanded.

H. I saw from the beginning that you would have your own way. Good-by.

S. I intended to have the Lord's way, if it was to be found; and, having now found it, I am determined to walk in it.

YOUNG MEN

The following is from the pen of *Simpson Ely* in the *Evangelist* published in Chicago. We would be glad if all young men who feel the importance of sewing the word of life would go into the vineyard and labor. Bro Ely is competent to speak on this subject.

"My heart is grieved when I think of the few young men, comparatively, who are preparing to preach the gospel.

Last summer Iowa City graduated one hundred men from the Law Department. These go forth to plead law at Cass's bar, but how many in Iowa were graduated to plead the law of Christ, and earnestly contend for the faith delivered to the saints? Not a half dozen. Oh, Lord, how long!

The medical schools are graduating fifty where our Bible schools graduate one. Are men's bodies of such transcendent importance that they must be doctored, and their souls of so little account that they need not a physician? Young man, what question agitates your mind, as you are about to enter upon active life? Do you ask yourself what line of conduct you ought to pursue to accomplish the greatest good for our common humanity? or, do you inquire what will best further the interests of your own selfish ends, and bring the most money into your pocket?

Are you solicitous as to what you can accomplish for the purification and salvation of the race of mankind? or, is your whole attention given to the means by which you can gratify your appetites and passions?

What is your conception of human life and duty? Is it to pamper the body to the neglect of the soul? Shame! Shame! *Shikojibang* has said:

"What is man, if his chief estate be to eat and sleep? A beast, no more."
And is this not true? How much does your life rise above the level of the brute, if its purpose is only to gratify self?

God teaches that the great end of our existence is to glorify Him in our bodies and our spirits, which are His. Every young brother ought to ask himself this question, "How can I most successfully accomplish the glory of God's name?" He should pray over this matter; he should weep over it. If he makes a mistake here his life will be a wreck, and of all wrecks this is the saddest. A human wreck is a fit object for angels' tears.

"For of all sad words of tongue or pen, The saddest are these: 'It might have been.'"

How many will realize their sadness when they come to give an account of their earth-life? Then they will feel that they might have gathered many golden sheaves from the Lord's harvest, and saved many souls from perdition had they devoted their talents to the preaching of the unspeakable riches of Christ.

Must Mammon rule the world? Must we hesitate between the preaching of the gospel and the practice of the law or medicine?

I have known many young men in college to remark: "I know not whether to preach or practice law." To such I would say, practice law by all means. You are not fit to preach as long as you halt between these. In the name of all that is good, don't bring preaching down to a mere profession. Think of the value of a human soul! Think of a world lying in wickedness. Think of what the scheme of redemption has cost—the blood of the prophets—the death of Jesus—the sacrifices of primitive Christians, and the efforts of the pure and good of all the ages to save humanity—think of all this, and then, if you have the heart, and faith, and feel an overpowering sense of your obligation to preach the gospel, you are a proper subject for the ministry of the Word.

YOUTH

Looking abroad on the world, we see a vast and busy throng engaged in many pursuits but all destined in a limited time to follow the fleeting moments to another abode where realities begin and phantoms end! Casting a thoughtful glance around, we see youth all aglow with life and vigor, possessing intelligence, ambition, and activity rushing on as if to gain some great end. Why is this effort put forth?

Why all this using up of life's energies? Who can tell the object of all this labor? Young reader, can you tell the object of all this effort? Have you decided the matter in your own case? Have you a well-defined object before your mind that is worthy of all the effort exhibited by you? Let not youth pass unimproved and aimless. Live not like a vessel adrift on the ocean of life with no port in view. Act not for the present alone but also for the future that never ends! Choose an object worthy of your being and worthy of your own life and all its labors. Set your affections on that inheritance the title to which, if obtained, is recorded in the Lamb's book of Life. Remember youth will soon pass away, and manhood or womanhood come on you with a bound, unexpected and resistless. Make youth the seed time for maturer years, and sow only that whose fruit will ennoble the active part of your days and make old age happy and honorable. Store the mind with knowledge and train your heart to love wisdom and all that is pure and heavenly. Look not on earth as a permanent home, but use its blessings and opportunities as a means to fit you for that abode which is pure, and the Lord's smiles will be your everlasting reward. Devote yourself to the Lord's service and train from youthful follies and that frivolity which lowers your being in