

1893.

Once more the calendar must be changed: The calendar for 1892 is as a "tale that is told," its record is made, and we must meet it at "the judgment seat of Christ." The fearful neglect of duty and the aimless days that we have passed, cannot be recalled. Will it be better with us a year hence? or will the old story be repeated over and over again. Who can measure the possibilities of 1893? Now, would be a good time to resolve to do something for God and humanity. Now, would be a good time to begin to carry out these good resolutions. Now, would be a good time to begin regular attendance at the prayer meetings, and resolve to be in your place in the Lord's house at the "breaking of bread" every Lord's day—that you will take an active part in prayer, singing, and otherwise assist in edifying the church. Now, would be a good time for those who have neglected it, to begin daily private devotion: Let it be said of us all, at the expiration of 1893, that we have done our part well. But my heart beats just a bit faster as the thought steals into my mind: "How many of us will be alive next New Year?" Many fresh moulds will be filled up during the current year. Who shall sleep beneath them? Echo answers— "who? Many houses will be filled with sorrow and bitter anguish. If our lives are spared, we should try to comfort the sorrowing ones: Some will falter in the faith and will need a word of encouragement; some must attend to their sinners as going to and fro heedless of the fearful storm that is threatening them. They must be warned: "We must cry aloud and spare not." Oh! let it not be said at the expiration of 1893 that we have done nothing to bring sinners to our precious Saviour. The children must be taught the great truths of God's word. Let us not be direct in this at home or at the Sunday school. Above all let us keep ourselves in the path of rectitude—watch our hearts. Let us be examples to the unbelievers. Yes, dear reader, momentous questions meet us as we step on the threshold of 1893, and stand us in the face of asking "what are you going to do with us?" It seems to us that we are just beginning to live a new life, so full of new duties does our future seem; and if we have strength to perform even a part of the duties before us, it will be because we have humbly asked God for strength. Let us then go forth in the strength of our God, and shive the laurels that are being won by the thousands of Christian workers who are bending every energy to honor God and bless humanity. Then will we share their growth and joy. It is not a question whether we can afford to do this work for the Master or not, but can I afford to remain idle, and thus be deprived of the blessing and joy that I myself ought to have? Let us commit our way to God, and enter the new year determined to make a better record by the time we begin to date our last year, 1893.

16,000 DISCIPLES.

The Province of Ontario has according to the last census 16,000 disciples. The cause was established about 40 years ago. We ask our readers to consider, well, our duty in view of our ability in this Province. Ontario has one and a half millions of inhabitants. We ought to do our part in teaching the way of life and salvation to this multitude. The truth is we ought to lead in all good work, because we claim, and rightly too, the best plea under the sun. Having superior light, we ought to be superior in work, else our "light becomes darkness." We have about a dozen preachers and perhaps as many more as God ever called into his work, but the cry comes up from every quarter, to have the Gospel preached, and men cannot be found to carry the word to these destitute places. Now there must be some cause for this, and we must be to blame, for there is an advertisement inserted in one of our papers for a preacher, responses will come from a score, some of course will be professional place seekers, but many from true men who can be secured if food and raiment is furnished. Is it not possible to double our force of preachers within the next two years? We are inclined to think that it is. It is fair to presume that 4,000 of this 16,000 are males, and it is equally fair to presume that \$3.60 from each male member could be secured if the matter was properly presented to them. This calculation is based on the supposition that many will willingly give many times this amount and that many of the sisters will gladly share in this grace. This would give \$12,000 per annum which will employ fifteen men in ordinary fields of work. If good men will come and enter the field for one year, they will create a necessity for themselves and it will be almost an impossibility for them to get away, hence a large percentage will remain permanently in this field. This can be accomplished, but not without some way by which we may co-operate all over the Province, I can speak from experience with reference to one thing, and that is the cordial reception with which Canadians receive a worker in the vineyard. If a worthy man comes his cordial reception will endear him to the place.

We now suggest a general meeting at some point to be agreed upon in Ontario, at which time some action can be taken in the matter. By talking with the brethren from all parts, we are fully convinced that the time is at hand for putting this vast force at the work. To say that we cannot utilize 75 cts. per member for so noble a purpose, is to make a comment that is not at all creditable. Further—we are confident that there is sufficient wisdom among our Elders, when in council to devise ways and means that will enable us to make this work a success. We are not of the number who believe that the cause will sink if our ideas are not carried out, not by any means, but "I love it is the work of God and will not fail, and if all those who profess to love the Saviour will labor together, we will thus hasten the day "when the kingdoms of this world will become the kingdom of the Lord Jesus." Now what I want is to have the names of the Elders and preachers who will join in a call for a general meeting sometime early in the summer. You can send us a postal card and say whether you are in favor of such a meeting or not and suggest the most suitable place to hold it. Now I have relieved myself of a responsibility,

and feel better. If this is not responded to, I shall conclude that the time has not yet arrived for a movement against the enemy, unless some one suggest a better way, which we would gladly lay before our readers.

THE GRACE OF GOD.

Many persons cannot understand how it is that we are saved by grace, while we are required "to work out our own salvation with fear and trembling." Taking the one idea of salvation by grace for their beacon light and guiding star; many have the idea that man cannot do anything, but wait until the grace of God saves him. On the other hand, the one idea of salvation by good works alone, has led good men to rely on self, and expect to be saved at last because they have merited it by their good works. Of these two extremes I have no choice, one is as hurtful as the other, and as mischievous in causing one to boast, and the other to be indolent. A good rule for a case where two extremes appear, is to find the center between them and rear your bulwark there. God's grace is no more nor less than his unmerited favor. This extends to man by doing all for him, that he cannot do for himself, without which man could not be saved. This, God did while he was in sin, hence man did not merit it. God has supplied the earth with rain, heat, cold, animals, and everything necessary for our temporal salvation from want. None of the things mentioned could man supply, and without them he must perish; these being supplied before man had a being, we can see quite readily that they are unmerited so far as man is concerned.

Now, man must work to utilize the gifts from God, or he will dishonor all the grace of God surrounding him. The soil must be ploughed and the seed sown in season by man, or the grace of God is extended in vain. But when man does his part, the grace of God does not fail him. So, it is evident that man is saved temporarily by the grace of God, for without it he could not be sustained; and it is equally true that he is saved by works for if he reaches not his hand to utilize the favor that is extended, he cannot be saved.

The same is true in the spiritual realm, upon the pure principle of unmerited favor. God sent his Son to open up the way of life and salvation for man while he was in sin, meriting only the condemnation of God. Christ is the great favor (or grace) by which we can be saved "through faith." This salvation is "not of ourselves, it is the gift of God." God undertakes the salvation of man in such a manner as not to deprive him of his manhood, hence salvation is made conditional to man, he can accept it, or reject it as he chooses, but if he desire salvation, he must work for it, for while he is "saved by grace" (because he cannot be saved without it), he is saved by works also for man must do the believing, God gives the testimony. Man must repent. God forgives, man must obey. God commands; man must be faithful, God cannot be faithful for him. Man must work out his salvation, that is "through grace," or the grace of God will be in vain.

I am inclined to think that our good works are meritorious in a sense. A father always rewards his child cheerfully when he does well, and the child naturally expects honor from his father when he has done his will to the extent of his ability. God is our father, and he no doubt rewards his children accord-

ing to their works in spiritual blessings in this life.

Yes, we may attribute our salvation to the grace of God, for without it we cannot be saved, and with equal emphasis I would say that we are saved by works. Let us scrupulously avoid the "alone" system, for it takes all the efforts on our part to enable us to appropriate the grace of God in order to be saved by it.

SOME QUESTIONS.

Bro. H. B. Sherman will you please answer the following questions through the Worker?

- 1st. Is it right for people calling themselves Disciples, if they remove to a place where there is no church, to connect themselves with the sects?
2nd. What would be their best method to pursue?
3rd. What is your opinion of class-meetings as carried on by the sects?
4th. What is the best answer to give to those who ask this question, "are all those who have not been immersed lost?" that is those who are dead.

INQUIRY.

ANSWER.

1st. It is impossible to give a Scriptural answer to this question, because the existing sects now did not exist in the days of Christ and his apostles. We have a very decided opinion as to the right or wrong of such a course. True disciples cannot afford to join with the sects, because 1st, it is a retrograde move, 2nd they are giving their influence and money to uphold and propagate doctrines and practices which they do not believe, and that they know are contrary to the word of God, 3rd they surround their families with influences by so doing that will lead their children to grow up Sectarians in principle. 4th. There is no need for it, they can aid in all that is good with their sectarian neighbors without uniting with them, and being obliged to wear their human names.

Many true disciples have united with the sects (especially with the Baptists) but their union has not been pleasant by any means. Loyalty to the truth is not very thankworthy when the truth is popular, but you can depend upon him who holds fast the truth while he stands alone.
2nd. The best course to pursue under the circumstances named, would be to become a missionary in the community; talk the truth in all proper occasions, carefully avoiding offence. Get a few interested in the truth, and then propose to have an evangelist come and expound the doctrine more fully, so that the people may have a chance to judge righteous judgment. Nine cases out of ten where this course is pursued, a congregation can be founded on the truth. Be loyal to Christ at all events.

3rd. My opinion may not be worth much on this question. The modern class meeting is unscriptural, this is sufficient reason for condemning it. Scriptural meetings are for the purpose of reading God's word, exhorting each other, prayer, singing, and edification. The modern class-meeting is for the purpose of telling experiences of conversions that do not count within forty furlongs of Scriptural conversions. Here is where men and women "measure themselves by themselves, and compare themselves among themselves." Paul said he was not of their number. Neither am I.

4th. Tell them that you do not know, but that Jesus says "he that believeth and is baptized shall be saved." It is fair to reason thus. Those who have not the intellect to comprehend the

simple statements of God's word "he that believeth and is baptized shall be saved," and "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" and arise and be baptized and wash away thy sins calling on the name of the Lord," "in the like figure where unto baptism cloth also now save us," will be excused, for the plan of salvation was not given for idiots.

It might be well to hint to your questioner that the plan of damnation as laid down in God's word is very short and concise—"neglect so great salvation." To hear one ask such a question, is to prove to me that such an one is not converted. There is rebellion in his heart, hence he is seeking some excuse for disobedience. It is not important for us to know what will or has become of those who die ignorant of God's word, but what will become of us when we know better. When he asks his question, ask him what saith the Scriptures!

WHAT KIND OF A MAN ARE YOU. I

The question at the head of this editorial is becoming a vital one to many of our members who cannot "see themselves as others see them." The party spirit is growing amongst us and there is no use trying to disguise the fact. We want to say something that will at least cripple the efforts of those who are laboring to keep alive this partyism among us.

So far as our faith is concerned, we can safely say that there are no divisions amongst us, nor with reference to essential practice. We are all united on all matters of faith and practice, but the party spirit is born of a parent not named in our Divine creed.

Our religious papers have become the creeds by which the standing of members is measured by many well meaning members of the body of Christ. With many, you will be regarded as the quintessence of everything sound and good, if you say "I am a Review man." With others the same is true of the Standard. Some hold the Review to be the standard of soundness, and the other, be he preacher or private member is looked upon with suspicion, by such, if he says he will not stand by the Review. Some hold the Standard in the same way, and we be to the man who confesses his preference for the Review to him. A part of the religion of a few people is to be seen in the Standard or the Review.

So it is clearly demonstrated that we have a Standard party and a Review party. The Standard party will not read the Review to find out what it does teach, but are always ready to speak evil of it, just as the Methodist would of the Baptist creed. The Review party will not read the Standard, hence they do not know anything about it, but you will hear them saying all kinds of evil of it just as the Presbyterian would of the Democrats creed. Now brethren these things are so. "I speak to you for shame," I was once asked, "are you a Review man?" I replied, "I do not want you to insult me," my answer was interpreted, that I was a Standard man, hence whispers, "he's all right, he's not a Review man!" It ought to be an insult to every true follower of Christ who takes the Bible alone as his only rule of faith and practice, to ask him if he is a Standard man or a Review man.

I swear neither by the Review nor the Standard or any other paper. I handed the Standard to a good sister who had never seen it before, she had been a faithful reader and lover of the

Review, for years. She read about five minutes and handed it back to me, saying, "I don't like it, it is not sound in the fifth!" I took the paper never uttering a word. Such Sectarianism among our own people is awful indeed, I could only think and think. Now if the editors of these two papers were responsible for all this, they should be expelled from the church, but it is not their fault, J. F. Howe would thunder condemnation in the ears of the Review readers on all such Sectarianism, so would Isaac Errett. If I thought that the Christian Worker would be used for a Standard of Soundness by its readers I would never write another word. Now I have been reading the Review ever since I came into the Reformation, and I can endorse the editorials as a whole with now and then a little digression in my judgement, but I might be wrong even where I differed from the editor. There are some of the writers that I cannot endorse. This is a true one of the Standard as of the Review. I read them both to hear the good news from the field, and getting the many good ideas with which they are loaded every week. But neither of them is the Standard of Soundness for me. God's Holy Word is my guide. This is the kind of a man I am.

It is as sinful in us to divide over news papers as it is for the sects to divide over their creeds. One has much "thus saith the Lord for it" as the other. If you are a Standard man, "you are carnal and walk as men." If you are a Review man you are the same. "If you are led by the Spirit of God, you are the Sons of God." Let there be no divisions among you, but love one another and lie not against the truth by your party Spirit.

(Advertisement.) MEAFORD, ONTARIO.

To those wishing to know something of the advantages of Meaford and surrounding country the following will be interesting: Meaford is beautifully situated on the south shore of the Georgian bay, which abounds with trout and white fish, of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the river which runs through the town, at which the largest lake steamers call regularly. Along the river are mills and factories driven by water power. Meaford is also the terminus of the Northern Railway, and has a population of over 2000, including intelligent citizens. There are about 200 Disciples of Christ who meet regularly for worship in the town. Preachers of some renown who have visited this church, consider it true to Apostolic order, there is also a Church 7 miles to the North West of Meaford and another 8 miles South. Owen Sound lies 18 miles westward and Collingwood 22 miles to the S. East. The soil in the district is principally a rich clay loam, the surface of the country is gently rolling and well supplied with the purest spring water. The climate is bracing and healthy, free of agues and malarial fevers. Grain of every kind is grown successfully. Apples and Plums are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abundant. Messrs. Trout & Jay, Land Agents, have over 200 improved and 50 bush farms for sale, in the townships near Meaford, many within a radius of 20 miles. Lists of which will be furnished on application. Address—TROUT & JAY, Meaford, Ontario.