

EXPERIENCE

Born Nov 21st, 1847. Received after the straightest act of our religion a Methodist scrupulous warning against the "heresy" of "Campbellism". These two sentences will give an idea of the writer's early religious "experience." Under ordinary circumstances this would be sufficient to ensure a boy against being led away by strange doctrines. I knew nothing religiously, except Methodism until I was 21 years of age. I had passed through about all that was taught on the subject of conversion at the mourner's bench, in secret prayer in the "bush," barns, fields, in fact every place that I could get out of the sight of man. Let it be remembered that the teaching that I had received led me to believe that this was God's plan for saving the lost. I would listen to the experiences of those who had been "happily converted to God, while praying, and would conclude to renew the effort, which failed as often as renewed. I would sometimes conclude that I had "got it," then I would tell my experience. This would cause rejoicing among the faithful. Some doubts would come up, making me feel that I had been acting the hypocrite, then a season of gloom came over me. This state of affairs lasted about two years. Finally I gave it up, and made no more effort until I was about 21 years of age, at which time my mind was arrested by the preaching of the "old Christian connection." I heard from them, for the first time in my life the plea "for the Bible without note or comment," and "union of all Christians on the Bible alone." I liked the ring of such a plea, and finally connected myself with them, not doubting but that the Millennium was near, when all of God's children would "see face to face." Here I was again doomed to disappointment. I found the same old system of "getting religion" here that I had learned to my sorrow among the Methodists. I found this I say, but remember, I still thought it was "the right way of the Lord," for I had never thought of looking into God's word for the purpose of learning "whether these things were so." I found these people very zealous on the subject of immersion, but teaching that it was of no importance whether you were baptised at all! This inconsistency was becoming more and more apparent every day, but to whom should I go? They took the Bible alone as their only creed. I could not turn back. Some suggested that I believed more like "Campbellites," but I knew better than that; for Campbellites believed in water salvation, and denied the operation of the Holy Spirit, and I was not in very good shape to meet them on this, after my vain experience after the operation of the Holy Spirit. I knew they were wrong on these and many other vital points; but had I not heard preachers that had been baptised with the Holy Ghost say that Campbellism was "a dangerous heresy"? Of course I had not heard them preach, but I knew that all that was said of them was true, because "it is wrong to attend their meetings." In 1866 I went into a "Campbellite" house for the first time. It was a meeting conducted by Knowles Shaw, and here I was treated to the pure article. The strongest objection that I could bring against his teaching was, "it is too plain, there is not enough of the Holy Ghost in it." He said to his credit, that he did not preach "water salvation," he kept it back, because he was trying to deceive the people and get converts. He baptised a good number during the meeting, among those baptised was the Methodist class leader's son. I began to read the Bible from this meeting, being sure that the mourner's bench plan was clearly taught in the Book.

although he declared that there was "not one word of authority for it in the scriptures." I was astonished that I could not find it readily, am still looking for it, and would be very glad if some Methodist preacher would cite chapter and verse for it. Time rolled on; I was reading, still hating "Campbellites." I next heard of J. M. Lord, but "he had no religion." Then I heard George Campbell on "the new birth," but he did not explain the "sacred theory" according to "my-doxy."

I next heard H. R. Pritchard who had once been a Methodist preacher, but he had lost all his old religion. He preached against modern conversion "he pictured my case to a T, and showed the "right way of the Lord;" it was the plainest thing that I ever heard, but I thought "you want to make a Campbellite of me," so the seed brought forth no fruit. In 1873 Elkana Mullin (who has since gone to his reward), began preaching in the neighborhood, in "old Clifty," Decatur Co., Indiana. Here I finally came into this reformation. I did not fully see the light, even then, but soon after my union with the Disciples of Christ all doubt was removed, this I could not say before. I had many helps from different sources. The Disciples at Floris, Ill., aided me much in my search after "the old paths." I will always hold them in grateful remembrance, especially A. Kenner, A. Kinnomon, J. Shinn, and Bro. Billings.

I owe most to God's word, I could nearly repeat the New Testament from memory in 1873. I am more and more surprised at men day by day, the word is so plain, but why should I be surprised. I was one of the worst of sectarian bigots, yielding only when the last stand was removed of my old foundation. I have always been strictly honest in my religious convictions, and I am inclined to think that the majority of all churches are, but they are fatally misled, I fear.

REPORT

The writer was in Owen Sound over three months embracing Aug. Sept. and Oct., instead of two weeks as was planned. While there it was a pleasure to meet with the brethren in Kilsyth on Lord's Day, most of the time. They were very kind to me. Do not know how I could have managed without the assistance they so generously rendered me. Visited Meaford one Lord's day, lodged at Bro. Johnston's, the Meaford brethren always give a good hearing. The balance of the time was given to Owen Sound. The interest manifested in the meetings at the Sound was beyond expectation. Towards the close they made me a present of some \$6. Left home on wheels but was storm bound at Arthur, took lodgings at the first decent hotel. Just before taking supper, a gentleman came in with lamp in hand. It was assuredly a pleasure to know that this was none other than Bro. J. H. Hanns, who kindly invited me to his comfortable and hospitable home. Those who know Sister Hanns need no description as to how the "way-faring man" was treated, "A friend in need is a friend indeed." This adage flashed through my mind frequently as Bro. Hanns (known in Arthur, as Harker Hanns) went from place to place in search of a sleigh for me. He is one of these men not easily switched off. In a few hours he came to me saying he had bought one, and loaned me the dollars to pay for it, clothing my feet and wrists comfortably he started me southward. Called two or three times on Bro. David Kilgour, in Arthur, who keeps a neat little drug store and seems to be doing well in it.

Spent Sunday in Arthur. Met with the "Catholics" in the morning and the "Methodists" in the evening. I had read considerably about "Catholicism," but astonishment held me all through the performance. The order of the very large assembly was faultless. The profound reverence evinced by the "Laity" for the power, either in the Priest or behind the Priest, made me marvel. Then but for one or two things that happened you would conclude they know nothing of the New Testament. Reached the residence of Bro. Hugh Black, Erasmus, next day, where this scribbler will remain till next writing.

C. J. L.

Jordan, Jan. 17, 1883.

CORRESPONDENCE

GAINESBORO, Jan. 10th, 1883. EDITOR WORKER.—Seeing that, occasionally you receive communications from the different churches, of their standing both financially and ecclesiastically, I take the liberty of addressing you upon these subjects, hoping that you may insert the same in the WORKER.—We have in this place a very comfortable house, situated on an amphitheatre of ground facing the east, also a commodious shed for our teams, and while we are comfortable within, our horses are protected from the wind and storm. And while these buildings and site are worth about \$1,500,—we can boast that the same are free of debt, the house was first opened on the 2nd day of January, 1881, and the first religious service conducted by Bro. O. G. Herzog. There were at that time about two dozen members scattered about here, of which Brother Benjamin and Sister Moot are the pioneers, they were baptised in 1826, and have been in the Masters cause for 57 years.—They are workers in the true sense of the word. We have at present about one hundred members of peaceable and law abiding citizens, and all working well together, Bro. G. J. Leister speaks for us each alternate Lord's Day, while the rest of his time is taken up at Wainfleet and Smithville. J. H. J.

LYONS, Ont., Jan. 30, 1883

EDITOR WORKER.—Dear Bro.—The church here in South Dorchester has brother Keffler employed as their evangelist and let him go to any place where he thinks good can be done. He has exchanged with brother Campbell from Lobo for two weeks. There was a good attendance and excellent attention during Bro. Campbell's meeting, although the weather was very cold, 15 degrees below part of the time. Four believed, confessed and were baptised by him; and one since, baptised by Bro. Keffler, makes a gain of five to the congregation. So you will see how this church is doing. I wish you every success in your efforts to "preach the unsearchable riches of Christ." Hoping to see your face in the near future and become better acquainted. I remain yours in the hope of eternal life. PETER McNEIL

—Rum Drinking—a queer remedy for consumption—the cure.

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—Prohibition means a true emancipation of labor and a better understanding of the mutual advantages of capital and labor.

BREAKERS TRACT.

We have received a tract written by Bro. D. M. Breaker of Christiano Trun. The writer of this tract was for years a preacher of note, among the Baptists, he is also a physician of eminence. Less than a year ago he severed his connection with the Baptist and united with the church of Christ. He was pressed for a statement of his reasons for doing so and the result is the tract here in notice, having read it carefully, we feel confident that no better tract can be distributed among the Baptists. The Dr. is quite competent to state the faith and practice of the Baptists and he does it with a masterhand in this tract. But the best thing of all is his clear showing of the difference between the Baptist and the Bible. The tract is written in a fair and candid Christian spirit, and must do good wherever it is circulated. They should be circulated by the hundred. Price 10 cts. Address the CHRISTIAN WORKER.

HIS REFERENCE

"Have you a recommendation?" "Yes, sir," Robert had been seeking a situation for almost a week, and now that he had at last met with something that promised success, he was as nervous as a boy can be. His hand went down in his jacket pocket—a handkerchief, a strap, but no recommendation. "Ah! there it is, I suppose; you have dropped it on the floor," said the gentleman, who was standing by, waiting, as a bit of paper fluttered to the floor. "No, sir; that's only my temperance pledge." "May I see it?" Robert handed it to him, and continued his search for the missing paper; but the gentleman informed him that a temperance pledge was the best kind of recommendation, and gave him the desired situation.

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, law abiding, 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 ague and malarial fevers. Grain of every kind is grown successfully. Apples and Pears are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abound. Messrs. Trout & Jay, Land Agents, have over 200 improved and 150 bush farms for sale, in the townships near Meaford, say within a radius of 20 miles. Lists of which will be furnished on application. Address—THOMAS & JAY, Meaford, Ontario.

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