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H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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Our lives are allusions, written through
With soul or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grants our read the god with
And beat the bad with tears.
—John Milton.

WHAT MUST I DO TO BE SAVED.

A more momentous question than this never emanated from the heart of man. The subject of salvation from sin—its guilt, dominion and condemnation is truly thrilling. On the hypothesis that the reader appreciates his need of salvation and is honestly and earnestly inquiring the way thereof, this article proposes to bring together what the Holy Scriptures say in answer to this inquiry.

The inquirer should be guarded against hasty reasoning and immature conclusions respecting this important question. No man is competent to act as a juror in our civil or criminal courts who makes up his mind before the evidence—all the evidence—is in. Neither is any one prepared to answer the question that constitutes the title of this treatise, till he considers all that the Holy Spirit has said on the subject. What is said in one place may be modified by what is said in another place. Hence the importance and necessity of bringing together into one view all the divine sayings touching this question. The following Scriptures are presented as containing every distinct thought embraced in the New Testament on the subject under consideration:

"Believe on the Lord Jesus Christ and thou shalt be saved." Ac. xvi. 31.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9.

"He that believeth and is baptized shall be saved." Mark xvi. 16.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38.

This induction of passages shows the danger in relying exclusively on a single passage for a full and complete answer to the question before us. One passage mentions nothing but faith as a condition of salvation, but another introduces confession; another, repentance, and another, baptism. Now to take the first passage by itself, and conclude therefrom that salvation is conditioned on faith alone, is to reason hastily and conclude rashly. If a farmer were to say that a given acre of ground produced twelve barrels of corn, you would not conclude that the ground alone, without the aid of labor, farming implements, etc., produced the corn. You would know that these conditions of the growth and maturity of corn, were implied in the farmer's statement. This you would know on the principle that any expressed cause of the production of corn must imply all the elements on which God has conditioned the production of that grain. By applying this principle to the important matter in hand, you will readily understand that any statement of Scripture relating to being saved, must imply all the elements on which God, in his

salvation. These elements may be seen in the foregoing passages.

If it be objected that the jailor to whom Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved," did not have these other passages before him, and therefore could not have understood their contents to be implied in what Paul said, the answer is at hand. He had Paul present to tell him the rest; and this the apostle proceeded to do when he "preached to him the word of the Lord."

A special and careful examination of the third passage quoted above will be useful in this investigation. We are inquiring after salvation, and hence we quote only so much of the passage as refers directly to this question. Before doing this, however, we desire the reader's attention to the following statement: "He that sows and reaps shall have bread." Let the pronoun at the beginning of this sentence represent a man needing bread. The word at the end of the sentence represents the bread needed. Now, that the needs of the man may be met he and the bread must be brought together. How shall this be done? Will you take the bread from its position at the end of the sentence, and so transpose it as to place it between the man and the sowing, so that he can get it without sowing or reaping? This is unreasonable. Will you compromise the matter by moving the bread back and the man forward till they meet between the sowing and reaping, so that he can get the bread by sowing alone without the reaping? This cannot be. The man is the only movable factor in the problem, and you must move him forward till he reaches the bread where it is. That is, he must both sow and reap to get the bread.

Now let us look at the passage illustrated by what has just been said. "He that believeth and is baptized shall be saved." The pronoun at the beginning of this sentence represents a sinful man needing salvation. The word at the end of the sentence represents the salvation needed. Now, that the man's needs may be met, he and salvation must be brought together. How shall this be done? Shall salvation be taken from the position to which it was assigned by the Lord, and placed between the man and believing, so that he can get it without either believing or being baptized? Certainly not. Shall a compromise be made whose terms shall require the salvation to be moved back, and the man to be moved forward until they meet between belief and baptism, so he can get it by believing alone without being baptized? Who is authorized to effect such a compromise. Who feels that he is licensed to compromise the word of the Lord? Is it not best and safest to allow salvation to remain where the Lord put it? Is it not wisest to have the man move forward till he reaches the salvation? The intelligent reader will answer these questions affirmatively. As in the other case the farmer must both sow and reap to get bread, so in this case the sinner must both believe and be baptized to reach the salvation that is promised.

If the reader should be embarrassed by the consideration

that the scriptures apparently give different answers to the question before us, the solution of the difficulty is easy. If the answer only expresses faith as in the case of the jailor, it is because he was an unbeliever and needed first of all to be brought to believe in the Saviour. If the answer only expresses repentance and baptism as in the case of the Penecostians, it is because they were already believers. If only baptism is expressed, as in the case of Saul—"arise and be baptized and wash away thy sins," it was because he was a penitent believer. The believer was not told to believe, nor was the penitent believer told to either believe or repent. The answer was suitable to the condition of the person or persons so addressed. Just by combining all these answers we get a full answer in the abstract without reference to any special case or particular circumstances.

In response, then, to the question, "What must I do to be saved," the foregoing Scriptures say, "Believe on the Lord Jesus, repent of your sins, confess the Saviour and be baptized, and thou shalt be saved." In the apt language of Dr. Barnes, "this is the complete divine arrangement in order to the forgiveness of sins," or, in order to salvation from past sins. Thus is one "translated from the kingdom of darkness into the kingdom of God's dear Son."

But such an one needs to be admonished that the work is now only begun. He may have been "purged from his old sins," but he must now "give diligence to make his calling and election sure." He must "add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Paul teaches that God will renew eternal life to "them who, by patient continuance in well doing, seek for glory and honor and immortality."—Apostolic Times.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.

QUESTIONS.—Why does tenderness seem so large when asked for church purposes and so small when it is to be expended on personal indulgence?

Why is time so scarce when the church bell calls to worship, but so plenty when the world calls to pleasure?

Why are Sundays and other church days colder, and hotter, and wetter, than any other days?

Why do people who seldom, or never, find most fault because the calls are made?

Why is Sunday sickness the sickest sickness?

Why are evens that will keep people from church not thought sufficient for "regret" when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?—Christ Church Register, Dayton.

REMINISCENCES No. 17.

—ON—

HISTORY OF THE HOME AND PROGRESS OF OUR CAUSE IN CANADA.

—BY—

JOSEPH ASH

I come now to talk about the Church in Dorchester. I have been travelling by faith in a region where my feet have never trod, and where I am personally acquainted with but a few, and they of the other ones. It is not so with Dorchester and the churches along the northern shore of Lake Erie. This country dates its existence back as far as 1848. Eld. E. Sheppard commenced teaching school where the small village of Mapleton now is. In 1849 he began preaching in that locality. The church first met in his house near where the meeting house now is. That small body was composed of E. Sheppard and wife; Randall Bentley and wife, who then lived in Malahide near Springfield; John Ingles and wife; William Burth; McBeth and wife; J. McLaughland and wife from the regular Baptists, and Amos Whitmore from the Free-will Baptists. The above were the charter members of the first Church of Disciples of Christ in Western Ontario. In about 1850 they built a small house to worship in. Previous to Sheppard's operations in Dorchester Eld. James Black advised him to form an acquaintance with Eld. Dugald Sinclair, of Lobo. This led Bro. Sheppard to go up to Lobo to invite him to come to Dorchester to preach on the opening and first use of their new meeting-house. Eld. Sinclair had a good congregation in Lobo, and he preached to a goodly number in Alibore, Howard and Moss Townships. They were called Sinclair Baptists. Sinclair was called an English Baptist in the Highlands of Scotland, and officiated with the Haldanes, of Edinburgh. It was he that baptized Eld. James Black in Scotland, and now of Erasmus as a Baptist. After Sheppard and Sinclair became acquainted they travelled together up west where Sinclair had been preaching and baptizing. It seems that Eld. Black, after he had been reading the "Millennial Harbinger," and embraced its principles, sent some numbers to Eld. Sinclair in Scotland, the reading of which opened his mind on many things, so he was measurably prepared for what followed his acquaintance with Sheppard and the Church in Dorchester. After their journey west where they preached and worked together, a meeting was held in Lobo; Sheppard and wife; Randall Bentley and wife, and John Ingles attended during the meeting. Eld. Lindin talked to his brethren a while in Gaelic, then addressed the Dorchester brethren in English, saying that they would go in with the Dorchester brethren, and vice versa they would come in with them. Also that you (the Dorchester brethren) have the scriptural name, and they dropped the name Baptist from that time

and adopted the name Disciple of Christ or Christian. So from that time the union between the two bodies was harmoniously perfected. I will speak of the churches of Alibore, Howard, (now Ridgeway) and Moss separately hereafter.

The church in Dorchester prospered under the official labors of Eld. Sheppard and Bro. John Letton, still living, and has been for many years deacon of the church, and Samuel Irwin (now deceased) were the first fruits of Sheppard's labors in the west. As in the case of a good many prominent brethren, so in the case of Eld. Sheppard. For the want of space in a small monthly sheet I cannot amplify to any considerable extent. If I were writing a book I should do so, or if I should ever re-write these articles it would be my pleasure to do so. My head and heart are full of pleasing and profitable reminiscences of those past happy days. Bro. Sheppard's labors have been very extensive, and various reaching back 35 or 36 years. Not only did he travel west and preach in Yarmouth, Fingal, Iona, Alibore, Howard, Horwich and Blenheim, along the "Talbot street," but he spent much time in Lobo and Moss. Then north to the Georgian Bay and Emossa and Erin, the Niagara District; then east as far as "Prince Edward Co." and indeed wherever there were brethren he went and was gladly received, and highly appreciated by all, and much commended by all. He had much to do with the schools, being teacher and inspector, besides giving lectures on education and chemistry. He has been much afflicted by numerous bereavements in his family, and now since writing the foregoing, has been compelled to bid the last adieu to her who was his choice of his youth, and one who was the affectionate mother of his large family—the most of whom have gone on before her, and mournfully follow her to the resting place of all of them. I must here offer my condolence to our dear afflicted Bro., and pay a short tribute of respect to the departed. She was the daughter of Bro. Randall Bentley, and one of rare excellence as a Christian wife. Of a mild, patient, long-suffering and active disposition, impregnated with a Godly devotion, piety and intelligence, made her one of the best of wives and mothers.

The church has at times had over 200 members—which for a country church is large. They have a fine brick house of worship of the Octagon Style, and burying grounds and sheds—many fine intelligent men and women belong to this congregation. Eld. R. Bentley, now over 80 years, was one of the first members, and is still active, and looking on to a happy reunion with his friends gone on before. He loves the Saviour and his gospel as in days of yore. His son Isaac is a fine, active, devoted Christian, and a good speaker. I cannot particularize much in my short space, and must content myself with the mere mention of Bro. Peter McNeil, who is a very active Elder, and has a devoted wife and

family. The Sherk's, the Laton's the Charlton's, Triple's, White's, McLane's, Stripp's, Dunn's, Little's and Hiron's deserve honorable mention, beside many others. If they are wise and veto opinions and speculations which render strife and disunion, a prosperous and happy future and a glorious record is before them.

The St. Thomas church was at first made up of members of the Dorchester church, and met at "Yarmouth Heights," about 3 miles from the then village of St. Thomas, but now city. They built a good meeting-house and sheds, and had everything comfortable. The attendance was good, and a great influence was exerted. Bro. Sheppard was their principal preacher for many years. They never cultivated home talent, so as to be in the least self-sustaining; consequently, like all other churches who neglect that important cultivation, can never have a meeting, not even to "break bread" without a preacher, a very great neglect. Any church that neglects to cultivate their home talent, and meet on every Lord's day to "break bread," is sure to run down in spirituality, and run up in admiration and dependence on the kingdom of the clergy. The first principal men among them were Mathew Gilbert, Daniel Ostrander, Moses Hughes and a Bro. Fowler (now deceased), and Bro. Helron.

When St. Thomas got to be "a great railway centre" it was deemed best to build a new meeting-house in the city, and abandon the old one. There was a strong opposition to that proposal, but it finally prevailed, and a new one was built. I did not then think it was good policy, and do not now. I don't think they have prospered as they expected, nor do I think they will, if they had kept on in the old house, and in the even tenor of their ways, and kept out of city attractions and popularity, and not given place to the delusive idea that some outside barnacle must be introduced to the drawing, which always has its deleterious effect, they would have been much more prosperous. It is much to be hoped they will by experience learn lessons of great benefit to themselves and the cause they have espoused. There are fine intelligent men among them who command respect and deservedly so. I mention Bro. Jno. Campbell, Daniel Ostrander, Bro. Main, Bro. Sinclair and Bro. Campbell, (the miller) late of Chatham. At present they have a fine Stevenson from "Cape Breton" as their preacher, and I judge a very worthy Brother.

The church at Mt. Carmel has lately come into the reformation. It was partially connected with the old Christian connection. Mt. Carmel is in the county of East Northumberland. A Bro. Aylsworth was and is now the preacher for that church who was the instrument of bringing a goodly number into that fold. They have built a good meeting house, but have never united with the Conference and refused to do so or to deed the house and lot to

(CONTINUED ON 4th PAGE.)