

HINDERING INFLUENCES.

When we consider the progress which Christianity has made during the past century we have great reason to rejoice; yet no one will contend that its progress has been commensurate with the efforts put forth to disseminate it.

We know the Gospel has not lost its power; it is the same power of God to Salvation as when proclaimed by Paul. We are satisfied that the trouble is all on the side of those who profess to present the Gospel to the world, and in examining the question we ask, "is the Gospel as preached to-day the same as preached by the apostles?"

There are other things which stand in the way of success, such as the ungodly lives of professing Christians, the seeking after worldly fame and popularity, and the dragging down of the services of the Lord's house to the degraded level of the world, moral appetite of the world. These things, though bad enough, are as nothing, compared with the monstrous perversion of the whole Gospel plan of Salvation as manifested in many of the revival and other meetings of the present time.

and repentance becoming dead to sin, they are buried with their Lord in baptism, thereby coming emblematically to his death when His blood was shed and where God pardons—to arise to walk in a new life. But to teach that faith, repentance and immersion are necessary to bring the sinner where God promises to pardon is "terrible doctrine," and is sure to arouse the pious indignation of the orthodox, sect-builder of today. I remember discussing this subject with a local preacher among a prominent people when he said, "If I must go to hell unless I am ducked under the water, then I will go there, for I will never submit to it." I replied that he was not a proper subject for baptism, that no Christian would baptize him, as the Scriptures say, "If you believe with all your heart you may," and it was evident there was too much infidelity in his heart, "his need" was faith as he did not believe the Saviour's words who said, "He that believeth and is baptized shall be saved," in his present condition—although a preacher—there was no hope for him as the Scriptures say, "He that believeth not the Son shall not see life," and "whatsoever is not of faith is sin." The foregoing is an instance of the effect of the erroneous teaching of the day, persons professing to be Christians will actually scoff at and ridicule an ordinance of the Gospel commanded by the Saviour and honored by himself when he said, "whoso cometh unto me to fulfill all righteousness, I will receive him, and he that cometh to me, and heareth my voice, and doeth the will of the Father which sent me, he shall have eternal life, and shall not come into condemnation, but he that cometh not unto me, he hath not the Father, and I will not receive him." "The gift" is not now given to obedient believers, we are compelled to eliminate from the letters of the apostles to Christians many passages of Scripture which clearly teach that the Christian is the dwelling place of the Holy Spirit, and cast aside many precious words of comfort and consolation which have hitherto brought home to the soul joy unspeakable and full of glory and "doubtless" bring upon our heads the awful calamities named in verses 18 and 19 of the closing chapter of Revelations.

Once we can forever roll aside all human names, creeds, and tests of fellowship and reverently accept the word of God, and fit alone, then may we expect the Saviour's promise: "that they all may be one," to be answered, and the kingdom of this world soon to become the kingdom of our Lord and of his Christ.

THE HOLY SPIRIT.

It is passing strange that some writers on this subject cannot or will not make any distinction between the ordinary gift of the Holy Spirit and the miraculous impartation by the laying on of apostles hands which was always followed by miraculous manifestations. The gift of the Holy Spirit was not for this purpose, but was a "comforter to abide forever," and the possessor was expected to "quench not the Spirit," but manifest its fruits as stated in Gal. 5th c. 22, 23. To assume that "where the miraculous manifestations are not, the gift is not," is an assumption unwarranted by the word of God. The promise of the gift of the Holy Spirit was made to the same

persons on the day of Pentecost, as was the promise of remission of sins. And all who received remission; received also the gift of the Holy Spirit, as God "gave the Holy Spirit" to them that obeyed him," and three thousand at Pentecost were called to the obedience of the Gospel by the proclamation of the truth by Peter, and having purified their souls by obeying the truth they were fit temples for the Holy Spirit to dwell in as an abiding comforter and to "help their infirmities." The case of the Samaritans is cited as proof that the Spirit was only received by the laying on of hands because the Scriptures say; "he was fallen upon none of them, only they were baptized in the name of the Lord Jesus." The reference to their baptism in this passage is significant, the Samaritans heard Philip, and believing the truth preached, were baptized, obeyed the Gospel, and received the gift of the Holy Spirit, which "was given to them that obey him." As the gift was not for miraculous purposes, and as he had fallen upon none for this purpose, either from heaven or the apostles hands (as was always the case with the miraculous), Peter and John were sent to them that the Holy Spirit might be miraculously imparted to them. After hands were laid upon them, "Simon saw" what result of the miraculous of course. As these did not follow the gift, and were not intended so to do, as he was given for a comforter to abide for ever. When the Saviour (as recorded John 20th, 22), breathed upon the apostles and said, "receive ye the Holy Spirit." He did not intend this gift would miraculously qualify them to speak with tongues, work miracles, etc., as he afterwards told them to "wait for the promise of the Father," and also said, "you shall receive power after the Holy Spirit is come upon you," referring to the baptism of the Holy Spirit at Pentecost. The foregoing is proof conclusive that the gift may be bestowed and manifestations not follow, but where the miraculous is imparted the manifestations surely follow. If we assume that the Holy Spirit is not now given to obedient believers, we are compelled to eliminate from the letters of the apostles to Christians many passages of Scripture which clearly teach that the Christian is the dwelling place of the Holy Spirit, and cast aside many precious words of comfort and consolation which have hitherto brought home to the soul joy unspeakable and full of glory and "doubtless" bring upon our heads the awful calamities named in verses 18 and 19 of the closing chapter of Revelations.

DIED.

Margaret, wife of John Gilmore, aged 40 years, in Wainfleet Township. The funeral sermon was preached by Bro. H. B. Sherman, March 10th. Deceased was a Christian, therefore all is right.

Bro. D. Oliphant, of London East, departed this life March 17th. He was well known to many of the Brethren as a preacher and as editor of the Living Laborer.

On Lord's day, March 22nd, the Hon. John Simpson, of Lowmanville, departed this life in his 73rd year. Bro. S. has been a member of the church at Lowmanville for many years. He was dearly beloved by those who knew him, and was a most liberal friend to the church and Sunday School. Bro. E. Sheppard preached the funeral sermon to a large

concourse of people. Bro. Simpson was a member of the old Legislative Council of 1856; and since Confederation has constantly been a member of the Senate. On receiving notice of his death the Senate adjourned as a mark of respect; and in moving the adjournment. Hon. Sir Alex. Campbell and Hon. Mr. McClellan spoke in the highest terms of the work and ability of the deceased Bro. S. was for many years President of the Ontario Bank.

EDITORS OF CHRISTIAN WORKER.

DEAR SIRS.—Will you kindly chronicle the death of our beloved brother-in-law, Daniel Lehman, who fell asleep on Lord's day at night, March the 29th. He leaves a widow, three sons and three daughters, Brothers, sisters and many dear friends to mourn the loss. In the spring of early summer of 1862, while Bro. Lester was preaching at Uzbridge, he heard the Gospel, believed and obeyed, since which time he has ever lived an humble follower of the Lord Jesus; he never wearied of talking about the Bible but was always striving to live nearer to God; what a consolation to his sorrowing friends as we stood around his bed to see his willingness to depart and be with Jesus. He passed quietly away to that rest that remains to the people of God. We hid his body to rest at Altona (his boyhood home), on the 31st, when Bro. Forester spoke to those assembled from the 15th c. of 1st Cor. Had he lived until the 18th of April he would have been 56 years of age. We remain, yours in the one hope.

D. & M. RUSSELL, Goodwood, April 4th.

In Jordan, Feb. 25th 1865, in the 20th year of his age, George A. Eckhardt, Deceased was a constant attendant of the Church of Christ at this place and universally admired by all who knew him. The writer officiated at the funeral of deceased.

At the residence of her son-in-law, Erastus Disher, in Louth, on Monday March 2nd, 1865, Sister Sarah Richardson, beloved wife of Bro. Wm. Richardson, in the 62nd year of her age. She deceased was a member of the Church of Christ, at Jordan; passing away in the well grounded hope of a glorious immortality. Discourse by the writer, from Rev. 14 c. 13 v., to a large and attentive audience.

At Jordan, March 3rd, 1865, Rachel Eims Overholt, in the 21st year of her age.

The sad news reaches us that Sister Cumming, who has been a worthy member of the Church of Christ at Owen Sound for many years, accidentally fell into a cistern and was drowned while at Stratford visiting with her daughter Lilly, wife of Mr. McBride, M. A. The deceased was highly esteemed by all who knew her. The remains were brought to Owen Sound for interment. Many were her trials and heartaches during life, but in that sweet bye and bye there is neither sorrow nor tears, but all is joy and rejoicing.

MARRIED.

On the evening of March 3rd, 1865, at the home of the bride's parents, by D. Sterling, Walter B. Saunders to Maria, P. A. V. Bely; both of St. Vincent.

At the residence of the bride's mother, in Crowland Tp., Abraham White to Margaret Darby by H. B. Sherman, March 10th

Acron, March 25th, 1865.

EDITORS OF THE WORKER.

DEAR SIRS.—I write to say that we have just closed our meeting here, which lasted over four Lord's days with Bro. A. Scott, of Walkerton, for our preacher, who is indeed a "workman that needeth not to be ashamed rightly dividing the word of truth," resulting in fifteen conversions and baptisms, and also one more who came forward next morning and was baptized the same evening by Bro. Wells, an intelligent and worthy young man. Hows from home during the time the meetings were in progress. The meetings all through were well attended and were of the most interesting character, cheering and refreshing to the church, as the subjects chosen were so very appropriate and were so ably discussed by our Brother that they could not fail to edify the Brethren and reach the hearts and bring conviction to those outside, which it did beyond our most sanguine expectations; indeed, his subject on "Christian Unity," delivered to a packed house was one of the grandest efforts that I ever heard of the subject in my life; it was listened to with deep and profound attention and was spoken of by some intelligent persons who had not previously understood our position in quite a favorable manner. Bro. Scott's subjects are well studied, every word seems to fit in its proper place and is delivered in a pure flow of good English and in accordance with Heaven's truth; therefore, it cannot fail to produce legitimate results in all unprejudiced minds. Just previous to the close of the last meeting a Brother arose and said a few words to friends outside, alluding to the candid and attentive hearing they had given during the meetings, and also addressed a few words to Bro. Scott, expressing our heartfelt gratitude for his visit, for the faithful and efficient manner in which he had conducted the meetings, and for the successful issue they had been brought to, at the same time handing him a small token of our appreciation of his labors. Thus terminated one of the happiest, most successful and best meetings ever held in Acron.

Your Brother as ever, ROBERT ROYCE.

P. S.—We hope to have another visit from Brother Scott in the not very distant future.

DAYVILLE, April 2nd, 1865. BROTHERS L. & W.—We have had a blessed time in Muskoke and many are rejoicing in the blessings of the Gospel. At the solicitation of a Brother Wm. Palmer, I came out here and began a series of meetings, resulting in 20 additions to the church of Christ, 16 by confession and baptism, six uniting from the Christian connection and Baptists, who with two Disciples, formerly here, make a congregation of 24 in all; four others confessed faith in the Christ, but were prevented by parents and others from further compliance with the terms of the Gospel. The first baptisms out here took place on the first day of March, and the last to-day. I leave for a place called Dorset, 14 miles east of this, four of the new converts going with me to remain for a few days.

Bro. Palmer, formerly of Jordan, will take charge of the church, in McLean and Ridout near Bayville. Bro. W. P. is a most worthy Brother in Christ, and it is in a great measure owing to his excellent character and teaching that we have met with such abundant success. The whole neighborhood appears to be ready to listen to the truth (al-

though there are some scoffers), one old lady came from Dorset to hear more of the Gospel and she too was baptized; she had heard two discourses and witnessed an immersion on a former occasion and was not satisfied till she learned the right way. I baptized at the same time this dear old lady, her daughter and granddaughter, the representatives of three generations. I see Bro. F. has succeeded my mission for a mission out here and in Parry Sound; I hope it will be carried out as it is much needed.

I intended to spend a year in this work whether I am adequately paid or not; but I wish some one could be sent to Manitoulin Island, to Parry Sound and Nipissing. I intended also to make an effort in Bracebridge before long, and then we shall have Bracebridge, Bayville, Ridout, Dorset and Colborne, all on the Government road running eastward to the Bobcaygeon road, the eastern boundary of the Muskoka; Colborne being about 32 miles from Bracebridge, and with the blessing of God I am determined to succeed in building up three or four churches in the district. Shall we not have the prayers and hearty co-operation of all the Brethren in Ontario! May the Lord grant it, and to His name be all the praise. Your Brother in Christ, W. M. CRAWFORD.

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SUBSCRIBE FOR THE WORKER, 50 CENTS A YEAR.

I have kept that notice so much in mind