

THE CHRISTIAN WORKER.

"MY FATHER WORKETH HITHERTO, AND I WORK."

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The Georgian Bay Co-operation.

A few words of explanation concerning our co-operation may be needful just now, for the information of those who have not attended any of the meetings. The need of co-operative work in this region has been discussed by the brethren for two or three years, but nothing definite was done until last July, when the series of meetings were going on at Meaford. Many of the brethren from the different congregations were present, and held a consultation meeting about the matter, at which time it was thought to be wise to immediately begin the work. H. B. Sherman and D. Sterling were chosen as the evangelists to labor for one year. The evangelists are to labor in the limits of the co-operation, under the direction of the Advisory Committee, composed of the Evangelists and brethren of each congregation. Each congregation is to select their representatives to act with the Committee. Each congregation is to say what it can give to support the work, and pay the amount quarterly. Nearly all the congregations have said what they will do.

The work of the evangelists is to hold protracted meetings in all the congregations and preach in new places.

We believe an effectual door is opened to us now. We are into the work, doing our best. We expect much good to result from this year's labor. We are in earnest, and ask every true disciple of Jesus to help. The brethren feel that they have undertaken a work that, under God, will enable us all to rejoice in a harvest of blessings. Now, let all pull together, and success is certain.

Criticism.

Editor Christian Worker.

DEAR BROTHER,—As you have invited friendly criticism, I take the liberty of noticing the following short article or item, which appeared in your paper: "I once thought that the Bible was full of instructions about praying for the baptism of the Holy Ghost, and for Holy Ghost religion, but upon searching not a word of authority for either is found in the New Testament."

In reference to the above, allow me to say that my experience has been precisely the reverse. I once thought it presumption to pray for the "baptism of the Holy Ghost," or for "Holy Ghost religion," in fact, thought "there was not a word of authority for either in the New Testament." But God in his infinite mercy, knowing that I entertained those sentiments through ignorance and that I truly desired to know His will, has been pleased to open my eyes, and I now see those truths taught

from beginning to end of the New Testament, and I may say throughout a large proportion of the Old Testament.

The difference between us seems to be in the fact that you had received it only as a doctrine, while I have learned it as an experimental truth. In order to simplify what seems to many so mysterious—the baptism of the spirit, so far as I understand it, is the way in which the Christ we learn about in the Bible is transferred to or enters the heart of the believer, to take up His abode therein. When a Christian finds that his own experience accords with the Christian experience, as set forth by Paul in the eighth chapter of Romans, then, in my judgment, he has had the "baptism of the Holy Ghost," and possesses "Holy Ghost religion." The Father has then fulfilled His promise to that individual Christian. "A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. For this is the covenant that I will make with the house of Israel after those days," saith the Lord. "I will put my laws into their mind and write them in their hearts."

This, in short, is "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints—which is Christ in you the hope of glory."

Remarks.

The writer of the above seems quite sincere; so we will deal with the criticism as coming from a candid writer. Our critic says: "My experience is just to the reverse;" that the New Testament is full of instruction or authority for praying for the "baptism of the Holy Ghost," and "Holy Ghost religion." I said I could not "find a word of authority for either." Has our critic found the authority? Yes. "God in His infinite mercy, knowing the ignorance of our critic, opened the eyes until the New Testament is found to be full of authority for both. I would say to my critic, that God has not extended His mercy to me thus. I am astonished to learn that God is so partial as to open one's eyes on so important a matter and leave another in the dark! I must say that I do not believe God is thus partial. Has my critic shown a passage from the New Testament or the Old, as authority for such praying? Not one, and I take the liberty to say that not one can be produced. I call for the passage. It will not avail to say that your experience teaches you, for my experience is just to the reverse of yours, and one's experience is worth as much as another's. I fear you do not state the difference between us fairly. I have never received

anything as a doctrine that is not taught in God's word. I confess an ignorance of "experimental truths," especially when there is no "thus saith the Lord" for it.

It is scriptural to say that Christ, our loving Saviour, dwells in us by His spirit, but the baptism of the Holy Spirit is quite another thing. See the record of the baptism of the Holy Spirit in Acts, 2nd chap. and also in the 10th chap. What you say about the witness of the Spirit, and the 8th chapter of Romans, I refer you to the article on the subject in this paper. You say, "In my judgment he has the baptism of the Holy Ghost, and Holy Ghost religion." Yet the baptism of the Holy Ghost is not mentioned, nor is religion mentioned. I think it is no wonder you find the New Testament full of authority for it, when you can find authority where it is not hinted at. Why bless you! God fulfilled His promise to send the Holy Spirit down on the day of Pentecost. Have you heard that the Spirit went up again, so that we must pray for it to come down? This is another new revelation on the Spirit! I thought He (the Spirit) had always been here with, and in, the children of God. Your references to the prophecy of Jeremiah is not relevant at all, since the baptism of the Holy Ghost was not until some eight hundred years afterward.

If our critic has a superior gift of the Spirit, I would ask, does it lead you to the House of the Lord regularly? does it make you more attentive to the Lord's table and the appointments of His house? If so, you may be able to impress us with the fact that you have a superior spirit, known by *experimental truth*. A spirit that does not lead us to the Lord's house and make us keep the ordinances of His house, is not of God, no difference what our experience is.

I have a high regard for our critic, and do not aim to be sharp, but the truth of God's word demands plainness of speech.

"He is orthodox!" Oh yes! "Jis so." Modern orthodoxy means "my doxy," heterodoxy means "your doxy." Originally it meant "primitive—right."

Some of the fanatics of the day are much exercised over the appearance of the comets, and are predicting famine, death and destruction generally. The sins and corruptions of the world, and church as well, ought to create more concern for our safety than the appearance of a comet. Preach the Gospel. Live uprightly in the fear of God, and you have nothing to fear. "The Lord is a sun a shield."—DAVID.