

CHRISTIAN WORKER.

Published Every Month By

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MEAFORD, - - - ONTARIO.

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Meaford, Ont.,

To whom all Business Letters should be Addressed.

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"NEW YEAR'S GIFT"

We greet our readers at the beginning of 1882 from our office in Meaford. The WORKER will be issued from Meaford in the future, having made permanent arrangements for the printing with a responsible firm, we can assure our readers that the WORKER will be issued promptly on or before the 15th of each month during the year. We earnestly hope that the many friends of the WORKER, and it has many, will work energetically for a larger circulation. See to it, that each of your neighbors may have a chance to subscribe. If you think the WORKER will do good, say so to your neighbor and ask him to subscribe. Nearly every one will do so if the matter is properly laid before him.

We expect to be able to report many cheering things concerning our beloved Zion during the year. There is nothing so well calculated to cheer our hearts as to hear of the success of the cause we love so well. Since we issued our first number of the WORKER, our exchanges report over three thousand additions to the Church of Christ. Cheering news from every State in the Union, and many good reports from our own Province. But we are sorry to say that the progress of our cause in Canada is not equal to that of the States. There are no good reasons for this. We are in good hope that we will make a better showing—ere 1882 'has made its grave in the great highway."

Now, dear brethren, let us undertake great things for the Lord. If you will help us to circulate the WORKER we will supplement your work through it as much as we can. In this issue we begin the publication of "Sincerity Seeking the way to Heaven." It will run through four or five numbers of our paper. An excellent story to circulate for the benefit of honest enquirers after the right way. We will supply back numbers until our supply is exhausted. Send your subscriptions to J. C. Whitelaw, Meaford, Ont. Wishing all our readers a Happy New Year, we enter upon the work before us full of joyous hope.

Your Bro,

H. B. SHERMAN.

OUR PLEA.

We will continue under our caption this month, and speak specifically on our plea "for a restoration of primitive christianity, both in doctrine and practice." It is foreign to our aim to impugn the motives of those who differ from us, but say, "come let us reason together."

It may be urged against our plea for restoration that the churches are too much wedded to their creeds to listen to anything against them. We are fully persuaded that there are many in the mists of sectism today, who would, like George Muller, accept the right way of the Lord, if they could see it; for the benefit of such honest enquirers after the Lord's way these lines are written.

So long as we have the teachings of Christ and the Apostles free from human speculations, we know it is possible to restore primitive christianity. If the following of the teachings of Christ and the Apostles produced the church in its purity, and perpetuated it during its first century, we argue that if we preach the same things, believe the same things, and practice the same things in the same way, nothing more, nothing less, we have restored the ancient faith and practice. The question is, have we done this? We answer most assuredly, we have. It may be answered that you are very much in the minority. More are

upholding human creeds than are contending for the faith once delivered to the saints." Very true, but Christ and his followers were likewise in the minority. It will not be urged that they were wrong, because they were in the minority. Majorities are always wrong on all great questions either in religion or politics, in the beginning. The majorities may be won after a while, 'tis true, but the work of winning is in the hands of the few. If I were to start out to restore primitive methodism, I would arm myself with the first discipline, and require the people to believe and practice just what the first Methodist believed and practiced. Should I succeed in this, all would admit at once that Primitive Methodism was restored. The same can be said of christianity. If, as already indicated, we preach the same things to the people they will believe the same things. Now, the Apostles preached "Christ and Him crucified," not theories of Christ, and theories of His crucifixion, but Christ as a personal redeemer, the divine Son of God. When the people believed the things preached they were told to "repent and be baptised in the name of Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Acts, 2:38. We preach the same things and give the same answer to their questions, "What must I do?" In this we have restored primitive christianity, this far at least. "As many as gladly received his word were baptised." Verse 41. This is our practice, we baptise only such "as gladly receive the word." In this we have restored the Apostles' practice as to who are to be baptised. This is quite different from those who baptise non-believing infants, who neither ask "what must we do?" nor "gladly receive the word." "And the same day were added to them," etc. (same verse). This is our practice, receiving those who gladly receive the word and are baptised, "the same day." Six months probation, and holding these anxious souls off until they have a religious experience is an innovation and a departure from the Apostles teaching and practice. We plead also for the same organization of the Church. It is clear from the record that a plurality of elders were in each congregation set apart to the office of Bishops. We have a plurality of Bishops in each congregation, whose duty it is to look after the spiritual welfare of the congregation. One of the great departures from the primitive order is the modern office of Bishop, seated upon his throne of authority—requiring every man who desires to preach, to solemnly promise to obey the Bishop! "Go when and where he is told by the Bishop, come when and where he is called by the Bishop! The modern Bishop in the place of having his power and duties restricted to one congregation, has authority over one or five hundred congregations and all the preachers as well, and his word is law, his pleasure is the will of the people. Thus he "Lord's it over God's heritage." We have restored the primitive office of Bishops, obeying the injunction to "call no man on earth master."

We have no choice to say any evil of these dignitaries in those societies. The fault is not in the men who occupy these positions, but in systems which created the position. Rome has her line of officers from the Pope—"his awful reverence—Viceroy of the Christ!" (what a contrast between Leo and the meek and lowly Jesus!) to the vestry man. The Church of England did a good thing in decapitating the Pope, but took another head equally fallible, and retained many offices as unscriptural as that of Pope. Other societies springing out of the Church of England have improved in this respect, but still retain these unscriptural offices.

Our plea is for a restoration of the primitive officary of the church, as well as the teaching and practice. We propose to appeal "to the law and the testimony" on all matters of church polity. You can not imagine the surprise of the man who would read the New Testament to find the officers found in these so-

cieties that have departed from primitive order, if he should expect to find the office there. For no such officer is mentioned in holy writ. But he will be as much surprised perhaps to find that the societies themselves are not mentioned in the bible, but are of human origin entirely, and are not the Church of Christ neither its name, doctrine, practice nor officers. Our next will be on the name.

TO THE BISHOPS.

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." Acts, 20:28.

Those who occupy the exalted position of Bishops or overseers in the church of God, are human beings liable to all the ills and imperfections incident to human nature. Therefore, my brother, we do not expect perfection in you nor in your office; but you have been selected on account of your superior wisdom. Godly life, aptness to teach, faithfulness and good report.

You now occupy the position of a "father in Israel," to look after the spiritual interests of the children under your immediate care. You will readily see that the growth and development of the church depends largely upon you. The least indifference shown by you will do much harm by its influence upon those who are looking to you as the leader. Paul exhorted the elders to "take heed unto themselves" your lives should be without just blame, your zeal should be fully manifest at all times. The elder who is charged of unfair dealing (and the charge sustained by facts) need not be surprised to see the church lose her influence and power over man. The elder who absents himself from the meetings of the church time and again, need not think strange if the house is locked up and is only a monument of what was once a church.

Your work is to feed the church with good wholesome food, administered in kindness. You are occupying a position of the gravest importance, the work of which should often bring you upon your knees before God, for his direction and help. The souls under your care are in your keeping. God will reckon with you for the care you take of them. Your office is far more important than to be Governor General of this Dominion. Yes, high above all earthly positions, and you ought to magnify your office by bringing your best efforts, your best work and energies into it. Many weak ones in the church needs to be taken kindly by the hand and encouraged by words of love and cheer. None can do this so effectually as the Bishops.

It is not only your duty to do the work yourself, but to see to it that each member is employed at something good. Not only to pray yourself, but to call out the members in prayer, exhortation and teaching, thus developing the talent of the church, so that when the Chief Bishop shall call you hence, there will be others ready to take your place.

You are the rulers of the church, not as lords over God's heritage, but to rule in love, "to instruct your word ought to be law on all questions; you are the absolute power behind the throne, but that your ruling may be profitable, you must be sure that the word of the Lord is in accordance with your ruling, and if the word of the Lord is on your side, decide and stand by it although the entire world is against you, you should carefully guard the church from all innovations, the enemy of the church is trying to introduce innovations under every pretext, hence you must be vigilant in guarding the church from his encroachments. "Wolves in sheep's clothing" will come in, "not sparing the flock," often coming under the guise of a minister, perhaps more trouble in the church is caused from unscrupulous men in the ministry than any one other source. Their mouths must be stopped and their pernicious influence declared in this work

all your superior wisdom will be called into requisition. How to silence this evil one, and not offend or do harm to those who have been misled by him, will be a puzzling question. You see how needful it is, my dear brother, for you as a bishop to cultivate a genial and social disposition. Your influence over the young depends very largely upon a genial disposition and a cordial greeting. The young members are the pillars of the truth. Save them by all means! You will bear in mind that you are loved and revered by the members, and that they feel that they are under many obligations to respect you; your department should be at all times such as will command the respect of all. May God bless our officent Bishops, for they are the hope of the church in this world.

LITTLE THINGS.

I often think of the verse:
"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

The truth is we too often neglect the little opportunities to do good by waiting until we can do something great. If each one would do the little things that needs to be done, we would thus grow up to the greater, prepared to accomplish great things in life. Great achievements are not brought about by accident, but by earnest persevering labor. We stand amazed in the presence of the wonderful missionary work carried on now by the workers in the kingdom of Christ. This is carried on by the pennies dropped in from a million sources. Very few large contributions are made to missions. The first missionary society was organized by three men. Dr. Wm Carey, was the first one chosen to bear the "good news" to heathen lands. Sixty five dollars and a few cents, was all the funds in the treasury. These three men did not "despise the day of small things." How grand the sight to see Dr. Carey, as he set sail for Bengal, as the ship stood out at sea. He waved a goodbye to two men on the shore, who sent up a silent prayer for God's blessing on their little effort to carry out the commission of Jesus. Did these feeble efforts go for naught? Dr. Carey, landed on the island of Bengal, he found a benighted soul who had never heard the "story of Jesus and his love." One little word after another, and he began to understand more, the light began to enter his soul. Grand spectacle! A soul in darkness, receiving the light! "Did it come to naught? No—but it grows like the Alps as you approach it. The missionary idea was born from it. Soon other larger societies were organized. The Bible was sent on every ship which left English ports. Soon the mission ship, "John Wesley" was built, this was followed by others. How grand it has grown in a century! And who can tell but what in the next century the navy of Jesus Christ will spread her peaceful canvass on all waters, and a million hearts will send a petition for heavens friendliest breeze to fill her sails and waft the "bread of life" to every Isle! Has this small beginning come to naught?

Look to the Amazon for the answer, up in the Andes Mountains is a rill, an ox could drink it dry and wait for more. Follow this rill a hundred miles and a stream appears, draining hundreds of acres of land. Follow it another hundred miles and the little tributaries have swelled it into a river bearing the commerce of the country in vessels on its bosom. Now stand a hundred miles from its mouth and you cannot tell whether it is sea or river, the mightiest river in the world, (the Amazon) rushes by your feet. Tell me, did the little rill with its tributaries come to naught? Now turn your eyes to the city of God! Who is it you see standing so close to the throne of God? Why, that is the man that did not despise small things. Dr. Carey, and none is more worthy than he to stand there. But who are these that come up with songs of praise? Such a multitude! Why, these are they who were converted

by Dr. Carey and his co-workers that did not neglect the little things, but did what they could, all contributing the letters that has brought about this grand result. "Go work in my vineyard" saith the Master. Do what you can, there is no such a thing as measuring our possibilities if God is with us. Commence now to spread the news of the Redeemer's kingdom. If no more, "just a little word for Jesus." If no more, just a cent, a dollar, or at least a word of cheer to those who are in the work. "Despise not the day of small things."

A DREAM TOO OFTEN COMES TRUE.

The new preacher came to his new flock of work. All received him gladly. His audiences were large, the interest was excellent. Every member was at his place ready to do anything that was needed to be done. He felt sure of success. His hope was bright for the future. "By and by" he saw his members getting more and more indifferent. Not so much talk among the members about the church. Audiences were decreasing. He asked, why is this? I certainly preach as well as I did at the beginning. He was much troubled about it, and sat down in his study to meditate. His eyes became heavy; the world faded out from view. He was at the foot of a long hill with all his members of the church; they were going to draw a great load up to the top; he says, "all ready," and every one took hold, and he only had to guide the wagon; it moved with so much ease. After they had gotten fairly started he discovered that the wagon did not go quite so fast, but thought nothing of it at first. Soon he found that it was necessary for him to pull. So he began to pull, yet the load seemed to go very slow. Directly he began to perspire, and pulled with all his power. He thought very strange that the load should get so heavy. Finally it stopped, and he, out of breath, sat down to rest; and upon looking around, to his utter astonishment, he found every member had gotten into the wagon and was riding! The preacher was so surprised that he jumped up; and in doing so, fell out of his easy chair. It was a DREAM!!

THE NEW CREATURE.

"Now, if any man be in Christ Jesus he is a new creature."—Paul. "If he is in Christ?" But what if he is not "in Christ?" This new creature is in Christ! How may we know that we are in Christ? Most assuredly we ought to have something, quite definite on this. Perhaps the statement of Paul in Gal. 3, 27, will assist in this inquiry. "For as many of you as have been baptized into Christ have put on Christ." Whatsoever else may be necessary, the Apostle is sufficiently clear as to baptism. Romans, 5:3-4. Give further instruction as to the how we get into Christ. With these plain scriptures before our eyes, we cannot be in the dark as to who are "in Christ." This new creature is spiritual, "he that swears no more." The love for sin is gone, and as a result, the practice is gone. Hating sin will cause us to cease its practice. Love for God is created and takes the place of the old law for evil. This new creature leads to a new practice in life. Hence the oft repeated statement, "what a change in that man! He is not like he was before he came into Christ." Our spiritual life is inward—'tis true, but it is revealed by the outward action. If we love God we will obey Him in all things, in God's way as revealed in the scriptures. If we love man, we will do all we can to bring him to Christ, and the evidence that we are "new creatures" will be cropping out in a hundred ways. "The old man with his deeds" of sin is put off, and the "new man created in Christ Jesus" is put on and is exemplified by the life of a Christian. When we are thus created we are then prepared to ascend up the heights of christian growth until we can "stand and rejoice in the hope of the glory of God."