

CANADA CHRISTIAN WORKER

"WORK WHILE IT IS CALLED TO-DAY."

VOL. I.

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NO. 3.

CHRISTIAN EXPERIENCE.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER I.

Sincerity, a young man of twenty-one years, awoke one morning, and soliloquized with himself thus: "I have now arrived at manhood, and feel surprised when I think that twenty-one years of my life have fled, and I have not made the first effort to seek God. I am astonished at myself that I have lived this long without God, and without hope. I will remain in this condition no longer. If there is a man in this town who can show me the way to heaven, I will enter upon it before the setting of another sun. I will immediately cross the way to the residence of Mr. H., the Presiding Elder of the M. E. Church, an excellent man, who will readily show me the way to heaven." In a few minutes our young friend was rapping at the door of Mr. H. "Walk in," responded from within. "Good morning, Mr. S.," said the good man; "I trust I see you well." "Quite well, Mr. H., in body, but I have much concern of mind. I am, sir, alarmed, when I think that twenty-one years of my life are gone, and I am not a Christian! I have, therefore, called upon you, as a friend; to show me what I must do to be saved."

Honesty. Do you desire that I should pray for you?

Sincerity. I am ignorant of the way of salvation. I desire you to point out what the Lord requires me to do, that I may be saved. If it is for you to pray for me, for me to pray for myself, or anything else, I am ready to do it, that I may find salvation.

H. I will cheerfully pray for you, if you desire it, or anything else in my power for you.

S. Thank you, sir; truly am I grateful for your kindness. You, no doubt, realize the importance of my pursuing the proper course. I desire, above all things, to proceed according to the will of the Lord. I would not, for worlds, make any mistake where the salvation of my soul is in danger. If, therefore, the Lord requires me to be prayed for, that I may obtain the forgiveness of sins, I desire to do it.

H. I am truly rejoiced, my young friend, to find that you are anxious to seek the Lord. The Saviour says, "He who seeks shall find." I trust, then, you will give up your whole heart, and never cease seeking till you find rest to your soul.

S. That is now my intention; but you are aware that I am uneducated, and do not know where or how to seek the Lord. Knowing, therefore, that you make it your business to teach "those ignorant out of the way," I have, with the utmost confidence, come to you, to show me what the Scriptures require me to do, that I may obtain the forgiveness of sins.

H. I would advise you, my dear young friend, to seek the Lord in prayer. Give up your whole heart to the Lord, and I trust he will

have mercy upon you. I would advise you to attend our prayer-meetings and the class. These are precious means of grace, through which thousands have been soundly converted to God.

S. Mr. H., I have brought my Bible with me; and, if you please, turn down a leaf at the place where these instructions may be found, that I may read them when alone. I desire to proceed according to Scripture.

H. I did not say that my advice was, in so many words, Scripture; but, after many years' reading and prayerful study, I give it to you as Scriptural advice.

S. Of course there are Scriptures instructing persons, in my condition, how to come to God, from which you deduced this advice. Will you mark some of the places, that I may consider them when in retirement? You know it is important that I should seek according to Scripture. I desire to proceed in such a manner as to enable me to claim the promises of God.

H. Yes, sir; but you need have no fears but you proceed correctly; for prayer is so frequently enjoined in Scripture, that you cannot fail to see that it is right. Beside, the Scriptures say, "Blessed are they who mourn, for they shall be comforted."

S. I have no doubt that prayer is right, for I can recollect of reading of prayer in the Scriptures; but, not knowing where to find these passages, and especially where persons seeking the salvation of their souls were commanded to pray, or be prayed for, I desire you to turn down a leaf at a few places. Is the passage you quoted, "Blessed are they who mourn," etc., speaking of conversion?

H. I cannot say it is; but, as you are what we call a "mourner," I thought the language applicable in your case. As to prayer, the Apostle says, "I will, therefore, that men pray everywhere."

S. If that passage speaks of conversion, and is intended for men in my condition, I desire you to mark it here in my Bible. Was it addressed to persons seeking the Lord as I am, or Christians? I am desirous to have the Scripture that relates to my condition.

H. You, my dear young friend, are a *seeler*, and the Lord says, "I will be sought unto by prayer." Beside, you are a *mourner*, in anguish on account of sin. It is right, therefore, that you should seek the Lord in prayer.

S. No doubt you are correct. I have the utmost confidence that you give me the proper instructions. I have heard of great numbers being converted in old times, but do not know where in the Bible to find the account of these cases. Will you, therefore, refer me to some place where the people came to the "mourner's bench," or the "altar of prayer," to pray and be prayed for? I desire to be certain that I am going according to Scripture.

H. My dear sir, how can you have doubts about prayer, when it is commanded in so many places in Scripture.

S. I have no doubt about it, but I simply desire you to point out some of those places where we read of such great numbers being con-

verted, that I may read for myself where such great numbers were commanded to come to the mourner's bench, or the altar of prayer, to pray and be prayed for. I desire to read these passages, because there are several things about it that I do not understand.

H. Perhaps you are unwilling to take my word!

S. Certainly, my dear sir, I am willing to take your word. If you tell me where I can find the passages, I have no doubt I shall find them as you say.

H. You seem to doubt, when I tell you that it is your duty, to seek the Lord in prayer, that I am right, and, consequently, keep calling for the Scriptures where prayer is required. I am afraid you will not be converted soon, if you continue to manifest such an unwillingness to pray.

S. I trust, sir, you will have patience with me; I am aware that I am ignorant, but you are able to enlighten me. Beside, I have not doubted your veracity at all. I am desirous to pray or do anything the Lord requires. But you must perceive that it is of the utmost importance that, when seeking the salvation of my soul, I should proceed according to the will of the Lord. Now, while I do not doubt that you can and will teach me correctly, and that it is my duty to pray, there are several things in regard to it that I consider it indispensable for me to know.

1. I desire to know who is commanded to pray for me.

2. I desire to know whether there is any promise that I shall be heard if I pray for myself.

3. I desire to know how often I should be prayed for, before I have the promise of pardon. It has occurred to me that I may be required to do something else as well as pray, and I am anxious to do my whole duty. Will you, therefore, point out to me those passages where such great numbers are said to have been converted?

H. If you are not willing to use the means of grace which I recommend, and which have proved a blessing to so many thousand souls, I fear, sir, that I cannot be of any service to you.

S. I am perfectly willing to use any means of grace, and anxious to do so, required in the Scriptures. But I am anxious to use the means of grace according to Scripture. Therefore, I desire you to refer me to those Scriptures which give us an account of so many thousands using the means of grace, that I might proceed as they did!

H. I presume, sir, you are acquainted with our practice with those who seek salvation; and if you believe in our way, and will go with us, we will do you all the good and give you all the assistance in our power; but if you have no confidence in us, we can do you no good.

S. I have the utmost confidence in you; but you have occasionally exhorted us to read the Scriptures, and I cannot understand why you refuse to refer me to those passages which speak of the conversion of such vast numbers, that I may read for myself where they were commanded to pray and be prayed for, and whatever else they were commanded to do, and do the

same. You believe they were converted right, I presume?

H. Certainly they were.

S. Please then, sir, refer me to the passages, as I must now leave, that I may reflect upon them till I see you again.

H. I would advise you to read the Psalms of David, and attend our prayer-meeting on next Thursday night.

S. I will do so. Good-bye.

(To be Continued.)

CALEDON EAST, Dec. 19th 1881.

DEAR BRO. SHERMAN,—Although I have not had the pleasure of seeing you in the flesh, your name has become quite familiar to me, and I feel quite pleased to make your acquaintance by writing you. I am also pleased to know that you have published the *Christian Worker*. My son, Walter E. C. Arlidge, of Meaford, has been very kind in subscribing to the paper for me. (I think if the paper was a little thicker it would be an improvement.) I have received the first number, and I like it very much. I noticed several articles written by brethren that I am well acquainted with, and while I was reading their articles, it seemed as though they had come to pay me a visit. May the Lord bless them in their efforts in disseminating truths that will be calculated to enlighten those who are still in Babylon, and also in building up the Church of Christ. The *Christian Worker* has begun well, but, according to the old adage, it is better to continue well, and I hope the *Christian Worker* will be so conducted as to gain a wide circulation outside of the Church of Christ, I would like to see some articles from our beloved brothers Lister and Sterling, and in fact any of our dear Meaford brethren. We are so situated that we can not come to hear them speak, but they can speak to us through the *Christian Worker*. Dear brother Sherman, I informed my son, Walter, that I would send you an address delivered by our beloved and learned brother, J. B. Rosterham, soon after he became a member of the Church of Christ. If all is well, I will write it out for you, so that you will be able to publish it in the February number of the *Christian Worker*. I believe it will be very interesting to the brethren generally to know something of this great and good man's antecedents, I remember him paying me a visit when I was living in a place called Blocton, Osean, England, a village of about one thousand seven hundred inhabitants. I invited him to go with me and preach on a knoll in the village, so he agreed to go. And I remember Bro. Norton, of Banbury, accompanied us to the place. It was a regular old preaching stand. He took for his text, the 27th v. of the 10th chap. of Matthew. He dwelt on the words, "The Kingdom of Heaven is at hand," and he preached, as you might expect, a most eloquent and able discourse. And I remember, after he closed the meeting there was a gentleman came up to him and shook hands with him, and told him that it had been announced for him to preach there that evening, but he did not see any necessity for him to say anything after hearing such a discourse. But the best discourse I

ever heard him deliver, was on the 7th verse, of the 16th chap. of Romans. He made a regular clean sweep of Calvinism. Now, dear Bro., as my paper is nearly filled, I must beg to close.

With christian love to you, and all the Meaford brethren, believe me to remain,

Yours in the one hope,
CHRIS. ARLIDGE.

BAPTISM NOT IN THE PLACE OF CIRCUMCISION

The following is from a learned Pedobaptist, and should certainly carry great weight even with the opponents of immersion:

"In fact when Christ appointed any institution for objects solely dependent on his will, that very fact excludes all other ordinary means. When he instituted 'baptism' as a means of washing away sin, that very institution excluded any other way of obtaining that benefit." Cardinal Wiseman, on principles, doctrines, and practices of the Catholic Church, page 21, lecture 10.

Thus you see, brother Law, you are in learned company, and though they do not practice what they know to be true, yet they do not place baptism in the stead of circumcision.

JOHN FIRTH.

WHAT OUR EXCHANGES THINK OF US.

We have received the first number of *The Christian Worker*, edited and published by H. B. Sherman, Meaford, Ontario—a monthly at 30 cents a year. It is made up mostly of brief articles, yet finds room for some of considerable length and solidity. Our readers know this indefatigable evangelist, and need not be told that good sense, practical wisdom, and devotion to the truth mark his paper as they do his preaching. It can be made serviceable in Canada, and we hope it will receive a liberal support.—*Christian Standard*.

We have received the first number of the *Christian Worker*, published and edited by H. B. Sherman, of Meaford, Ontario. It is a monthly sheet, with the subscription price placed at 30 cents a year, and \$2.50 for a club of ten. We extend to this new "candidate for Christian favor" a hearty welcome, knowing, as we do, that Bro. Sherman is sound in the faith, a competent instructor, zealous and energetic, full of faith, willing to work anywhere for the Master, and ambitious to excel in whatever he undertakes. We have reason to believe that he will not disappoint the expectations of our Canadian brethren, but, with the aid of the *Christian Worker*, help to advance our common cause in the Queen's Dominions. We trust that he may meet with great success in this new venture.—*Le Review*.

Christian Worker, of Meaford, published in the interest of the Disciples, one of the many sects finding a lodgment in this town, long noted for its peculiar religious character. The Disciples have over 700,000 of a brotherhood in the United States, and the late President Garfield was one of their number.—*British Weekly*.

CHRISTIAN WORKER.

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H. B. SHERMAN, Editor and Publisher

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J. C. WHITELAW, Business Manager.

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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 looked 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, 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."

PERSONAL

Bro. McDermid, Editor of the "Index" and "Sentinel," preached at Collingwood on Christmas Day. The people of Collingwood were well pleased with his visit. By-the-way, Bro. Mc, let's exchange "once in a while." I would like to form an acquaintance with the brethren in your field, and your old friends would like to see your face in this region now and then. What say ye?

Bro. Sterling preached two weeks at Glencairn last month. He reports a good meeting, considering bad roads, dark nights, etc. No additions. He is now on a trip to Warton, Owen Sound, and Kilsyth. He is a noble teacher, and best of all, a noble christian.

Sister Falls, of Euphrasia, is very feeble. Her visit to Dr. Pierce did not benefit her as it was hoped it would. In the hour of affliction the religion of Jesus is most precious. May she be spared to her family, unless her Father's will to call her hence, is our prayer.

Our esteemed Bro. Asht, of Lyons, in a private letter, reports the church at his place as prosperous, and "sounding out the word." We have mislaid his letter.

The Sunday School at Meaford held a festival on Nov. Year's (Monday) which consisted of sleigh riding, supper, singing, and a speech or two by the Editor of the WORKER. It was an enjoyable affair all around.

The Sunday School of Kilsyth held a "soiree" - "What is a soiree?" "They say" they had a good time. Net proceeds \$32.

Bro. Wm. Trout, of Peterboro, spent the holidays with us at Meaford. I was much pleased to form his acquaintance.

We are now engaged in meeting in Collingwood. We will report the result in our next issue. We are determined by the help of God to plant primitive christianity firmly in this city. The usual amount of opposition and misrepresentation is dished up by those who will be glad to recognize us when our cause is in the ascendancy.

We have read the Nov. number of the "Index & Sentinel." Many good things are contained therein. Bro. Mc gets after Bro. Rowe with a sharp stick, about as well as he can mean misrepresenting his brethren. Better watch Bro. Mc, you will get a "Rowe" on your hands. He also ventilates Bro. R. B., and strongly intimates that "Bro. B." is not sound on "Luke's" inspiration, and that Bro. B. would better watch, as he "lives in a glass house."

"Index & Sentinel" \$1.00 per year. Address, H. McDermid, No. 2, Huntley street, Toronto.

MEAFORD, Dec. 26th, 1881.

DEAR BROTHER, - Will you be kind enough to insert the following communication in the CHRISTIAN WORKER, and also answer the question. Is the following translation of Phil. 1:21-23-24, a correction, or is the translation used in the common version the more correct rendering of those passages? "Therefore, for me to live is for Christ, and to die, gain. But if to live in the flesh this is to me a fruit of labor; and what I choose I do not exactly know. I am indeed hard pressed by the two things. I have an earnest desire for the returning and being with Christ since it is very much to be preferred. But to remain in the flesh is more requisite on your account. (Emphatic Diaglott by Griesbach.) Two renderings that we use reads thus: "For to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet, what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

is gain. But if I live in the flesh this is the fruit of my labor; yet, what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

ANSWER. - The most reliable translation of the language of Paul in the first chapter of Phillipians, is given in the "Living Oracles," a translation by Doddridge, McKnight and George Campbell, eminent scholars in Greek lore. The following is their translation of the passage referred to by "Enquirer":

"For me to live is Christ, and to die is gain. But whether to live in the flesh would be to my advantage; or what to choose, I do not know; for I am in a strait between the two, having a strong desire to depart and be with Christ, which is by far the better. Nevertheless, to abide in the flesh is more useful to you."

The translation which you quote from the "Emphatic Diaglott" is characteristic of the work. I have never read a work which contains as distinct marks of prejudice, as any ordinary reader will see by perusing the "Emphatic Diaglott." It is clear, from the reading of the "Griesbach" started out to prove soul-saving. If he fails it is not because he has not made the effort. The work is so much biased and wedded to a theory as to destroy its usefulness, even to accomplish the end for which it was published. The common version is much the better translation. - Ed. WORKER.

Read this number carefully, and then sit down and write on a postal card telling us what you think of our paper. We will be glad to hear from you.

THE INTERNATIONAL VALUES.

During the coming year the lessons will be in the Gospel according to St. Mark. The entire year will be occupied in studying this book. Previously half the year was spent in the Old Testament and half in the New. The International Committee deemed it advisable that the story of Christ's life and work be studied in full, and those the shortest history of it that could be done in one year. This gospel, written by John, whose surname was Mark, is in the most vivid terse and fiery language suited, and probably written for the benefit of the Romans who were essentially a war-like people, just as the inhabitants of the British Isles are a maritime and mercantile nation. Jesus is pictured as a conqueror, and all the violence and wickedness of his schemes depicted. The following are the lessons for January:

- Jan. 1st, 1882, - Mark 1:1-13. Topic, - People prepared for Christ's coming.
OUTLINE. - 1, Forerunner foretold. 2, His appearance and preaching. 3, Christ's preparation, identification and temptation.
Jan. 8th, 1882, - Mark, 1:14-28. Topic, - Necessity of immediate work.
OUTLINE. - 1, Demand for repentance. 2, Call of workers. 3, Rebuke of opposition. 4, Astonishment of people.
Jan. 15th, 1882, - Mark, 1:29-45. Topic, - "The great physician."
OUTLINE. - 1, Healing power displayed. 2, Preparation for work. 3, Power acknowledged. 4, Moses' law honored.
Jan. 22nd, 1882, - Mark, 2:1-17. Topic, - Christ heals and pardons as well.
OUTLINE. - 1, Faith shown. 2, Faith rewarded. 3, Unbelief rebuked. 4, Mission proclaimed.
Jan. 29th, 1882, - Mark, 2:18-28; 3:1-5.
OUTLINE. - 1, Rejoicing rather than fasting. 2, Law for direction, not for oppression. 3, Work for God at all times.

OUR MOVE.

Our readers will remember that the last issue of the WORKER was small, on account of the failure of the "Tribune" Printing Co. It devolved on us to make a change. Estimates for printing were received from different places, when the offer from the Meaford Monitor was thought most desirable, being most convenient to the Editor's home, and was accepted. The WORKER was therefore moved to Meaford at the new year. Mr. J. C. Whitelaw accepting the management. Subscribers and others having dealings with the WORKER will now address to Meaford, Ont. With this the old business manager resigns. Wishing the WORKER a very successful year. C. A. FLEMING. Owen Sound, Jan. 4th, 1882.

MARRIED.

BURNS-JOHNSTON. - By the Editor of the WORKER, Wednesday evening Dec. 28th, 1881, Christopher Burns, to Miss Emma Johnston, at the home of the bride's father, Bro. J. J. Johnston, of Meaford. They are both worthy members of the Church of Christ. We wish them every success.

We feel confident in saying that THE WORKER will give the most return for the money of any paper that is published. But we will not boast. "What must I do to be saved." Important enquiry! Ans. - "Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts, 2:38. "Come to the altar of prayer and pray and be prayed for! All who want to go to Heaven, stand up." First chapter of modern revivalism. Same difference. Which is right?

A Baptist pastor, out in California, got sanctified, and his congregation would not pasture him any longer. I suppose he was too good for them. Entire sanctification will soon cease if it interferes with the bread and butter thus.

I have just heard a sermon preached in which three points were made prominent, as things that were necessary: 1st-Decision. "Men must decide to do right." This is true. Men of indecision are of no account in any business of life. Decide my brother or sister to do something for the cause of Christ. 2nd-Action. "It is not enough to decide that a thing is right, but you must act, do something." This is as true as the other. Action is what does the execution; do something for Christ and humanity. 3rd-Expedition. "Now is the golden opportunity. What we do we must do quickly. Death will soon call for us. Do not say I will do great things next year, you may be in the shadow of death before then: 'Give ye into my vineyard and work to-day' is the Bible injunction. Decide for the right. Do the right thing. 'What thou doest, do quickly.' There are no failures where these three points are acted upon."

We had arrangements for an American side to THE CHRISTIAN WORKER, Meaford, Canada, but Bro. Sherman and his co-workers have concluded to make both sides in the Queen's Dominion. This is better for that field, no doubt, and we will not grumble or repine, if Bro. S., and the Canadians will not try to run both sides of Niagara Falls. The best compromise we have to propose is that the American and Canada readers of each paper subscribe to both CHRISTIAN WORKERS. - Louisville Christian Worker.

We only ask the privilege of running "Horse Shoe" Falls. The little water spouts on the American side are good for laundry purposes, no doubt. The wonder of the world is on this side. Bro. Neal has enlarged the Louisville Christian Worker, and advanced the price of it to 50c. per annum. Our readers can have our paper and the Louisville Christian Worker, both for 75 cents. Send to our business manager.

A FEARFUL PLACE!

During last month the papers filled with the sickening details of the Vienna disaster. Nearly one thousand persons perished in a burning theatre!! Men and women burned beyond recognition! Perhaps this is the most dreadful calamity of the kind recorded during the 19th century. Let us stop here and ponder a moment. Is the sight of these charred bodies and the details of the disaster in the secular papers all there is of this catastrophe? To my mind it is not. What a fearful place from which to take a leap into ETERNITY! Men and women whose passion, now wrought up to the highest pitch with the excitement of the play, and their thoughts as far from God as can be imagined, (for the theatre is the last place to go for holy thoughts) not a word to indicate that the grim monster was so near until the cry of fire! FIRE!! is raised. Who was there? This is a hard question. It never will be fully answered until we all stand before the judge of the quick and dead. But no doubt many church members were present; all quite a few preachers too, no doubt. But the bulk of them were men who cared little or nothing for Christ or Christianity. Gone into eternity, but what else? Here we will let the curtain fall. Will people continue to go into these death-traps of soul and body? Yes. There will be great blustering for a while about a law to have these "soul-traps" made strong and solid, but in less than a year it will be almost forgotten. Things will move along in the old channel until another disaster of like character, and then the farce will be repeated. Christians should shun these places, not because you may lose your life, but because you will lose your right to the tree of life as well. These are "perilous times," it is needful now to be on our watch. Let the watchman on the wall sound the alarm; "cry aloud and spare not."

LOAFING.

Does the young man who persists in being a loafer ever reflect how much less it would cost to be a decent, respectable man? Does he imagine that loafing is more economical than gentility? Anybody can be a gentleman, if he chooses to be, without much cost; but it is mighty expensive being a loafer. It costs time, in the first place - days, weeks and months of it; in fact, about all the time he has, for no man can be a first-class loafer without devoting his whole time to it. The occupation, well followed, hardly affords time for eating, sleeping, drinking - we had almost said drinking, but on reflection we will except that. The loafer finds time to drink whenever invited at the cost of friends. Once fully embarked on the sea of loafing, and you bid farewell to every sail that sails under an honest and legitimate flag. Your consorts will only be the buccanniers of society. It costs money, for though the loafer may not earn a cent or have one for months, the time lost might have procured him much money if devoted to industry instead of sloth. It costs health, vigor, comfort, all the true pleasures of living, honor, dignity, self-respect, and the respect of the world when living, and finally, all right of consideration when dead. Be a gentleman, then; it is far cheaper. - Old Path Guide.

Although the WORKER is published, not to make money, but to spread God's truth, yet it takes money to pay the printer for his work. We feel that those who are able should at least pay the small sum of 30 cents themselves and induce others to do so as well. The Master's injunction is "go work in my vineyard." Perhaps you cannot speak or pray in public, but you can work by spending the WORKER. Those who do not respond to whom have been sent the first, second or third numbers, or all, we will consider that they do not wish its monthly visits, and their names will be struck off our list.

COMMENTS.

We have been informed that a Presbyterian clergyman near Walter's Falls, said, while speaking of the Disciples, "they are a great sect that deny the divinity of Christ." He was corrected by one of our brethren that was present, but refused to publicly correct the misrepresentation, but said privately that he "did not believe that the Disciples do deny the divinity of Christ." That Presbyterian divine never heard one of our preachers deny the divinity of Christ, nor did he ever read it from one of our writers. He will correct the false statement, or the public will know what weight to attach to his public statements in the future.

Bro. J. C. Whitelaw has assumed control of the business department of the WORKER, to whom all letters on business and monies should be addressed. You may be sure all business connected with the WORKER will be attended to promptly. - Ed. WORKER.

It is astonishing, remarks the Peterboro' Examiner, at what a rate cattle and horses are being exported out of the country lately. The farmers will be under the necessity of going into breeding more extensively, or else they will be obliged to reverse the order of things and begin to import. From all parts of the country our exchanges are chronically weekly the shipment of both horses and cattle.

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ALL PULL TOGETHER.

We will supply all New Subscribers with the January Number. We have many words of cheer sent to us. Subscriptions coming daily, but still there's room.

Happy New Year to you All.

THE SHOE THAT FITTED

The minister hit 'em every time,
And when he spoke of fashion,
And riggin' out in bows and thins,
As woman's ruling passion,
And comin' to church to see the style,
I couldn't help a winkin'
And naggin' my wife, and says I,
"That's you."
And I guess it sot her to thinkin'

Just then the minister says, says he,
"And now I've come to the feller
Who've lost this shower by usin' their
friends
As a sort o' moral umbrella
Go-home," says he, "and find your
faults
Instead of huntin' your brother's
Go-home," says he, "and wear the
coats
You tried to fit for others."

My wife she nudged, and Brown he
winked,
"And there was lots o' smilin',
And lots o' lookin' at our pew;
It sat my blood a bilin',
Says I to myself, our minister
Is gittin' a little bitter;
I'll tell him, when meetin's out, that I
Ain't at all that kind of a critter."

WITNESS OF THE HOLY SPIRIT.

"The Spirit itself beareth witness
with our spirit that we are the
children of God."—Rom. 8-10.

We want it understood in the be-
ginning that this witnessing Spirit is
the one Holy Spirit...and the only
one. That the children of God have
this competent witness to testify to
their sonship, is one of the most
gratifying reflections enjoyed by the
true Christian. If we are children
of God, the Spirit must be the wit-
ness to the fact, as none other can

testify on the Divine side of this
case. We may have abundance of
human testimony, but there is none
of that assurance that the Spirit's
testimony brings. The day was
when meetings were appointed to
hear the experience or testimony of
young converts; the older "soldiers
of the cross" judged as to whether
their sins were pardoned by the ex-
perience related by each one. Paul
says "We are not of the number
that measure themselves by them-
selves, and compare themselves
among themselves, for they that do
such things are not wise." In these
experience meetings the older ones
compare the experiences of the
younger by theirs and if it fills their
measure they are safe, if it falls
short, the convert is sent off to pray
again. All this is unwarranted in
God's Word. You will observe that
"the Spirit beareth witness with our
spirit." So there are two witnesses,
the one corroborating the testimony
of the other. A witness to give tes-
timony that will be beneficial to man,
must make himself understood by
using such words as the court will
understand. If, when the interroga-
tion is made, the witness remains
silent, we conclude at once, that he
does not know what to say, or he is
a dumb witness, or else he is a fool.
The Holy Spirit, our witness, is
neither of these, but bears testimony
of an unmistakable character.—
*How? by words, that are easy to be
understood. The Spirit has always
used words to make known anything
important to man. That is the
Spirit's testimony on the Divine side
of this momentous question. Using
the tongues and language of the
Apostles, the Spirit testifies as fol-
lows: "For we are all the children
of God by Faith in Christ Jesus.
For as many of you as have been
baptized into Christ, have put on
Christ." Gal. 3-26 and 27. On the
Day of Pentecost the Spirit con-
vinced the people using the tongue
of Peter, and told those who desired
to know what to do to be saved to
become the Sons of God; "repent
and be baptized every one of you in
the name of Jesus Christ, for the re-
mission of sins and ye shall receive*

the gift of the Holy Spirit." "That
if thou shalt confess with thy mouth
the Lord Jesus, and shalt believe in
thine heart that God raised him from
the dead, thou shalt be saved.

For with the heart man believeth
unto righteousness, and with the
mouth confession is made unto sal-
vation." Rom. 10-9,10. This will
suffice to show the character of the
Holy Spirit's testimony; you will
understand that the Apostles spoke
as directed by the Holy Spirit, hence
the language of the Apostles reveal
to us the testimony of the Holy
Spirit which we sum up as follows:

That if we do believe with all our
heart that Jesus is Christ risen from
the dead, and our Saviour, repent or
reform, by turning away from all our
sins, from a pure sense of love for
God, and confess with the mouth the
fact we have in our heart, and have
been baptized into Christ, by being
baptized with him in baptism (Rom.
6:4-5-12.) The Spirit testifies
that if we have done this, we are the
sons of God. Nothing can be more
plain than this. And we can know
what the testimony is, for it is writ-
ten in the Word of God. Now, in
order for this testimony to be of use
to us, it must be corroborated by the
testimony of our spirit. If our spirit
testifies, I have done all these things
just as the Holy Spirit has said,
therefore I am a child of God ac-
cording to the testimony of the Holy
Spirit. But if when we hear the
testimony of the Holy Spirit, we say,
I have not done these things re-
quired by the Holy Spirit, of course it
does not testify to your sonship,
But you say, "I feel that I am a
child of God, notwithstanding I have
not done that which the Holy Spirit
requires, then your feeling contra-
dicts the testimony, and a struggle
must now ensue, as to which is the
safest to depend on for sonship and
heirship, your changeable feelings, or
the unchangeable word or testimony
of the Holy Spirit.

So far as it refers to the physical,
feelings may be a safe guide to tell
us when we are hungry or thirsty, or
sleepy, but when it comes to matters
of faith, we cannot rely upon feelings
to certify the truth, but rely upon
the testimony of the Spirit which we
find in God's Word. You know that
if I should gain your confidence so
much that you would follow my di-
rections, and I should direct you on
the wrong road, no matter whether I
am honest or not in giving the di-
rections, you would feel just as happy
in going the opposite direction as you
would going the right way, and
would feel just as sure that you
would get to the desired place, but
you would not reason that it is the
right road because you feel that it is,
and that right or wrong it is all right
because I feel that it is right. Oh,
no, but when you see the finger
points up all along the way directing
you, you would follow them, no dif-
ference how you felt, if it is impor-
tant to you to get there.

It is related of Bernadotte that
when he was a corporal in the
French army, he proposed marriage
to a peasant girl, who, by the advice
of her friends, rejected him because
he was a poor soldier. After he
became King of Sweden she wrote to
him and asked for the washing of
the palace, which he granted.—*Ex.*

A revivalist in Texas, after three
days of unsuccessful effort, made the
following farewell speech to an un-
appreciative audience: "Dear breth-
ren and sisters, this is the last meet-
ing that I shall try to hold. It is
impossible for me to get up a fervor
on corn bread and molasses for my-
self and an ear of corn a day for my
horse. Good-bye. God bless you."

A writer in the *Central Methodist*
says: "Our excellent book of discip-
line is not free from Catholicism.
Look at our formula in baptism.
And there is too much 'tomfoolery'
in the marriage ceremony." We
have often pointed out the Catholic-
ism in this formula, and had it de-
nied. As to the "tomfoolery" in
the marriage ceremony, we have
had other ceremonies that contain-
ed a good deal of "tomfoolery," and
that was not the worst of it. There
was more "tomfoolery" in the mar-
riage than there was in the ceremony."
—*Old Path Guide*

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