

THERE IS NO EXCELLENCE
WITHOUT LABOR

CANADA

"HAPPY IS THE NATION
WHOSE GOD IS THE LORD"

CHRISTIAN WORKER

H. B. SHEPHERD, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. O. WHITEHEAD, Manager

VOL. I.

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NO. 12

WEAVING.

You never see how the weaver,
Tidily early, tailbag late,
Seeks the pattern hanging over them
Perfectly to imitate.
Working from the wrong side always;
Only when they reach the end,
And the web is true and drawn
them
See they how the colors blend,
So we all are duly weaving
In the busy loom of time;
Some of us with weak complaining,
Some, thank God! with trust sub-
lime.
Weaving each of us a fabric
Which shall through the ages last,
When our names from earth's remem-
brance
Shall forever no more pass
Weaving on the wrong side ever,
Vainly do we seek to know
What designs, what forms and figures
Underneath our fingers grow;
Bright and glowing bits of color
Threading in with eager hand
But with slower motions winding
Back and forth the somber strands;
Weaving in our grief and heartaches,
With gay threads of hope and bliss,
Mingling gray and gold together—
Comprehending only this:
That of all the countless toilers,
He is surest of success
Who is following his Pattern
With the greatest faithfulness.
Blessed, then, are you who bravely
Weave your portion, day by day,
Using when you can, the golden;
Using when you must, the gray,
Singing when the task is pleasant,
Stilling sobs when it is sad,
Knowing that your gladness ever
Makes some fellow-worker glad
Only when the web is woven,
When at last your task is done;
Only when your weary fingers
Have their longed for respite won;
Only when the finished fabric
Is before your vision spread,
While the light of heaven's glory
O'er its varied hues is shed—
Only then will you see clearly
Each design in bold relief;
See how tints shade on each other,
In each flower, and bud, and leaf,
You may then fitly, how in weakness,
With a tired, trembling hand
Through some life, the all were dark
threads,
You have drawn a shining strand;
Find how oft when you were weaving
Somber threads of care and pain,
Just what filling-in was needed,
God's design to render plain.
And what rapture, pure and holy,
Will your life-long task reward,
With the words "Well done, my
servant!"
Thine the joy of Christ, thy Lord."
—SELECTED.

THE STORY OF LOUISVILLE'S "GREAT TRADE PARADE"

The "Great Trade Parade," to
whose story we listened last week,
tells also the sad story, that the
liquor traffic is her chief business.
Those who witnessed the parade
remember that the different branches
of trade were represented—
some handsomely, some grandly,
and some facetiously, and one dis-
gustingly. There was a wagon
representing Coopering, with this
inscription, "coopering is a stav-
ing business; you can always hoop
it up." Of course everybody en-

joyed this. But the most exten-
sive and expensive exhibition was
that of the liquor traffic. We
mounted in the procession fifty-
seven wagons, of which twenty-
five belonged to a single firm.
Besides these, there was an exhibi-
tion of the "Kentucky Distillers
and Dealers Association." It was
a wagon forty-two feet long, about
ten feet wide, drawn by thirty
horses. To the large posts—one
at each corner, were tied stocks of
corn, just from the field. There
was a huge copper vessel, called
the "mash," and the long copper
tube, coiling upward, called the
"worm," and the sacks of rye and
the barrels of whisky. On both
sides of the wagon were painted these

"STATISTICS."

1,500,000 bush. of rye used in 1881
750,000 bush. malt used in 1881
750,000 barrels produced in 1881
8,000,000 barrels corn used in 1881
50,000 men employed.
\$12,000,000 paid for labor.

In the middle, on either side,
was a picture of two men standing,
hands clasped, with the motto
"United we Stand, Divided we
Fall," and near by a table, with
pen, ink and paper. On all of
which we remark:

(1) The liquor traffic consti-
tutes a large part of the business
of this city. Hence this traffic
made by far the largest display of
any branch of trade, and at the
greatest cost. To every thirty
houses in this city there is a saloon.
Not only in this city but all over
the country, the liquor traffic pre-
dominates, as the statistics just
quoted attest.

(2) The prevalence of this traf-
fic in our midst is a sad fact, and
its large exhibit on parade day was
no credit to the business of Louis-
ville in a moral point of view. See
the foaming beer exhibited from
the wagons in the procession, and
so freely drunk by the exhibitors
and others! Almost the entire
exhibition was a gluttonous appeal
to the multitude, and a demonstra-
tion of the success achieved at a
mighty cost—the cost of home and
happiness and human souls. And
right here we propose a change
which would be a much more
truthful exhibition of this traffic.

Instead of having the large
wagon drawn by fifteen spans of
horses, we would have it drawn by
as many yokes of oxen, which, by
their snail-like gait, greatly retard
the procession—indicative of the
fact that the liquor traffic is a
weighty clog on the wheels of civi-
lization. Instead of the firm name
"The Kentucky Distillers and
Dealers' Association," high above
the wagon, we would have in bold
letters the motto "Mammon!"
"The love of money is the root of
all evil,"—declaring the fact that
an inordinate love of money is at
the foundation of the liquor traffic,
and not one noble, disinterested
sentiment can be assigned for deal-
ing in the business. We would let
the ricks of rye, and the stalks of
corn tied to the four posts remain,

showing how God's best gifts are
devoted to such base means.

In the place of the "mash," in
the middle of the wagon, he would
have the ear of Juggernaut, be-
tween whose ponderous wheels,
sixty thousand souls are washed
every year—the work of the liquor
traffic. Instead of the "worm" or
coiled tube, we would represent a
cup of wine, out of which a serpent
lifts its head, looking with glaring
eyes for its victim, lolling its forked
tongue in hunger for its prey,
and hissing all the while; or more
properly, perhaps, we should have
a stony worm, working in a putrid
body, with a fire near by, emblems
of the "worm that dieth not, and
the fire that is not quenched."
And we would paint a picture to
take the place of that on the side
of the wagon. It should be a table
with a beautiful spread, on which
are decanters, containing every
variety of liquors. At one end of
the table stands Bob Ingersoll, rep-
resenting *Irrigation*. At the other
the President of the National
Liquor League, representing *Ar-
arice*. Each holds in his hands a
glass of liquor. The name of this
picture is *Lust*, the fountain of av-
arice and religion, with the motto:
"Let us eat and drink, for to-mor-
row we die." We would paint
another picture for the other side,
and in the place of the duplicated
one which we have just supplant-
ed. To the right is a beautiful mansion,
amid beautiful scenery, whose yard
is illuminated by Chinese lanterns,
and whose parlors and corridors
are filled with happy throngs.
Through the gate is passing a
young man with his bride, who is
just returning to take possession
of this palace. Over the thresh-
hold is written *Hope*. To the left
is a miserable hovel, with bleak
surroundings, beneath a dark sky
—the abode, in latter days, of this
young man and wife. They stand
in the doorway, the personification
of *Despair*. Between these two is
an immense building, representing
the whisky traffic in all its ramifi-
cations. Beneath is the name of
this picture—*The Contrast*, and the
motto: "He that sows to the flesh
shall of the flesh reap corruption."
Both before and behind these
pictures, on either side of the
wagon we write these

STATISTICS:

1,500,000 bushels rye wasted in 1881
750,000 bush. malt wasted in 1881
8,000,000 barrels corn wasted in 1881
750,000 barrels poison produced in
1881.
\$12,000,000 squandered by strong
drink in 1881.
50,000 and more drunkard's
groaves in 1881.

On the rear end of the wagon,
instead of the whiskey barrels,
there should be a number of coffins,
of all sizes for drunkards and drunk-
ard's children and drunkard's
wives, who die of strong drink,
desertion, and broken hearts, un-
perceived directly or indirectly
by the liquor traffic.

This wagon, with such pictures
and such statistics; with these

coffins, and this squandering worm
or this hissing serpent; with this
ear of Juggernaut, and Mammon
as its motto,—such a wagon drawn
by plodding oxen, yoked together
after the old fashion, would, it
seems to us, more correctly repre-
sent the nature and effects of the
liquor traffic. In harmony with
this, we must mention an unde-
signed co-incident which we ob-
served in the procession. Immedi-
ately behind the big wagon
representing the "Kentucky Dis-
tillers and Dealers' Association,"
was the skeleton of a horse, sup-
ported in an upright position, in a
spring wagon. Its head was ex-
tended, as if reaching for the corn,
and remonstrating in the name of
the brute creation against the un-
righteous use to which it is put by
the liquor traffic. As quick as a
gleam of starlight, we thought of
the skeletons that follow in the
wake of this business—the skele-
ton of poverty that hangs in a
hundred thousand households, the
skeleton of sorrow that hangs in
two hundred thousand hearts, and
the skeleton of the lost that is
mouldering in a half million drunk-
ard's graves!

Is it any wonder that the Amer-
ican people are rising up, as one
man and demanding prohibition?
The conflict is beginning in earnest.
The whisky dealers see the battle
from afar, and are preparing for it,
their craft is in danger, and they
know it. Prohibition is the watch-
word now. This is the question of
questions, before which every other
question is to give way. The two
political parties have been com-
pelled to introduce it in some sort
of way into their platforms. And
the party that respects its claims
is to be the ruling party. Slavery
gave way to the popular recom-
mendation, and the liquor traffic,
which is a thousand times worse
than was American slavery, must
go in the same way. And may
the Lord hasten the day.—*Old
Path Guide*.

WHAT GOD FOREKNOWS MAY NOT COME TO PASS.

For the Christian Worker.

Doubtless your readers will be
surprised at the heading of this ar-
ticle, but let me bespeak a careful
reading and then I hope their sur-
prise will vanish: There are a great
many mistaken ideas of God's fore-
knowledge. Much aversion is felt
by many persons toward the service
of God; self-denial, the bearing of
the cross, and the daily dying to the
world, which the Christian religion
requires, that they seem willing to
play into the hands of Satan, in al-
most any way, rather than let the
Spirit of God operate upon their
hearts. All manner of excuses are
resorted to in order to a continuance
in sin, which their own judgment
must condemn as futile and deceptive.
How many do we hear say I well,
God knows whether I shall be saved
or not. If he knows I shall be saved
why then I am sure of that. If he
knows I shall be lost, why then sal-

vation is out of my reach. What is
the use of my trying? Do you not be-
lieve that it will be just as God fore-
knows it? It is useless to tell such
persons that God foreknows that
those who bear the cross, exercise
self-denial, purify their hearts, walk
before Him in humility, and remain
faithful unto the end, shall be saved,
and that this salvation is offered free-
ly to all who do these things; and
that he foreknows that those who
neglect this gracious offer, and attend
not to this work will be lost; that
God also foreknows that it is solely
their own fault, they might have been
saved had they accepted the condi-
tions so graciously and freely offered.
This class of persons waste their time
in speculation upon God's foreknow-
ledge, as if God in the day of judg-
ment, was to determine the destiny
of men by his foreknowledge, and
not by what their conduct has been.
Let us illustrate: by way of proving
the truth of the proposition at
the head of this article. David had
rescued the city Keilah from the
Philistines. (1 Sam'l. 23 chap).
When David was there, Saul thought
it an excellent opportunity to take
him and prepared to do it. And
this we read: "Then said David,
O Lord God of Israel, thy servant
hath certainly heard that Saul seek-
eth to come to Keilah, to destroy the
city for my sake. Will the men of
Keilah deliver me up into his hands?
Will Saul come down as thy servant
hath heard? O Lord God of Israel I
beseech thee, tell thy servant." And
the Lord said, he will come down.
Then said David, will the men of
Keilah deliver me into the hands of
Saul? and the Lord said, They will
deliver thee up." (ver. 10-12.)
David had now the benefit of the
Lord's foreknowledge. He could act
as many act now, and say God fore-
knows just how it will be and all my
efforts will not alter it. David how-
ever, feared God, and possessed prac-
tical common sense. He knew that
the foreknowledge of God did not
bind him hand and foot or confine
him in Keilah. In the 13th verse
we read that David and his men
arose, and departed and went where-
soever they could go. This was the
very thing David ought to do; it was
what the Lord intended he should
do. Saul hearing that David had
escaped forth to go forth." (13).
Had David remained in the city
which he could have done, Saul
would have come down to Keilah
and the men of Keilah would have
delivered him into the hands of Saul.
This foreknowledge of God did not
make a mere machine of David, nor
does it of ourselves. It was in
David's power to remain in Keilah
or not, as he chose, and the coming
of Saul depended on that very thing.
So it is with ourselves, salvation is
offered freely to us, the conditions
are plain, simple, easy of accomplish-
ing; it is in our power to accept or
reject them, but we must bear in
mind, that our future destiny rests
upon these two little words, *accept-
ance or rejection*. If we are lost it is
our own fault. Jesus says "ye will
not come unto me that ye might
have life." Fearful thought if any
who read these lines shall have it to
say, in "that great and terrible day
of the Lord." *I might have been
saved.*

J. FURN.

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EXPLANATION.

Our readers will please excuse the WORKER for not appearing in good time this month. The delay was occasioned in arranging for change of publishers and enlargement of the paper. It will be issued promptly in future. So please send in subscriptions as fast as possible. J. C. W.

THE NEW PAPER.

We promised to make a definite statement about our paper for another year in this number. After considering everything, and consulting the brethren, we have decided that the time has not yet come to venture with a semi-monthly, as it will involve much additional expense, and we have not received sufficient encouragement from our readers to justify us in the venture. Therefore we have decided to enlarge the paper to twenty-four columns, improve the mechanical part, put a modest heading at the top of it, give more careful attention to the editorial work and put the subscription price at 50 cents per annum. As the editor will be employed all the time at or near home he can give more attention to the paper than in the past. We do not expect to make the paper above criticism, but will endeavor to profit by all friendly criticisms. Knowing that there are hundreds of our readers that will be glad to have the WORKER remain in the field, and will work for an increased circulation. Any person sending ten subscribers and five dollars, will receive a copy free for himself. We hope to retain all our old readers and add many new names to our list. This we think is the wisest course for the present. Other arrangements have been talked of but seemed not practicable. Let it be firmly understood that the WORKER is not a rival to any other paper, but simply asks to go out and tell the news of progress to our brethren in the Dominion. We want some brother to act as agent and reporter, in each congregation. If anything transpires that cheers your hearts send it to the WORKER that all may share your joy. Bro. Law & Whitelaw will manage the financial part, receive all monies for advertisements and subscriptions attend to correspondence connected therewith and assist in making the paper a credit to the brotherhood in Canada. Our aim being to advance the cause of truth and dispel error and to familiarize our brethren with what is being done throughout Canada by the respective congregations we trust each brother will feel an interest in the success of the WORKER and manifest that interest by subscribing and asking their neighbors and friends to become subscribers also, and may the blessing of God rest upon all our efforts for good, is the prayer of your humble brother.

ED. WORKER.

OUTLOOK.

God has abundantly blessed his people with a good harvest, and has poured his bounties into our laps by the barrel. Shall we not give it out in his service by the shovel full? Not only so, but many effectual doors have been opened inviting us to preach the gospel

to those in darkness. Man men are ready to go into the vineyard and work, if they can get a word. The golden moment is now. Shall we allow it to pass by unimproved? Our exchanges come to us freighted with good news from the field. Our preachers are reaping a rich harvest of precious souls, in other fields. Shall we not put forth a greater effort in this part of the world? The outlook is truly bright, but what will we be able to say at the close of another year? Work is the word now. Work while it is called to-day.

NOT FAIR.

The Canadian Presbyterian is publishing Rev. McKay's replies to Bro. Errett on the action of baptism, but will not allow its readers to see Bro. Errett's articles to which Mr. McKay is replying, a course holding high carnival, he having it all his own way. We think Mr. McKay engaged to publish Bro. Errett's letters. The action of the Presbyterian is far from honorable journalism, if not indeed "cheeky."

CO-OPERATE, CO-OPERATE.

Let the churches form co-operations and employ a competent brother to preach the gospel. Don't say that you cannot do anything because you cannot do everything. Do what you can. This principle carried out will accomplish much for the cause of Christ. Again we exhort you—co-operate.

WINE IS A MOCKER.

DEAR BROTHER SHERMAN—Will you be kind enough to answer the following questions through the medium of the CHRISTIAN WORKER:—1st. What kind of wine did our Saviour use when he instituted the Lord's Supper? 2nd. Was it fermented or unfermented? If fermented how much of the intoxicating quality must our sacramental wine possess to make it perfect, so as not to bring us under the woe pronounced on him who putteth the bottle to his neighbors' mouth? 3rd. Is wine a fit emblem of our blessed master's dying love? Jesus says, "I will not drink henceforth of this fruit of the vine until that day I drink it now with you in my Father's Kingdom." (Mal. 26, 29). 4th. Is the fruit of the vine wine? 5th. Should leavened or unleavened bread be used at the Supper? Jesus was purity itself and surely nothing impure can be a fit emblem of "Him who knew no sin; and gave himself for us that we might be made the righteousness of God in him." If our God was like unto the Heathen Bacchus then we might pour before him our "libation of wine," and when he smelled its alcoholic fumes he might be pleased with our offering. "But I have not so learned Christ." Yours in hope of eternal life. M. D.

ANSWER.

The wine question in the churches has been a serious one in many places. Opinions that are entitled to great respect, on account of their authors have been given on both sides of this question, and there being nothing definite in the Scriptures, as to whether the wine used was fermented or not, we cannot speak dogmatically on the matter. There is safe ground however, on this question. Let us use unfermented wine. None will object to this. We are glad to say that the church here at Meaford is now pursuing the pure unfermented

juice of the grape, for this year. To my mind it is immaterial whether the bread is leavened or otherwise, as either the bread or wine is sacred because used for this purpose. Bread is used because it is the symbol of physical life, to represent the body of our Saviour as he gave it for us. My serious objection to the use of fermented wine would be, the possible evils, that might grow out of its use; but no such plea can be set up with reverence to leavened bread.

LAWRENCEVILLE, P. Q., Sept. 14th, 1882.

DEAR SIR,—Enclosed please find 15 cents (stamps) for which send your paper called "Christian Worker" to the undersigned for the time to which the amount will pay. REV. A. M. DELONG. LAWRENCEVILLE, P. Q., Quebec.

P. S.—Some persons sent me the August number containing the letter of abjuration, or recantation of one of the signatures "M." and as I am one of the "others" which she judges so lastly and harshly, as being ready to "down her on account of her girlish fancy. I feel it due to myself, as well as my other brothers, to deny that she had any grounds for the insinuation, or that ever she has been treated in any other than with the spirit of kindness and love. No dark and unscriptural as Methodists may appear in her estimation, since she has found such perfection and hypocritical as they may appear in the eyes of your worthy editor, I am thankful that I know enough of the power of the Gospel, to be able to say that no such thought has ever entered my head much less my heart. As you have published her insinuations, reflecting upon me with other brothers, you cannot certainly in justice refuse to insert this denial that such insinuation is true. I should like the number containing the tract referred to in the August number by L. D. Shaw. A. M. D.

REMARKS.

The above is only objectionable on account of the vehement style in which it is written, and the intimation that his Sister had said that Methodism was "hypocritical." This statement is not warranted by anything in M.'s letter. Of course he has a right to say his denial before the same readers that have seen M.'s letter. We are glad to hear him say what he has, and hope his private correspondence will warrant us in the belief that he is in hearty earnest—but. We are so sure that none will feel better over his statement than his sister, for we are sure that none who love the Saviour, really court opposition. Do the best we can, we will have to "suffer persecution," but our persecutors are not loyal to Christ. Your request will be complied with. Yours truly, Ed. Worker.

Bro. Lediard writes to the Index and Sentinel from Manitoulin Island. In his letter he speaks of the hardships of B. O. W. M. Crewson, and the sacrifices this "man of God" is making in the masters work. A few of us were together when it was read, and in a moment nine or ten dollars were paid in for him, and a resolve to take up a collection for him the next Lord's day. Brethren of Ontario, think of brother Crewson walking from ten to thirty miles to preach the gospel to the people and receiving very little if any compensation. Tell it to the church next Sunday, and take a collection for him, it will cheer his heart.

Old Father Black "the dear old man" has been at Gt. Britain recently preaching the "old time" Gospel. He is now 86 years old, his mind is quite vigorous, but he takes as much interest in the affairs of the church as he could if he was only forty. God bless the "old soldiers of the cross."

Where do you spend your evenings? Let us ask the question of all. Husband, you and I, the one a lovely and innocent daughter of some good mother, and you promised to maintain and cherish her. Do you ever let her sit in the shadows of the evening, and seek strange company? Or does she would serve you the sun? When you return from work, the door is locked and she is gone out seeking pleasure among other associations. How many evenings would you permit this and keep your temper? Fathers do you leave your own families, where the pleasant opportunity is afforded you of instructing your tender offspring, and lo! you are not doing so. Will not your sons see your course, and follow in your footsteps? Young ladies do you seek the associations of giddy girls, and smoking, vulgar audities, instead of the sadate and wise? It is also impossible to associate with the low and vulgar, and not partake in some degree of their course of manners. If not employed in some pressing business, our evenings should be spent at home. And while I write these lines for the good of others, I feel the force of them myself. The true minister of the gospel is only an occasional visitor at home, while the friends of strangers is blessed with his presence and his counsel. Next to friends of culture is good books. We should buy them, read them, and talk them in the family circle, and their lessons will go with us through life. By using the proper means, and beginning in time, we may make home attractive, so much so, that to us there will be no place like home. And when in the far off future, we are scattered up and down the hills of life, and far removed from the place we now call home, it will be sweet to think of our happy evenings at our old home. A. ELLMORE. From A. U. Review.

Sixty cents invested in whisky in the year 1869 cost Fannin county, in time and money, more than the revenue arising from the whisky traffic for five years amounted to. We speak of the investment made by young Dean. He shot Dan Coulter, and poor Dan passed into the spirit land. Then the McDonalds shot and killed Dean. For this offense they were arrested, and after continuing the case several were tried and convicted of manslaughter, and sentenced to the Penitentiary. While in jail they were rescued by their friends breaking open the jail and liberating them. Taking it altogether, this sixty cents' worth of whisky killed two men, made one widow, caused two men to be incarcerated and kept in jail at an enormous expense to Fannin county, and caused trouble to the families and friends of those two men; and then the expense of witnesses and trials in court, with loss of time to the Sheriff and posse, put Fannin county to the expense of not less than \$10,000.—Danham (Texas) News.

A stranger in the city came into our office one day last week in a very fine humour. He had been to one of our churches on the night before, and met at the door, taken forward and given a good seat. After seeing a number of prominent men of the church gathered around him, he took his hand with a warm, Christian-like grasp, said kind words to him and made him feel at home, the glow was on him for days after, and the memory of that greeting will abide. It is not so in all churches, but it ought to be.—Richmond Advertiser.

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far." A good Quaker was wont to say, "I expect to pass this world but once; therefore, there be any kindness I can show, or any good thing I can do to my fellow-beings, let me not defer or neglect it, for I shall not pass this way again."

THE PROMISE PREACHER

Who is that man, did I hear you say, riding so boldly on his way? He looks so calm, so bold, and bold, He seems to fear neither heat nor cold! Ah! he does not, but fears but one—He fears God, and honors his son. He is a messenger of God to preach his word, He'll preach wherever he can be heard; He seeks not wealth, nor a good place, But goes where men need gospel grace. He goes in cold and in heat, Now he is going on his beat. Going he's been for many years, And oft he's gone while shedding his tears. Neglect of brethren oft him grieves, Still on he goes, for he believes There's laid up for him a bright crown If he does in his race run on. His race he runs like Paul of old, So you think he is very bold. Oft sorrow would have broke him down, But he looks on to his bright crown. Oft he'd been sunk in dark despair, But for God's grace and tender care. He leaves his home and all that's dear— This makes him shed the briny tear. His heart's not steel, but full of love To Christ who calls him from above. He called to him to take his cross, For this count all things but loss; Then for Jesus' sake help him on, Thus you'll to Christ your love make known. Then love and help the pioneer. His race the end of may be near: Remember, his white, silvery head Will soon be laid in among the dead. Then if your heart is not as steel, You surely will most gladly feel. O God, do bless the pioneers, Do wipe away their briny tears. Go on, you brave and faithful one, For soon your warfare will be done— For soon you'll reap your stony crown And in your Father's house sit down.

The late Dean Stanley, in an article which he published in the Nineteenth Century, a little while before his death, makes the following statement: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptized'—that those who were baptized were plunged, submerged, immersed into the water."

We are sometimes asked by members of the body of Christ who live remote from an organization, whether they are justifiable in taking membership in a denomination. My reply invariably is no. There are several reasons why we should not do so. 1. It is a retrograde movement, a stepping down from the high ground ever taken by a religious community. 2. We are taking membership, and asking God to save us in a denomination which is not so much as once named in the New Testament. 3. In some degree, the denominations all oppose us. Thus we take the risk of giving our influence against, in-stead of in favor of the doctrine of the New Testament. The Saviour says, "whosoever is not for me is against me." 4. If you are parents, your children will be educated in the wrong faith, and should you go in on trial, or to board for a season, and then return, your children have formed associations and attachments which cling so tightly that you may seek in vain to release them. In such cases your children are taught wrong, believe and embrace errors, and are consequently fixed in the wrong groove for eternity. But does some one ask, What shall we do in such cases? Make a church in your own household, teach your children the true doctrine, send for a preacher, he will be of meetings, talk to your neighbors, hold up the New Testament, build up the truth, and fight your way to Heaven. —From A. C. Review.

NEWS NOTES

We are to hold a meeting at Co-

The Christian and The Year-

Collingwood - The cause is mov-

Va. Hawk - The church in Vaugh-

Warton - The matter of co-opera-

Let some active Brother in-

Good reports come from Bro. Sher-

Meaford - The churches at Meaf-

Asia Disaster - Scarcely a heart-

The meeting began at Aurora on

think will yet yield a rich harvest.

PERSONALS

Bro. Caldwell from Lawrenceburg,

Or our way to Aurora we stopped

We had the pleasure of meeting

Bro. Merritt of Aurora is a preacher

We went to Shervood one day

Sister Bradford was immersed by

Brother McDiarmid writes from

BOOK NOTICE

The debate between H. McDiarmid

he had carelessly allowed himself to

WHERE WERE YOU?

My brethren and sisters did you

WATCH YOUR WORDS.

Keep a watch on your words, my

PREACH CHRIST.

We are now in an age in which

Keep a watch on your words, my

Let them pass through your lips un-

Keep them back, if the're cold and

PREACH CHRIST.

We are now in an age in which

Paul the apostle in his fatherly

The soul like the body, requires

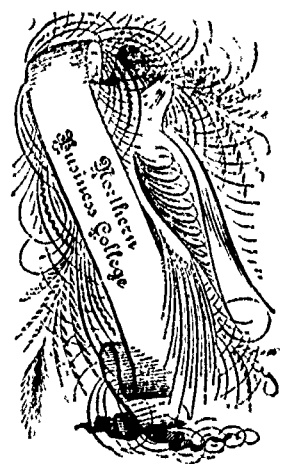
It is quite true, that cultivation

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WATER, WATER, WATER.

For C. Walker.

DEAR BROTHER.—I copy the following from Missouri Baptist Journal, thinking that it might interest some Pelobaptist reader. The above city must come from some Baptist, as it is frequently though slanderously said, that they are continually calling for this element. A mistake for once, is from Peter's baptism in regard to the quantity of water in which to immerse (the 3,000) on the day of Pentecost. Sixty years ago Dr. Horster agreed that the people could not have been immersed in Jordan for want of water. Dr. Olin visited it in 1840 and says near to Jericho the river is from 30 to 40 yards wide, some of the putty bathed in it; and some were drowned. Lucet, Lynch and his party passed down the river in metallic boats from the sea of Galilee to the Asphaltites Now for the 3000. The Kedron rises north of Jerusalem and falls into the dead sea, having three bridges within the space of a mile in the northern part of the city, according to Dr. Olin. The Gibeon rises northwest of the town and unites with the Kedron near the northeast corner. The upper and lower pools are on this stream; the lower contains one and one half acres; the lower is a more public pond or pool 592 ft long by 345 broad and 35 ft deep—equal to 4 acres. Pool of Siloam, 53 ft long 18 broad and 40 ft deep. Pool of Herodiah covers over 1 acre. Bethesda 360 ft long, 130 broad 75 deep. The sea under the Temple which has been lately measured, 736 ft in circuit, 42 deep. Dr. Barclay estimates this to contain two million gallons. These are public except the one under the temple. These statements are taken from books of travel by Drs. Robinson, Spencer, Barclay, and Samson. But admitting plenty of water where were the admiring tators to come from to immerse so many? Many persons have held their watches and found two persons per minute can be easily immersed; the twelve apostles could immerse one in a minute, 340 in four hours; but add the 70 and we have 32 administrators, divide 3000 82 and each has about 26 candidates. (10th chap. of Luke for the account of the seventy disciples.) But the 12 could perform the whole allowing one person a minute for each apostle. It is to be hoped the shrieks for water in order to prove immersion impossible will now cease. Pelobaptists have measured and gauged their pools, and their reports, if ardently desired, may put a quietness on the subject. I condense somewhat, as the article copied from is rather a long one and your paper is small, but I hope ere long to see a weekly made out of it and the Index combined.

YEARS IN THE ONE HOUR, &c. A PREACHER FROM THE BAPTISTS.

The Chattanooga Weekly Commercial of Sept. 3rd, says:—

At the close of the revival services at the Christian Church, Wednesday evening, Dr. D. M. Breaker, a Baptist minister, of high standing, excellent abilities, and well and favorably known in the South, presented himself for membership, and read to the congregation the following statement:—

We should like to give all that Bro Breaker said on the occasion; but for want of space, we give what we consider the most interesting. After speaking of the motives which did not actuate him, he gives the real ground of change:—

For many years I have preached exactly what I believed, and nowhere has my doctrine been challenged by any regular Baptist, except that some of them have, good-naturedly, called me a "Campbellite."

It may be asked, if you could express your honest convictions of Scripture meaning, and your disapproval of what you regarded as unscriptural in practice, without molestation, why not remain with them? I answer "When I joined the Baptists, I did so because I regarded them as being nearer to the Scripture pattern than any other professors of religion I then knew. It has been my determination all along, if I should find a body of

Christians whose doctrine and practice were in accordance with the rule, to transfer my membership to them. In this little band of disciples I find the representatives of Christ as I understand it. Consistency, therefore, demands that I should unite with them. I do not, of course, believe what the Church in Christ is falsely charged with teaching, nor do I accept the interpretations of extremists; but I do heartily believe the doctrine taught by the great body of the brethren. It will be seen from what I have said that the change is not one of sentiment, but of position merely. I am in belief just what I have always been, and shall teach hereafter exactly as I have heretofore, just what I understand to be the meaning of God's word.

I would like, on this occasion, to specify the points of difference between the Baptists and myself, but I have not time for that. And as this statement is intended for publication, I must make it brief. Those to whom I have preached know very well what I hold to be wrong; for I have spoken openly everywhere.

I wish to say, finally, that my decision is not a hasty one. For years I have prayerfully considered the matter. I have availed myself of every opportunity to acquire information from all possible sources. To the points in dispute I have given months of careful, scrutinizing thought; and as the result of my investigation, I now declare myself a Christian, with no other creed but the Bible, and no other leader but Christ.

We welcome our brother among us, and we hope that neither he nor we shall ever regret the union. We have a grand plea—the plea of God and his blessed word. We do not expect to see eye to eye on every point, but we can, notwithstanding, preach the simple gospel all the same. We invite our brother to write an article, giving the points of difference between the Baptists and himself. Our readers would be delighted to read these points of difference.—Old Path Guide.

DEAR BROTHER.—Being of an enquiring nature pardon me, if I trouble you again with a question or two. I read in Acts 8th chap. 37th verse: "And Phillip said if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Common Version." I find that Griesbach omits this verse entirely, alleging as his reason that it is not in the Vatican M. S. nor in the ancient Syriac. "In referring to Prof. Milligan's (Reason and Revelation page 228) I find that this verse is wanting in the Syriac, Coptic, Ethiopic and several other ancient versions or M. S. S. Also in Cod. Sin. A, B, C, H, L, and more than 40 cursive manuscripts. And hence is rejected as spurious by Grotius, Mill, Westein, Pearce, Gratz, Tischendorf, Triggelles, Afford, and many other able critics. If this is spurious, what authority can we, who profess to take the Bible, the whole Bible, and nothing but the Bible for our rule in faith and practice, present the question contained in this spurious passage to individuals as a test of their faith, and then immerse them if they answer in the affirmative? If this is spurious, and I see no reason to doubt it, there is evidently to my mind no authority for our action; any more than there is for the sprinkling of babies. Would it not be better to teach the things concerning the Kingdom of God and the name of Jesus Christ, as did Philip in Samaria, and then, when persons believe the things concerning the Kingdom of God, and the name of Jesus Christ, do as Philip did immerse them.

Esquimaux Mesford, Sept. 18th, 1882.

REMARKS. What Enquirer says about the Eunuch's confession being expanded on the last translations of the new Testament, is true, but his statement that "there is no more authority for it than for infant sprinkling," is wide of the mark. If the confession of the Eunuch was the only Scripture that could be cited as authority for

our confession, we would feel a little badly over it. But there is abundance of scriptures for the confession of faith in Christ as a pre-requisite to baptism. We are only commanded to baptize those who believe, and how can we tell or know that they believe if we do not ask them. The confession of faith in Christ settles the question as to whether they are believers or not; this being settled we are at liberty to baptize them. Peter confessed "Thou art the Christ the Son of the living God." Our Saviour said "Upon this rock, I will build my church." What "Rock?" Why the truth contained in the confession of faith. Here then is the foundation of the church, couched in the confession of faith in Christ as the Son of God. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Now from this it is evident that what is believed in the heart must be confessed with the mouth. What does a man believe in his heart, but that "Jesus is the Christ, the Son of God." We hope that Enquirer does not think that all the authority for the confession is found in the confession of the Eunuch. Only in one place is "Repentance" connected with baptism directly, while it is elsewhere referred to than any other, we presume that Enquirer would not favor the idea of receiving unrepentant ones to baptism, if some revisers should find that "Repent" was an interpolation in Acts 2:38, according to the most reliable M. S. S. Enquirer would be in as much of a quandary what to do even if he was to adopt his own suggestion and baptize "those that believe the things concerning the Kingdom," for how could he know whether they believed unless they confessed their faith in the Kingdom the Lord? Where is your thus-saith the Lord for requiring a confession of faith in the Kingdom? Let us not run wild on either side of this question. He that has faith in Christ as the King, Priest and Prophet, will believe the things concerning his Kingdom, so a confession of faith in Christ as the Son of God, is a confession of faith in the things of the Kingdom.

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