

THE CHRISTIAN WORKER.

"MY FATHER WORKETH HITHERTO, AND I WORK."

Vol. 1.

Owen Sound, December, 1881.

No. 2

The Georgian Bay Co-operation.

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

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

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

Criticism.

Editor Christian Worker.

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

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

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

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

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

Remarks.

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

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

It is scriptural to say that Christ, our loving Saviour, dwells in us by His spirit, but the baptism of the Holy Spirit is quite another thing. See the record of the baptism of the Holy Spirit in Acts, 2nd chap. 7 and also in the 10th chap. What you say about the witness of the Spirit, and the 8th chapter of Romans, I refer you to the article on the subject in this paper. You say, "In my judgment he has the baptism of the Holy Ghost, and Holy Ghost religion." Yet the baptism of the Holy Ghost is not mentioned, nor is religion mentioned. I think it is no wonder you find the New Testament full of authority for it, when you can find authority where it is not hinted at. Why bless you! God fulfilled His promise to send the Holy Spirit down on the day of Pentecost. Have you heard that the Spirit went up again, so that we must pray for it to come down? This is another new revelation on the Spirit! I thought He (the Spirit) had always been here with, and in, the children of God. Your references to the prophecy of Jeremiah is not relevant at all, since the baptism of the Holy Ghost was not until some eight hundred years afterward.

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

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

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

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

THE
Christian Worker

Published at Owen Sound by
H. B. SHERMAN EDITOR.
C. A. FLEMING BUSINESS MANAGER.

Holy Spirit.

Does he convert sinners? Yes, if they are converted at all. How? By the Gospel. When the sinner hears the Gospel, he hears the word of the Holy Spirit, for the Apostles spoke as they were directed by the Holy Spirit. Does he not convert men independent of the word? No; for men are only convinced and converted when they hear the word. If the Holy Spirit converted men independent of the means, then the Gospel is of no use, preachers are ditto. We have observed that the Holy Spirit does not convert any one, even for those who talk so loudly about the independent operation of the "Holy Ghost," unless they send off for a revivalist, and the "Holy Ghost" seems to cease his work as soon as the revivalist is gone!! Better stick to the Word. "The Gospel is God's power unto Salvation to every one that believeth."—PAUL.

"Our Plea."

In the first number of the Worker we gave a synopsis of the teaching of the Disciples, and promised "to elaborate in future numbers of the Worker

In this number we will continue the subject by laying before our readers "Our Plea," or what we are especially pleading for as a religious body. If we are simply trying to foster another Sect, we are free to admit that there is little or no room for us, and if we have nothing better to offer to the world than the Sects offer then we acknowledge that there is not the slightest reason for joining with us more than with the Sects.

Dear reader, you who "must appear before the Judgment Seat of Christ" with us, we beseech you to examine "our plea" carefully and prayerfully and then answer me: Are we not engaged in a laudable work?

1. We are pleading for a complete restoration of primitive Christianity both in doctrine and practice. In order to restore the Apostolic order, we reject all "human creeds" as tests of Christian or Church-fellowship, and plead with all to take the Bible without addition or subtraction as the only rule of faith and practice. "Speak where the Bible speaks and be silent where the Bible is silent, in all matters of faith. To this there can be no objection raised by any lover of the Bible. We plead with all who love the Lord to unite with us on this basis of faith, and we are well aware that there is no use to ask for a union on any other basis; as human creeds have always been a cause of division, hence it is folly to ask for a union on a cause of division.

2. Our test of faith, is faith in the Christ as "the Son of God" and our Saviour. All will be perfectly willing to accept this confession of faith, but we cannot get all to accept the different confessions of faith gotten up by men.

3. We plead for a union in name. None will object to being called Christians or disciples of Christ. We need not plead with all to accept a Sectarian name, for it would be quite in vain to do so. The Church is the bride of Christ, and ought to wear her husband's name. We can unite on the name *Christian*, but we cannot on any human name.

4. We want union in practice, so that the world may believe that we really do believe the Bible. To bring about this harmony of practice, we plead with all to obey the commands as God has given them to us in His word. The command to be baptised is imperative and immersion is not in dispute; all admit that immersion is right, and that if a person is "buried with Christ in baptism" that he is properly baptised. I suppose none who have been immersed ever became dissatisfied and asked to be sprinkled, at least I have never heard of a case of this character, but in the last six years I have immersed 226 persons who were *rantized* in infancy, or after they had come to years more mature. I only mention this to show how inadequate is the practice of effusion, which rests for its authority solely on tradition, to satisfy the humble soul who desires to obey God aright. Therefore we plead with all to be immersed. We feel quite certain that many of God's children are now under bondage to human creeds, we plead with them to reject them and take their stand on the Bible alone.

5. We plead with all to cease baptising non-believing babes, and baptise only those who believe and intelligently confess their faith in Christ. Believers, baptism has never been disputed by a believer of the Bible.

Finally, we plead for all to speak the same things, believe the same things, practice the same things and be perfectly joined together in love. "That there should be no schism in the body, but that the members should have the same care one for the other," and "all be one that the world may believe" that God sent Christ into the world to save us; What think ye of "our plea?" Will you help carry this plea to the world?

If the Worker more than pays expenses the remainder goes into the Missionary Treasury in this region. This is not a scheme to make money, if it fails to pay its way we have to foot it up.

Traveling on the stage recently, I overheard a gentleman say he "heard a preacher of Garfield's church, last summer, who convinced him of the truth of Garfield's religious belief." He said "it was the only Bible doctrine, in his opinion," Straws show which way the wind blows.

Shorts.

Why not run Sunday-school all the year? Too cold part of the time? The Lord will not accept such an excuse.

Workers for Christ cannot cease their labors and lounge around part of the year, and preserve a good record.

Let the work of the Lord go on during hot weather, rainy weather, stormy weather and cold weather.

The golden days of childhood are happy days.

How many churches have been taking vacation?

The devil keeps up his work all the time.

Press on, ye toilers in the Master's vineyard; you will be glad that you labored when you hear the "well done, good and faithful servant." We can't expect to hear this unless we *do well*.

How many, now, are moping around in sadness and despondency, on account of sins of the past. Better go to God and get relief, and then, "leaving the things that are past," and "press toward the mark of the prize of the high calling of God in Christ Jesus."

Josh Billings says, "Don't sit down and cry over spilt milk, but pick up your bucket and go for the next cow." This is the philosopher's view of all the misfortunes of life, and the best way to deal with them.

We hope that every one who receives this number of the Worker will go to work and raise a large club and send to us, if you can't do this, just send your own subscription. As all our work is gratuitous we cannot offer any commission or premium, but we intend to make the Worker so good that all the lovers of our Lord will cheerfully give us a helping hand. Send subscriptions to

C. A. FLEMING,

Owen Sound,

Ont.

We must know the name of writers, who send articles for publication. Send your name, brethren. You can write over any name you please, but your real name must be known to the Editor to insure the publication of your articles.

Clubs Received.

H. T. Wood, Cobourg, 16; L. D. Crewson, Luther, 12; Elwood House, Patriot, Indiana, 22; Mary Carter, Rising Sun, Indiana, 10; Richard Cox, Meaford, Ont., 12; M. N. Stephens, Glencairn, 21; J. H. Cobb, Ashland, Wis., 4; Rosa, Trout, Warton, 9; single subscriptions, Mrs. Boyce and Jos. McGill. These have been sent direct to the business Manager by mail. Many clubs and hundreds of single subscriptions have been handed to the editor and mailed to the office. Many cheering letters have been received, some wishing for the Worker twice a month and some every week.

Honestly believing a thing to be so, will not make it so; nor disbelieving the truth will not keep it from being the truth; since it does not depend upon your faith for its existence.

Co-Operation Meeting

A meeting of delegates was called to meet at Meaford Nov. 19th. Glencairn was represented by Bro. M. N. Stephens; Collingwood, by Bro. Hill; Stayner, by Brethren G. McArthur and Robinson; Euphrasia, by Bro. Falls; Cape Rich, by Brethren Cox and Dougherty; Meaford, by a number of the brethren; Wiarton, by letter; North Kappel, by letter.

Bro. D. L. Layton opened the meeting by singing and prayer by H. B. Sherman. Bro. Layton made some very appropriate remarks by way of explanation. H. T. Law read letters from Wiarton, in which was expressed their regrets at not being able to send a delegate, but willing to abide the decision of the meeting. Bro. Boyd writes from Big Bay, saying that a good opening is there now for the preaching of the Gospel.

The work at Collingwood was thoroughly canvassed, and it was decided for the Evangelist to begin work there the first Sunday in December. This work is to be vigorously followed up during the year. Work at the other points will be carried on by one of the evangelists while the work is going on at Collingwood.

An Advisory Committee on Evangelizing during the year was selected, consisting of seven brethren of the Meaford Church, and at least one from each church co-operating.

The name of the co-operation is "*The Georgian Bay Co-operation.*"

The meeting recommended that the Churches pay their dues quarterly in advance, if possible.

Hall rent at Collingwood is a part of the legitimate expenses of the Co-operation.

H. T. Law was chosen Secretary and Treasurer, to whom all money can be sent, or paid to the evangelists, taking his receipt.

The *Christian Worker* being a child of this Co-operation, it was urged that each member working in the co-operation labor to spread the *Worker*.

The meeting was characterized with good feeling and an earnest desire to do good work for the Master. A more harmonious meeting we have never attended. Now that the way is opened we will go to work in earnest.—ED. WORKER.

OBITUARY.

Jessie McLaren, aged 60 years, departed this life December 15th, near Meaford, Ont., at her home. I had not the pleasure of an intimate acquaintance with Sister McLaren, but visited her once last summer, and was impressed with her frank, Christian deportment. She readily gave her consent for Maggie, her daughter, to be immersed in the Disciple Church by the writer. Poor Maggie wept bitterly when she told me that her mother was no more. It is a sad day when "mother is taken away!" God comfort the bereft companion and dear children. Sister McLaren was a worthy member of the Baptist Church.

Our Apology.

Our readers will notice that the *Worker* is late and only half the size. We know our readers will bear with us when they know the reasons.

We contracted with the publisher of one of our local papers to print the *Worker* for us by the fifteenth of every month, but on account of some unforeseen difficulties his office was taken possession of, when our paper was almost ready for the press, by the Bailiff, for two different parties. Our manuscript was among other papers, &c., in the office, and part of it now cannot be found. Among the lost articles are the communications of J. B. L. and W. A. S. These, with many other articles, editorial and selections of our own, may turn up in time, but are not now available. The other offices in town were so crowded with work, it being near the holiday season, that it was only by strong persuasion that we got this much done. The subscribers may depend on prompt issues hereafter.

Our Work.

We purpose to labor in protracted meetings in the following places during the year:—Glencairn, Collingwood, Euphrasia, Meaford, Cape Rich, Derby, Owen Sound, Wiarton and Big Bay. When not engaged in protracted meetings, we will be around "preaching publicly and from house to house." When I say "we," I mean Brother Duncan Sterling, who is a "fellow-worker" with me in this field. Be patient, brethren, we will get around as fast as possible. Put things in order, get ready for a forward move; much depends on the Church being ready to take hold with us. "The Lord hath spoken good concerning Israel." All pull together and great good will be done in the Master's cause.

The Editor of the *Worker* preached two weeks in the Music Hall in Collingwood this month, and organized a Church. This will be good news to the brethren who have so long desired to see primitive Christianity unfurl her banners in Collingwood town. We had a good hearing from the start. The closest attention was given all the way through the meeting. People came with Bibles and pencils, determined to know "if these things were so." We have 18 members to begin with, and ten or twelve more have said that they would unite with us. I can assure you, my brethren, that the little band at Collingwood are in dead earnest. This is a most important point to establish a church, and the outlook for the future is brighter than we anticipated. Let us work and pray for the success of this Mission at Collingwood. We have arranged for regular meetings on every Lord's day, and a move is already on foot to build a neat little meeting house.

We beg to inform you that we have one pure Canadian in our family now. Henry Garfield Sherman, born at Meaford, Ont., December 20th, 1881.

Matrimony.

About fifty relatives and friends gathered at Mrs. Whitelaw's, near Meaford, on the 22nd of this month, to witness the marriage of Miss Ada Whitelaw. Thos. A. Woodside is the lucky man who captured the prize. The presents were simply grand, and of a valuable character. The Editor of the *Worker* officiated at the marriage, and all were equal at the dinner, that is—"too full for utterance." We hope their lives may be as happy always as they are now.

TEMPERANCE.

INTEMPERANCE IN'S:—In debt, in bad health, in poverty, in misery, in trouble, in Hell! "No drunkard shall enter the Kingdom of Heaven." All Christians are temperance people.

INTEMPERANCE OUT'S:—Out of money, out of honor, out of friends, out of health—out of Heaven! God pity the poor drunkard!

Teach temperance to your children, that they may grow up temperance men. The work of reforming drunkards is almost a hopeless task. Let us lay a solid temperance foundation for the rising generation to stand upon, and our "children will rise up and call us blessed."

INTEMPERANCE BAR'S:—Bar to respectability, bar to good society, bar to decency, bar to good conscience, bar to Christianity, and a bar to happiness here and hereafter. Shall we then step up to this bar and drink? No—boys, stand aloof from this fearful Bar.

We can all unite on the Bible, but we can't on creeds, hence creeds are causes of division among God's people. The Bible without addition or subtraction is all the creed we have or want. Reader, do you stand on the Bible alone?

Our article on the "Witness of the Spirit," referred to in the remarks on the communication from "S," could not be found until it was too late for this number, but will appear in our next.—(ED. WORKER.)

In our first number we published the "Brush Sermon" for a little diversion, and forgot to credit it to the *Christian Union*: We learn that a Divine nearly fainted while reading it. We beg forgiveness if it was irreverent. We thought the *Christian Union* was a high-toned journal.—ED. WORKER.

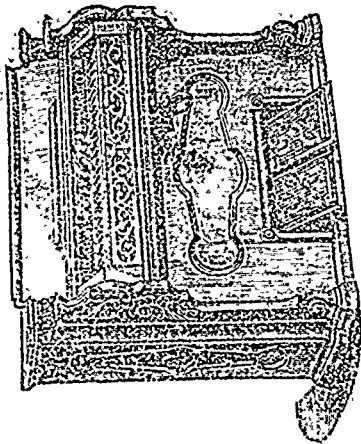
I was asked once by a sectarian preacher, "why is it that you people have no D. D's among you?" I guessed D. D. meant Doctor of Divinity, and said: "they that be whole need not a physician, but they that are sick," our Divinity is not sick, hence no D. D's are needed among us. I was honest in what I said, but he did not seem to relish my explanation, somehow. But men are curious, you know. "Call no man master."

We visited the Church at Wiarton on the 4th Sunday in November, and remained three days and preached five times. One was immersed. The Church at Wiarton numbers more than sixty members, is well united in love, and is "earnestly contending for the Faith." Our visit was very pleasant to us, and we trust profitable to the Church. Bro. H. Brown is the Bishop in the Church, and right well does he fill the place. I look for grand results from our work during the year at Wiarton.

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