

"THERE IS NO EXCELLENCE
WITHOUT LABOR."

CANADA

"HAPPY IS THE NATION
WHOSE GOD IS THE LORD."

CHRISTIAN WORKER

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TODAY"

J. C. WHITELAW, Manager.

VOL. I.

MEAFORD, ONTARIO, APRIL, 1882.

NO. 6.

CHRISTIAN EXPERIENCE.

SINCERITY SEEKING THE WAY TO
HEAVEN.

CHAPTER IV

As our young friends returned home, after hearing the Calvinist Baptist, he met with a Universalist preacher in conversation with a lawyer of his acquaintance, a skeptic; when the following conversation took place.

Lawyer. Mr. S., what is the matter that you are following the preachers up? Are you about being deluded by the noise and pretenses of religion?

Sincerity. I am greatly distressed in regard to my salvation. I had supposed that religion was a very plain matter, and that one could become a Christian at any time; but the more I think about it the greater my perplexity.

L. Yes, sir; and the more you try to understand it the more you will be perplexed. In my younger days I was in the same condition with yourself. I listened to the preachers several years, but found that I could not understand them, that they disagree among themselves; and, having turned my attention to the law, I have found something tangible, and that can be acted upon, and have, therefore, concluded to leave my salvation to God. I will try and look out for myself in this world, and leave God to take care of me in the next, if there be any.

S. I am inclined to think—indeed, I am compelled to admit—that so far as my experience goes, what you say about the preachers appears to be the case. But then they are good men certainly.

L. I admit, freely, that they are good men. Here is our neighbor H., the presiding Elder, is a good and a self-sacrificing man. He spends his whole time in preaching, and visiting the members of his church, and, I think, only receives some three hundred dollars a year for his services, while I make a thousand a year with far less labor. Yet I have listened to him trying to point out the way of salvation, and I could see no plan or system that any man of sense could act upon, or, in other words, I could see nothing tangible that I could take hold of. Not only so, but I have seen numbers of sincere persons come to him in the church, and inquire of him what to do, and have heard him tell them to pray and be prayed for, and have seen him pray for them and, they would still go away mourning and lamenting that they were not pardoned.

S. I have seen the same, and have had several private conversations with Mr. H., in which he failed to give me any satisfaction in regard to the way of salvation; and, as you say, it does appear to me that he had no plan. I think

that, though he is a good, honest, and a sincere man, he does not understand the gospel.

L. No, Mr. S., you do not apprehend the difficulty. He is, as you say, a good, an honest and sincere man, but he is deluded, and the preachers are all in the same predicament. None of them understand; and the reason is, religion is all a delusion; it has no understanding to it.

S. If I thought all the preachers were as incapable of giving light as Mr. H., I should be even more miserable than I am. But it is mortifying and discouraging to me to hear you ascribe the blame to religion itself. My impression is, that the fault is in the incompetency of some men to set forth Christianity, and not in the obscurity in religion itself.

L. There is where you are mistaken; the fault is not in the men, but in religion. If you desire to obtain relief from your despondency, you had better drive this gloomy subject from your mind. Turn your attention to your business, and try to take care of yourself, for if you do not take care of yourself, nobody will do it for you. Come over the way and let us get something to take, and not allow ourselves to fall into gloomy despondency.

Universalist. Mr. L., I think you have passed but a poor compliment upon religion and ministers. If you will allow me to explain to you the blessed gospel of God's universal paternity I can show how you can find comfort to your mind and how our mutual friend, Sincerity, may find relief from all his troubles. I see what it is, Mr. L., that has driven you, and will drive you, Mr. S., into unbelief, if you are not relieved. It is the Pagan notion of "everlasting punishment"—"eternal damnation." If you once understood the blessed doctrine of a world's salvation, your mind would be at rest.

S. Your idea is then, if I understand you that the source of my distress is in a *misapprehension of mind*, and not in any real danger.

L. I think, sir, that you are actually in a dangerous condition, but the danger is not what you fear. The only thing that will afford your relief is the blessed doctrine of a world's salvation.

S. You consider then that I am really safe if I only knew it and all that is necessary is to show me and our friend here, Mr. L., that we are in no danger, to make us happy.

L. Yes, sir; that is, there is no danger of any "eternal damnation" or "everlasting punishment," as the orthodox teach.

L. Did you say, sir, that the orthodox of "eternal damnation" and "everlasting punishment" is a "Pagan notion"?

U. Yes, sir, I did, and can prove it.

L. Well, then, sir, Jesus taught "Pagan notions," for he used this identical language. He spoke of

persons whom he declared to be in danger of "eternal damnation," and others whom he declared should go into "everlasting punishment." This is the teaching of your Master, and thus you call "Pagan notions" is this the respect you show to the teachings of Jesus?

U. These passages do not mean that—the fact is—

L. The fact is, you do not believe your Bible any more than I do, nor do you any more honor Jesus. He says, "He who believeth not the Son, shall not see life." Do you believe this?

U. That passage means—I—I can prove that all shall see life, and—

L. And, as a matter of course, that your Master did not tell the truth when He said, "He that believeth not the Son, shall not see life." How is this?

U. I can prove—I can show—the Bible says—

L. The Bible says, that you "strengthen the hands of the wicked that he should not return from his wicked way, by promising him life." Still you will dishonor the Bible in promising the wicked life, and strengthen the hands of wicked that he should not return from his wicked way, will you?

U. That means—I hold—I—I if I talk any more it shall be with a man who has some sense, and not with you, sir. Good-by.

L. You may have some sense, but there is no sense in your doctrine. Friend Sincerity, let me say to you before we separate, that this kind of treatment from preachers has convinced me that religion is all a delusion. None of their doctrine is true. As I said before, I shall try and take care of myself in this world, and trust to God to take care of me hereafter. I must go. Good-by.

Sincerity walked along homeward, ruminating in his mind as follows: "My trouble increases upon me every day. In the place of finding any relief, new difficulties rise before me. These unfortunate men with whom I have been conversing have not one ray of light. If there is nothing better than they can present, the world is lost. Is it possible that people in general have no better understanding in regard to these matters than those with whom I have conversed? I am perfectly confounded! Can it be that Mr. L. is right, and that religion is all a delusion? I hope he is not, for then all must be darkness and gloom. In this case, we must live in uncertainty, and die in doubt. The thought of giving up all hope of finding any better instruction is insupportable. I cannot endure it. I will go home and read my Bible through, at all events. I am wretched now, and certainly should be miserable to die in this condition. I have now found four classes of men, and neither of them have afforded me the least satisfaction.

L. Mr. H. insists upon the necessity of seeking the Lord. In this, he has satisfied me, that

he is right; but he has shown me no directions from the Bible, pointing me to the Lord.

2. The Calvinist Baptist insists that I can do nothing, and that if I am of the non-elect, I never can come to the Lord, no matter how I seek. This I do not believe, for the Lord would not require me to seek him, knowing that I could do nothing.

3. My neighbor, the lawyer, has become disgusted with the whole matter, and has resolved to engross his mind with the affairs of the world, and leave the result with God, believing that religion is all a delusion.

4. As to this Universalist preacher, he is trying to satisfy his own mind, and the minds of others, with the notion that man is safe without any conversion, for there is no danger of being lost, as there is no hell or lake of fire. But this most ridiculous, absurd, and blasphemous doctrine gives the lie to the whole Bible, for its whole spirit is, "except ye repent, ye shall perish."

In my opinion, the latter three doctrines, if they are doctrines, are useless, as neither proper to make the world any better, or do anything for the world. I could see propriety in the position of Mr. H., if he could show what the Scriptures require me to do. But I must read my Bible through, and see if I can find nothing better.

(To be continued.)

IMMERSION OF THE THREE THOUSAND.

"Then they that gladly received His word were immersed, and the same day there were added unto them three thousand souls."—Luke. "Great stress is laid on the baptism of the three thousand, as offering an insuperable objection to the idea of immersion. Can they prove that immersion could not possibly be practised in this case." Prof. Stuart says: "It is true, we do not know that baptism was performed by the Apostles only, nor that all of the three thousand were baptised before the going down of the sun. The work may have extended into the evening, and so many being engaged in it, and more time being given, there was a possibility that the work could be performed, although immersion was practised." "The Scriptures warrant us in saying that the Apostles and the one hundred and twenty disciples mentioned in the preceding chapter, were all present, and as many others in Jerusalem and in that region as could conveniently be at the feast of Pentecost." But there are facts on record in history which remove every difficulty in the way of immersion of the entire three thousand. On the great Sabbath of the Easter festival, the 16th day of April, A.D. 401, Chrysostom, with the assistance of the ministers of his own church, baptised by immersion three thousand persons. Yes, one man, assisted only by his presbyters, in one day, and in one place, immersed three thousand persons; and that, too, notwithstanding the Christians were twice attacked by furious soldiers, the enemies of Chrysostom. So, in 496, Remigius, Bishop of Rheims, baptised in the same day, by immersion, Clovis, King of France, and three thousand of his subjects. I will only remark, in relation to the historical facts, that the baptisms referred to were administered on Easter day, to commemorate the resurrection of Christ, and it was common to reserve all the baptisms of the year for that day. Hence the number of candidates who came forward at the same time—"Learned testimony on Baptism and the Lord's Supper," page 55.

QUESTIONS BY A CHRISTIAN DELPHIAN.

ANSWERS BY H. W.

1. Whoever saw in the Bible a "Thus saith the Lord," the soul is immortal?

Ans. The same man who found in the Bible a "Thus saith the Lord," that the soul is mortal.

2. Is there any mighty man in the Scriptures who can point to one single passage, either in the Old or the New Testament, which affirms immortality of man as a natural attribute of his constitution?

Ans. No, nor is there a man mighty or weak in the Scriptures who can point to a single passage either in the Old Testament or New which affirms the mortality of man as a natural attribute of his constitution. This great question can not be decided by such questions.

3. How can that be said to be death at all which does not terminate the being and consciousness of the subject?

Ans. That is said to be death which does not terminate the being and consciousness of the subject. Proof.—"This my son was dead."—Yet He was living in a far country. May not this be true of all deaths? Let the "how" take care of itself just now.

4. And how can immortality be an attribute of the soul, in view of the fact that the application of the word immortality in the Bible is restricted to: 1st, God (1 Tim. i. 17; vi. 16), 2nd, the spiritual body of the resurrection (1 Cor. xv. 54), 3rd, something to be sought for (Rom. ii. 7) and 4th, something brought to light by the gospel? (2 Tim. i. 10.)

Ans. The perpetuity of the spirit's consciousness does not depend upon the application of the word immortality in the Bible. The word immortality (*Athanasia*, the only word properly translated immortality), is limited in its application to human bodies in the glorified state, yet God and the angels possess immortality (*Athanasia*) nevertheless, although the word is not applied to them in the sacred Scriptures. Why may not the same thing be true also of the human spirit? The quest is misled by our imperfect translation, yet even granting its correctness, the word immortality is not applied in the Bible to angels, yet their immortality is undoubted. Why may not this be true, I again ask, of the human spirit?

5. Since the Bible defines a living man (in Gen. ii. 7) to be a living soul, and a dead man (in Num. vi.

Continued on 4th page.

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HOW IS THIS.

David said, "Flora be Quick," and a Templeton started off on double Quick. The result as usual on such occasions, "At Rockport, Missouri, April 5th, at 8 p.m., D. A. Quick, to Miss F. E. Templeton." We acknowledge the receipt of an invitation to attend. May peace, happiness and prosperity attend you.—*Ed. Worker.*

OUR PLEA.

We plead for the restoration of the ordinances of the church to their proper place in the worship. The "breaking of bread" in remembrance of our Saviour's suffering, formed a conspicuous place in the worship in the assembly every Lord's Day, under the teaching of the apostles. The Lord's Table has been subject to many dishonoring changes at the hands of so called churches; each one claiming the right to fix the time for observing the ordinance, as well as to dictate who shall partake of it.

It is quite clear from reading Acts 2-42 that the Disciples attended to the "breaking of bread" as stated as they did to the teaching, fellowship and prayers. If there is an effort made to establish the fact that they only observed it once per month, we can establish upon the same basis that they only attended to the prayers once per month. This of course none will allow, yet the primitive Christians were as steadfast in one as in the other. There practice was to "come together on the first day of the week to break bread." (See Acts 20-7.) Their practice was given to them by the inspired apostles, hence right. Any other practice will be wrong. John Wesley, John Calvin, Martin Luther, Neander and John Moshien and all eminent writers who have written on the subject, unite in saying that it was the practice of the primitive Christians to break bread in remembrance of our Lord's suffering, every Lord's Day. This is our practice. In this you will observe that we are closely following our plea for the restoration of the church of Christ in teaching and practice. Christ has not authorized man to change the ordinances, and there can be no excuse for doing so, unless it be the excuse offered by "his awful reverence" the Pope! "That he has a right to change the ordinances of the church." Perhaps the children and grandchildren recognize the right and power of their maternal ancestor, and practice accordingly. We do not presume to be judges of the Lord's servants, hence we do not examine them to see whether they may eat at the Lord's table or not. We recognize that it is the Lord's table, for the Lord's children, and that one child of God has as good a right to the table as another. Our Baptist neighbor will recognize you as a child of God, but will debar you from the table unless you are a member of the Baptist Church. This is assuming a responsibility that I would not assume for my right arm—to debar a child of God from the Lord's table unless he belonged to a society that is neither named or hinted at in the Bible!

OUR CREED—the Bible, says: "let a man examine himself and so let him eat." Baptist creed says—or at least the practice says, "let me examine you and if you are a good Baptist you may eat." If you are a child of God, you have a right to the Lord's table, and none has the right to debar you from it. There can be no union among God's children until we can all sit down to our Father's table together without having to subscribe to some human dogma.
 Are we not right in this?

CHANGE OF HEART.

That the term "change of heart" means the change of affection, I suppose, will be admitted by all. That Sinners must undergo this change, is conceded by all I am sure. That this change of heart is poorly understood by the people in general is a fact that must be conceded by all thinking people. Change of heart and conversion means one and the same thing, so far as it refers to the condition of the minds of men. As long as a man loves sin, he needs a change of affection so that he will hate sin, so long as he loves it, he cannot love God, for love for God and sin at the same time, cannot be in a man's heart, they cannot dwell together. Hence man needs a change of heart, so that he will love God and hate sin.

How is this change brought about? Here we approach a momentous question. There are many ways taught by men, by which this change is brought about. It is only necessary to present the right way and leave the wrong ways to take care of themselves.

In order that the affection for sin be removed, it will be necessary to reveal the exceeding sinfulness of sin, until it will appear hateful, as soon as this is done, the old love for it will disappear. This, Christ our Saviour, came to reveal to the world. 1st. Sin is displeasing to God; 2nd. Sin robs us of our respectability here; 3rd. It leads downward always, and finally brings eternal death; 4th. Sin has nothing to recommend itself to us, it is only a loathsome disease, that is always against us. Now, as soon as a man is convinced of these facts, he will hate sin, because he will see how hateful it is. He must believe in Christ before he can be convinced of this, for he is only convinced by the teaching of Christ that these things are so, as stated. So, then Faith in Christ as the Son of God, is the power that brings about this change of heart. Because Christ has showed him the fearful consequences of sin. Believing in Christ, he believes all Christ has said, he believes he is a sinner and lost on account of sin, so he hates the very sin he once loved, and asks how to be freed from it. He now listens to the story of God's love, with an interest that he has hitherto been a stranger to. He has faith in the statements of Christ concerning God's love, and realizes that God loves him, and has made provisions for his escape from sin and its consequences. He now loves God whom he before cared nothing for. He asks in deep earnest now, "What must I do?" As soon as he learns what the Lord requires of him, he gladly obeys. The evidences of a "change of heart" to the man himself, will be that he now hates the sin that he once loved, and love God whom he once hated. The evidence to the world, that he has experienced this "change of heart" is, the change of his life. He obeys God's word, he swears no more, he loves God's people and is always found in the Lord's house, he is honest, he is truthful, and in fact the change of life is as apparent to the world, as the change of affection is apparent to himself. The Christian religion makes men happy within, and beautiful in character without. If our religion does not do this for us, we may know full well it is not the religion of Jesus Christ.

Toronto, March 23.—The West End congregation had their hearts warmed and cheered by 1 cookshon last Lord's day evening. The attendance at our meetings

is good, and attention excellent.—C. F. R.
 TORONTO, April, 1th 1882.
 DEAR BRO. SHERMAN.—Kindly give the enclosed clipping space in your paper. We are having excellent meetings, and feel very much encouraged. We will be able to send you a good report for your May issue. Two were added by relation (as you have explained the term) and two made the good confession on Sunday 2nd inst, and will be baptised on Thursday, God willing. We will report these and we hope others in time for the May number. We hope your call for help may be responded to, are sorry our hands are full of necessity beyond our ability.
 Fraternally Yours
 C. C. POZIMOV.

PHIL. 1st CHAP. 21, 22, 23, 24.

DEAR BROTHER,—Accept my thanks for your explanation of the above passage in CHRISTIAN WORKER of Jan. last. Allow me to take objections to your criticisms on the work I quoted from. You say the work is characterized with prejudice and that the marks are very distinct; so far as read by me, I fail to discover any prejudice, therefore my brother, according to your own words I must be an extraordinary reader, or one below the ordinary, whichever meaning the expression (any ordinary reader) is meant to convey, accept thanks. I do not aim at controversy; but if the word (anulusai) in the sentence; having a desire to depart (Greek anulusai) is the correct rendering in the passage, why is it not rendered the same in Luke 12, 36. Waiting for their master when he will (anulusai) return from the nuptial feast? Diaglott. Who wait their master's return (anulusai) from the wedding. Living Oracles by Campbell, Doddridge and McNight. That wait for their Lord when he will return from the wedding—Common version. "Jesus taught his disciples that he would come again or return, John 14, 3, 8. Also the angels said the same at His ascension, Acts 1, 11. Paul believed it as doctrine, and consequently taught it, Phil. 3, 20. Thus 1, 10, 4, 16, 17. This is doubtless the meaning the Apostle meant to convey to the Philippian Brothers, his desire was for the returning of the Lord and being with him as far as his own interest were concerned; but at the same time his presence was more needful for them." You also say that "it is clear that Griesbach has started out to prove the theory of soul sleeping; if he fails it is not because he has not made the effort," and that, he is so wedded to a theory that it (his being wedded to this theory) destroys the usefulness of the work. Professor Milligan says: "For accuracy, sound judgment, good taste, and critical ability he excels all his predecessors." It surely would not exhibit sound judgement, or good taste, or accuracy to be prejudiced in favor of soul sleeping or wedded to this theory." Greater reliance can be placed on his references and extracts than on any that had before been given to the public." surely no reliance could be placed on any translator who was wedded to a theory, none, whatever, could be placed on his references or extracts if prejudiced in favour of soul sleeping. I shall not attempt to define soul sleeping, for that is not now under consideration. But will give a few more opinions of the public on the character of the work. If none can be found who lay the same charges against it, then the conclusion is evident that your decision is unsupported by testimony. "This is decidedly with us one of the most valuable works we have ever met with. The original language as used by the Lord and the holy apostles, and in the precise manner as recorded by the inspiration of the Holy Spirit, is given, and underneath each word, is the plain English word expressive of the Greek word above it." (Christian Pioneer) 1868. We have between 20 and 30 translations and we consider this the most reliable one among them all so far as giving a faithful rendering is concerned." (Oris Boston) 1868. "We would not be without this for

any ordinary consideration." (A. C. Review Cincinnati) Judge Taber of Independence, Iowa, says: "It is the best that has come under his observation, for the student it is invaluable." Elder John R. Howard, Mo. says: "I regard it as the most valuable work of the kind ever issued through the press." Not one word of its being wedded to a theory; surely some of these individuals would have discovered it somewhere. Again you say the common version is the better translation. This can be taken in two or more meanings; one is that a better rendering of the passage under consideration; and the other as a better translation of a work; If we accept the first then we are liable to be charged with not being willing to receive any idea that conflicts with our own preconceived ideas, whether they are correct or not. If the latter is intended then we are forced to accept the rendering from only 8 manuscripts under examination; in place of the one that had 660 to refer to when translating his book in 1806 when Griesbach completed his labors. The received text from which the common version is compiled, is considered to be the worst Greek Text extant in a printed form. However my Brother "to err is human to forgive divine."

ENQUIRER.
 Owen Sound, March 1st, 1882.

REMARKS.

ENQUIRER is on the wrong trail, I offered no criticism on Griesbach as a Scholar, but on the *Emphatic Diaglott*, hence all his recommendations are gratuitous, as the authors scholarship is not, nor has not been questioned. Being a scholar does hinder a man from being prejudiced does it? your insertion of Griesbach's *foot note*, is perhaps the best reasoning that can be given, but since the Greek work (Anulusai) is not the word used by Luke in 12, 36, the bottom falls out of the theory of Paul desiring the returning, and not departing. How ridiculous the position of Paul, if your rendering is correct. On his own account he would rather that Christ would return, but on the *Philippian account* he would rather (to Christ) would not come or return!! If Paul desired the returning of Christ, and that is what he meant, and Christ did return as he desired, would not Christ be with the Philippians as well as with Paul. Would you have us understand Paul to say, that it is better for me to be here with you, doing than to have Christ and me back with you? This conclusion is unavoidable, if you accept the *Diaglott's* rendering and reasoning. This of itself ought to condemn the rendering. This shall suffice now. The position is so unreasonable that it deserves no further consideration. By saying that the authorized version is the best translation, I mean that it is not misleading, and the *Diaglott* does mislead by this rendering.

ED. WORKER.

WAS PETER IN THE KINGDOM?

Editor Christian Worker.
 Allow me to ask your correspondent, the writer of the article "Who can enter the Kingdom of Heaven." Where was Peter—On the inside or outside, when he opened the Kingdom the day of Pentecost? If on the inside, how did he get in? If on the outside, when did he get in. If the Kingdom of Heaven was not opened on earth till the day of Pentecost; and if there can be but one way to enter, and according to your correspondent, the three thousand entered by that one way, namely, by faith, and obedience (in the waters of baptism) conjointly, bringing the repentant believer into the state, designated "born of water and of the spirit," and therefore into the Kingdom of God. If it also be true, what your correspondent asserts, that "No authority in the universe can repeal a law, or an ordinance of God (not even to accommodate Peter). Then the question is easily answered. Neither Peter nor any of the Apostles, excepting Paul, ever got into the

Kingdom of God at all; because they were never "born of water and of the spirit," never saved by the "washing of regeneration." However, their case does not seem altogether hopeless, seeing the have John's baptism to fall back upon; which, although it could not introduce its subjects into the Kingdom. See Acts 16, 34, nevertheless, was immersion in water, and that always covers a multitude of sins. But what shall be said of the prospects of Luther, Baxter, Wesley, Whitefield and Finney, together with the multitudes, which no man can number, that they represent, who, not only, were not "born of water and of the spirit," but, according to your correspondent, had not even their sins remitted.
 I am sorry that my article on "The Baptism of the Holy Ghost," was too lengthy for your paper, it might have thrown some light upon the above subject.
 S.

MARRIAGES.

On Friday evening March 17th, at the residence of the bride's parents "Sunny-side farm" in Derby, by D. Sterling, C. A. Fleming, of the Northern business College, Owen Sound; to Margaret E. eldest daughter of George Donald, of Derby, Chris.—The cake was not very good, but no matter now, we hope you may glide down the stream of time so smoothly that "not a wave of trouble may roll across your peaceful breast.—*Ed. Worker*

By the editor of the WORKER, at the editor's residence in Meaford; April 10th, John Boinstead, to Elizabeth Smallie, both of St. Vincent. May much happiness attend them in life.

On the 11th inst., at the residence of the bride's uncle, Mr. W. A. Stephens, Owen Sound, by Elder D. Sterling of Meaford, Thos. Edwin McGirr, of Flesherton, to Laura, youngest daughter of Mr. James Crispin.

DIED.

Sister Jane Falls—"fell asleep in Jesus," April 5th, at her home in Euphrasia, after a heroic fight for life for many months, of the "fall destroyer," consumption. In this community nothing need be said about Sister Falls. She was well known and universally loved by all. Her devotion to the Church and all its interests, was an index to her great Christian heart. We always mourn the loss of one so good, yet what a beautiful silver lining has the cloud of sorrow. "We sorrow not without hope." Bro. Falls and the children have the sympathy of all, in their bereavement.—*Ed.*

I have just received a letter from my old home in Indiana, announcing the death of Bro. R. A. P. Buchanan, in the 52nd year of his age. Bro. B. was one of the first preachers I associated with after I entered the ministry. He did more work for the church and got less for it than any preacher in my knowledge. He was universally loved by all for many years, but when misfortunes came upon him in business, many of his so-called friends, forsook him. He was slandered by those who had received his labor for years' gratuitously. His life has been above reproach through it all. Insinuations of dishonesty was all that stood against him. How earnestly have I heard him plead with sinners to turn to the Lord. He was one of the most industrious men I ever saw. During his financial trouble he worked night and day to make a living. He said to me once, "Bro. Sherman, you do not know what I suffer on account of my misfortune." No act of intentional dishonesty could be fastened on him. I knew him well. I believe him to be a good man. Now that he has gone where trials among "false brethren" are no more, I want to drop a tear of sympathy with the bereaved wife and of children, praying that god will be their comfort in their sore bereavement.

Rest secure the righteous man
 At his Redeemer's desk—
 Sure to emerge and rise again
 And mount above the wreck.
 Nothing hath the part to lose
 For worlds on worlds destroyed,
 Nor beneath his feet the views
 With smiles the flaming void
 Editor.

EDITORIAL JOTTINGS.

Bro. Norton is going to India trusting God to supply him with things needful in answer to prayer. We hope he won't starve. It is "good to trust the Lord, but keep your powder dry."

Bro. McClean has left Erin Village and gone back to his home in the States. They were sorry to lose him. His business made it necessary for him to return to his old home.

Bro. Indeo and Sentinel! What is the matter with your March number? Were you hurried in spring poetry? Didn't get out in March at all.

We have been told about the brother that is opposed to a paid ministry. We innocently asked what he was in favor of? and the nearest the truth was that he was in favor of being opposed to everything.

Where is your Sunday School? Did it freeze up last fall? If so, thaw it out, "a half loaf is better than no bread."

The editor of the Worker is to hold a meeting at Selkirk in June according to present arrangements. We will begin about the 10th of the month.

Bro. J. T. Hawkins of Kentucky, will hold a meeting in Meaford in June and July. All the brethren in reach of Meaford should avail themselves of this opportunity of hearing one of Kentucky's gifted sons. Come, and you will not be disappointed.

Every church wants a meeting in June, but there is only one June in the year unfortunately.

Bro. M. M. Stephens says he will give two hundred dollars if the Meaford Church will give that amount for the new building in Collingwood. He is bearing other financial burdens in the Church. What do you say to this, Meaford Church?

The two great Methodist bodies of Canada are agitating union. They should be sure that the Methodist citron is ripe before they make another effort to pull it. We plead for union, and we will rejoice at every step that is taken toward union.

A Converted Catholic Priest is in the land lecturing on the evils of Catholicism. He says that the Catholics kidnapped Kirkpatrick, the Priest who renounced the faith, and took him to Montreal and cut his tongue out and otherwise tortured him until he died. If half he says is true, the Catholic hierarchy is worse than the Devil wants them to be. The Catholics say he lies, he says produce the man and I will show that he has his tongue cut out. The Church can easily prove him a liar by producing the man with his tongue in his mouth. Will they do it?

We have received a lengthy article on the Baptism of the Holy Spirit, and Holy Ghost religion. The writer claims that there is authority in the Bible for praying for the Baptism of the Spirit and for Holy Ghost religion. We denied that there was any such authority in the Scriptures. We would be glad to lay the reasoning of our respondent before our readers, and review the same, but our space forbids it. We will not aim at a reply to it, as we consider it quite unfair to reply without our respondent can be heard in his own way. The necessary fate of this article will warn all to write short, as we have no room for circumlocution.

Bro Sterling is working away at Warton and thereabouts.

What's the matter with the Index & Sentinel? We can't make it exchange with us. And where, oh where is the "Apostolic Church."—Bro. Caldwell?

I want to correspond with a young preacher concerning work right away. There is a field open for him now. Salary \$600.—Ed. Worker.

Bro. C. J. Lister has engaged to preach at Wainfleet and another point near there. This is perhaps better than going to Texas, as we have no preachers to spare from Canada.

The Standard has a fine cut of the new meeting house in Washington, D. C., in the last number. The house will cost when finished about \$10,000. Fully ten thousand dollars is yet to be provided for. This enterprise must not fail.

Bro. A. Ellmore's services can be secured in Canada for May if you write to him immediately. His son who has been sick all winter, is recovering. He had a hard Siege of it. Call Bro. E. out, you can't do better. Address him at Frankfort, Indiana.

It seems that our old home in Indiana, is having one flood after another, causing great destruction of life and property, since we left. We hope that our coming to Canada is not the cause of it.

Our present programme is marked out for us by the brethren as follows: Warton; begin about the tenth of May. Selkirk about the tenth of June. Owen Sound the tenth of July. Collingwood the tenth of August. We may have to vary some from the above, but not much we hope.

Sister J. C. Scott is calling loudly for a united effort to establish another mission in Manitoba. Let the Sisters rally to this call. The mission at Portage La Prairie is now self sustaining. Let the good work move on. Remember that God blesses the cheerful workers.

The editor of the Worker visited Stayner on Sunday April 9th, and baptised John Lewis, a respected citizen of the place. We have great faith in brother Lewis. The Christian religion will be a comfort to him in his recent bereavement in the loss of the companion of his youth, who passed away March 10th, in the 26th year of her age. How suddenly happy ones are called upon to mourn!

THE GEORGIAN BAY CO-OPERATION.

To the Editor of the Worker:

DEAR BRO.—The first half year dating from the commencement of the above Co-operation ended on the 1st inst., and assuming that the members of the Co-operation composing the Co-operation will be interested in knowing how we stand financially, the writer has concluded to ask for a small space in your valuable paper, wherein to render a statement showing the Receipts and Disbursements up to the time mentioned above. My object in asking you to publish this statement is two-fold:

1st.—To publicly acknowledge the receipt of monies paid in by the respective Congregations.

2nd.—To show the necessity for prompt payment of the monies promised and also the necessity for each congregation putting forth an effort to obtain a larger amount than what they have agreed to raise.

At the inception of the movement it was thought \$1500 would be the amount required, but owing to the expenses incurred and to be incurred in establishing the cause at Collingwood, it will be necessary to raise \$100 more, or \$1600 in all. Of course, that amount, divided among ten congregations does not appear large, nevertheless it will be neces-

sary for each member to contribute something and probably more than we have been in the habit of doing in the past, in order that the pledges made by the Committee of management may not be broken. As a people we profess to have great confidence in the word of God, in its power to save, then can we manifest the strength of our confidence in that Word in a more telling way than by giving liberally to have that Word sounded out? The world says we cannot, then what will be the conclusion if we do not put forth an effort to sound out that which we profess to believe is the power of God unto salvation, the opposite of course. But I am departing from my prescribed object. Now for the financial statement.

Table with 2 columns: From, Amount. Rows include Mosford, Owen Sound, Warton, Collingwood Town, Stayner, Glencain, Cape Rich, Kitley.

Table with 2 columns: To, Amount. Rows include H. B. Sherman, D. Sterling, H. McDairnid, Postage, Telegrams &c.

Amount due Treasurer, \$23.13. Since 1st April the following amount has been paid.

Table with 2 columns: Name, Amount. Rows include Glencain, Stayner, Warton, Cape Rich.

H. B. Sherman has received \$8.60 D. Sterling " " 7.50 Amount paid Treasurer (retained) 23.13 Balance in Treasury, April 15, 1882, 12.67

It will be seen according to the above statement that it will be necessary to raise \$1008.25 during the balance of the year, assuming the total amount required to be \$1600. Brethren, what shall we do in the matter? Trusting that each congregation will feel the necessity for immediate action, I remain,

Fraturnally yours, H. T. LAW, Sec. Treas.

P. S.—The brethren at Collingwood have paid \$70.20, expenses incurred in establishing the cause there, aside from the \$20 paid into the treasury.

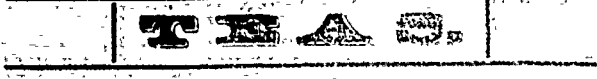
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MEAFORD.

A SIFT FOR SCEPTICS.

The presentment of the Egyptian waters (and these are of high repute) is not a new thing, but they are now unable to account for the origin of their speech, without referring to the "Book of Mormon" and the "Book of Moses" (Page 450, London 1844).

The "Book of Mormon" which the Apostles and other writers gave to the world, is not the Gospel narrative as we know it, but a counter testimony. It is a "signing does not affect the sign" public or private of any kind. The appearance and life of Jesus Christ, the miracles performed, the lives and labors, and the death of his Son, the Church and its account, are all matters of fact, which are recorded in the annals of Rome, and of the world. No one presumed to doubt them. What but truth is there? It is only a sign, which might have stood such an ordeal, or even such an ordeal, as the "Book of Mormon" (Page 263, London 1844).

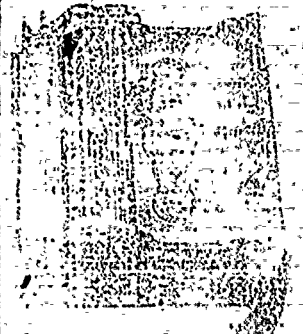
DORCHESTER.

Bro. Sherman, by the request of our friends Bro. Ash, we send you a list of our doings in Dorchester. It is generally known that the brethren here have engaged an Evangelist, and are thus acting consistently in proving "that the word of the Lord may have free course and be glorified." It is only folly so to pray, without making an effort to spread the Gospel.

We cannot as yet report any great results, one reason for our partial failure is bad roads.

The new place mentioned by Bro. Ash in the Feb. No. is about three miles east of Springfield. The meetings closed there on the 12th Feb. Seven persons confessed and obeyed the Lord, making in all nine persons, brought into the fold at that place, through the efforts of the Church in Dorchester. On the 12th of Feb. they met as a congregation to commemorate the death and suffering of our Saviour, on each Lord's Day, to worship God and honor the Dear Saviour, being assisted by Brethren from Dorchester, viz. P. McNeal; M. Grier; G. Eason, and J. Bentley. Much good can yet be accomplished in that place, which will be attended to as soon as time and roads will permit. We cannot definitely state the strength of the little band, until we get better roads, and gather our scattered forces. May God bless them and all who love and obey him. Yours in Love, PRO. TEMPLE.

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MONNEY TO LEND AT THE LOWEST POSSIBLE RATES

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8) ix 10 xix 11, 16, 3 Chron
ix 21, 25 Lev xxi, 11, Ps lxxv
1, ex, 6 Hag. ii. 13) to be a dead
soul (*Heb. meth nephesh*), and since
Paul (1-Cor. xv 41, 45), defines
a living soul to be a "natural body,"
by what authority do the clergy
teach that the soul is immortal and
immaterial?

Ans. Since Jesus declares that
men can kill the body but "are un-
able to kill the soul" (Matt. x 28),
is it not evident that the querist is
sadly mixed, not only in making the
natural body, and the soul one and
the same thing, but also in refusing
to see that the soul is not mortal,
as it can not be killed by men?

6. In view of the fact that the
words "living soul" occur thirteen
times in the original text of
the Bible, and are therein once ap-
plied to man (Gen. i 20, 21, 30; ii.
19; ix 10, 12, 15, 26; Lev. xi. 10,
46), what becomes of the much-
boasted immortality of the soul?

Ans. In view of the fact that the
word soul is applied several times
in the Bible to God himself (Isa. i 11;
xlii, 1, Matt. xii. 18), what becomes
of the much-boasted mortality of the
soul? Is man's soul more nearly like
that of the beast than like the soul
of the Father of spirits? The querist
should go slow along here.

7. If the soul is immortal, is it
not passing strange that Moses, the
prophets, Jesus and the apostles,
should use this word in the language
in which they spoke, nearly one
thousand times by itself, but never
once with the prefix—immortal?

Ans. If the soul is mortal is it not
passing strange that Moses, the pro-
phets, Jesus and the apostles, should
use this word nearly one thousand
times by itself, but never once with
the prefix—mortal?

8. If the word soul signifies im-
mortality (which it does not), is not
the prefix, immortal, an absurd su-
perfluity of language? Just think
of an immortal immortality.

Ans. If the word soul signifies
mortality (which it does not), is not
the prefix, mortal, an absurd su-
perfluity of language? Just think of a
mortal mortality.

9. How can a man believe in the
immortality of the soul without
identifying himself with one of the
cardinal doctrines of both Romanism
and Paganism; and without also ut-
terly nullifying the scriptural doc-
trine of life by a resurrection from
the dead? (John v. 29.)

Ans. How can a man believe in
the mortality of the soul without
identifying himself with the cardinal
doctrines of the Epicureans and the
Atheists, and without utterly deny-
ing the Scriptural doctrine of Him
who is the resurrection; man is
"not able to kill the soul?"

10. If to possess a soul is to have
immortality, who then can deny im-
mortality to the beasts, seeing that
in the Bible they also are said to
have souls?—(Num. xxxi. 28; Job
xii. 10; Prov. xii. 10; Heb. nep-
hesh—soul.)

Ans. If to have a soul is to possess
mortality who can deny mortality to
God, seeing that in the Bible He is
said to have a soul? Grant that the
soul of the beast is mortal and that
the soul of the Almighty is immortal,
as we must, then our inferences as to
the mortality or immortality of the
human soul will be governed by our
theory of its origin and relationship.
If our souls come to us through an
infinite series of ancestors descending
backwards into the lowest forms of
wiggling life, and from this back into
utter lifeless forms, then we might
conclude, with a closed Bible, that
man, has no pre-eminence above a
beast, and that in death his soul or
spirit is though it had never been,
and that he goes whence he shall not
return.

But if we open our Bible, and
learn that "we are the off-spring of
God," and that He is the Father of
spirits, we may conclude, and will if
we are wise, that being thus related
to Him as our Father, the nature of
our souls or spirits is not to be in-
ferred from the fate of animal souls.
These remarks and answers are only
intended to be suggestive as showing
the utter folly of the questions of
the querist. Such questions how-

ever, are well calculated to deceive
the unsuspecting.

DEATH OF A PURGESS

The *Christian Standard* chronicles
the death of Bro. O. A. Burgess, on
Tuesday, March 14th. In the death
of Bro. Burgess the Church of
Christ has suffered a heavy loss. If
any preacher amongst us should be
called a "Stalwart," O. A. Burgess
was pre-eminently that man. We
always felt perfectly safe when in-
cluded, attacked, as if Burgess "took up
the gauntlet." He was a mighty man
of whom we were proud. While he
was as burning as caustic in his logic
against the wrong, he was as tender
hearted as a woman with all true
Disciples. As a speaker he had few
equals, and when he was fully aroused
on great occasions his eloquence
was matchless, swaying his audience
like a gale would move the sea. He
was a scholar of eminence, having
occupied the position of President of
Butler University for many years.
He resigned the position in the
University about a year ago and took
the pastoral position in the *First Church*
in Chicago, Ill. Health soon failed,
and he went down very fast. Now
he has gone up to be with Christ,
whose cause he has so nobly defend-
ed in life. We were personally ac-
quainted with this great and good
man, and knowing his worth so well,
our heart aches as we pen these lines.
A century does not produce more
than one Burgess.

NOTES BY THE WAY.

I left home on Monday, March
27th, at 6:30 a.m., arrived at Colling-
wood at 8, had a cheerful talk with
Mr. Cline about our new meeting
house. He is very hopeful and
thinks the outlook is very bright.
I dined at noon with Sister Frame.
I left Collingwood at 3 p.m. on the
N. W. R. R., for Georgetown. The
road runs through a poor country.
I arrived at Georgetown at 7, was
met by Sister Hill, who piloted me
to lodgings in the hospitable home of
Bro. Toast in Glenwilliams. I en-
joyed the visit with these good peo-
ple very much, and will ever remem-
ber them in kindness. Glenwilliams
is a romantic place, being surround-
ed by a beautiful range of hills
which affords a feast to one's vision.
The water power is simply immense.
On Tuesday I visited the cloud fac-
tory which is a marvel to one who
has not seen the works. This fac-
tory employs something over a hun-
dred operatives, mostly girls. I
visited the Shoddy Mill, where old
clothes are ground up and made into
new ones. There is nothing at-
tractive about the Shoddy works,
but one here catches the first glimpse
of hypocrisy, which ends in the cus-
tomers buying "Shoddy" goods over
the Merchants counter for "first-
class imported," from the *Shoddy*
Mill. I visited the Glove factory
which is quite a novel industry that
seldom attracts the attention of
sightseers. Here we learned about
how our "Kid Gloves" are made
from a young sheep-skin, I suppose
it makes very little difference whether
it is the kid of sheep or goat,
while we are ignorant about it. I
next visited the paper mill, it is a
huge affair. We were first introduc-
ed to a cord of Basswood, (we
Yankees call it Linn), and a pile of
old rags. We followed these
through the cutting, grinding, boil-
ing, buring, bleaching, mixing until
we saw it run out like sloop on a per-
forated apron, and start on its jour-
ney through about fifty rollers, some
of which were hot, which dried the
paper as it passed through its rolling
and turning process, at the further
end of the rollers the nicest kind
of "Took paper" was rolling off at
a tremendous rate, in the place of
the cord-wood and rags we saw in
the beginning. The proprietors and
workmen are very courteous, and
showed us through, describing every
process minutely. I then went up
into Georgetown and called on Bro.
Dan McKenzie, who is now living in
Georgetown. Taking the 5 p.m.
train, I was at Riverdale at 6, thence
by Credit Valley R. R. to the Junction,
then changed again, arriving
at Hillsburg at 7 p.m., where I was

met by Bro. Leonard and H. Mc-
millan, who is one of the "Elders"
of Israel in the Erin Centre Church.
I was soon snugly domiciled in the
preachers house, as brother McMil-
lan's house is called. Our first meet-
ing was small, the audience con-
tinued to increase until Lords day,
when we had a large audience.
Erin Centre gave very liberally to
the Collingwood work, and will do
more. I formed many very pleasant
acquaintances which made me feel
that my stay was much too short.
On Sunday night I addressed a full
house at Erin village, and spoke
again on Monday night. My stay
at the village was so short that I
hardly become acquainted with any
one. They made me so welcome
during my short stay that I want to
go back. The brethren at the vil-
lage expressed their good will to the
amount of twelve dollars and a half.
After spending the night at the
home of Bro. Charles McMillan, who
by the way is quite feeble, I come
over to Everton. "Rocks and hills
and brooks and vales" describes this
place perhaps as well as it can be
done, yet it is surrounded by fine
farming lands. One of the features
of my visit at Everton that was es-
pecially enjoyable, was the visit with
old Father James Black. He is a
remarkably well preserved old man.
He was out two nights at the meet-
ings, notwithstanding he is 85 years
old and lives a mile and a half from
the place of meeting. He is one of
the few that has grown old without
growing sour. Grand old man, he
is the father of the cause in his re-
gion and over much of Canada. His
mind is still clear—remarkably so.
It is a source of much strength to
the young Christians to hear him
say "I have a comfortable hope, and
will wait my time." I also met
Sister Scott, formerly of Toronto,
whose heart is in the work of the
Lord. She is now making an effort
to send another Missionary to Mani-
toba; to be sustained by the Sisters.
Read her article in the Index and
Sentinel. I will have something
to say in another place on this work,
I was called suddenly home by tele-
gram that my baby, (Garfield), was
sick. I found him improving and
is now well again.

LONG BAY, Manitoulin,
Feb. 22nd, 1882.

DEAR BRO. SHERMAN.—I have
been holding meetings for three
weeks at this place—one of my
preaching stations—and have met
with much opposition from Sectar-
ians, Ministers, and people, and from
the local papers; so that between
answering articles in the paper, re-
viewing sermons on infant baptism,
sprinkling &c., and preaching the
gospel as well as visiting old and
new hearers, my time has been fully
occupied and I trust profitably so.
On account of a cold and hoarseness
and other engagements, I dropped
the meeting for a time just when
I had most reason to look for suc-
cess—was sorry to do so, but shall
make another effort soon. Much
light has been introduced and we
trust will have its effects on the
minds of the people.
Yours &c.
Wm. CREWSON.

Editor *Christian Worker*.

DEAR SIR.—We have had lively
times at Long Bay, for we have had
Mr. Crewson preaching here and sev-
eral lectures for and against Infant
Baptism, by Rev. Messrs. Took and
Ross, reviewed by Mr. Crewson, and
from all appearance the latter gentle-
man has carried the minds and
hearts of nearly the whole neigh-
borhood with him. He has also as-
sisted very much in establishing a
Methodist one we had before. The
Union School has about forty schol-
lars, with Mr. Lewis, a very good
man for Superintendent, while the
other one has only four or five schol-
lars, kept up for opposition sake.
Mr. C. is leaving for a while but we
hope he will soon return.
Yours &c.
HOPKINS.

THE CHILDREN OF LIGHT

I know that it is not at all pleas-
ant to be told of our faults, but I
think this is never done, when will we
correct them? and how will it be
with us in that great day? We have
only to open our eyes and look
around us to see the truth of the
Saviour's statement, that "the chil-
dren of this world are wiser than
the children of light." In liberality
I fear we are not as wise as "the
children of this world," unless we de-
cide that it is a wisdom to hoard up
our money, and only give a pittance
for the Lord's work. When we look
at the amount of money that is spent
in Canada for the spread of the Gos-
pel by the people who claim a superi-
or knowledge of God's word, and
compare it with the amounts spent
by others of equal wealth, the balance
is sadly against us. This is clear
from the number of preachers em-
ployed in sounding out the word, and
the character of our places of worship.
Brethren, I want you to think about
this. How much interest is taken in
the Sunday School work? As far
as our information reaches, this part
of our work is in many places entire-
ly neglected; in other places poorly
looked after. Yet we stand up
and proclaim with vehemence that
we have the truth. This is true, we
have the truth, but my dear brother
do you not know that this fact only
increases our responsibility? "By
their fruits ye shall know them."—
Jesus.

How many have responded to our
appeal for help to build a meeting
house in Collingwood? Brethren
your interest in the cause is being
measured by your liberality. If the
brethren should refuse to respond
to this, I would be almost ready to
give up work in Canada as a hope-
less task. But I am certain you
will respond. Come men of God—
help!

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there's room.

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purchases made at our office.

LAW & WHITELAW.

P.S.—We have been appointed Ticket Agents for Canada Southern and Great
Western Railways. Parties bound for the States or Manitoba should give us a call.

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