

THE Christian Worker

PUBLISHED BY H. B. SHERMAN, Editor. MEAFORD, ONT.

Business Managers C. A. FLEMING, OWEN SOUND.

TERMS: One year in advance, 50 cents. Club of ten, \$2.50.

Advertisements: Single insertion, 10 cents. One month, 25 cents. Three months, 75 cents. One year, per line, each insertion, \$1.00.

SALUTATORY.

We here make our bow, and proceed to make our apology for the appearance of the Christian Worker, which is not a candidate for Christian favor. It is not our purpose to be a rival to any of the many good papers published by our brethren, on the contrary, we desire to "put in our oar" to help spread the "good news" of our Redeemer's Kingdom.

The Worker asks the privilege of going out once per month, loaded with good things concerning the Master's cause, and silently to enter into the affections of the people and cheer them up, and tell them the story of Jesus and His love.

It will be our special object to forward the Meaford cooperation by stirring up the lukewarm and inciting all to greater efforts in our Master's work.

We will glean from our papers all the news of the progress of the Gospel in other fields, and give this news condensed to our readers.

The Worker will be a bold, respectful advocate for the restoration of primitive christianity, both in teaching and practice.

Time to them, from our noble brethren, upon the first principles of the Gospel, thus reading the light for and near.

Misrepresentations of our teaching will be corrected as far as possible, and the slanderer exposed.

Reports from the churches will appear, if the churches will send them in. A postal card is all that is needed to write the report upon.

Many say they are not able to take a paper that costs two dollars per year. The Worker is so cheap that all can take it, and to good that all will want it.

This is all we desire to say now, we will let the paper speak henceforth for itself.

We now invoke the blessing of our Father above upon our efforts for good and send this initial number on its mission. My brother and sister, will you help us? Your Bro. in Christ,

H. B. SHERMAN.

THE DISCIPLES OF CHRIST.

We expect this number of our paper to be read by many who know very little or nothing of our people or our teaching. It has been said by the misinformed that the more intelligent Christian would do not affiliate with us. There is no argument in this either way. The same might be said of Jesus Christ. But in the United States we number about 700,000 communicants, among them some of the ablest men of the 19th century. President Garfield, Judge, Jeremiah Black, who has fasted 60. Ingersoll so lately are among the number. The growth of our cause has been a marvel to every one who has watched its growth. The growth of Methodism has been regarded as the wonder of the age; but the circumstances are as different as can be imagined. Methodists are a Pioneer people, wherever a settlement is begun, there Methodism plants her banner without opposition.

While our object is to reform the abuses of Christianity, and unite all God's children in one body upon the Bible alone, and in loving at war with all human creeds, as tests of our faith in fellowship, we have had to fight every day of ground we have won. We have had to fight every day of ground we have won. We have had to fight every day of ground we have won.

every step. Yet it is scarcely sixty years since the current Reformation began. The difference between us and the opposing societies may be briefly stated, as follows: Our test of fellowship is "Faith in Christ as the Son of God and our Saviour, and obedience to Him." We do not make our opinion a test of Christian or Church fellowship. The denominations, no doubt, have faith in Christ, but refuse to fellowship all who will not subscribe to their human creed, which is only their opinion of what the Scriptures mean at last. All agree upon what the Bible says, but divide on human opinions, hence one is a Presbyterian another Methodist, Baptist, etc., because they have the opinion that suits them best, Catholicism in one, Pev Grass in another. We require a person to believe with all the heart that Jesus is the Christ, the Son of God; to repent and turn away from all their sins and confess his faith in Christ (not theories of Christ) but Christ as the Savior, and be immersed into the name of the Father and the Son and the Holy Spirit. This brings such a one into the Kingdom of Christ, then they who are thus brought in are taught to continue faithful, adding the "Christian Graces." To such a one Eternal Salvation is sure, and to none others, according to God's word.

We believe that all Scripture is given by inspiration of God, and is profitable for Doctrine, (teaching) reproof, correction in error, instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works. This being true we do not need a creed, being perfectly furnished in the Scriptures. There is not a believer in the Bible, in the land that will not say if a man will follow the above honestly, that he will be saved. Hence here is something that all can unite on as a whole embracing all the essentials of the Christian religion. The Holy Spirit converts the sinner through the Gospel, which is God's power to save. The Gospel being the word of the Holy Spirit. This is an out-line of our teaching, we will elaborate in future numbers of the Worker. We invite friendly criticism, and will assist all in our power to let the plain word have a chance.

OBITUARY.

SUBVERS COMES WITH THE MORNING.—We recently learned of the untimely death of Joseph Law. He was a bright promising young man, had just finished his education, and entered into his life work full of joyous hope, when suddenly without a moment's warning the summons came. Our sympathy is with the mother who must feel this sudden grief most keenly. His brothers were shocked almost dumbfounded. The only comfort is in God and the word of His Grace.

On the 27th of Oct. John Chambers started from his home in his usual health, to go to Meaford, about two miles away, and stopped at his daughter's, Mrs. George Ellis, and in alighting from the wagon he fell—only a slight fall. He was helped up, but said, "I am a dead man!" He expired 50 minutes afterwards. He has lived near Meaford for the last 20 years, hence was well known. The large concourse of people that attended the last rites testify to the esteem in which he was held. The editor of this paper preached the Discourse from the words of the Apostle, "For as it is appointed for man once to die, after that the judgment." He leaves a large family of grown up children, and many friends. May God comfort them, and especially the widow who is now left to grope her way alone until the Master shall call her hence. John Chambers was 75 years of age. Thus one by one we pass over the stream. Let us all be ready.

CHURCH NEWS.

The Church at Owen Sound is in better condition now than it has been for some years. Brotherly love abounds and a disposition to work will insure success. All the members feel encouraged.

The Church at Meaford is moving along like a perfect piece of machinery. The Bishops are the power behind the throne here, as they ought to be everywhere. The new converts who came into the church during our meeting last summer, are all at their post. This is very gratifying to me as well as to the church.

At this writing we are engaged in a meeting at Killyit. The audiences are good, the interest best, the attention better. The church is not strong numerically, but they are well united together, and are ready for a forward move. They have a good house, well fitted up, and it presents a cozy appearance inside and out.

Table with 2 columns: State/Province and Number of Subscribers. Includes Ohio, Indiana, Illinois, Tennessee, Kentucky, Iowa, Missouri, Georgia, Virginia, Pennsylvania, Michigan, Kansas, Mississippi, Alabama, Florida, North Carolina, Prince Edward's Island, and a Total of 1834.

The editor of this paper visited Euphrasia the 14th Sunday of last month and baptised two—the wife and son of Bro. Donnelly. The church at Euphrasia is united in love and working along patiently. They have a neat little house in which to meet. We expect to hold a series of meetings there soon.

We have visited Collingwood and took a survey of the field. We feel encouraged by the outlook. Brethren Hill and Cairney seem to be ready for the work. We will open up the campaign at that point in December. "Itally men" is the word now.

We have not been able to visit the church at Cape Rich, on account of other engagements, but we learn from Brother Cox that they "come together every first day of the week." This is a good indication. Steadfastness is the sure policy.

Bro. C. J. Lister has been laboring at Bowmanville since July. We judge from his letter in the Index & Sentinel that the prospect is not as cheering as it might be in the church at B., but if patient, earnest work will make things better, we have no fear of the result. If Bro. L. has any fault find it in our magazine.

So far this has been a very prosperous year for our cause. The religious Journals published by our Brethren, are teeming with cheering reports from the field. Additions reported by hundreds, and a general awakening among the churches. Brethren, let us not fall behind in this work. Put things in order.

We cannot forbear to mention the many donations and acts of kindness we have received since we came to live among this noble people. Brethren and Sisters you cheer us up very much.

PERSONAL.

Bro. Duncan Sterling has moved his family from Warton, and is again on his old place, about a mile from Meaford. Bro. S. thinks "there is no place like home," and we agree with him.

Bro. Donald Fleming of Killyit has been in poor health for a long time. He is dependent at times, but so far rejected to see him on the road to recovery. He is patient in his affliction, and we hope he will take dose of cheerfulness "now and then." It will be good for him.

Our dear Sister Falls is trying the skill of Dr. Pierce of Buffalo, N. Y. She is very feeble. May God bless the means used and restore her health; but we submit to his will. She is a noble Disciple of Jesus.

SHORTS.

"Go preach the Gospel to every creature."—Jesus.

"My father worketh hitherto, and I work."—Jesus.

Roll in the subscriptions and we will send out the Worker. It is a silent but effective preacher. Try it.

Warm up the churches spiritually. Put the Armour on, get ready for a forward move. A good prayer-meeting is the heater. All turn out.

Circulate the Worker; it will do good in preparis for a meeting.

Those people who are trying to get to

Heaven on their knees will find out at last that they didn't have a thru ticket.—Josh Billings.

We—that is, wife and I and four children arrived at Meaford Oct. 4th.

Fourteen months for 30 cents! From now until December 1882. Send in a long list, "Work" is the word now.

"Be wise as Serpents and harmless as Doves."

"If the blind lead the blind, both shall fall into the ditch."—Jesus.

"Prayer is the Christian's vital Breath, The Christian's native air." Prayerless Christians are careless Christians.

"Work! Work! Work!" Spread the Worker.

Those who are circumscribed by a Titman creed, have no room to grow.

Read this number carefully. Show it to your neighbor. Send us a large club, and you will be happy, and make your neighbor happy.

The fearful fires in Michigan are only a little foretaste of the calamity that will befall the wicked.

He that takes the Bible for his rule of faith and practice, rejecting all human creeds, as he must, to do it, will not go far wrong.

Truly converted christians neither morns down in summer, nor fevered out in winter. Does this hit you my Bro. or Sister?

"I now have room to grow," said J. B. Hetherington, an eminent scholar of England, when he renounced Sectarianism, and accepted the Bible alone.

A conversion that does not lead to obedience of God's commandments, in the way directed in His word, is not a conversion to Christ.

Being acquainted with the Faculty of the Northern Business College of Owen Sound, and knowing their ability and facilities for giving the instruction needed by young men desiring a commercial education, we do not hesitate to recommend this institution to all desiring to prepare themselves for commercial life. See advertisement in this paper.—E. W. WORKER.

If you have a friend or a number of friends that you would like to read the Worker, subscribe for them and have it sent direct from this office to them. Some families have already subscribed at the rate of two, four and six copies, for the year for their friends and neighbors.

The following was Victoria's last message of sympathy to Mrs. Garfield—"Words cannot express the deep sympathy I feel with you at this time. May God support and comfort you as he alone can."—Victoria.

"Walk worthy of the vocation in which you are called."—Paul.

Christianity is a vocation, no man should follow a vocation that is not honorable. The vocation being honorable, he ought not to be ashamed of it, but honor it by an upright life. Christianity is honorable.

The following from the pen of Bro. A. Elmora is just to the point. Read it.—

One great hindrance in protracted meetings is, that a portion of the membership are often unprepared to begin with the meeting. When a protracted effort is begun, all possible business should be suspended. We should not expect to run our farms and shops on a full head of steam. The first week should not pass, attended by a few, while our children, hired help and poor neighbors are absent. Sisters should not remain at home, cooking for company. As a matter of time we cannot afford such slow going. A preacher thus scarcely half employed can not be so profitable to himself, to the community in which he is labouring, nor to the cause at large.

I don't object to half fare on railroads but I insist on more than this in meetings. If possible, we should have two meetings each day, which will afford the opportunity of preaching to the church in day sessions, and to sinners at night. Every one who has a wagon and team should take them along; and inform the poor on the

way to be ready; pick up all who can possibly be induced to attend. If we take conveyances we can usually fill them. The first thing is to get an audience, and second, preach the gospel.

We want you to send us short articles, news concerning the church work, reports, etc. We want our paper to represent the whole brotherhood in this region. Write short and write often.

We want the Worker in multiplied hundreds of families. Let some young brother or sister in each neighborhood work up an interest in the matter. Send us a long list of subscribers. "Work while it is called to day."

Address all communications for publication to the Editor at Meaford, Ont. Send all monies and letters concerning Advers, Hing or other business to the business manager at Owen Sound, Ont.

Subscribe for a number of copies and send them out. It is good mission work.

We will admit a few first-class advertisements, just as few as we can get along with, and we will not accept an advertisement, if we have any doubt as to its character, at any price. Our readers will appreciate this.

We want it understood at the start that "The Christian Worker has come to stay. We are on a solid basis and having put our hands to the plough we will not look back. We want a thousand subscribers, and we are going to get them if the Brethren in their duty, before the January number reaches our readers. No to work.

Move on with the Temperance cause, brethren. You cannot afford to stand aloof from it. Your boys are exposed to its fangs. Think of the hopes blasted; homes made miserable and souls lost by intemperance, and then ask yourself, "can I afford to withhold my influence against it?"

New York, Sept. 28.—The Anchor Line steamship Anchora, arrived from Glasgow, reports the sinking of a small vessel. All on board were lost.

A passenger says: "I was in the main saloon when the crash came. The steamship reeled, and we thought we were going to the bottom. Women screamed, some fainted, and all that could rushed for the decks. I saw the hands on the steamship throw lighted buoys overboard, and manned boats were lowered in about ten or fifteen minutes. Then it was too late to save any one on the unfortunate vessel. She sank almost instantly. We heard their cries for assistance, but the poor fellows drowned before we could give any."

It is often said by those who think christianity cannot exist without a creed, that there cannot be harmony without a creed. The following reveals some of the harmony and brotherly love, where the creed settles all questions of faith. It may be good for the soul, but it certainly is hard on the throat. We hope that these needless are not common.

AN ECCLESIASTICAL QUARREL HAS OCCURRED at Glasgow, growing out of a long-standing quarrel between the orthodox and liberal wings of the Free Church. A revision of the standard of the Church, the confession of faith, and the Westminster catechism are the subjects of dispute. The liberals wish remodelled, so as to do away with the doctrines of infant damnation election, predestination, and verbal inspiration of the Bible, while the orthodox factions hold that these doctrines should be preserved. At the Synod of Ministers of the Free Church, the discussion rose to such a pitch that Rev. L. Macay Askall seized MacArthur by the throat and almost strangled him. The combatants were separated with great difficulty.

The Mormon priests, in their sermons, are telling their deluded followers that if they had been called they could have saved the President's life simply by laying on of hands. The Salt Lake Tribune, a fearless paper, that has for years been a painful thorn in the side of the Mormon Church, pertinently asks the wise healers: "Why didn't they save their Prophet Brigham in that way? Why didn't they save the sixty Mormon children that died in Salt Lake in August by that simple process? The frauds shouldn't all answer at once."

I once thought that the Bible was full of instruction not 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.

SOLID FACTS:

The thinking portion of the age will notice the difficulties of the creed churches they have to revise their creed, rules and regulations every four or eight years, while those who take the Bible alone have an infallible creed, rule and regulation that needs no revision. If you take the creed of to-day as your faith, you may have to change it five times in twenty years. This is not true of those who take the Bible as the rule of faith and practice. Which is the safest?

Christ, speaking to his disciples, said, "I am the vine, ye are the branches." He did not say, "ye different denominations are the branches." What would you think of a vine bearing on one branch apples, on another plums, another squashes, another gourds, etc. About the same difference in the different doctrines and practices.

"Let him that heareth say come," Bible. This is the last commission of Jesus to the Church. This makes every member a preacher in one sense. All can do something. If you cannot preach, hold up the hands of those who can. If you cannot exhort, say an encouraging word to those who can. Preach with your lips, preach with your influence, preach with your life, preach with your money. "Behold the Judge standeth at the door." Watch.—Bible

As far back as 1832, when James A. Garfield was a young man, striving in the midst of poverty to educate himself, he used the language in a letter to a friend: "Though a man have all knowledge, and have not the love of God in his heart, he will fall far short of true excellency." This truth should be engraved upon the hearts of all men.

It is essential to "Believe in Christ," but who can say it is essential to believe in Creeds. Don't all speak at once.

All admit that immersion is right. This is not true of sprinkling and pouring. We can unite on that which all admit is right. So we to pray for union and hold on to those doctrines and practices which cause division. See the point? "Who is on the Lord's side?"

THE HOME.

The Secret.

"I noticed," said Dr. Franklin, "a mechanic, among others, at work on a house erecting but a little way from my office, who always happened to be in a merry but morose and a kind word and cheerful smile for every one he meets. Let them be ever so cold, gloomy, or sullen, a happy smile danced on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his happy flow of spirits. My secret, doctor," he replied, "is that I have one of the best wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss; and the tea is sure to be ready, and she has done so many little things through the day to please me that I cannot find it in my heart to speak an unkind word to anybody. What an influence, then, hath woman over the heart of man, to soften it and make it the fountain of cheerfulness and pure emotions. Speak gently, then—a happy smile and a kind word of greeting, after the toils of the day are over, cost nothing, and go far toward making home happy and peaceful."—L.

The most vigorous persons do not have too much vitality. People generally live herit a lack, or at least find that much vital energy has been permanently lost in their childhood or youth through the ignorance or carelessness of their parents. Often it is impaired by wrong indulgences in early manhood. The endeavor with all persons should be to husband what is left, to it much or little. Therefore:

1. Don't do anything in a hurry.
 2. Don't work too many hours a day, whether it be farm work, shop-work, study, work or house-work.
 3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.
 4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.
 5. Don't fret at yourself or anybody else, nor indulge in the blues, nor burst into fits of passion.
 6. Don't be too much elated with good luck, nor disheartened by bad.
- Positively—be self-controlled, calm and brave. Let your brain have all the rest it

needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God for all things and both worlds.—*Domestic Journal.*

Some men seem to pride themselves in showing their superiority, as they think, in treating others with rudeness and disrespect. In this, however, they deceive themselves, and betray their own littleness and inferiourity. It matters not how unworthy of consideration others may be, a true gentleman, from self-respect, will never act towards them but in a gentlemanly manner. To do otherwise, instead of humiliating them, would degrade himself.—*Methodist Recorder.*

Are we spectators merely, or workers with Christ? Are we selfishly hoarding our talents while others are making the sacrifices of their lives, or supporting with their means the solitary laborers in strange lands? Are we rejoicing simply and not participating in the self-denial and tears, and struggles, and trials?—*Christian.* My Brother or sister, read this, and then ask "Have I thus far been a mere spectator?" If so, you will not share in the glorious reward. Make some sacrifice, if you expect to grow and be happy. There is much pride, of the right kind, to him who can say, "We are doing this!"

Send your paper to your neighbor and ask him to subscribe. If he is a good neighbor he will slip his hand down into his pocket and say, "Yes, of course. I can't afford to do without it for 30 cents for 14 months."

Send us words of cheer. We will send them out to cheer the hundreds of our readers, if your words cheer us.

We want clubs and plenty of them. Send them in, bring them in—anyway to get the Word to the people. "Work and win."

Value of the Bible.

If you destroy my confidence in the Bible, where am I? I take my place by the side of Socrates. Surely if there was ever a man who never knew the revealed Word of God, whose class are worthy of my respect it is Socrates. I ask him about the future life, and in reply I hear him say: "I am to die, you are to live; but for which of us is the better none can tell. I think the lives of good men continue beyond; but of this wise men are not confident." And that is the very best the wisdom of the world can do for me. Destroy my confidence in the Bible, and the future which I must face is all darkness. I know well the burden of self-condemnation which I carry. I know where I shall stand if I am judged according to justice. I need nobody to tell me that. But when I am induced to give up the Bible I know no more. I need a deliverance but there is no deliverer. I need help, but there is no helper. I have been persuaded to give up the Bible, and I find nothing to take its place. The brightness and the blessedness of human life are gone and the sun of human hope has entered into disastrous and perpetual eclipse.—*Dr. S. H. Wiley.*

Female Society.

What is it that makes all those men who associate habitually with women superior to those who do not? What makes that woman who is accustomed to and at ease in the society of men superior to her sex in general? Solely because they are in the habit of free, graceful, continual conversations with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory or sullen manner. The coil of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, when they are not wanted in actual warfare.—*Fervent Chronicle.*

TEMPERANCE.

The Editor of the Wrenze attended the temperance meeting at Kilsyth, on the 8th of this month, and delivered an address to a large audience in the town hall. If the attendance and interest manifested on that occasion is an index to the temperance sentiments of Kilsyth neighborhood, we are sure that the cause of temperance will be sustained, and wield a good influ-

ence over the boys that are growing up. They have fifty-five members and about twenty-five applications for membership. Bro. Campbell is at the helm and will steer the ship clear of breakers. Let the good work go on. We have only room to say this much.

The Bitter Bit.

The following fact, which has been communicated to us, will, we hope, act as a caution not only to seamen, but also to every one, to keep on the right side—that is, the outside—of liquor saloons.

A sailor who had arrived in port was taking his first stroll round the city, when a decently dressed man came up and claimed him as an old friend. The sailor failed to recognize any acquaintance in his professed friend. The latter protested that he was an old chum of his and, in proof of it, proposed that they should enter the gin palace close by and have a glass each for old acquaintance sake. The two glasses were ordered by the scoundrel who was trying to entrap poor Jack. Just as the glasses were placed on the counter the tempter called Jack's attention to the gilding on the ceiling, and at the same time emptied a small packet of white powder into Jack's glass.

Happily, Jack was wide awake, and through one of the mirrors on the wall he saw what his supposed friend had done.

With great presence of mind, he called the man's attention to another part of the ceiling, and, without being observed, he in a moment changed the two glasses.

The villain had scarcely drunk the glass he had intended for his victim before he fell down in a deathlike stupor. In this case the bitter was happily bit; but the fact plainly illustrates how many of our brave sailors, on receiving their wages after a long voyage, are entrapped, drugged, robbed, and in a few cases, we fear, murdered.

How much better it would be, if they would in every case keep on the outside of the saloon, and save their money, to make their own homes more bright and comfortable.

HEALTH AND WEALTH.—A gentleman writing to us, says: "My health has improved a hundredfold, and my purse, though scanty, has augmented fifty per cent., from the day I forsook wine and beer." Does not this show that the man who does not drink can have both health and wealth in larger measure than he who is in the habit of using strong drink?

Gen. Brisbane, U. S. Army, asked J. A. Garfield for a statement of his religious belief. Here is Bro. Garfield's reply.

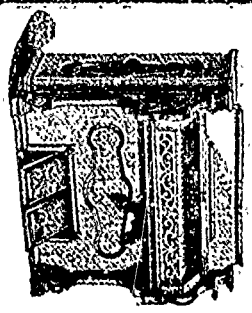
1. We call ourselves "Christians" or "Disciples."
 2. We believe in God, the Father.
 3. We believe that Jesus is the Christ, the Son of the living God, and our only Savior. We regard the divinity of Christ as the fundamental truth in the Christian Scriptures.
 4. We believe in the Holy Spirit, both as to its agency in the conversion of sinners, and as an indweller in the hearts of Christians.
 5. We accept both the Old and New Testament Scriptures as the inspired word of God.
 6. We believe that Deity is a prayer-hearing and a prayer-answering God.
 7. We observe the institution of the Lord's Supper every Lord's Day. To this table it is our practice neither to invite, nor from it to debar. We say it is the Lord's table for all the Lord's children.
 8. We plead for the union of all God's children on the Bible and the Bible alone.
 9. The Bible is our only creed.
 10. We maintain that all the ordinances of the gospel should be observed as they were in the days of the Apostles.
- Every Intelligent Disciple among us will endorse every word of the above.—*Ed. Wrenze.*

Pray For Your Preacher.

Make mention of the man who stands to speak the words of life in your prayers; if you know the strength it gives to the true preacher to know that the Church is remembering him at the Throne of Grace, you would not neglect this. Paul said, "Pray for me that utterance may be given to me, that I may open, in my mouth boldly to make known the mystery of the Gospel."

Be Sociable.

Perhaps the best-impression that was ever made on a man's mind, would often fail to bring forth fruit, unless it is impressed with sociability. Don't rush out of the meeting house as if it was on fire, after service, but stop awhile: Shake hands and be sociable; it will do you good and it will impress others as well.



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WHAT THE DISPIELES BELIEVE AND PRACTICE

By Isaac Errett. REVOLUTIONARY.

From what was said in our last number, it will be seen that our revolutionary processes are limited. If men are to be received to baptism on a voluntary confession of faith in the Lord Jesus Christ, it follows...

1. That the divinely appointed means of regeneration is the word of God, and that in the process of the sinner's conversion the order is hearing, believing, confession, being baptized, and calling on the name of the Lord. In order to this there must be preaching and teaching...

2. Then faith cometh by hearing, and hearing by the word of God (Rom. x. 17-18). The thing to be done, then, in order to turn men to God, is to preach the gospel to every creature...

3. The direct work of God in an actual miracle, and until this was wrought there could be no faith, or repentance, or turning to God. This was the logical outbirth of another doctrine, the depravity of human nature...

4. The adoption of another theory of human nature, though it has been steadily held to its place among the great theories of the world, and is being rapidly losing its hold on the public mind...

5. The adoption of another theory of human nature, though it has been steadily held to its place among the great theories of the world, and is being rapidly losing its hold on the public mind...

6. The adoption of another theory of human nature, though it has been steadily held to its place among the great theories of the world, and is being rapidly losing its hold on the public mind...

7. The adoption of another theory of human nature, though it has been steadily held to its place among the great theories of the world, and is being rapidly losing its hold on the public mind...

part of sinners to prevail with God to be merciful to them; in which they are assisted by the prayers of Christians. These prayers and struggles were continued until by some dream, or vision, or impression, the sinner became satisfied that God had, for Christ's sake, forgiven his sins...

"As to the special mourning-bench in protracted meetings, about which the Campbellites are so much excited, because they have no mourning for sin in their religion, we have no defence to offer. Every bench in the meeting-house should be a true mourning-bench and place of prayer...

Militants are tremendously excited, and make to profess a changed feeling, and in the meantime regard the church as a place where they can find themselves best. Just where they were before the excitement and profession, and after going through this process once or twice more, they become thoroughly disgusted with what has been proclaimed to them...

The advocates of the Restoration set themselves firmly against all the "religion" of the world. They say that the Gospel is not a message for men to do, but a message from God to men, saying, "Be ye reconciled to God" (II. Cor. v. 20); that the Gospel itself was the offspring of God's reconciling love, and the means whereby the sinner, learning therein of God's wonderful love and mercy to God, may be persuaded to be reconciled...

Most Protestants expect, indeed, to be baptized for the remission of sins. They have the same faith in the efficacy of baptism for the remission of sins as the Roman Catholic Church, and are intimately associated with that of priestly power to forgive sins through sacramental efficacy of baptism when administered by priestly hands...

It is very different with them. They make a bold and unmistakable distinction between regeneration and baptism. It is not baptism that regenerates, but regeneration that is the cause of baptism. They say that regeneration is a change wrought in the soul, while forgiveness is a result of that change...

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As by eating we appropriate Christ and his salvation for our own personal benefit.

It will be seen then, that we avoid, on one hand, the ritualistic extreme which makes salvation to depend on the efficacy of the sacraments—so that even an unconscious infant may receive regeneration and remission of sins by an outward observance of which it has no comprehension—and on the other hand, the extreme of conversion by the immediate operation of the Holy Spirit, and evidence of pardon in an immediate revelation to the soul of the Saviour. With us, the gospel is the power of God unto salvation, to every one that believeth, and every one who hears that gospel, believeth it, and obeys its requirements, submitting heart and life to the authority of the Lord Jesus, is saved, from his past sins, and brought into a new sphere of spiritual life, where he may be educated, and trained for everlasting life.

It Would Please Thee to See Him Draw.

"It would please thee to see him draw," said a Hockley Quaker, while selling a fiddle, or bawky horse to one of his neighbors, who seemed to be a little suspicious that possibly the animal might not be exactly true. "I do not say he would draw, I only said it would please thee to see him draw."

But then we can draw in a better sense than that. We can draw near in full assurance of faith, and draw down to us the will of salvation; we can draw a bow at a venture, praying the Lord to direct the arrow to the heart of the impenitent, and by our prayers and unfeigned faith, correct lives and earnest labors, can draw our Saviour to draw all men unto him. O how much need there is for preachers and people in these desperate times, to turn over a new leaf in their history and settle down into earnest work, for the harvest truly is great, and faithful laborers few.

J. EITZ.

WASHINGTON, Oct. 25.—F. D. Powers, of Washington, D. C., delivered last evening at the Tabernacle, D. C., (delivered last evening at the Tabernacle, D. C.) by invitation of the Young People's Association of that church, a masterly address on the Christian character of our late Dr. Garfield. The immense audience was filled and a more deeply interested congregation than I can remember to have seen in this city. The speaker was very properly improved the opportunity, thus afforded to acquaint his auditors with the principles and objects of our brotherhood, and stated in brief but sufficiently explicit terms the Christian system as once proclaimed and enforced by the eloquent tongue of the murdered President. I can not but think that a most favorable impression was made, and that many of those who thus heard for the first time the ancient gospel, will desire to know more of the people who have "no creed but the Bible, no law but the Lord's, and no savior but the Master's," and it is now our hope to give them a better opportunity than heretofore, by the purchase of a house of worship, well located and commodious, thus giving Dr. Gleason a chance to work arduously in his crowded capacity and energy. It is proposed to call ourselves the Garfield Memorial Church of Christ, and an opportunity will be afforded all those who desire to see a Church of Christ in this ecclesiastical center to contribute to that end.—F.

Thirteen Ways of Being Happy.

Happy is the man whom God correcteth; for his chastening is not unto death. Happy is that people whose God is the Lord. Happy is he that hath the God of Jacob for his God. Happy is the man that findeth wisdom, and the man that getteth understanding. Happy is the man that loveth always. Happy is he that loveth himself not himself, but that which he loveth. Happy is he that hath merry on the poor, happy is he. Happy trusteth in the Lord, happy is he. Happy is he that keepeth the law, happy is he. Happy suffer for righteousness sake, happy are ye. Happy is he that is reproached for the name of Christ, happy are ye. Happy, do not count them happy which endure. If ye know these things, happy are ye if ye do them.—Wm. Jay.

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