

"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 TO DAY"

J. C. WHITEHEAD, Manager.

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NO. 8.

CHRISTIAN EXPERIENCE,

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER VII

OUR young friend, *Sincerity*, after his conversation at the funeral with *Mrs. Priscilla*, returned to his room, and read the Acts of the Apostles through once every day for a week. Just as he had closed his seventh reading, the Presiding Elder, Mr. H., rapped at his door, and was soon seated with our young friend by his pleasant fire. After the usual compliments, the following conversation ensued:

H. Have you become any better reconciled in your mind in regard to the salvation of your soul?

S. Yes, sir; I have had a conversation with *Mrs. Priscilla*, and—

H. And she is about to make a *Campbellite* of you, is she?

S. No, sir; she said nothing about making a *Campbellite*, or other kind of an *ite*; but she gave me more satisfaction about becoming a Christian than all the other instructors I have had.

H. I know her; she knows nothing about religion; she is a woman I cannot endure. Did she tell you that you would have to be *dipped*, or you could not be saved?

S. No, sir; she said nothing about being "dipped," as you call it.

H. Well; that is surprising; she generally makes immission the great essential, and contends that unless persons are immersed they cannot be saved.

S. She did not mention immission to me; and I think you are entirely too hasty thus to prejudge her.

H. I have no patience with such women. It is ridiculous for them to set up and discuss doctrinal matters.

S. I never saw the lady before, but she appeared unassuming, and certainly showed an intimate acquaintance with the Scriptures.

H. I have seen such folks before, and found that, though they showed an intimate acquaintance with the Scriptures, they knew nothing about religion.

S. Do not the Scriptures treat of religion? and if they do, how can a person have an intimate acquaintance with them and know nothing about religion?

H. A person may understand the Scriptures—a person may know—the truth is—what did *Mrs. Priscilla* say that afforded you so much satisfaction?

S. I cannot now repeat over all she said, but the main item from which I have derived satisfaction was the simple direction, where in the Bible I could find an account of conversions, and how sinners were converted.

H. She told you to read the second chapter of Acts, I will vouch for; did she not?

S. She told me to read the whole of Acts through, and see for myself what the Apostles preached,

and—
H. I know her deception; do not let her deceive you with any of her novel notions.

S. It cannot be possible that she was trying to deceive me, unless the Bible itself will deceive, for she showed me where to read and learn for myself. She claimed to be nothing but a Christian; to belong to no church but the Church of Christ, and did not attempt to explain to me, but advised me to read for myself.

H. All that is quite specious; it is plausible enough, and well calculated to deceive the unsuspecting. But she did not come out fully. I have heard her preacher deliver some discourses that were unexceptionable, but it was at times when he did not come out fully.

S. Well, sir, I cannot see how there can be any deception in her course. She instructed me to read the sermons of the Apostles; believe what they preached, precisely as those to whom they preached did; and when I came to where persons inquired what they must do to be saved, under the preaching of the Apostles, I must notice what they were directed to do, how they did it, and do the same for the same purpose.

H. I say, sir, it is all deception, and its great plausibility is calculated to delude and ruin men, and—
S. There is *Mrs. Priscilla* now, passing through the hall; I will invite her in, and have you explain this matter. *Mrs. Priscilla*, please walk in. My friend, Mr. H., has given me a friendly call, and I have been relating our conversation to him, and wish to hear him and yourself converse upon the subject of our conversation at the funeral the other day.

H. Madam, you are aware that I am no friend to controversy.

P. I was telling my friend, Mr. H., of your recommendation for me to read the Acts of Apostles through, which I have done seven times over since I saw you, with great satisfaction. But he thinks your instructions are deceptive.

P. Mr. H., do you not believe that the same doctrine the Apostles preached should be preached now?

H. Undoubtedly it should.

P. Should it not have the same effect? H. Most assuredly it should.

P. Where the same doctrine is preached, and the same effect is produced, will not people now, as they did then, cry out, "Men and brethren, what shall we do?"

H. Most certainly, and many have cried out the same way during our great revival.

P. Should not the same answer be given in such cases by the Apostles be given now to inquirers?

H. They should be answered—I should tell them—the Scripture says—the fact is, I am not bound to answer your questions.

P. No, sir, but you are bound, as a gentleman, but more especially as a Christian, if you allege that I am a *deceiver*, to show wherein. You have granted that what the

Apostles preached should be preached now; that what the first converts believed should be believed now; that it should have the same effect upon the heart now it did then, inducing the people to cry out, "Men and brethren, what shall we do?" But when I ask you if the same answer should not be given to the inquiry now as given to it then, you say you are not bound to answer; but still allege that I am a *deceiver*. Am I deceiving when I insist on following the exact teachings of the Apostles?

H. I do not mean that you *deliberately* deceive.

P. How can I be deceiving at all, either intentionally or unintentionally, when I insist on believing all the Apostles preached, doing exactly what they commanded, for the same purpose, that precisely the same effect they produced, and that the subject may have the same enjoyment? I simply desire everything, as God gave it, nothing more, nothing less. Is this deceiving?

H. Madam, I cannot subscribe to your views; they are disastrous to vital piety.

P. I did not ask you to subscribe to my views; but desire you to show how it could deceive any person; to be directed to the first teachings and practice of the Apostles after the Lord ascended to heaven; to learn how persons were converted, and insist on their being converted in the same way now. Do you believe those converted on the day of Pentecost were converted right?

H. I believe—I hold—I hold—the Scripture says, "Let every man be fully persuaded in his own mind."

P. That is, if one man is persuaded to be a Mormon, another a Universalist, another a Romanist, etc., it is all right, is it?

H. Madam, you have a peculiar method of turning everything your own way. That passage, you must know, can have no such signification as that.

P. No, sir, nor does it or not have given it, nor has it any reference to the conversion of sinners, but it has reference to things pertaining to our practice, wherein we are entirely free, or where there is no law binding in any way, as in reference to eating meat, where we are left entirely free to eat or not, as we may be persuaded in our own minds. But, sir, did Peter answer the three thousand on the day of Pentecost rightly, when they cried out, "What shall we do?"

H. Mrs. P., why do you ask that question? You know that we do not hold alike, and you can have your own opinion, and allow me to have mine.

P. It is not a question of opinion, or whether we hold alike; but did the inspired Apostle answer rightly?

H. I tell you, madam, we cannot see alike. S. Mrs. P., I have read the Acts of the Apostles

through seven times since I saw you, and I am satisfied that Peter answered correctly on the day of Pentecost, for he "preached the gospel with the Holy Ghost sent down from heaven, which things the angels desire to look into." I have been for weeks making inquiry what I should do to be saved; but I now believe all the Apostles preached, and am determined to do what they commanded.

H. I saw from the beginning that you would have your own way. Good-by.

S. I intended to have the Lord's way, if it was to be found; and, having now found it, I am determined to walk in it.

YOUNG MEN

The following is from the pen of Simpson Ely in the *Evangelist* published in Chicago. We would be glad if all young men who feel the importance of sewing the word of life would go into the vineyard and labor. Bro Ely is competent to speak on this subject.

"My heart is grieved when I think of the few young men, comparatively, who are preparing to preach the gospel.

Last summer Iowa City graduated one hundred men from the Law Department. These go forth to plead law at Cass's bar, but how many in Iowa were graduated to plead the law of Christ, and earnestly contend for the faith delivered to the saints? Not a half dozen. Oh, Lord, how long!

The medical schools are graduating fifty where our Bible schools graduate one. Are men's bodies of such transcendent importance that they must be doctored, and their souls of so little account that they need not a physician? Young man, what question agitates your mind, as you are about to enter upon active life? Do you ask yourself what line of conduct you ought to pursue to accomplish the greatest good for our common humanity? or, do you inquire what will best further the interests of your own selfish ends, and bring the most money into your pocket?

Are you solicitous as to what you can accomplish for the purification and salvation of the race of mankind? or, is your whole attention given to the means by which you can gratify your appetites and passions?

What is your conception of human life and duty? Is it to pamper the body to the neglect of the soul? Shame! Shame! Shikojibang! has said:

"What to man, If his chief estate be to eat and sleep? A beast, no more."

And is this not true? How much does your life rise above the level of the brute, if its purpose is only to gratify self?

God teaches that the great end of our existence is to glorify Him in our bodies and our spirits, which are His. Every young brother ought to ask himself this question, "How can I most successfully accomplish the glory of God's name?" He should pray over this matter; he should weep over it. If he makes a mistake here his life will be a wreck, and of all wrecks this is the saddest. A human wreck is a fit object for angels' tears.

"For of all sad words of tongue or pen, The saddest are these: 'It might have been.'"

How many will realize their sadness when they come to give an account of their earth-life? Then they will feel that they might have gathered many golden sheaves from the Lord's harvest, and saved many souls from perdition had they devoted their talents to the preaching of the unspeakable riches of Christ.

Must Mammon rule the world? Must we hesitate between the preaching of the gospel and the practice of the law or medicine?

I have known many young men in college to remark: "I know not whether to preach or practice law." To such I would say, practice law by all means. You are not fit to preach as long as you halt between these. In the name of all that is good, don't bring preaching down to a mere profession. Think of the value of a human soul! Think of a world lying in wickedness. Think of what the scheme of redemption has cost—the blood of the prophets—the death of Jesus—the sacrifices of primitive Christians, and the efforts of the pure and good of all the ages to save humanity—think of all this, and then, if you have the heart, and faith, and feel an overpowering sense of your obligation to preach the gospel, you are a proper subject for the ministry of the Word.

YOUTH

Looking abroad on the world, we see a vast and busy throng engaged in many pursuits but all destined in a limited time to follow the fleeting moments to another abode where realities begin and phantoms end. Casting a thoughtful glance around, we see youth all aglow with life and vigor, possessing intelligence, ambition, and activity rushing on as if to gain some great end. Why is this effort put forth?

Why all this using up of life's energies? Who can tell the object of all this labor? Young reader, can you tell the object of all this effort? Have you decided the matter in your own case? Have you a well-defined object before your mind that is worthy of all the effort exhibited by you? Let not youth pass unimproved and aimless. Live not like a vessel adrift on the ocean of life with no port in view. Act not for the present alone but also for the future that never ends. Choose an object worthy of your being and worthy of your own life and all its labors. Set your affections on that inheritance the title to which, if obtained, is recorded in the Lamb's book of Life. Remember youth will soon pass away, and manhood or womanhood come on you with a bound, unexpected and resistless. Make youth the seed time for maturer years, and sow only that whose fruit will ennoble the active part of your days and make old age happy and honorable. Store the mind with knowledge and train your heart to love wisdom and all that is pure and heavenly. Look not on earth as a permanent home, but use its blessings and opportunities as a means to fit you for that abode which is pure, and the Lord's smiles will be your everlasting reward. Devote yourself to the Lord's service and train from youthful follies and that frivolity which lowers your being in

youth and makes maturer life unproductive of good to others and to the cause of righteousness. Make youth happy by using it intelligently and you will fit yourself for bearing life's burdens happily. Take a little time to think where you are at present and examine the records of the past, and see how accounts balance for present duty and future responsibilities. Choose the narrow way of purity and honor, and run life's short course in the fear of the Lord, with glory and peace from the Lord as your chief desire, then Heaven will be your home and a glorious immortality your reward. B.

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COLLINGWOOD.

The work at Collingwood has been left to take care of itself for a few weeks, and the work on the new building is progressing very nicely. Bro. J. M. Hill, the acting bishop, is proving equal to the emergency. Sister Frame writes that they have had good meetings under his leadership. This is right, and we are glad to be able to say that they are not dependent wholly upon a preacher for their life. We want to keep it before you brethren that we want money to complete our meeting house, and must have it. This is the most important mission that has been undertaken in western Ontario, and it will be a burning shame if it is not supported. We wish that some of our brethren who are disposed to help, with their means would come and take a look over this work and see the grand prospect that is now offered for success at Collingwood. Brethren, in the name of the cause we plead, we appeal to you to help us over the tide in which we are now struggling. When we are once over we will not forget mercy, but will help others in like circumstances. Send all monies to Miss Maria Frame, Collingwood, Ont.

LIONS HEAD.

We had the pleasure of a trip to Lion's Head during our visit at Wiarton, in company with the "wisdom of Bruce" on the propeller "Josephine Kidd." The day was delightful, and all the party enjoyed themselves to the fullest extent. The scenery between Wiarton and Lion's Head is the richest on the Georgian Bay. The cliffs rising to prodigious heights on the left; low lands in the form of capes running from the base of the cliffs far out into the sea, nearly touching the islands on the right as you go out to sea. The sea was rolling somewhat, which made some on board hold tight to their waist band, and we think a few lost their breakfast. As we steamed up to Lions Head we could see the natural wonder from which the village received its name. A perfect "Lions Head" is in the cliff about 150 feet above the water level is very plain to be seen; ears, eyes, nose, and every feature, as if looking down at the fish in the water. We were met at the dock by the citizens, who gave us a warm welcome and a grand free dinner at the hotel. Mr. Webster read us a carefully prepared address of welcome, which was responded to by the Warden of the Council in a few well chosen remarks. Then different ones were called upon;

John Tolton, Walkerton, Rev. Mr. Stout, editor of the *Echo*, and the editor of the *WORKER* each made a speech, after which the Mayor, Mr. Watt, made a speech and gave us the "freedom of the town." Lion's Head is a much more thrifty place than we had anticipated. Mr. Watt has a splendid saw and flouring mill, and is manufacturing some of the finest pine lumber that we have seen. We were told that there is fine farming lands about the village, but the chief product now—and will be for years—is the timber. The supply is almost inexhaustible. We left at 3:20 for Wiarton, feeling that it was good to be at Lion's Head. Three cheers for the Queen, three for Lion's Head, three for the Mayor, three for the Council, and then we were off. So much real enjoyment was had on board that the trip home was too short. As we landed at Wiarton we voted Capt. Kidd a first-class ship master with three cheers. Thus ended one of the pleasantest days of 1882. Bro. James and John Tolton and Bro. Whitehead from Walkerton, Bro. Anderson from Hepworth and the writer were the only Disciples on board. We will not soon forget this day.

CO-OPERATIONS.

I now want to put my judgement in print for the consideration of the brethren, on co-operations. Large co-operations, like the Georgian Bay co-operation cannot give satisfaction, when each church contributing, expects to receive labor in proportion to the amount paid by them. If it was a co-operation to undertake a certain work, like the Collingwood work for instance; it is all right. But it will take one man a year to hold a meeting in each place, this of course will not permit any work of a permanent character to be undertaken in new fields, and if undertaken will likely die for the want of care after the work is started, in that case it would be better to never undertake the work. Starting a church and letting it die for the want of care is unwise, if not absolutely sinful. Churches—like children must be fed and trained until they grow strong enough to take care of themselves. I believe that smaller co-operations will do better. Say—Meaford and Collingwood, with Euphrasia and Cape Rich as missions. Owen Sound—Kilguth and Wiarton. Then Stayner, Glencarn and Priceville, these three co-operations can do more good than they can all in one. Each of them can sustain a man all the time, have regular preaching, if it is necessary, or can sound out the word by sending their preacher out into the by-ways. We hope the brethren will give this matter some thought, and not put it off until the last moment. The present year will expire with September.

SOME INDICATIONS.

As a rule, it is best we think, to present the bright side of life; but now and then it is good to mix in the dark side, especially when the dark side is the most prominent side of our lives. We would be dumfounded at the picture if we had not become accustomed to it by seeing it on every hand. We have only to enter the prayer meeting to see one of these infidel making machines. Where are all the members? Oh! they are out walking around, or sitting quietly at home reading the newspaper, or some other excuse is given for their absence. Let a political meeting come up, and every excuse is found to light, they have to be present. Let any other meeting be called where there is a chance to make a dollar, and they are there to a man. Very often the first two weeks of a meeting is spent in a herculean effort to arouse the members to work, when this is accomplished then the work goes on, and success is attained. Now, here is a dark picture to present to a gazing world. The worldly man says, "you do not believe in your own doctrine, or you would show more interest in

the matter yourselves." I wish it was not necessary to pen these unpleasant truths. I tell you—my dear brother, Christianity is worth anything, or it is worth nothing. "Ye are the lights of the world," saith Jesus, how darkly a light shines under such a bushel as the above picture presents. We, of all people, ought to show our zeal for the Master's work the most, for we "boast great things" as to a superior knowledge of the truth etc.

SOUNDNESS.

It is always safe to be "sound in the faith." The apostle exhorts us to "examine ourselves to see if we be in the faith." A man who is "sound in the faith," will not go astray much on any question of doctrine. Safe—sound, teachers are in great demand now, and always will be, by the good and pure. But mistaken ideas of soundness are to be guarded against as a deadly enemy. We know of people who are ready to throw up their hands in holy horror, at everything that seems the least bit like popery, yet they pass sentence on every one, of soundness or unsoundness, as readily as *Leo XIII* would. When we hear a man, always ready to cry out "unsound," we think here is a would-be *Pope*, but he is not aware of it. No one man is a standard of soundness for me, and we suspect that he cries out "unsound" and rushes into print over it. Let some one may think that he is not sound himself. About all the good such writers do is to obtain a little cheap notoriety for themselves, and perhaps weaken the influence of a humble brother who happens to be the victim of his caustic pen. It has been demonstrated, that a man can set up in the fault-finding business, and carry on the business successfully without any brains or love for God or man. You will notice that nearly all of the cries of "unsoundness" come from a fault-finding source. We are ready to admit that many errors exist and must be corrected, but we are sure that it is not right to parade a brother before the world as a heretic, because he does not fill the standard of soundness of some astute critic.

A GOOD SUGGESTION.

The idea of forming an association for the purpose of building meeting houses in Canada has been, and is being urged by several of the brethren who have the cause at heart. We have not given the matter sufficient thought to enable us to express our judgement freely yet, but the first thought strikes us favourably. The plan will be something like the following: Have a board of Trustees to receive the money and invest it to the best advantage, congregations and individuals contributing to the fund until there is sufficient funds to enable the board to render substantial aid in the erection of a meeting house where it is most needed, then appropriate the funds wisely where it will assist the cause the most. We are inclined to think that a united effort in this way would be a good thing. We think the idea is of such importance that the wise brethren throughout the Dominion ought to discuss its merits. We know of many places (and others know of many more) where the cause could be placed on a sure footing if the brethren had sufficient help to enable them to build a respectable house in which to worship. We feel quite sure that no harm to the cause we have, can come from an association of this kind, if managed wisely by God-loving brethren. We will print any proper thing that the brethren throughout our land may have to say on the subject *Pro or Con*.

Bro. Carl recently baptised an aged lady, at Stayner.

Oh! the demon indifference, how it saps the spirituality out of the church, keeps the members away, takes away the power of the gospel. Sends sinners and the indifferent professor in a bunch down headlong to perdition. Great God, we can stand sinners that are outspoken, thy Church can rid itself of liars and thieves, but we call upon thee to save us from the indifferent professor!

For C. Wadler

BRO. SHERMAN. In the March number of the *WORKER* you write to young men inviting correspondence from any who have a desire to become preachers of the Gospel. I have waited to see if some one would answer, and have concluded to write myself. Several questions have presented themselves to my mind, which, if answered satisfactorily, may be beneficial to others also. Doubtless it is evident to every member of the Church in Canada that we are in need of more good active preachers to sound out the "Word of the Lord," to open the eyes of thousands who have never heard the Gospel in all its simplicity and purity. And to my mind there is no work that can give such entire satisfaction as working in the Master's vineyard. The following are some of the questions before my mind:

1st. How can I determine whether my abilities are such as would enable me to become an acceptable and worthy preacher? It is very easy to overestimate oneself, and how often in every department of life do we see men vainly puffed up in their own conceit, who think more highly of themselves than they ought to think, aspiring to positions for which they are not in any way qualified. Would it not be better for the cause if such an one would never be called a preacher?

2nd. What should be considered a proper preparation for the Ministry? (if that is the proper term to use). We have no Conferences or Synods to impose a certain course of theological training, and grant certificates to the worthy, and how am I to know when I may or should consider myself fitted to preach?

3rd. Would it be right for any one to usurp the title "preacher" without the approval of the Church? Would it not be mortifying to the brethren if some young Bro. in whom they had little confidence, whose character may not be fully established, and who might not be thought worthy, to come forth some morning announcing himself a preacher? Now, how am I or any other young Bro. to know the mind of the Church as to our fitness for the work?

4th. Has the Church the right to say who may or who may not give themselves to the work of proclaiming the Gospel. You say that you know of none in Canada preparing for this work. Where lies the fault? Are the young men in our fair Dominion lacking in intellect and power? or, are they lacking in piety? or, is the Church somewhat to blame?

If you consider these questions worthy a place in the *WORKER*, please let us hear your mind on the matter. Your, Bro. J. W.

REPLY TO THE ABOVE.

The questions propounded by Bro. J. W. are vital ones, and we are glad that they are given, as it gives us a chance to say some things we desire to say on this subject. We desire to say to our brethren that we have a response to our editorial in the March number, and we are now in private correspondence with a brother whose heart is in the work and who will make his mark as an able defender and proclaimer of the Gospel. The great need of more earnest laborers in Canada is not a debatable question. That we need more preachers is admitted by every one, and we fully agree with Bro. J. W. that there is no grander work, nor any work that will give greater satisfaction to the one who engages in it, if the heart is fully set on it. We do not claim to be an oracle on the questions that are asked, but will answer according to our best judgment in accordance with

God's word

1. Your judgment is not to be the standard by which your ability and fitness is to be measured. The Church is the custodian of the Gospel and the gifts which enables the Church to sound it out. Now we are sure that there are young brethren who have the gift and acquired ability necessary to make them worthy and acceptable preachers, who have never received a suggestion or a word of encouragement from the Church. I speak this to the shame of the Church. If the Church is awake and doing her duty, your abilities will be discovered and called out. A modest statement from you to the Bishops, of your desire to labor in the Master's vineyard, will set things in motion. We know that it is quite easy for one to over-estimate himself, thus being "puffed" up, but one who has the work at heart will not seek self glory, but will submit to the judgment of the brethren.

2. Concerning the "necessary preparation" for a work of this kind, there is no limit to this question. You will always be preparing. A necessary preparation to commence with is,—1st, Love for God, and an earnest desire to save the people; 2nd, Natural ability to impart what you know; 3rd, A sufficient knowledge of the language used by your auditors to enable you to express your ideas thoroughly and properly. A knowledge of the "dead" languages is not indispensable, but of great advantage to the study of the Scriptures. A thorough knowledge of the Bible and the plan of salvation you must have, a mistake here is fatal. There is no way to learn the Bible that is so effective as direct and careful reading of the Bible itself, using all the helps at your command, but let the plain statement of God's word settle the question. Read history, commentaries, biographies, as helps, but not as authorities. Don't read too many books. Scrupulously avoid becoming a "book worm." Recollect that your success as a minister depends to a large extent on your amiableness. Cultivate this grace.

3. No. Without the approval of the Church nothing should be done. The Church is God's executive, and must be consulted. This laxness in Church authority will destroy our plea. If a young man should assume to be a preacher in whom there was little or no confidence, the Church should silence him; and if he refused to be silent the Church should withdraw from him for not being subject to the brethren. The Bishops should be judges in such matters, as it is a matter that affects the spiritual interest of the flock.

4. Yes, and what is more, it is the duty of the Church to say it. The Church cannot refuse to recognize the ability of a brother and refuse to send him forth on his mission, without transcending her power. We believe that here is the secret of the whole matter. The Church has been afraid to speak a word of encouragement to her young men lest they should "spoil them," and as a result the talent that God has given to the Church to spread abroad the Kingdom of Christ, has been "rolled up in a napkin," and the talents are rusting out, because the Church as a fostering mother has not done her duty in calling out this talent.

We hope this matter will be prayerfully considered by every one who is interested in the spread of the Gospel.

The *Inlex & Sentinel*—for May, is spicy and juicy. We wish all our readers would get it and read the article from Brethren Pomeroy & Wells on "is our manner of work practicable?"

Our meeting at Warton closed with good interest and one baptism.

"A word fitly spoken is like apples of gold in pictures of silver."

Bro. A. Anderson reports two baptisms at Hamilton.

Bro. C. E. Pomeroy reports the baptism of a young man of sterling character, at Vaughan.

Bro. Thos. L. Fowler reports four immersions at Rodway, and the outlook brightens.

The CHRISTIAN WORKER can stand a few more readers. This is just a little "nint to the wise."

Two from the Presbyterians and one from the Methodists were immersed during Bro. McDiarmid's meeting, recently held in Guelpi.

Bro. James Kilgour is now in Ridgetown, filling the place of Bro. Sinclair, who is at Portage La Prairie, Manitoba.

"All things whatsoever men do unto you, do ye even so unto them, is the Silver rule. My brethren, are we not working too much by this rule?"

We can't help but believe that some Christians wait for the preacher to warm them up, so that they can work. Do you ask, how we know? We answer, actions speak louder than words."

Bro. C. J. Lister reports 3 baptisms at Wainfleet, recently. Bro. L. seems to have caught the Texas fever again. Hope he will be better when we hear from him again.

We have much to cheer us on life's voyage. So do not keep your eyes down in the waves. Look up, if you want to see the clouds breaking away, revealing the silver lining.

Bro. Hawkins wrote to the Old Path Guide about the sand of Colorado. He will not say that our grains of sand will cover the furniture an inch thick, when he sees them weighing two tons each.

The Church at Meaford, will be glad to see the brethren from a distance at the June meeting, which begins the 18th. Bro. Hawkins will give you a treat every time you hear him. We hope for a holy convocation during the meeting.

By the time this number reaches our readers, we will be at Selkirk engaged in a meeting. We hope to meet many of the true Disciples of Southern Ontario during our stay.

At the close of our discussion on baptism with Dr. Watson, in Tonawanda, N.Y., three persons not connected with the families of Disciples, confessed their faith in Christ, and were immersed in the Niagara River. Another has since followed their example. This is right.—Index & Sentinel.

Preach the whole gospel without addition or subtraction and be not overly anxious about the consequence. It is my work to preach the gospel God's work to take care of the results. Paul may plant, Apollis may water, but God-gives the increase."

How long the shadows are in the morning, and always before us as we start toward noon. We must turn half around to see our shadow at noon. We must turn the other half to see our shadow at night, youth looks ahead until noon, then turns half around and looks back over the past and forward into the future. Old people always live in the past. "How we used to do" is often heard from the aged.

The fine steamer Manatoulin was burned to the water edge a few weeks ago. Over 40 lives were lost. How many were prepared to meet the Judge of all the earth. It is safe to live a Christian. Can any say it is safe to live in sin? Who is acting wisely—the Christian or the sinner?

Now let them press on, "grow in grace and in the knowledge of the faith," as it is in Jesus.

The editor has been engaged in a meeting in Warton since our last issue of the WORKER. We have never labored in a place where the people are so prejudiced. The wars of the past have sounded the alarm "to your tents oh! Israel," and every man is in his tent and will not leave it.

We heard recently that Bro. McDiarmid is going to debate again with Mr. Wain on, D.D., L.L.D., etc., on the same propositions as before. We hope he will not do it, as the first is the cream, the second will be the "skim milk." We feel quite sure that Mr. Watson will be no more willing to have it published in a book after a second effort than he is now. We suspect that Mr. Watson is one of the irrepresibles and "won't down."

Bro. L. L. Carpenter, of Ind., famous as a Sunday School evangelist, has raised the wind again, (just like him). "Grand National Sunday School Encampment," to be held in Indiana beginning Aug. 1st, and to last twelve days. If this move comes near filling his expectations, he will again be "on the mountain top of rejoicing, wanting to shake hands with all creation." Why not make it "international?" See notice of the encampment in the Standard.

We have received another communication from "Enquirer," on "Paul's Desire." Enquirer, still insists that the Apostle desired to return and not depart, as the Apostle says himself. We respectfully decline to publish his last letter, for we have already given him four times as much space as we occupied, and then he seems to have despaired of ever converting us to the "Kingdom Come" theory. As he says "this is my last—no difference what you may reply." We are not sure which it is that "Enquirer" is disgusted with, us—or his theory. Another reason for not publishing it, is, that there is nothing new in his last, and it is not, nor cannot be made edifying.

We have received from Hall & Co. 180 Elm st., Cincinnati, four Albury types, one each of President Garfield, O. A. Burgess, B. A. Hinsdale, and Pres. J. W. McGarvey. The publishers deserve great praise for the manner in which the mechanical work is executed. The pictures are true to life we can testify ourselves, as we know the men. Hall & Co. intend these for the beginning of a series which will include all our leading preachers. The pictures are 8x10 in size and can be had for 20c. each, or three for 50c. We will fill all orders from this office.

Our lives are much like weaving a carpet. The golden chain or warp of life is furnished by our father in heaven, we have to put in the filling or woof, and "beat it in" with the reed of time. If the woof with which they fill the warp shall be goodness, love, truth and loyalty to God, how beautiful is the life! But if it be wickedness, and disobedience to God, how ugly is the life! Can we not look back over our lives and see plenty of filling that we wish was out, because the otherwise beautiful life has been marred by unkind words and evil actions. We cannot mend the past, but we can avoid repeating the same things in the future. Our happiness here and hereafter depends on the lives we are now living.

The Old Path Guide and the Louisville Christian Worker were married recently. We failed to make a note of it in our May number, but it is better to wait awhile before saying any nice things about a wedding of this kind, lest we might have to take it all back. We now feel comfortable in saying that the union is likely to be a happy one. Bro. Allen, Yaney, & Neal & Co. will furnish a first-class religious Journal from now on, called "The Old Path Guide, true to the name of course. Here is our *W. A. SHERMAN*, Shake.

Bro. Sterling closed a meeting recently at Cape Rich with six baptisms. This will be great encouragement to the faithful little band meeting there.

What a grand thing it is to be able to triumph in death! We can almost envy the dying Saint—wishing it were us. We recently stood by the bedside of Bro. John Trout and heard him utter things—cool, which gave emphasis to Paul's language when he said, "Oh! death, where is thy sting! Oh! grave, where is thy victory?" Bro. Trout said, "Bro. Sherman—I saw the grandest sight that ever was seen. I saw the Saviour sitting on the right hand of God, and the Angels skipping about like Lambs in beautiful fields, so grand I can't tell you how grand the sight was." This he saw when we thought he was just dead, but he rallied and told us what he saw.

THE DEBATE.

"Our debate on the action of baptism, occupying about fourteen hours, with L. D. Watson, D. D., L. L. D., of Tonawanda, N. Y., was taken down by a competent short hand reporter, and it will be printed in book form without delay. Dr. Watson, so far, has not consented to aid in the publication, and perhaps will not, he ought, however, to be willing to spread abroad a correct knowledge of the victory of which he and his friends speak. The book will contain over 250 pages, and will be neatly bound in cloth, Price \$1.00."—Index & Sentinel.

I will take a book, and I hope that the brethren will all take hold of this matter. We want to see one of these Methodist victories in a book. It is truly noble in Bro. McD. to be willing to offer himself as a sacrifice to Methodist glory. But it's just like him.

BOOK NOTICES.

"The Trip Around the World" is now ready for delivery. This is a work of great merit, and especially interesting to our people who are interested in our Foreign Missions. Bro. Timothy Coop, one of the authors, is a brother of great wealth, at Southport, Eng. He has expended a great deal of money in foreign fields. This book gives a detailed account of the Missions and their prospects, besides other important matters connected with the history of the lands visited in their "trip around the world." Price \$1.50. Address Standard Pub. Co., 180 Elm st., Cincinnati, Ohio.

OUR THOUGHTS.

The Apostle Paul in his letter to the Philippians, (iv. 8,) tells us what ought to be the current of our thoughts, namely, "whatsoever things are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, think on these things," now we think of our business, pleasure, companions, dress, and our style of reading has a great influence on our minds. Some people denounce all fiction indiscriminately without understanding the subject, they forget that fiction writing is a heaven given gift that must not be allowed to be hidden in a napkin. When properly employed it is for the glory of God and the good of humanity, see the great ends accomplished by "Uncle Tom's Cabin," "Nicholas Nickleby," etc. It is the misuse of this talent that brings such evil results, the light sensational reading so much indulged in even by professing Christians is absolutely wicked, instead of thinking pure good thoughts they are dreaming over some impossible love tragedy. The pernicious influence of this is easily discerned and can be cured by studious reading of the best authors and especially a careful study of the word of God. Christians soon grow cold when they do not go to that directory of our lives daily. I would impress it particularly on young Christians that it is their duty to store their minds with knowledge not nonsense, who knows what wonderful things we may learn from the fountain of all knowledge in our other home. It is necessary to our Christian lives that we govern our thoughts it will be rather hard at first to those who

have given way to day-dreaming the inevitable result of trashy novel reading, but with some trouble they can overcome this sin, for such it is, and bring their thoughts up to Paul's standard then the pure mind that was in Christ will be found in them also.

OBITUARY.

John E. Trout, at his home in Warton, June 6th, 1882, aged 62 years, 9 months and 13 days.

Bro. Trout was confined to his bed just seven weeks. He seemed to have a presentiment from the first that he would never get well; he expressed himself on several occasions, but always saying that he was prepared for any event. As the end drew near he gave the clearest evidence of the brightest future before him, often catching glimpses of "the sweet bye and bye," and when he would rally, he would tell us all about it, his soul seemed in ecstasy over the bright prospect which opened up before him. Bro. Trout obeyed the gospel when he was about 26 years old, while he was living in Erin. He has come in contact with the roughest phases of life, serving as court and forest Bailiff for a number of years, a position where it was almost impossible to avoid making enemies, yet it is said by those who know him best that he was universally loved by all in life, and died without an enemy. The large concourse of citizens in attendance at the funeral gives emphasis to this statement. He leaves a widow and ten children to mourn the loss of a loving companion and father, who has shared fully in all the hardships of frontier life with them; but their loss is his gain. Not a shadow of doubt hangs over his future. May God our Heavenly Father comfort the mourning one's, is our prayer for Christ's sake.

J. A.

To the rest across the main; He loved her dearly, yet he would Not call her back again.

When young and fair the twain were made One, by the law divine, And throughout life they guarded each The other from repine.

His home a humbl' cot that stood Hard by old ocean's shore, Is lonely and deserted now, His loved ones gone before.

"My Marie's gone! My Marie's gone!" The sad old man would say; "How long, how long till I will go! O, why here longer stay!"

His lips grew still, his eyes grew dim, His brow grew chill and pale, His soul joined Marie's far away O'er yonder "in the vale."

J. W. CALDWELL.

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OUR S. S. PICNIC.

Picnicers from Derby and Owen Sound. Some on the water and some over ground. All met together at famed Bay View; And all will affirm that it is true. If told in either prose or rhyme, That we had a very pleasant time; We had a most delightful day. For coming and going on land and bay.

The cloths were spread on the leaves and sea, And covered with plenty for dinner and tea; Each party its own location found, As we had no chairs we sat on the ground, And all seemed pleased with our pleasant meeting. As shown by our pleasant talk and eating, And we trust that in next returning year We shall have again the picnic cheer.

And that both our Sunday Schools May teach and learn the Christian rules; And now as the sun is sinking west, We cheerfully leave for home and rest, Thankful to God for every good, For body and soul—our daily food, And may we all strive while living here To gain a title to Heaven's cheer.

W. A. STEPHEN.

June 9th, 1882. DEAR BRO. SHERMAN.—As you were with the picnic party last year you will feel some interest in the above lines.

THE AGED MAN.

"The troubles of earth will soon be o'er, An' sorrow will be no more," Were the words of an aged man As he neared the golden shore.

His life a weary struggle had been With sorrow, care and pain, But now 'twas gone—he did not wish To live it o'er again.

His wife had gone some years before,

THE LIVING WORD

The Park of the... The King of Italy lately visited Naples, nine Protestant ministers asked and were granted an interview.

how... that the... The Kingdom of Heaven... The Kingdom of Heaven was in that room and all the 120 were in it.

REPLY TO S

Editor Christian Worker

DEAR BROTHER:—Your correspondent S., referring to my article in your March number, "Who can enter the Kingdom of Heaven?" asks "Who was Peter?"

It is perhaps of no great importance to us when Peter entered into the Kingdom, or how he entered it. We all acknowledge that he was in the Kingdom which was inaugurated by the Holy Spirit on the day of Pentecost, which was sent down by the Father and the Son, and the 120 disciples were at once made citizens of the Kingdom of Heaven.

to Paul by the Lord Jesus, and... The Kingdom of Heaven was in that room and all the 120 were in it.

Your correspondent states that... The Kingdom of Heaven was in that room and all the 120 were in it.

S. says: "If it also be true that... The Kingdom of Heaven was in that room and all the 120 were in it.

With the warmest feelings of affection for your correspondent S., whose many excellent qualities I freely acknowledge. Yours very truly, W. A. STRATTON.

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McCARROLL & ELLIS. MEAFORD.

When the King of Italy lately visited Naples, nine Protestant ministers asked and were granted an interview. The King seemed surprised when you was presented to him as a Wesleyan Methodist, another as a Presbyterian, the fourth as a Waldense, and so on: "I do not understand," said King Humbert, "how you can all be ministers of the same Gospel, and yet have so many distinctions. Perhaps one of you will be so good as to explain it to me." One of the number promptly replied: "In your Majesty's army there are many regiments wearing different uniforms, and called by different names; nevertheless, they are all under one commander-in-chief and follow one flag. In like manner we Protestants are divided into several denominations, but we know only one chief—Jesus Christ—and we follow but one Master, namely, that of the Gospel of our crucified and risen Lord." It is said that the King listened attentively, and, thanking the speaker for his clear explanation, said: "You wish me to understand that while there are differences among you on minor matters, there is unity in all that is essential." The Protestant ministers, thanking the King for his courtesy, then withdrew.

The above is given as a fair sample of the soft sledge used to convince the world that the divisions in the churches only mean union! The King of Italy must be a nunskull, to be so easily satisfied as the above indicates. If these sectarian preachers had told him "that we preach against each other, and call each other hard names—we call our Baptist brethren 'water dogs' and they call us children of Catholicism—but we all unite to hold a union meeting. If a man comes along to preach the Gospel, as found in the Bible we call it 'sheep washing' and say all kinds of ridiculous things about a man who dares to preach the Bible against our creeds." By the time this much truth on the differences were made known to the King, he could discharge them, on overlooking the sinfulness of the divisions.

INFIDEL DEMAGOGUEISM

The following reveals clearly the Demagoguery of modern Infidelity. "Bob" poor fellow; only receives \$500 per evening to lecture against Christianity. His lectures encourage Drunkenness and crime of every description. He is the hero of the Drunkard and debauchee. Poor Bob, better "pass the hat around" for his benefit. "Bob" Ingersoll has been terribly exercised over the fact that it takes about \$15,000,000 annually to sustain the preachers of the United States. It does not trouble him,

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