

"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. WHITBLAW, Manager.

VOL. I.

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CHRISTIAN EXPERIENCE.

SINCERITY SEEKING THE WAY TO
HEAVEN.

CHAPTER V.

Our young friend was, passing up Clinton street, Cincinnati, between Western Row and John streets, and he saw a Methodist minister, accompanied by some ten or a dozen persons, entering the basement of the chapel belonging to the "Christians," or "Disciples of Christ," as they call themselves, their regular preacher being present. Here a new subject presented itself to the consideration of young Sincerity. The little company approached the Baptistry, the lids of which were folded back out of the way, and all eyes were directed down into an emblematical tomb, some ten feet in length, and four feet wide. The water was some two and a half or three feet in depth. All stood in profound silence, with their eyes fixed upon this solemn-looking place. Presently the Methodist minister, and two respectable ladies, all dressed in black, with countenances solemn as the grave, made their appearance near this lowly tomb, where the minister made the following address:

"Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God; but live in sin, committing many actual transgressions) and that our Saviour, Christ, saith, None can enter into the kingdom of God, except he be regenerated, and born anew of water and the Holy Ghost and received into Christ's holy church, and be made lively members of the same."—Dis. p. 107.

The minister then made the following prayer:

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead, we call upon thee for these persons, that they, coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration. Receive them O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and you shall receive; seek and ye shall find; knock, and it shall be opened unto you; so give now unto us that ask, let us that seek find, open the gates unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen."—Dis. p. 107.

He then descended, with one of the ladies, into the baptismal water, and lifting his eyes and hands toward heaven, uttered in a strong, clear, and solemn voice, the following, most fearful and awful of all, the formulas ever uttered by human lips: "I baptize you into the name of the Father, and

of the Son, and of the Holy Ghost. Amen." As he uttered this profoundly awful sentence, with the little company standing round, and breathing almost suspended, he lowered the candidate gently down, till the waters closed above, thus separating her from the visible world. In the next moment, she appeared again, as the waters parted from above her, in the form of a resurrection from the dead, and an actual resurrection to a new life and she was joyfully received by those standing by. The other lady passed through the same sacred ceremony. The minister then ascended the steps, or as the Scripture expresses it, "came up out of the water," and lifting his hands and eyes toward heaven, said, "May grace, mercy, and peace, from God, the Father, and our Lord Jesus Christ, be with us all—now, henceforth, and for evermore. Amen."

The minister walked away, apparently as if conscious of having done his duty. Sincerity stood by trembling, and the tears imperceptibly trickled down his manly cheeks. As he walked away, he said to himself, "I thought Methodists did not believe in immersion! But this man seemed sincere in what he did—how is this? Beside, I have never witnessed any religious ceremonies that produced such an effect upon my own sensibilities as this. Possibly it is my duty to be baptized! I certainly should delight to do so, if I understood the matter, and thought myself prepared. I will see my friend, Mr. H., once more, and have a conversation with him on baptism."

In a few minutes he was in the studio of Mr. H., when the following conversation took place:

H. Well, Mr. S., have you become any better reconciled in your mind?

S. No, sir; I am as much perplexed and confused as I have been at any former period. I have had several conversations, and heard some preaching, since I saw you, but all without affording me the least relief. Did you know of the baptizing by the Methodist preacher in charge on — street, in the baptistry of the Campbellite church, on Clinton street, this morning?

H. Yes, sir; I know all about it. Were you present?

S. Yes, sir; it was a solemn and interesting scene.

H. The facts in the case are these: There were quite a number who joined our church, as you are aware, and, as our Discipline requires all to be baptized before they are received into full fellowship, it devolved upon myself to preach a sermon on baptism. This I did, and satisfied all, except the two that you saw dipped this morning, that sprinkling would do and administered the ordinance to them in that way. But nothing would do these two, but they must be dipped; and, as my health is delicate, I cannot endure the least

exposure to wet without imminent danger of violent cold, probably terminating in consumption, I would not consent to go into the water, at such a time as this, to gratify the weakness of anybody. The truth is, baptism is not a saving ordinance any how.

S. I am surprised to hear you say that, for your preaching brother told us this morning that our Saviour says that "None can enter into the kingdom of God except he be regenerated, and born anew of water and the Holy Ghost," and exhorted those present to call upon God to "Grant the persons to be baptized that which by nature they cannot have." He also prayed that they might receive remission of their sins, and that the Lord would receive them, from which, I thought, he regarded it as a saving ordinance.

H. You must have misunderstood him—he did not mean that.

S. But he had your book of Discipline in his hand, and I understood him to be uttering the precise words of the Discipline.

H. You do not understand this matter. We do not believe that baptism is essential.

S. Is it true, as your preaching brother said this morning, that our Saviour says that "None can enter into the kingdom of God, except he be born of water and the Holy Ghost?"

H. Certainly it is; it is so stated in our Discipline.

S. How can any be saved without it, then?

H. None can enter the kingdom of God without being "born of water and the Holy Ghost," and being born of water is baptism, as you admit your Discipline implies, how can any be saved without it? Can they be saved, without entering into the kingdom of God?

H. None can enter—none can enter—the kingdom of God there means—the fact is, the mode is not revealed.

S. Am I to understand you, that the manner in which baptism is to be administered is not revealed?

H. Yes, sir; no men can show from the Bible that any mode is revealed.

S. If it is not revealed how a thing is to be done, how is a person to know how to do it? or how can any man living know, whether it is done at all or not?

H. I regard it as valid when performed either way, by sprinkling, pouring, or immersion.

S. But, my dear sir, if the manner of obeying the command to be baptized is not revealed, it is wholly in the dark, and there is no evidence that either sprinkling, pouring, or immersion is baptism.

H. I can prove sprinkling from Scripture. It says, "I will sprinkle many nations."

S. I thought you said the mode is not revealed! If it is not revealed, how can you prove it to be sprinkling?

H. I am, sir, afraid your condition is lamentable. I fear you will turn into skepticism. You produce

nothing but difficulties. The mode of baptism is plainly taught in the baptism of the Holy Ghost. The Lord said, "I will pour out my spirit." This proves that pouring is the mode.

S. Mr. H., I hope I shall not become a skeptic; but if I cannot find something more consistent, and that I can understand better than what you have taught, I do not know where I shall land. You first told me, of baptism, that no mode is revealed; then, in the next moment, you are trying to prove that sprinkling is baptism. Then, again, you are trying to prove pouring. In the place of no mode being revealed, you would have me believe that two or three modes are revealed!

As our young friend walked away, he said to himself: "Is this the way ministers are enlightening the world? Is there nothing in religion that I can understand? If there is no clearer light than this, I am a miserable man!"

CHAPTER VI.

Our young friend, Sincerity, shortly after his late conversation with Mr. H., was at a funeral, and being detained by the failure of the undertaker to arrive in-time, his attention was attracted by the conversation of a very grave, dignified, and thoughtful lady, in appearance, who sat near him, and directed her discourse to some ladies at her side. He soon found that her remarks were of a religious character, and of course was deeply interested in them. But he could not discover what religious party this venerable lady was of; yet, he was struck with the sense and propriety of what she said. For the present, we shall call this distinguished and interesting lady Priscilla. When the conversation had terminated between her and those to whom she directed her remarks, our young friend approached her as follows:

Sincerity. May I ask you, in addition, to what denomination you belong?

Priscilla. The Church of Christ, sir.

S. I supposed you belonged to the Church of Christ; but what branch?

P. I do not belong to a branch, my good sir, but am a branch myself. The Saviour said to his disciples, "I am the vine, ye are the branches." I trust, sir, that I am one of these branches, or a member of Christ's body—the church.

S. Well, what do you and your brethren call yourselves?

P. Christians, sir; Disciples of Christ.

S. Nothing else?

P. Sometimes we call the members of the church "brethren," "friends," "children of God," "saints," etc., as they did in ancient times. We apply to ourselves none but Scripture designations.

S. Why, I am astonished! How do you distinguish yourselves from others?

P. We do not wish to distinguish ourselves from others who are satisfied with the simple designations by which the people of God are called in the Scriptures. But those who are not satisfied with Scripture designations for the children of God, by calling themselves by other nam-

es, distinguish themselves from us. There is, therefore, a distinction kept up where there is a difference, and that is as far as there should be any distinction.

S. Well, this is a new idea to me. You say that you simply apply to yourselves Scripture names, as you find them in the Bible?

P. No, sir; not exactly, as we find them in the Bible, as we find them in the New Testament. We are not Jews, but Christians; not under Moses, but Jesus; not under the law, but the gospel; not under the letter, but the spirit.

S. If I understand, then, you call yourselves Christians, Disciples, etc., as the followers of Christ did in New Testament times, and nothing else. Am I right?

P. Yes, sir. Is not that sufficient? If you were about to die, and knew yourself to be a Christian, a Disciple of Christ, etc., would you not be satisfied?

S. I must confess that I would. That is precisely what I have been desiring to know and inquiring into for weeks. What doctrine do you hold, madam?

P. The doctrine of Christ, or Christianity.

S. Nothing else?

P. No, sir, nothing else. The Lord has given nothing else. We need nothing else. Not only so, but the Lord has pronounced a curse upon man or angel who shall preach anything else; or even pervert the gospel of Christ. Are you not satisfied to receive Christianity, as the Lord gave it, and nothing else?

S. Yes, if I know how to receive Christianity, as God gave it, and nothing else, and how to become a Christian, or a disciple of Christ, as you seem to think one may, it would be relief to me worth more than worlds. But this is where my trouble lies. I have had several conversations with Mr. H., but find it utterly impossible for me to understand him. He thinks I am blinded by unbelief. I confess I am blinded by some means; I do not understand.

P. My dear sir, I have not an unkind feeling toward Mr. H., or a hard word to say of him. He is evidently a kind-hearted man, and is just about sufficiently enlightened to conduct a mourner's bench excitement without Scripture and understanding, but he is as ignorant as a new-born infant of the Bible plan of salvation, and what is worse in his case than that of an infant, he is so blinded by bigotry, sectarian partisan zeal and self-conceit, that there is even less hope of his ever being enlightened than an infant. The real on you could not understand him was that he presented nothing tangible that your minds could take hold of.

S. That is what my friend, the lawyer, told me in a conversation the other day, but he said the fault was in religion—that there is no understanding it.

P. I am acquainted with your friend, the gentleman of the legal profession, and consider him an honorable man of the world, but he has been confused with sectarian difficulties and absurdities, and is now a skeptic. But this want of intelligibility is not in religion itself, but in the confused minds of men, who have never learned to take hold of re-

(Continued on page 4.)

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THE KINGDOM SET UP.

The question concerning the time when the "Kingdom of heaven" or reign of Christ begins is one that is forced on us just now by the many nonsensical ideas that are issuing from various quarters. The "advanced ideas" contend that the kingdom will not begin until the first resurrection, hence it's beginning is in the future. Those who affirm this, claim to be "advanced," in the knowledge of Scripture. We are inclined to think that they have advanced beyond what is taught in the oracles of God. Now the truth is, the kingdom is set up and Christ is our King, or it is not and he is not our King. To learn which of the positions are true we must appeal to the Bible. In the Book of Daniel, 2nd chap. and 4th verse, Daniel says "in the days of these Kings shall the God of heaven establish a Kingdom, which will fill all the earth." The Prophet was interpreting the image for the King, he told the King that the Gold, Silver, Brass and Iron, was four Kingdoms, that one after another would fall, and that "in the days of these Kings" the God of heaven shall establish a Kingdom. If this kingdom is established before "the days of these Kings," this prophecy fails, and if the kingdom is established after the days of these Kings, the Prophecy fails. The Chaldean Kingdom was "the head of gold," that was to come to naught. Time rolls on, and Nebuchadnezzar dies, and the grand-son, Belshazzar, reigns over the Chaldean Kingdom. The Medes and Persians form a union of their respective Kingdoms, Darius is made King, Cyrus is Commander of the united armies. He marches the Medo-Persian army against Babylon, the capital of the Chaldean Kingdom. Babylon falls, and the "head of gold" is destroyed, the Chaldean kingdom is blotted out forever. Here we pass the first mile stone, in the fulfillment of the prediction of Daniel.

The God of heaven has not set up his kingdom yet. The Medo-Persian kingdom flourished grandly for a long time, but it's downfall must come, "the Lord hath spoken it" by the mouth of his servant Daniel, the Silver must also perish, as the Nation of Gold had. Alexander of Greece, began his dazzling career, which resembled polished Brass. He leveled down the walls of Tyre, and overran the Medo-Persian kingdom and the glory of that kingdom departed forever—the Silver kingdom fell. Here we pass the second mile stone in the fulfillment of Daniel's prophecy. No notice of the God of heaven establishing a kingdom yet.

Alexander's splendid career was of short duration. Rome was fast gaining the ascendancy, and being a war-like people—by a succession of victories, they overran and conquered Greece, then the brilliancy of Grecian triumph faded out forever. Here we pass the third mile stone of Daniel's prophecy. No kingdom established by the God of Heaven yet!

Rome is now the mistress of the world, sitting on her seven hills, and from her throne of beauty ruling the world with an "Iron rod." The kingdom of Iron is now in full power. The long line of caesars

ascend the Roman throne one after another. We are now nearing the point in the history of the four kingdoms when we may expect to see indications of the work of "the God of Heaven" establishing a kingdom.

Cesar (Augustus) is on the throne. Herod is Governor of Judea—under him Christ is Born! inquiry is made, "where is he that is born King of the Jews?" Guided by the star, the wise men come from the east, and worship the "Babe in the manger." Herod is troubled because the babe is said to be a King. We are still "in the days of these Kings." Wonderful things are transpiring! God is in it. Thirty years rolls by—a great commotion is being made, people flocking from all quarters to the river of Jordan. John, the immer-ger is preaching "repent ye, for the Kingdom is at hand." Now the signs of work by "the God of Heaven" is apparent. John says "the Kingdom of Heaven is at hand." Not so, John, the materialist would say, not until the first resurrection. If John had meant the Kingdom of the Jews, they would have ridiculed him for saying "it is at hand" by telling him we know that, and it has been here all the time since Abraham. Common sense will indicate to any one that he was announcing the near approach of something new. Jesus comes and is baptised of John in the Jordan, coming up out of the water, God acknowledges him to be his son. Jesus begins to preach by saying "the Kingdom of God is come nigh unto you." Nothing about the first resurrection yet.

He ordains twelve men and sends them to preach "the Kingdom of heaven is at hand." He sent seventy others with the same commission "preach saying the Kingdom of heaven is at hand." Evidently there was none of our modern materialists there to correct their preaching by saying "no, the Kingdom of God is not at hand, it will not begin until the first resurrection." Jesus is finally brought before the Roman tribunal as a traitor, because he claimed to be a King. Pilate asked him "art thou a King then? Jesus answered "I am a King," but my kingdom is not of this world."

We ask then; how say some that "he will come and reign in Jerusalem in Palestine on a temporal throne?" evidently this is a contradiction of what Jesus said, to say that his kingdom is of this world. But again, Jesus says "I am a King." Not "a prince" that will get a Kingdom at the first resurrection. How can a person be a King and not have a kingdom? he may be a Prince or "heir apparent," but it is impossible to be a king and yet no kingdom, unless he is king of Nothing!

Jesus and his disciples preached saying "the Kingdom of Heaven is at hand" until Pentecost. Since Pentecost we hear no more of "the Kingdom of Heaven is at hand," but the disciples "preach the things concerning the kingdom and the name of Jesus Christ." We are still "in the days of these kings" spoken of by Daniel. Caesar is still on the throne, Rome has not lost her prowess. A new order of things is instituted on the pentecost of A. D. 31. Eight days before this pentecost Jesus said "all authority is given into my hand."

Is he not a king? when all authority is given into one's hands, that makes him king, in all that the term "king" means. He said "all power in heaven and earth is given into my hands." Is he not king? can he have all authority and power, and then exercise the authority and power as he did when he said "go ye into all the world." "He that believeth and is baptised shall be saved," and yet not be a king? These words are the words of a king, not of a subordinate. A kingdom is a government with an

absolute monarch at the head of it, from whom all laws must emanate, whose word is law. Where this is true, it is a kingdom, no difference what you call it, Church, Society, Congregation etc., or what you may, Christ is the Supreme law-giver, and he will never be more so than he was on pentecost, and is now. "The days of these kings" are passed and if the kingdom is not established, then Daniel's word failed, and he is found, "a false prophet." Rome lost her hold on the world before the first century was past. Where is Rome to-day, she crossed the Rubicon and her fate was sealed. The student of ancient history is familiar with the history of Rome, modern history knows nothing of Rome, her glory departed forever more than twelve hundred years ago, but not until "the God of Heaven established a kingdom." Daniel told the truth, hence modern materialism is false that says the kingdom will not be set up until the first resurrection. We will have something to say about the "thousand years reign" in our next.

HOLY GHOST RELIGION.

In another part of this issue our readers will find a lengthy article on "Baptism of the Holy Ghost and Holy Ghost Religion." The article is written in excellent spirit, and bears every mark of candor. We do not aim to reply to everything our respondent has said, for we agree in the main in what is contained in the article. The question is, is there authority for praying for the Baptism of the Holy Ghost and for Holy Ghost Religion? We said that we could not find a word of authority for either. We have never said that we were not authorized to ask our Father in heaven for the Spirit. We need the Spirit of Christ every day, and we regard a petition for what we need unfinished without a heart appeal for the Spirit of God. If our respondent can prove that we need the baptism of the Spirit, then we will not ask for authority, as the need will be all the authority we want. The baptism of the Spirit is a promise, not a command. John promised that Jesus would baptize the Jews "with the Holy Ghost and with fire." If they did not receive it the fault is not theirs, but of him who promised. Those who received the baptism of the Holy Spirit on Pentecost, A.D. 31, needed it, and they could not perform their work without it. The baptism of the Spirit enabled them to speak the Gospel in all the languages. The baptism of the Spirit did the same thing at the house of Cornelius. "They heard them speak in tongues." Peter did not instruct them at Caesarea to pray for this baptism, but, "while he yet spake the Holy Spirit fell on them." If the promise of the baptism of the Holy Spirit was predicated on asking in prayer, these should have been instructed to pray for it. Those two cases recorded in Acts ii and x, are all we have in the New Testament of the baptism of the Holy Spirit. In one of the cases it is clear that they were not commanded to pray for it, nor did they pray for it. It may be urged that the Pentecostians did pray for it for eight days, yet the record does not say so, and surely there was no authority given them to do so. But Jesus said to them "ye shall be baptized with the Holy Spirit not many days hence." Would their prayers affect this unequivocal promise of Jesus? Certainly not, unless He had said "ye shall be baptized if ye pray for it."

These two cases present the question fairly, so "that he that runneth may understand." The baptism of the Spirit was the cause, speaking with tongues was the effect, in both instances. Can we have the cause without the effect? The authority for praying for it is not shown in either case. It is the authority for such praying that we want. We do not need the baptism of the Spirit now. We have the word of those who were baptized with the Spirit to properly guide us into all truth, so we do not know things by "experimental truth," but by the reading of the word of those who were guided

into all truth by the baptism of the Spirit. You make "the gift of the Spirit" promised by Peter to those who repented and were baptized, "the baptism of the Spirit." I am puzzled to know how you can make "the gift of the Spirit" and the baptism of the Spirit, one and the same thing, since the baptism of the Spirit is the gift of Christ, and the other is the gift of the Spirit.

You quote Paul wrong, "For by one Spirit are we all baptized into one body," not "in one Spirit." Christ is the body into which we are baptized by the direction of the Holy Spirit, speaking to us through the Apostles. This baptism is a command, "Teach all nations baptizing them in the name of the Father and the Son and the Holy Ghost." The baptism was in the name of the Holy Ghost, not in Him. "For as many of you as have been baptized into Christ have put on Christ." Yes, there is "one Lord, one faith, one baptism," but if there is one of the Spirit and one of water, then we have two baptisms. Water baptism we can obey, and we are to blame if we do not enjoy it. Spirit baptism is a promise, and we cannot obey a promise, and hence we are not to blame if we do not enjoy it, unless we have it promised to us in answer to prayer. Right here would be a good place to insert the authority from God's word. I am still looking for it. I can't find it. Has S. found it? If so, I am too stupid to see it. I would not dare to affirm that Jesus did not teach His disciples from beginning to end of His ministry, "that they should be baptized with the Holy Ghost," for He did so teach, even after His resurrection, but He fulfilled that promise eight days after ascension, and at the house of Cornelius. But one word please, "Where is the authority for praying for asking for the Holy Spirit, but not for the baptism of it. You virtually

ask for the baptism of the Spirit, and you say all these "are implied and included" in the one condition, "baptized in the Holy Ghost." If this is true as you say, then I will admit that we have abundance of authority for praying for it. But these are not what the Scriptures teach to be the baptism of the Spirit, nor is "what is prayed for" by those who appoint meetings to "pray for a fresh outpouring of the Holy Ghost."

Now we come to the part of the article where the authority will be given. Ezekiel xxxvi. is cited. I read it carefully. I can see no "authority in it for praying for Holy Ghost religion, or for Holy Ghost baptism." I admit that it is a good chapter, but not for the proof called for. Isaiah lvi. comes next. A prayer that God would "rend the heavens." Surely S. is not trifling with us! The prayers of the disciples just before Pentecost are next cited, but who told them to pray for the baptism of the Holy Ghost? Who said they did pray for it? Jesus had promised it to them as His disciples; do you suppose that they were skeptical about His promise? and that they prayed for Him to do as He had promised. This is a sad comment on the faith of the disciples.

"The ground was shaken where they stood." Very true, but where is the authority for praying for the baptism of the Holy Ghost? Did they pray for it then? If so, by what authority? Acts viii. 15-17—"Prayed for them that they might receive the Holy Ghost." Yes, the apostles always done all the work that was committed to them with prayer, but the Holy Ghost was given by the laying on of the apostles hands. You say it was "the (baptism) of the Holy Ghost." We would like a little divine authority. The Holy Ghost that they received by the laying on of the apostles hands was a visible power that Simon Magnus could see. Do you get the same power now in answer to prayer? Anna, the prophetess, is next cited. She was "baptized with the Holy Ghost," says S., and thus enabled to prophecy concerning our Saviour. Now if I did not know the candor of our respondent, I would surely think this was trifling to see what could be done. Why this text should be cited as authority

for praying for the baptism of the Holy Ghost and Holy Ghost religion is more than we can even guess at.

"Jesus taught His disciples to pray for the baptism of the Holy Ghost and Holy Ghost religion." Now it is just justice and truth to say that Jesus did not teach any such thing. Now, after this we hope that our reverence for holy things" will be measured by a higher standard than this. We have never, for the sake of gaining a point, put something in the Saviour's mouth that he never uttered. Certainly S. has some way of explaining this. I am sure this is not intentional. That Jesus promised the Holy Spirit to them that ask for it is no one has ever denied. But has He promised the baptism of the Holy Spirit to those who ask for it? Is "living water" what you mean by baptism of the Spirit? I venture to say that S. will not affirm it.

Now, I have followed S. perhaps beyond the limits of our paper. I desire to say in conclusion, that I intend, that the pleasant relations heretofore existing between our respondent and ourselves shall be retained so far as we are concerned. So far as my "reckless handling of holy things" is concerned, I beg to assure S. that it must be an error of the head, not of the heart, for I have a profound reverence for God's word, but I confess a weakness in reference to those shallow, dreamy sentimentalisms, so often palmed off on the world for holy things.

God's word is our only safeguard against error. Even so, Amen.

WHAT DO YE MORE THAN OTHERS?

Here is a text from which every man may preach a sermon to himself. We spend so much time talking over the failures of others, that we, too often, do nothing ourselves. Before we adversely criticize others, let

us question our hearts, "are we doing better?" Often, this question will dry up the fountain of "bitter criticism." As a rule, you will find those who are constantly finding fault and criticizing others, are the ones who do little or nothing themselves. Christians should not "give themselves away," by becoming chronic critics.

CANTON, Ont., May 4th, 1882.

I had the pleasure lately to assist one to honor her Master's name by being buried by baptism to rise to lead a new life in his service, Yours fraternally, JOHNS BURCHARD.

Our first and fourth page is completely filled with puzzles. Sincerity seems to be advancing somewhat. His little talk with the Presiding Elder is quite refreshing. He is now in the hands of an enlightened teacher, so we may look for some progress in learning the way of the Lord. S. in his production exhibits about the same ability in gospel exegesis as is seen in the Elder. Truly "the light shineth but the darkness comprehended it not."

MARRIED.

April 26th, at the home of the bride's parents, in Meaford, Ont., by the Editor of the Worker, Samuel W. Hamley to Clara J. Ellis, both of Meaford. The bride was made the recipient of many valuable and useful presents. Clara is one of our best young ladies and a very earnest worker in our Sunday School. Mr. Hamley is one of our energetic business men. Well may he congratulate himself on the prize that he has drawn. May peace and prosperity attend them in life.

Tuesday morning, May 16th, at the residence of the bride's parents, in Meaford, by the Editor of the Worker, Walter E. C. Arlidge to Ada B. Saunders, both of Meaford. The happy pair left on the morning train, on their bridal tour. They expect to "take in" Caledon East, Avening, Niagara Falls, and Rochester, N.Y. We wish them much happiness through life's journey.

By the time this issue reaches our readers we will be engaged in a protracted meeting at Warton, as we begin there on the 21st.

EDITORIAL JOTTINGS

Our exchanges are teeming with cheering reports from the field. Hundreds of additions are gained every week.

Bro. Sterling has preached a few times recently at Cape Rich. Their hearts were gladdened on Lords day, the 7th inst., by the baptism of two young ladies. May the good work go on.

Bro. H. McDiarmid is having his last discussion, held in New York with a "D.D., L.L.D., P.H.D.," published in a book. We bespeak for it a large sale in Canada.

Bro. Wm. M. Gard is here ready for work. He arrived on the 10th inst. His field of operation will be Collingwood, Stayner, and round about. His address is Collingwood.

The Standard is a good advertising medium. We received over twenty five letters in answer to our little note inserted in it a few weeks ago.

We preached two nights in the Baptist meeting house at Cape Rich, since our last issue. We had large and very attentive audiences. Even Baptists like the pure word where they are not too much prejudiced to hear. Be it said of the people of Cape Rich,—they are a noble people, willing to hear. We will accept their kind invitation and go back again at our first opportunity.

It appears by reading the secular papers, that many of "our big preachers" in the cities have a new mania on preaching. They have dropped Christ in their services and are preaching the "great men of the day." The latest farce of this kind that has come to our notice is a discourse on "Darwin" in which the preacher tried to make it appear that this "son of a monkey" was not understood in life, and that he was a christian—when rightly understood. We would like to hear that preacher deliver a discourse on Satan when he dies. Perhaps Satan is "not understood," and may turn out to be a saint "all beauteous and fair."

ON THE WING.

We went to Collingwood on the early train, May 4th, and remained in town until 3 p.m. We struck the first kick on our new meeting house that day. We left Collingwood on the 11, & N. W. R., and was at Glencairn at 4:20. Found the brethren at Glencairn doing well. Spoke at night to a fair audience. The next day, was spent visiting "from house to house," and looking over the possessions of Bro. Stephens. Comparatively speaking, "he is monarch of all he surveys." Few men so immersed in business take such loving interest in the Lord's work as Bro. Stephens does. We came to Collingwood on Saturday and remained over Lord's day, having our usual good services both morning and evening. On Monday we went to Stayner by the morning train, called on Bro. Hill, and went out to the 4th line and had a consultation with Bro. G. McArthur, concerning our future work. Oh, for a few more such men, as Bro. McArthur. If we had them our "beloved Zion" would triumph. We took the five o'clock train from Stayner for Toronto. Gentle showers fell at intervals until we were near the city, when it began to fall in torrents. I had received a letter, the following quotation from which explains itself: "Your train will be in the city about 9:25 p.m. If you will get off at Brock street station you will see a red whiskered man, with glasses, waiting to take you home. That will be your humble brother and fellow-traveller, C. E. Pomeroy." We consider this unique, christian, and to the point. There is a language of the heart, too sacred to be expressed in words, that tells how we appreciate such thoughtful, christian love. At Brock street we met this brother, who escorted us to his pleasant home. Sister Pomeroy was waiting for us with lunch prepared. We talked until our eyes became heavy, and we were admonish-

ed that nature demands rest. Tuesday was spent in visiting and talking with brethren Pomeroy, Brown, Beatty's, Barclay, etc. We went to see brother McD., of the *Index and Sentinel*, but as usual he was gone. We had a pleasant visit with sister McD., got dinner and said adieu. Bro. Kinney Gard sent me a telegram from Buffalo, N.Y., that he was on the O.W.R., rolling towards Canada. We met him at 6:40 p.m. at the station. We felt like Paul when met by his brethren, "we thanked God and took courage." We were soon enjoying the princely hospitality of Bro. James Beatty, M.P. Bro. and sister Gard's first impressions of Canada are calculated to bind them here. We came home to Meaford on Wednesday the 10th. Sister Sherman had tea in waiting, and we are now enjoying ourselves, being yoke-fellows in days gone by. Bro. Gard brings a load of good wishes from brethren in Indiana, and I take this opportunity to say—thanks, may God prosper you all.

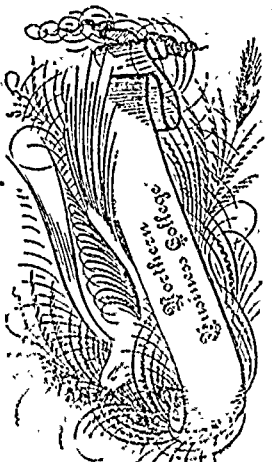
COLLINGWOOD.

We are glad to report to our readers that the work at Collingwood is still in a prosperous condition. We have let the contract for the building of our meeting house and the work is now progressing rapidly. The house will be ready for use by the tenth of August, and will cost us twelve hundred dollars, this, with five hundred for the lot, makes seven hundred dollars, and not much over one half of it raised yet. We have made our appeal once and we now renew it. Brethren, you whom God has blessed with an abundance of this world's goods, we have undertaken this work by faith, that you would lend a helping hand. *Shall this call go unheeded?* We shall see. We must have money now. Our house is 50x34, with an eight foot projection at the rear, for pulpit and baptistry. We think it will be a credit to our cause in Collingwood and all who have contributed. Many have done well, but many who are able, have done nothing as yet. Send all monies to Miss Maria Frame, Collingwood, Ont.

SELKIRK MEETING.

The "June meeting" at Selkirk will begin on the 18th. The Brethren were anxious to begin on the 11th, but it is impossible for me to be there before the 18th, so they have set the time for the meeting on the above date. Bro. Phillips request's all who are coming by *Rail* to notify him when to meet them at the station. I hope to see many of the brethren from Southern Ontario, during the meeting.

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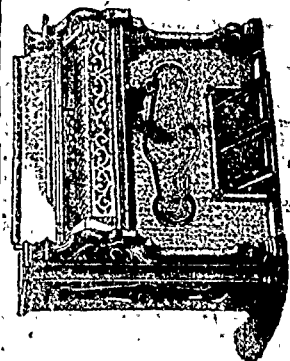
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