

Christian Worker.

H. B. SHERMAN, EDITOR.

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Mr. P. S. Cook
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See Miller's History*

"WORK WHILE IT IS CALLED TO DAY."

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Whole No. 16

REMINISCENCES No. 2.

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASHL

COBURG

(CORRECTION—For G. F. Green in article No. 11 read Z. F. Green.)

The vote of the Christian Conference referred to in my last article threw matters back to their original position. My friends and I clearly saw that all the union we could expect, was individual; that they as a body would never come into the reformation, and they never did. My course was clear. Before me, to stay with them, be inert, do nothing, violate my conscience, or leave their connection and work for the lost as best I could. I chose the latter, tendered my resignation to the church at Bradley Hollow, where I held membership, which was very reluctantly accepted. I was dismissed with honor, and so recorded on their church book. I was then as a Christian out in the world alone. Most of those who sympathized with me in the reformation lived in Dattington, and Whitby, over forty miles from me and they all kept their old membership. I cannot describe my feelings; but the Lord always helps his children when help is needed and He threw into my company an excellent young man by the name of John Ford, from Danganan, Ireland. He was a Carson Baptist. We soon became fast friends, and interchanged ideas on all religious topics, and agreed in all save on the design of baptism, the work of the spirit, and Calvinism, and so on; but it was not long before he embraced the reformation fully. We met on Lord's day, walked through fields and forests in lonely seclusion, talked, prayed and sang together. At length Bro. Ford proposed we should commence holding meetings in the town. After talking over various difficulties about house to meet in, how we should entertain those who should come, if any; neither of us had ever attempted to preach, or even held a social or prayer meeting, we allowed our zeal to override all these difficulties, and Bro. Ford got a small school room and gave out an appointment for the next Lord's day. We went and found a congregation of 15 or 16 all men. We sang, Bro. Ford prayed and I was to read. I read about half a chapter in the new testament, and commented on each verse; I trembled in every limb and when I had finished, Bro. Ford read some of our songs and prayed and dismissed our first meeting, after announcing another next Lord's day. That was a transcript of the former with one exception we had a much larger audience, and two women. I think on the 4th Lord's day, at the conclusion, a fine looking man came to us and demanded baptism. He said brethren you have taught me the way of the Lord as we never knew it before; you have showed us what the Lord requires of us all, how that all penitent should be baptized (immersed); and now I want to obey that command, I want you to baptize

me. We were in a fix. The demand for baptism was made, and now should that demand be complied with or not. Our decision that it must be done was quickly made. Bro. Ford said, well Bro. Ash it must be done, and I cannot do it. Well said I, I have never performed the act, but I have seen it done. I think I can do it and I will. It was a critical moment, two young men following our daily avocations neither of us preachers. We knew the prejudices of all men about there would be against us. For us to minister in holy things how awful! We took the precaution not to have the baptism public. Our reasons were that if we made any mistake we would bring the act into disrepute and make laughing stocks of ourselves. We appointed to meet on the sandy beach of the beautiful lake Ontario on the next Wednesday evening. We met for 8 or 9 in number; there we grouped together a little praying anxious band under the *All Seeing Eye* and the heavenly host rejoicing over the scene. O I shall never forget, my heart thrilled and the big tears flow when I get back to that eventful hour. It was a beautiful evening, the sky was a little hazy, the waters were calm; a slight ripple splashed on the shore, the pale moon about half full, cast her silvery light over the waters. All nature seemed hushed into silence, while we in the silence of that hour sang a hymn and all knelt, and with tears of rejoicing, poured out our souls to the God who knew our hearts. My trembling left me in full possession of my strength and nerves. I took his confession and led the tall, heavy man into the water to a proper depth, and then in the name of the Father, Son and Holy Spirit, I baptized him for the remission of all his past sins, and raised him up to walk in newness of life. *That was my first baptism.* Our meetings went on as we began, but much enlivened by the help of our newly made brother, John Hancock.

About almost every meeting some one or ones requested baptism. All our baptisms after this were public, and called out great crowds of spectators. It was a new thing, for no immersion as baptism had ever been performed there. Had we known then what we learned many years after that it was proper and perhaps necessary at the close of our meetings to give an invitation to penitent believers to come forward ("come out from among them") and publicly confess the Savior, we should have been much more successful in gaining converts. It was not long before our members run up to 15 or 16. At the close of one of our meetings Bro. Chas. Pomeroy Sr., and indeed most of the brethren called us to stop a little. Bro. Pomeroy was chief speaker who said "brethren you have taught us the way of the Lord more perfectly than we ever heard of, most of us have left the Methodist Church and can never go back again. We now think it is right we should be set in order, as a church and have the Lords supper every Lords day." Next Lords day was appointed to con-

and all the brethren were present when we had solemn exercises and by an united choice, Bro. Ford and myself were chosen Elders, and Bro. Pomeroy Sr. deacon. We were then in a position to show to the world the Lords death till he come. Our audiences increased so we were compelled to procure a larger house. Our membership increased so rapidly that it was not a long time before we numbered 40. I was sent for to go to Robt. Wades, a wealthy farmer and a leading member of the Methodists who lived about 3 miles east of Port Hope. I went and baptized him and a Wm. Jeckell, I went again and again, and baptized others of the Wade family, also, a Bro. Murdock McDonald of Port Hope, who had been educated in Scotland for the Presbyterian ministry but would never officiate as a minister. After a time Bro. Ford and myself met them by request some 10 or 12 and set them in order as a church. It was called Port Hope or Hamilton Gordens Church.

In 1833 I succeeded after a good many efforts in getting Jas. Radcliffe, then editor of "the Cobourg Reformer" a very able conducted secular paper to read a number of the Millennial Harbinger at his objection to reading was that he was "sick of the writings of the times all over the world." After he had read the number I gave him, he gladly became a subscriber for the work the reading of which my many talks with him laid the foundation of his conversion from Methodism to the ancient Gospel. He was a man of education and great oratorical powers and had been a preacher among the Methodists in England and Canada for many years. After we had got our Church in order he was baptized and united with us and became our principal preacher for some time until he removed to Philadelphia where he was very useful to one of the churches of Christ. Perhaps it may be news to some readers to know that Bro. Radcliffe was the father-in-law of the present Judge Boswell of Coburg, and grandfather to the present Mayor Boswell of Toronto, as I understand Mayor Toronto is a son of Judge Boswell, one of our church members in Cobourg Church was a young man not long out from England whose father was a Baptist preacher. His name is Thos. Holman now and for many years (over 40) a citizen of New York City. He is the great street publisher and was printer for the Bible Union Society for several years. He has an extensive printing establishment on the corner of 3rd and White etc. Bro. Holmans father was a Baptist preacher in England, and when he removed to Canada he found his son with us and he met with us, broke bread with and preached for the Church about 6 months. We were hopeful he would put in membership, but we were not enough Calvinistic to suit his ideas and finding out Baptists in Hamilton, he removed and preached for them. My health don't allow me to write any more now but hope to be able to write No. 3 for next month.

JOSEPH ASHL.

(To be continued.)

STRICTURES ON G. W. CONE.

Mr. Editor.—In the WORKER for December there is an article from the pen of G. W. Cone, "Is Christ on the throne of David." I am neither a materialist nor an enthusiast concerning the "Coming Kingdom" seeing that I care not whether Christ's Kingdom (as the future home of the redeemed) be on this planet or Jupiter, if I can only by Divine grace make out to get there.

1st. The argument to prove that Christ is enthroned is all right; but I always thought from reading the Scriptures that it was not on the throne of David, but on that of God, seeing that God said to him "sit on my right hand until I make thy foes thy footstool; also (Rev. 3-21.) "As I also overcame and am set down with my Father on his throne.

2nd. Of course, then the throne of David was created for him and he is before the throne of David. Of course, then, if he is pre eminent he is on the throne of David or above it." This contains the gist of the argument that he is on the throne of David. It progresses too much, as I can prove in the same way exactly that he is on the throne of Britain and on every other throne past, present, or to come.

3rd. "God transferred the throne of David from earth to heaven." Is that scripture or mere assertion? Does it follow that because the throne of David is not on earth, that it must be in heaven? Equally then it follows that the throne of Nebuchadnezzar is also in heaven and Christ on it.

4th. Bro. Cone infers that because Christ has a kingdom and a throne they must be the Kingdom and throne of David. And because he has a name given above every name (by his exaltation) and of course above the name of David so that everything should bow at his name; Bro. Cone exclaims, "ah reader, and has never reached the point where he can be honored with a seat on David's throne." Queer logic!! He certainly has reached the point where he is honored by a seat on God's throne and just as certainly he is not on David's throne.

5th. It was promised that the "Lord God should give unto him the throne of his father David," (see Luke 1-32.) And Luke is careful to trace his genealogy back to David. Now the Jews all acknowledged the kingship of David and bowed in submission to his authority. And when I see them do the same to David's greater son, I shall say that Christ is on the throne of David." Not till then.

6th. Let us see how they acted when the time came to acknowledge him as king. Pilot said unto the Jews "behold your king" but they cried out "away with him, crucify him." Pilate said unto them "shall I crucify your King? The chief priests answered "we have no king but Caesar." And they crucified him, and Pilate wrote a title "Jesus of Nazareth the King of the Jews," and they called him (Jesus) a deceiver still; and persecuted his

followers to the death. They utterly rejected him.

7th. Jesus said "oh Jerusalem, Jerusalem... ye shall not see me henceforth until ye shall say: Blessed is he that cometh in the name of the Lord," hereby intimating that such time was coming. Has it come yet? Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," I understand that to be the time referred to by the Apostle Paul in Rom. 11-35, "until the fulness of the Gentiles be come in" and then all Israel shall be saved when the deliverer who comes out of Zion shall turn away ungodliness from Jacob; when they turn to the Lord and the veil shall be taken away and they see Jesus the Chief among ten thousands and the one altogether lovely, at bowing in submission to the rule of the meek and lowly, mild and gentle prince of peace, shout Hosanna! Blessed is he that cometh in the name of the Lord, and in their hearts and lives crown him Lord of All. Then I shall say "Christ is on the throne of David."

8th. Bro. Cone is sadly mixed in the Kingdom business, he seems in his quotations to utterly overlook the fact that some of his passages refer to Christ's Kingdom of grace here, some to his everlasting Kingdom in the future and some to the earthly Kingdom of Israel. All mixed up in a way that is certainly curious and perhaps somewhat bewildering (to Bro. Cone) at least, and perhaps (he remarks in the last paragraph, but one of Bro. Cone's article had better be read over carefully by himself.

Yours in hope of Life,
JAS. ANDERSON.

RIVALRY.

The Spirit of rivalry is on the increase in every department of business and religion. Where it will end, who can tell? but we can predict with unerring certainty, that it will end in no good to the best interests of society. When a man starts out in an enterprise, it is quite natural for him to conclude that he has a patent right to all the business in his line. A notable example of this, was seen in the man that started the first newspaper in the United States over one hundred years ago. When the second paper was started, he ordered the people to let it alone, not patronize it, because he had started a paper and that was enough. He of course had to yield to the inevitable, but still he thought his rights were encroached upon. Rival newspapers are all the rage now, and the paper that is not a rival to something or somebody is supposed to be a soft thing—unworthy of patronage. This is true also of religious papers. The advent of a new religious paper is taken as a bugle call to arms for the purpose of putting down some other one. Innocence of such a motive may be proclaimed on every page, but it all goes for nothing. "What was it started for, if it was not to hurt some other paper, etc?" Now the Spirit of rivalry among religious papers is most abundant, and per-

takes "of the earth earthy" more than of the Spirit of Christ.

Rivalry in the churches is another evil which is growing alarmingly. If one church has an entertainment the other is "duty bound" to eclipse it. If one builds a good house, the next one is supposed to build a little better. This all leads to extravagance in statements and in the expenditure of money. The poor have begged at my door, that belonged to churches that had spent many thousands of dollars in a meeting house.

Let the world carry on their rivalry, if they will, but let men of God stand aloof. The dignity of the Christian religion is lowered everywhere by the Spirit of rivalry that is everywhere manifested. Live within your means, and attend to your work and the results will be satisfactory in all legitimate work. Some men have an idea that if they cannot best everybody, that they are justified in remaining idle. This is not wise.

A SINGLE CRITICISM ON JOSEPH COOK.

JANUARY, 22nd, 1883.

"It that clock were a concrete mass of unspeakable slime, I should say it is wholly corrupt. When it is so out of order that it will not keep time, I say it is wholly depraved. If there were nothing in a man capable of arrangement; if when the soul is out of order, it could not by following conscience and by God's good grace be put again into order, I should say it is totally corrupt. But the wheels yonder may be of pearl, the pivots may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt; it is totally depraved. So the human faculties may be wheels of far flashing silver and gold and pearl; the pivots may roll on diamonds and yet the man not keep time." Hence he is totally depraved!!

I am an admirer of Mr. Cook in the main. He is a clever and a shrewd reasoner; and I would justly deserve to be set down as an unfair critic if I did not give him credit for being one of the ablest of modern scientists, and for having added very largely to the evidence of christianity by his scientific reasoning. I consider him "one of a thousand" among writers of his class; but the above quotation shows most distinctly to an ordinary unprejudiced mind that he is capable of making and has made at the least one mistake which is most subtle in its influence inasmuch as it is so beautifully covered by genuine rhetoric and elegance of diction. Can this be the Great Cook, the Boston Lecturer who used this false analogy between a false time piece and the human soul? I can only account for this "unfortunate mistake in one of two ways: 1st.—In his endeavor to reconcile the 37 articles with true science; not "Science falsely so called" he has had a different pill to digest in the shape of "total depravity" as taught in said articles, seeing the difficulty he had before him he may have used this "sophism" as a blinder. Also 2nd.—For once in his life (Continued on 2nd page)

(Continued from 1st page.)

he himself may be blinded, having stumbled from the path of his "scientific method." I prefer to give Mr. Cook the benefit of this last explanation, as it does not interfere with his honesty and integrity of character. But to show the fallacy of his analogy. 1st.—I do not think that he is justified by scholars in making the distinction he does between the terms "totally depraved" and "corrupt." The author I have before me (Websters Academic) makes no such distinction, but gives the words depraved and corrupt as synonymous terms. 2nd.—But admitting this distinction to be correct, who is so blind as not to see the difference between what Mr. Cook chooses to call a "depraved clock" (to my mind rather a ludicrous term) and a "depraved soul"?

The former (clock) is false and will deceive as long as it remains out of order, though the disorder be the smallest conceivable that will cause a clock to give false time, such a time piece—to use Mr. Cook's expression—is "totally depraved." But what of a human soul out of order? Will it always give false time? Does it as Mr. Cook affirms "always" answer, "I will not" when the inmost of conscience says "I ought" even if we admit with Mr. Cook that this inmost of conscience is the voice of God? If so, it is proper to say that the human soul naturally is "totally depraved" and the 39 articles so far as this particular thing is concerned are correct. But following Mr. Cook's scientific method, I find that the human soul does not always say "I will not," when the inmost of conscience says "I ought." To affirm this would be to affirm what we all know to be false, let us take the very worst character we can find for an example. The most hardened criminal you can find in any of the state prisons in the land where Mr. Cook lives, has been a thief, a highway man, a murderer, etc. Yet we find that this hardened criminal does not always say, "I will not" when the inmost of conscience says, "you ought," though he rolled with the one hand. He was inclined to say sometimes "I will," and gave to some suffering and needy one with the other, and though he was so full of hatred that he could plunge the dagger to the heart of his foe, yet he loves his wife and little ones at home. Will anyone deny this, impossible? We see then the difference between a clock out of order, and a human soul out of order. The clock always says "I will not." The human soul sometimes says "I will" and sometimes "I will not." Hence we find no such thing as "total depravity" on this side the grave in the human family. It is time enough to talk of total depravity when it is said "take the talent from him," this is the most terrible description of depravity in the word of God only one talent left, only one good element, but that is to be taken away, when? So soon as judgment is passed upon him. Notice! In our Saviour's parable there are none without a talent, all had at least one, until that "one" is taken away the possessor sometimes says "I will," in reply to this inmost of conscience saying, "I ought." I have often heard this clock illustration used, and wondered where it came from, little thinking that those who were mixing up such a palatable dish for the non-thinkers were in the balance of "scientific method" and found wanting (rather raw). It had better be sent back to receive a little more cooking. Else some people will still be so stubborn as to believe

that they have yet at the least one talent and consequently not "totally depraved."

A. Scott, Portland, La Prairie, Boston, Monday Evening, September 11, 1894

CHRISTIAN WORKER.

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EDITORIAL DOTS.

—So long as we have drinking we shall have drunkenness, and so long as we have legalized drink-selling we shall have drinking.

We have learned from private sources that Bro. C. Sinclair has preached his farewell sermon at Ridgeway, where he has lived and labored for many years. We know not what his future course is to be, but will say, happy is the field that secures the labours of Bro. Sinclair.

Once in a while we hear some one say "I am sick and tired of men blowing their own horn." This has been said about the labourers in the field, who have sent in their reports of success, to our papers for the encouragement of the brethren. Now we happen to know some of those who are so "sick" of the "horn blowing." Every one of them as far as my knowledge extends are drones in the working hive, not entitled to any respect by men who are in the work. We have many true men that are doing a vast amount for the cause, who are "naturally modest" and will not let the brethren outside of their labors know how the cause is prospering with them. These are good men, but no better than the hundreds who report their work neither are they more humble, if you think they are, just cast the slightest insinuation against them and they are not the men to humbly bear it, but you will hear from them. They are men of dignity or they would not be able to accomplish the work they do. The truth is they take as much pride in keeping still as others do in letting the brethren know of their work. Neither of these are commendable, but this pickaninny talk about "men blowing their own horn" comes from men who are failures themselves while they think they ought to be leaders of men. Having nothing to report from themselves, because they never to anything, they snarl at others who are doing something.

OWEN SOUND.—The Sunday School under the auspices of the Church at Owen Sound, held their annual "jubilee" in their meeting house on Division street recently. Bro. Wm. Fleming reports a good time. The exercises consisted in prayer and thanksgiving, a sumptuous feast, speeches by Bro. Stirling and Mr. Ewing, Pastor of the Baptist Church, who said that he loved the Disciples because he owed his conversion largely to them—he liked their festival, because there was no admission fee—that those Sunday School festivals were under a catch penny arrangement to often which marred these occasions, he liked their singing—he liked their good order, etc. The "first" of Bro. Sterling's speech was not given, but he said it was a good one. The whole was interspersed with lively singing. These entertainments can

be made very profitable, and his one was no one of this kind. Bro. Josiah Tolton, who is faithful in all church work is the Superintendent of the school. The church at O. S. is moving along in their quiet way doing the work of the Master. Both here and abroad a remarkable degree for this day of selfishness. The Christian Worker wishes them a successful year.

Bro. Henry Knocks and his family from Pickering, are not permanently settled at Seaford. They all (6 of them) handed in their letter, which they brought from Pickering, to the church here at Seaford. This is right, and while I have the pen in hand will add, that this course shows much more respect for the church where you are leaving as well as where you sojourn, than to put up and leave saying nothing to anyone, thus treating the church with contempt, as many do.

There is no trouble in getting a letter from the church, if you are worthy, and if we were properly educated our church deacons I would say, that he that will regard the church as little or not to ask for a letter when leaving, is unworthy of fellowship where he goes; but we need education on this one point of church order. We would be surprised to know how many are living and meeting with congregations that are not members. They are disciples of Christ doubtless, but this laxity of church order breeds just such disciples. The yell of such a cause needs not to be dwelt upon. How absurd for a disciple to ask a sinner to forsake his sins, obey the gospel and unite with the church, while he himself does not regard church membership of sufficient importance to unite himself! The most consistent thing, in my judgement, is consistency itself.

"THIS SECT"

In the last chapter of Acts of Apostles, you learn that the people at Rome desired to hear Paul on the subject of "this sect," which he was representing. They said that "it is everywhere spoken against." This goes to show that the Church of Christ, which they called a sect, was notorious even at that early date. Whatever the doctrine of "this sect" is preached it will be spoken against, 1st, because it is a peculiar organization, differing in many essential points in both teaching and practice from the existing sects. 2nd, being loyal to Christ in teaching and practice, it could not escape persecution from others who teach more tradition than Gospel. 3rd, it was as much the work of the apostles to condemn traditional teaching, as it was to teach the truth. 4th, all the existing sects would then be condemned, hence the persecution.

These were noble people, and they show a wisdom that we do not readily find in this day. They wanted to hear for themselves from a representative man. This shows wisdom because 1st, Others could not possibly know the doctrines as well as Paul did. 2nd, Others being enemies to the Church of Christ, would be inclined to misrepresent them. 3rd, Prejudiced minds cannot do justice to those against whom they are prejudiced.

Paul was one of the apostles, and preached the same gospel, and required the same obedience that the other apostles did. We want you to listen to one of the peculiarities of "this sect" on the one of the most important questions ever propounded by infidels; that is, the question—what must I do to be saved? We think all will agree that this is one of the most impor-

tant questions. The answer to this question can only come from God, and we must look for it in his word. "This Sect" is everywhere spoken against, was the only one that would tell a sinner what God commanded him to do in order to be saved. There is only one body of people to-day who will answer the sinner's question as the Apostles did, and they are "everywhere spoken against." We make bold to say that there are none among the existing sects of to-day who will answer the sinner's question "Men and brethren, what shall we do?" as Peter did on the day of Pentecost. The apostles preached Christ, crucified, buried and risen from the dead, and that he had ascended up on high after giving them the commission to preach the gospel to every creature. When the people believed what they preached, and asked "what must we do?" the apostles told them to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." (See Act 2, 38). Other churches call them to the altar of prayer, where they pray for them. The difference is easily seen, one tells the sinner what God wants him to do, the other tells God what they want him to do, and how and where they want it done. Paul's teaching required men to confess their faith in Christ and obey him; others require men to confess their faith in Christ and in their articles of faith, then subscribe to man-made rules and regulations, and wear a man given name, such as Methodist, Baptist, Presbyterian, etc. Paul says "peace be to every one that walketh by this rule." They say "peace be to all that walk by our rule."

Paul labored to make men Christians; they labor to make men partisans. "This Sect" met to break bread every Lord's day, wore no other names only those given by Divine authority. Acknowledged no other ruler but Christ; nor creed but God's word; no other baptism but "buried with him by baptism;" no bishops only those divinely appointed in each congregation; no ecclesiastical council to make laws or rules; Christ gave the law and rules; no baby members in the church, all were believers; no anxious seats to convert sinners on. In all these respects it was different from all the sects then and now. If man would come and hear for themselves, then open their Bibles and search to see if this is so, much of the fog of Babylon would be dispelled.

THE LEPER HEALED.

MATTHEW XXI CHAPTER.

"Lord if thou wilt, thou canst make me clean?" What confidence is here portrayed? How it ought to put to shame our want of faith. He had not tried all the physicians for this he could not do. Long ago the disease of leprosy had been classed with the incurable diseases. He had not heard of any cure being made on such as himself; so we cannot look on this case as one of a desperate man grasping at straws, but it is a case of genuine faith; there is nothing in his application to Jesus that indicates any lack of confidence in his power to heal. The only question fit his mind seemed to be concerning his willingness, "if thou wilt." He seems to have been pretty sure that he would because it is certainly an extraordinary occurrence for one to come to another and express themselves so confidently on a matter of so great importance. How glad we ought to be that the leper came to Jesus. He was healed of a loathsome disease, but the record of his ability and willingness in this poor man's case, forms a wonderful foundation for our faith in his ability and willingness to cure us of the leprosy of sin. We need not say "I thank thee, for thou hast said 'I will not let my leper come to Jesus in the beginning of his ministry, before he had performed many of his marvellous cures. His great confidence was based on the few wonderful works Jesus had performed. If he could have 'so great faith' with the testimony he had, how much greater should be our faith while we are surrounded by 'so great a cloud of witnesses.' The healing of the leper is one of the links in the chain of testimony that proves the divinity of Jesus. 'No man ever cured leprosy of himself. Divinity only can cure the disease, hence Jesus is Divine. You will notice that the man did all in his power; he came to Jesus, this he could do for himself. He did not enough by the roadside and shouting for Jesus to come to him, but only asked Jesus to do the part that was impossible for him to do. He came and asked in faith, which ended his part in the cure. Jesus did the rest. So we ought to do the part that we can, in healing the leprosy of sin. We can 'believe the record that God has given of his Son; we can repent (repentance) we can obey his commandments. These our great Physician has required of us. That which we can do for ourselves, Christ can do for us. He cannot believe for us, nor reform for us, nor obey for us. That which Christ does for us, we can do for ourselves. We cannot forgive our sins, give ourselves the Holy Spirit, nor save ourselves. So it is evident that 'we are laborers together with God' in our own salvation as well as in the salvation of our fellows. How the attributes of mercy stand out in this case. Jesus the Son of God, the 'Prince of Life,' is united with compassion towards one of the unclean offcasts, and his compassion does not end in the expression of a few sentimental sentences, but does what he can to alleviate the suffering, which is all that was needed. So we should have compassion on all in distress and do all in our power to alleviate their wants. What beautiful lessons are found in the life and works of Jesus! Why will men walk up and down the earth with the terrible leprosy of sin cleaving to them?

Jesus stands at the door of mercy extending the loving invitations, 'come unto me, all ye who are weary and heavy laden, and I will give you rest.' They stand and pass on to death, heedless of this precious call. The wisdom manifested by the leper appears to be dimming in our day. 'Come sinners be healed, come to the fountain of mercy, come and be happy, come and be saved.' 'Go show yourself to the priests.' This was required by the law when one was healed of the leprosy; so that the people might know that he was cleansed and had a right to recognition among the pure. This was a sign to the people that he was cleansed, and this evidence must be of the character required by the law of God. So we should show to the world that we have been cleansed from sin by the evidence that is required by our Saviour—an upright life and a Godly conversation coupled with a life of doing good, will be all the evidence any one will ask to establish the fact that we have been saved from sin. Let your light so shine before men that they may glorify your father who is in heaven.

the receipt of \$20 from the brethren at Seaford, and \$12 from the brethren in Nottawasaga, either to be added to the fund for buying me a horse, or to help me along in my labors on the Manitowlin Island. These remittances gave me great encouragement. The tolls and trials that I undergo are indeed great, but when the brethren show such tangible signs of real sympathy with me I feel more than repaid. The brethren dig the jetty are endeavoring to hold their own in the face of many drawbacks, sales of which I have mentioned. The great object with many is to make money or at least to make a living, and even that I suppose a large share of energy, is devoted to that end, so that little is left for seeking the kingdom of God and its righteousness, which should be the first thing sought after. The brethren are here to-day and away to-morrow. All the churches here are weakened by removals. Bro. S. Martin is in opposition; although it increases the courage of the brethren and often strengthens the feeble minded yet it keeps members away from the jetty, and so hinders the progress of the cause of Christ. We are making a list of names since about the close of 1883; some names have been added to our membership, many of these have been reported at different times in the Worker. Bro. J. A. and Bro. S. Martin have been reported by confession and baptism. We are hoping, praying and laboring that many others may be delivered from the power of darkness and translated into the kingdom of God's dear Son. The churches at Gore Bay and Lee Lake have been so weakened in numbers and material strength that the brethren unanimously agreed to form a new church, to meet alternately at each place. There are five brethren in the township of Mills who cannot meet with us, so we went to attend them on the 24th January we would not expect to break the fast with them at the house of brother John Jones, where I have held meetings monthly. Bro. J. Douglas of Lee Lake, with his 'lean staff' on the Saturday the 14th of February, with his flock and brother G. H. Walter's. Then brightened early on Lord's day morning with the conveyance of Bro. Walter and Bro. Douglas loaded with the leading brethren and sisters with the writer, started for the place of meeting, some forty or fifty distant. We will enjoy our visit very much and trust that good may be done. I say the church is the pillar and ground of the truth, so we look the church along to exemplify the truth we teach and practice, the brother taking part as usual in the exercises, this making it a mission to the world.

I hope to send you something more substantial shortly. Yours in the Hope of the Gospel.
W. M. CREWSON.

PATENTS

Wanted by the undersigned for patients, certain, good, reliable, and safe. The undersigned has been successful in the treatment of various cases of leprosy, and is now offering a course of treatment to the public. The course is simple, and can be followed by all. The cost is moderate, and the results are permanent. The undersigned is a member of the Medical Association, and has been successful in the treatment of many cases of leprosy. The undersigned is now offering a course of treatment to the public. The course is simple, and can be followed by all. The cost is moderate, and the results are permanent. The undersigned is a member of the Medical Association, and has been successful in the treatment of many cases of leprosy. The undersigned is now offering a course of treatment to the public. The course is simple, and can be followed by all. The cost is moderate, and the results are permanent. The undersigned is a member of the Medical Association, and has been successful in the treatment of many cases of leprosy.

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EXPERIENCE

Born Nov 21st, 1847. Received after the straightest act of our religion a Methodist scrupulous warning against the "heresy" of "Campbellism". These two sentences will give an idea of the writer's early religious "experience." Under ordinary circumstances this would be sufficient to ensure a boy against being led away by strange doctrines. I knew nothing religiously, except Methodism until I was 21 years of age. I had passed through about all that was taught on the subject of conversion at the mourner's bench, in secret prayer in the "bush," barns, fields, in fact every place that I could get out of the sight of man. Let it be remembered that the teaching that I had received led me to believe that this was God's plan for saving the lost. I would listen to the experiences of those who had been "happily converted to God, while praying, and would conclude to renew the effort, which failed as often as renewed. I would sometimes conclude that I had "got it," then I would tell my experience. This would cause rejoicing among the faithful. Some doubts would come up, making me feel that I had been acting the hypocrite, then a season of gloom came over me. This state of affairs lasted about two years. Finally I gave it up, and made no more effort until I was about 21 years of age, at which time my mind was arrested by the preaching of the "old Christian connection." I heard from them, for the first time in my life the plea "for the Bible without note or comment," and "union of all Christians on the Bible alone." I liked the ring of such a plea, and finally connected myself with them, not doubting but that the Millennium was near, when all of God's children would "see face to face." Here I was again doomed to disappointment. I found the same old system of "getting religion" here that I had learned to my sorrow among the Methodists. I found this I say, but remember, I still thought it was "the right way of the Lord," for I had never thought of looking into God's word for the purpose of learning "whether these things were so." I found these people very zealous on the subject of immersion, but teaching that it was of no importance whether you were baptised at all! This inconsistency was becoming more and more apparent every day, but to whom should I go? They took the Bible alone as their only creed. I could not turn back. Some suggested that I believed more like "Campbellites," but I knew better than that; for Campbellites believed in water salvation, and denied the operation of the Holy Spirit, and I was not in very good shape to meet them on this, after my vain experience after the operation of the Holy Spirit. I knew they were wrong on these and many other vital points; but had I not heard preachers that had been baptised with the Holy Ghost say that Campbellism was "a dangerous heresy"? Of course I had not heard them preach, but I knew that all that was said of them was true, because "it is wrong to attend their meetings." In 1866 I went into a "Campbellite" house for the first time. It was a meeting conducted by Knowles Shaw, and here I was treated to the pure article. The strongest objection that I could urge against his teaching was, "it is too plain, there is not enough of the Holy Ghost in it." He said to his credit, that he did not preach "water salvation," he kept it back, because he was trying to deceive the people and get converts. He baptised a good number during the meeting, among those baptised was the Methodist class leader's son. I began to read the Bible from this meeting, being sure that the mourner's bench plan was clearly taught in the Book.

although he declared that there was "not one word of authority for it in the scriptures." I was astonished that I could not find it readily, am still looking for it, and would be very glad if some Methodist preacher would cite chapter and verse for it. Time rolled on; I was reading, still hating "Campbellites." I next heard of J. M. Lord, but "he had no religion." Then I heard George Campbell on "the new birth," but he did not explain the "sacred theory" according to "my-doxy."

I next heard H. R. Pritchard who had once been a Methodist preacher, but he had lost all his old religion. He preached against modern conversion "he pictured my case to a T, and showed the "right way of the Lord;" it was the plainest thing that I ever heard, but I thought "you want to make a Campbellite of me," so the seed brought forth no fruit. In 1873 Elkana Mullin (who has since gone to his reward), began preaching in the neighborhood, in "old Clifty," Decatur Co., Indiana. Here I finally came into this reformation. I did not fully see the light, even then, but soon after my union with the Disciples of Christ all doubt was removed, this I could not say before. I had many helps from different sources. The Disciples at Floris, Ill., aided me much in my search after "the old paths." I will always hold them in grateful remembrance, especially A. Kenner, A. Kinnison, J. Shinn, and Bro. Billings.

I owe most to God's word, I could nearly repeat the New Testament from memory in 1873. I am more and more surprised at men day by day, the word is so plain, but why should I be surprised. I was one of the worst of sectarian bigots, yielding only when the last stand was removed of my old foundation. I have always been strictly honest in my religious convictions, and I am inclined to think that the majority of all churches are, but they are fatally misled, I fear.

REPORT

The writer was in Owen Sound over three months embracing Aug. Sept. and Oct., instead of two weeks as was planned. While there it was a pleasure to meet with the brethren in Kilsyth on Lord's Day, most of the time. They were very kind to me. Do not know how I could have managed without the assistance they so generously rendered me. Visited Meaford one Lord's day, lodged at Bro. Johnston's, the Meaford brethren always give a good hearing. The balance of the time was given to Owen Sound. The interest manifested in the meetings at the Sound was beyond expectation. Towards the close they made me a present of some \$6. Left home on wheels but was storm bound at Arthur, took lodgings at the first decent hotel. Just before taking supper, a gentleman came in with lamp in hand. It was assuredly a pleasure to know that this was none other than Bro. J. H. Hanns, who kindly invited me to his comfortable and hospitable home. Those who know Sister Hanns need no description as to how the "way-faring man" was treated, "A friend in need is a friend indeed." This adage flashed through my mind frequently as Bro. Hanns (known in Arthur, as Harker Hanns) went from place to place in search of a sleigh for me. He is one of these men not easily switched off. In a few hours he came to me saying he had bought one, and loaned me the dollars to pay for it, clothing my feet and wrists comfortably he started me southward. Called two or three times on Bro. David Kilgour, in Arthur, who keeps a neat little drug store and seems to be doing well in it.

Spent Sunday in Arthur. Met with the "Catholics" in the morning and the "Methodists" in the evening. I had read considerably about "Catholicism," but astonishment held me all through the performance. The order of the very large assembly was faultless. The profound reverence evinced by the "Laity" for the power, either in the Priest or behind the Priest, made me marvel. Then but for one or two things that happened you would conclude they knew nothing of the New Testament. Reached the residence of Bro. Hugh Black, Erasmus, next day, where this scribbler will remain till next writing.

C. J. I.

Jordan, Jan. 17, 1883.

CORRESPONDENCE

GAINESBORO, Jan. 10th, 1883. EDITOR WORKER.—Seeing that, occasionally you receive communications from the different churches, of their standing both financially and ecclesiastically, I take the liberty of addressing you upon these subjects, hoping that you may insert the same in the WORKER.—We have in this place a very comfortable house, situated on an amphitheatre of ground facing the east, also a commodious shed for our teams, and while we are comfortable within, our horses are protected from the wind and storm. And while these buildings and site are worth about \$1,500,—we can boast that the same are free of debt, the house was first opened on the 2nd day of January, 1881, and the first religious service conducted by Bro. O. G. Herzog. There were at that time about two dozen members scattered about here, of which Brother Benjamin and Sister Moot are the pioneers, they were baptised in 1826, and have been in the Masters cause for 57 years.—They are workers in the true sense of the word. We have at present about one hundred members of peaceable and law abiding citizens, and all working well together, Bro. G. J. Leister speaks for us each alternate Lord's Day, while the rest of his time is taken up at Wainfleet and Smithville. J. H. J.

LYONS, Ont., Jan. 30, 1883

EDITOR WORKER.—Dear Bro.—The church here in South Dorchester has brother Keffler employed as their evangelist and let him go to any place where he thinks good can be done. He has exchanged with brother Campbell from Lobo for two weeks. There was a good attendance and excellent attention during Bro. Campbell's meeting, although the weather was very cold, 15 degrees below part of the time. Four believed, confessed and were baptised by him; and one since, baptised by Bro. Keffler, makes a gain of five to the congregation. So you will see how this church is doing. I wish you every success in your efforts to "preach the unsearchable riches of Christ." Hoping to see your face in the near future and become better acquainted. I remain yours in the hope of eternal life. PETER McNEIL

—Rum Drinking—a queer remedy for consumption—the cure.

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BREAKERS TRACT.

We have received a tract written by Bro. D. M. Breaker of Christiano Trun. The writer of this tract was for years a preacher of note, among the Baptists, he is also a physician of eminence. Less than a year ago he severed his connection with the Baptist and united with the church of Christ. He was pressed for a statement of his reasons for doing so and the result is the tract here in notice, having read it carefully, we feel confident that no better tract can be distributed among the Baptists. The Dr. is quite competent to state the faith and practice of the Baptists and he does it with a masterhand in this tract. But the best thing of all is his clear showing of the difference between the Baptist and the Bible. The tract is written in a fair and candid Christian spirit, and must do good wherever it is circulated. They should be circulated by the hundred. Price 10 cts. Address the CHRISTIAN WORKER.

HIS REFERENCE

"Have you a recommendation?" "Yes, sir," Robert had been seeking a situation for almost a week, and now that he had at last met with something that promised success, he was as nervous as a boy can be. His hand went down in his jacket pocket—a handkerchief, a strap, but no recommendation. "Ah! there it is, I suppose; you have dropped it on the floor," said the gentleman, who was standing by, waiting, as a bit of paper fluttered to the floor. "No, sir; that's only my temperance pledge." "May I see it?" Robert handed it to him, and continued his search for the missing paper; but the gentleman informed him that a temperance pledge was the best kind of recommendation, and gave him the desired situation.

MEAFORD, ONTARIO.

To those wishing to know something of the advantages of Meaford and surrounding country the following will be interesting: Meaford is beautifully situated on the south shore of the Georgian bay, which abounds with trout and white fish, of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the river which runs through the town, at which the largest lake steamers call regularly.—Along the river are mills and factories driven by water power. Meaford is also the terminus of the Northern Railway, and has a population of over 2000, law abiding, intelligent citizens.—There are about 200 Disciples of Christ who meet regularly for worship in the town. Preachers of some renown who have visited this church, consider it true to Apostolic order, there is also a Church 7 miles to the North-West of Meaford and another 8 miles South. Owen Sound lies 18 miles westward and Collingwood 22 miles to the S. East. The soil in the district is principally a rich clay loam, the surface of the country is gently rolling and well supplied with the purest spring water. The climate is bracing and healthy, free of ague and malarial fevers. Grain of every kind is grown successfully. Apples and Pears are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abound. Messrs. Trout & Jay, Land Agents, have over 200 improved and 150 bush farms for sale in the townships near Meaford, say within a radius of 20 miles. Lists of which will be furnished on application. Address—THOMAS & JAY, Meaford, Ontario.

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