

CHRISTIAN WORKER

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY"

J. C. WHITELAW, Manager.

VOL. I.

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NO. 4.

CHRISTIAN EXPERIENCE

SINCERELY SEEKING THE WAY TO HEAVEN

CHAPTER II

According to promise, our young friend, sincerely, read the Psalms of David through, and attended the prayer meeting on Thursday night following the time of the preceding conversation. In the place of the prayer-meeting, (as Mr. Honesty, the Presiding Elder, had expected,) he found the church in the midst of a protracted meeting. He said to himself, "I am rejoiced to find such a meeting as this in progress, for I shall have the way to heaven clearly pointed out to me." On entering the house he was rejoiced to find Mr. H. in the pulpit, reading the following words, "He who seeks shall find."

Mr. H. divided his discourse as follows:

1. To show that it is the duty of all to seek.

2. That the way is plain.

3. That the promise is unequivocal—that all who seek shall find.

Upon each of these heads he discoursed as follows:

1. It is the duty of all to seek the Lord. This is sustained by the clear language of Scripture, "He hath made of one blood all nations of men, to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." Again, "I will be sought unto by prayer."

2. The way is plain. This is proved by the word of the Lord. The prophet says, "The way is so plain that the wayfaring men, though fools, need not err therein." The gospel was to be a lamp to our path, which shows that the path was to be very plain. Thus you discover the way is plain, so that man is left without excuse.

3. The promise is unequivocal. "To him who asks, it shall be given; to him who knocks, it shall be opened; he who seeks, shall find." And again, "He who cometh to me I will in nowise cast out." "Now is the accepted time; behold, now is the day of salvation." "Whosoever will, let him partake of the water of life freely."

Having now proved from God's written word—

1. That it is the duty of all to seek.

2. That the way is plain.

3. That the promise is unequivocal—that they who seek shall find.—the duty of all is manifest.

What, then, must the verdict be of those who refuse to seek God? Let me exhort you, then, to haste, as for life, to the altar of prayer, and seek God while it is called to-day. Come, now, all things are ready; come, and give us your hand, and we will do you good.

At the conclusion an invitation was given, and a number of persons rushed to the altar and fell upon their knees. But our young friend, Sincerely, kept his seat in the middle of the house, and whistled, from

his countenance, that deep trouble was upon his heart. He sat still, apparently in deep meditation, during some two hours, while the usual exercises of a mourner's bench scene transpired, and, at the close, with a draw in great sadness. As he walked away, he said to himself, "I am afraid this matter of becoming a Christian is a dark subject. The more I think about it, the thicker the gloom. What does it avail to hear a man argue that the way is plain, who does not show me this very plain way? I will go to the residence of Mr. Honesty, and have another conversation." In a few moments he raps at the door. "Walk in," responded from within. "Good evening, Mr. S., I am happy to see you, and was greatly rejoiced to see you at our meeting to-night. Have you read the Psalms of David?" said Mr. H.

Sincerely. Yes, and find them extremely interesting, but could not find, as I expected, the way pointed out for me to become a Christian.

Honesty. I labored to point out that to you in my discourse to-night, I hope I have satisfied you in regard to that matter.

S. I am sorry to be compelled to say, Mr. H., that you shed no light on the main difficulty with me. I was satisfied before that it was my duty to seek God, and I had supposed, as you contended, that the way was plain. But, from all you have said, I could not see that you pointed out any way to come.

H. Did you not see how those others came?

S. Yes, sir; I saw how they came to the mourner's bench, but I did not see or hear any Scripture, as I hoped to do, requiring them to come in that way. If you had shown the Scripture requiring such procedure, I was ready, at any moment, to have done as they did. But seeing these come as they did, and observing the whole procedure, has involved my mind in such perplexities that I know not what to do.

H. I don't see anything to perplex you, unless it is your own unbelief.

S. It may be unbelief, for anything I know, but so it is. I am a miserable being, and hoped that you might relieve me. I cannot rest in this condition.

H. I cannot relieve you unless I know your difficulty. I trust, however, it is the work of conviction you feel; and, if so, I hope it may progress to complete regeneration.

S. My difficulty is this: you argued that it was the sinner's duty to seek; that the way was plain; and that those who seek shall find. A large number came forward seeking, and inquired what they should do to be saved. I anxiously listened to hear you tell them what to do. I heard the directions you gave them, and saw them do what you told them to do, in every particular as it appeared to me, with the deepest anxiety. Am I not right? Did they not seek according to your directions?

H. They did, and I think did right in so doing. You should have done the same.

S. Well, sir, here is my difficulty. After they had sought according to your directions; had done all you directed, you recollect that you passed along among them, and inquired of them personally, after

which you arose and reported that not one of them had got religion? Now, I could not understand this. It was their duty to seek. You said the way was plain, and insisted upon the unequivocal promise, "They who seek shall find." These persons did seek, but, you said, did not find! How is this?

H. Perhaps they may find peace to their souls on to-morrow night.

S. My dear sir, am I in all this anxiety, and are all those persons, in their deep and intense solicitude, as I saw them to-night, to depend on a "perhaps" for the salvation of the soul? If this is where I am to be left, I am in a worse condition than if I had never heard the gospel.

H. My young friend, you are entirely too impatient. I was a seeker six months before the Lord spoke peace to my soul. I have known many to seek for years, and not find peace with God. In some instances I have known persons to join on trial, and seek as high as ten, fifteen, and in some few instances, as high as twenty years, without finding.

S. And yet you tell them the way is plain, and they who seek shall find. Alas! for you; plain way and your Bible promises, if a man may seek fifteen or twenty years and not find.

H. Young man, I see that you have no adequate conception of Christianity.

S. No, sir, I perceive I have not, and what is more mortifying than all, is that I am not likely to have any adequate understanding of the subject; for nothing but clouds of gloom and darkness rise before me. Am I to have no Scriptural directions to guide me? Is there no way laid down in the Bible, by which I can come to the Lord?

H. I do not say that you must seek as great a length of time as some I have mentioned—it may get through much sooner. You may get through in a week, two weeks, or six months. You might get religion the first time you came to the mourner's bench. You should not despair nor become impatient.

S. But, my dear sir, if the way is so plain, as you have represented, and we have the promise that they who seek shall find, how is it that you suspend the whole matter in doubt, saying, "I may get religion," on the first application, "the second, &c."? Is there no definite place where I can come to the unequivocal promise of God?

H. I have already shown you the promise, and if you have any faith you cannot doubt the Lord's promise; but you must wait for the Lord's own good time.

S. Does not the Scripture say, "now is the accepted time, and now is the day of salvation," some place? Does it not say, "To-day, if you will hear his voice," &c.? Did not many thousands anciently come to the Lord in a single day?

H. There are such passages as you refer to, and many did come, and obtained peace with God in a single day in olden times, but it is not so now.

S. Why is it not so now? Who has changed the order?

H. Times have changed. The Scripture says—1-1—if you desire to go with us, we will do all for you we can; but, with your notions, I can do but little for you.

I have no notions, know nothing about what is right, but wish you would show me how so many turned to the Lord in a day. Good night.

MR. GEORGE MULLER ON HIS BAPTISM.

The large Orphanage near Bristol, founded and sustained by Mr. Muller, simply by the exercise of faith and prayer, had its origin the earnest wish which God had given him to serve Him faithfully, and to trust Him while he did so, to fulfill with certainty his promises. One subject which this led him to examine was that of baptism. The following is his own account of this examination, and of the results:

About the beginning of April, 1830, (when 25 years old,) I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about Baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it.

My reply was, "I do not think I need be baptized again."

I was then asked by the sister who had been baptized, "but have you been baptized?"

I answered, "yes, when I was a child."

She then replied, "Have you ever read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

"Then," she said, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at the very time I was exhorting every one to receive nothing which could not be proved by the Word of God, I repeatedly spoke against believers' baptism, without having ever earnestly examined the Scriptures, or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that and be baptized.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with particular reference to this point. But when I earnestly set about the matter, a number of objections presented themselves to my mind.

1. "Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: If this ordinance is revealed in the Bible, why may I not know it? as the Holy Spirit is the teacher in the Church of Christ now as well as formerly.

2. "There have been but few of my friends baptized, and the greater portion of them are opposed to believers' baptism, and they will turn their backs on me." Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

3. "You will be sure to lose half of your income if you are baptized." Answer: "As long as I desire to be faithful to the Lord, He will not suffer me to want."

4. "People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them." Answer: "It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptized."

5. "You have been preaching for some years and you will have thus publicly to confess that you have been in error, should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point than to continue in it."

6. "Even if believers' baptism be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing." Answer: "It is better to fulfill a commandment of the Lord Jesus, be it ever so late, than to continue living in neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers ONLY are the proper subjects for baptism, and that immersion is the only true Scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former, is Acts xv. 30-36, and of the latter, Rom. vi. 3-5. Some time after, I was baptized. I had much peace in doing so, and never have I for a single moment regretted it.

Before I leave this point, I would just say a few words concerning the results of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

1. Concerning the first objection, my conviction now is, that of all revealed in the Scriptures, not even in the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

2. Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptized since.

3. Though in one way I lost money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for He made up the losses most bountifully.

In conclusion, my example has been the means of leading many to examine the question of Baptism, and to submit from conviction to this ordinance. Seeing this truth, I have been led to speak on it as well as other truths, and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.—Evangelist (Eng.)

Tough not, taste not, handle not intoxicating drinks.

Xtend to every one a kindly salutation.

Yield not to discouragements. Zealously labor for the right, & success is certain.

**CHRISTIAN WORKER.**

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H. B. SHERRMAN, Editor and Publisher

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J. C. WHITELAW, Business Manager,

To whom all Business Letters should be Addressed

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**CHRISTIAN WORKER.**

We are happy to report to our readers this month that the WORKER is receiving new subscribers at a rate which bids us hope for great good being done through it. We are reserving quite a number of January's issue to supply all new subscribers with the paper from the first of the year. We want some brother or sister in each congregation to solicit subscribers. We believe you cannot spend a few hours more profitably to the cause of Christ than by doing this. Who will be the next to respond? We want reports of success from your churches, but write short. We want the WORKER to be loaded down with news every month, so that we may rejoice together over our success. Your kind words of encouragement sent in are appreciated.—Editor.

**OUR PLEA.**

In laying our plea before our readers, we do not aim at novelty, nor claim originality for the thought, for it is what we as a people have been pleading for during these fifty years, but we want to tell it to you in plain simple language, stripped of generalities and lengthy quotations from others. In the plea for all to wear one name, many will find objections, no doubt. We often hear the statement, "it makes no difference about the name," yet it does make a difference even with themselves. If the speaker is a Methodist, ask him to be called a Baptist, for certainly you will not object if "it makes no difference about the name." By asking this question you will find that there is a difference about what name you wear. Human or man given names to designate one child of God from another are the greatest hindrances to Christian union we have to contend with. So in our plea for union we must present a basis against which no objection can be made. Having already intimated that no union can be affected on any sectarian name, we now approach the name about which there is no dispute. The name "Christian" is a name given by divine authority. "The Disciples were called Christians at Antioch," Acts, 11. 26. The original language conveys the idea, by divine authority. They were not called Methodist, Baptist, or Presbyterian by any authority—these names are of modern origin. The Apostle Peter fully recognizes the name "Christian" when he says "if any man suffer as a Christian let him not be ashamed," 1st Peter, 4. 15. He does not say, if any man suffer as a High Churchman, Methodist, Baptist, Catholic, Presbyterian, &c., but "as a Christian." When Paul reasoned before King Agrippa so eloquently, Agrippa said, "almost thou persuadest me to be a Christian," Acts 26. 28. If Paul had reasoned on the articles of faith and litany, infant baptism and the head of the church, being the ruling sovereign, Agrippa would have said, almost thou persuadest me to be a High Churchman, but it is quite easy to see how that the preaching of the apostles would persuade men to be Christians. This was the real object of their preaching—to make men Christians. How long do you suppose would take a man reading the

New Testament to learn that he ought to become a Baptist, Methodist, Christadelphian, Churchman, or a Sectarian in any sense? Now it is evident, that we cannot unite on any of the current sectarian names, for the Methodist will object to being called Baptist, and vice versa through the entire catalogue of sectarian names—hence no union is possible on either of these names. Let me now call all these good people together with all their man given names, their preachers being present. I request the preachers to call out their members that I may see how many they have. One calls out "Churchmen please stand here," every Churchman responds; another says, "Baptists stand here," and every Baptist responds; one says, "Methodists stand here," every Methodist responds; and so on until until you have five or six hundred groups with their preachers at their head. Why don't you all unite? Ah, the name divides you. I thought you said "there is nothing in a name." "Now why is this?" says the man of the world, "they all pretend to take the Bible—this looks bad." Just at this moment one who is standing by says, all Christians will please stand here, and they begin to respond by scores from every party. Why did you not all respond when the Methodist called? "because we do not agree on that name." Why do you all respond to the name "Christian"? "because there is no division on that name." Ah, well, then, we will just be content to be called simply "Christians." So there is union in that name. Now, sir, we say to the man of the world, "what do you think of this last name?" "Well, sir, this looks a little like union to me," he says, "but they will divide again." "Not as long as they hold on to the name 'Christian,' and refuse to be called by sectarian names. Christ, our loving Savior, is the Bridegroom; the church is the Bride; the Bridegroom has gone to prepare a mansion for his Bride; when He returns to take his Bride will He accept those who are wearing foreign names? And whose children will not wear the Bridegroom's name? It is hazardous to thus presume that He will accept them. O, when will the lovers of our blessed Savior be willing to humbly sit at His feet and be content to wear His name that divisions may cease.

**TO THE DEACONS.**

In the last number of the WORKER we wrote to the Bishop on the importance and responsibility of his office. In this number we want to talk to the Deacons of our churches. A great deal of our success must be attributed to the efficiency of our Deacons, and many failures can be traced to inefficient Deacons. While the Bishops have a constant oversight of the spiritual interests of the congregation, the Deacons should be as vigilant in the care of the temporal interests of the church. As you are aware, no doubt, your duty is to see that the emblems are properly prepared, to receive all the contributions, to pay out for the support of the worthy poor, and it is your duty to see that none of our poor are neglected—much of the honor of the church depends on this. When it is decided to pay a given amount for evangelizing it is your duty to see to it that the amount is paid promptly. You must remember that churches have characters as well as individuals. If they get into the habit of promising to pay so much and never redeem the promise, they will soon get the

reputation of dishonesty. You know full well that a dishonest church is a weak creature to invite men into from the world. The character of the church in this respect is very much what you make it; if you are diligent in your work there will be no just cause for blame on this score. There is a growing evil among us that ought to be corrected by the Deacons; I refer to the practice of a few paying all the expenses of the church. We want to reason with you awhile on this subject. I know you will reply to this that it is easier for us who are able to pay it off, than to spend the time to get the little from each one. It would be much easier and far less work for the teacher in your school to read the books and solve the problems, than to spend the time on the uneducated? but when will our children get an education in this way? Those who are not doing their part in paying the expenses, need to do it for their own benefit. All should be urged to do their part in this matter, that the full power of the church may be known. This work devolves largely upon your office. The fuel is to be procured, the meeting-house is to be kept clean, fires built, lamps trimmed, &c. It is the legitimate work of the Deacons to see to this, not to do it themselves, but to see that it is done by employing a man that will do it. Now my dear brother you can see that your office is far from being a nominal one, and that it is of the utmost importance. You will find many rough things to encounter ere you discharge your office faithfully for any great length of time. You will see at once how necessary it is for you to live humbly, honestly, and above reproach, in order to have the confidence and co-operation of all the members of the congregation, without which you must fail. Where the temporal affairs of the church are all properly looked after, other difficulties are not much to be feared. In conclusion, I would impress this one thought: it is not transacting a little business for the convenience of our brethren, but it is the Lord's business. That cannot be neglected without incurring His displeasure. You are His stewards, and you will be called upon "to give an account of your stewardship" to Him. You may encounter some hard work, 'tis true, but when you hear your Master say, "well done thou good and faithful servant," you will be glad that you did well and was faithful. All honor to our faithful and efficient Deacons.

**SCATTERING AND INCREASES.**

Now, you will find that liberal people are a happy people, and get more enjoyment out of what they have, than folks of a churlish mind. Misers never rest till they are put to bed with a shovel; they often get so wretched that they would hang themselves, only they grudge the expense of a rope. Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they lay out. I have seen men of means give coppers, and they have been coppers in everything. They carried on a tin-pot business, lived like beggars and died like dogs. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it back by barrow-loads. They made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry-peals when they have thought of widows who blessed them, and orphan children who smiled in their faces.—*From John Ploughman's Pictures.*

**TOBACCO—SOCIALLY.**

Not only does tobacco injure those who indulge in it, bodily and mentally—but, from a social standpoint, it is an almost unsupportable evil. In the first place it is wholly unnecessary. Food is needful; exercise, rest, sleep, clothing, books, moderate amusements, rational pastimes, and for all these we must make dug and proper provision. But for tobacco we have no need. Not an organ requires it. The stomach needs food; the brain, sleep; thirst calls for drink; the body for raiment; but, from head to foot not a member, organ or function requires tobacco. In the second place, the use of tobacco is expensive. A good cigar costs ten cents; five or six a day is a moderate number for an habitual smoker; ten a day is a dollar a day wasted. Think of the "fun," to say nothing of the benefit which might be obtained for a dollar. There are many books which may be bought for a dollar. Think of the excursions and the weekly papers, and the books, and the presents to mother or sister, or young lady friends, and the pizza bits of bric-a-brac, and the tickets to museums, and the trips to the sea-shore, and the gifts to the really deserving poor, and the many other proper pleasures that are wrapped up in a dollar a day. In the third place, the use of tobacco is impolite. You will have to be very rude to use it in the company of ladies, or of others who do not smoke. The fact that many do smoke in the presence of ladies and others who do not smoke, and are tolerated, is no excuse for you. Because a hundred are ungentlemanly, is no reason why a hundred and one should be; and it is more to have the art of politeness than that of smoking, it seems to me. Another remark comes in just here appropriately. The amount of lying that the cigar gives rise to is very great. It is considered "proper" before a "gentleman" lights his weed in the company of a lady, or of any one who has declined to smoke, to say, "Is smoking objectionable to you?" And it is considered "proper" also, that the person addressed shall reply, "O, no." At any rate, nine times out of ten, persons do so, whether they really object or not. A great many falsehoods are in this way forced from people who have not the courage to say "yes." The right way is, if smoke is really unpleasant, or if you wish to discourage the habit, say plainly, but of course very politely, that you do object. No one would have the right after you told him that, to smoke where you were. Finally, the uncleanness of the habit should alone—even if there were nothing else against it—cause all nice persons to abstain from it. The idea of any man who expects any one to go with him, walk with him, take his arm, sit in the room with him, perfuming his clothes and person with an offensive odor. What would be said of a man who should carry a festida in his pocket? In fact, there are a hundred arguments against tobacco, and not one in its favor. Many say they will, or do, use it in moderation. Hardly one person in a thousand does that. It is hard to do so—so hard that a very small minority of tobacco users come anywhere near moderation. The best way is not to venture. If you never smoke one cigar a day, you will never smoke twenty. Some think it manly to smoke and chew. On the contrary, it is only manly, which is very different. Don't think that I have exhausted the subject, for I have not. I have given only the main points of the argument against the use of tobacco. I have spoken as a physician and as an observer in society. And I want to ask the boy who smokes, one question, and that is, if he smokes, why may not his mother or sister, and how would he like that? Would any man marry a woman who was a smoker or chewer? Now, what is sauce for the goose is sauce for the gander.—*Dr. Deane, in Golden Days.*

**"WHERE IS THE CHURCH OF CHRIST?"**

The above question has been discussed pro and con through the "Review" and "Old Path Guide" for a considerable time. At first I was like Sambo when asked "have you found the Lord?" He said, "Fo-de Lord; I did not know he was lost," but after reading on I was not so certain about it. When I read Bro. Rowe, I think "our fold" comprehends it all. When I read Bro. Allen, I change my mind and conclude that many sheep will be found among the goats. Brother Allen is very clever, when his side begins to weaken, he publishes some taffy that has been sent in by his admirers. But Bro. Rowe is not the man to be out-done in this, so he answers the taffy argument by dishing up an equal amount from his admirers. Now brethren, "let us be dismissed," as nothing but hair-splitting remains of the question.

**STAYNER.**

During our meeting at Collingwood last month, we adjourned our meeting two days, and I went to Stayner and spoke two evenings to good audiences. The brethren complained that their name had not appeared as a part of the "Georgian Bay Co-operation." It was the Secretary's fault in not notifying me. An editor is supposed to know everything, but now and then he does not. We had a splendid time while there, and want to go again. The church at Stayner is assisting in the work at Collingwood. So now when we speak of the "Georgian Bay Co-operation," we include Stayner.

**"BOIL IT DOWN."**

We say now, once for all, you must "boil down" your articles. Just take a look at the size of our paper, and you will not think of asking why. We have manuscripts from 3 to 11 pages of "foolscap" closely written. Too bulky even for our basket. "Boil it down." "Boil it down."

**COMPLAINTS.**

We have a nice long letter from a Bro. in Clinton, Ont., complaining, that advertisements are allowed to appear in the WORKER. The same complaint has been urged by several other brethren, some even hinting that the paper is published to assist some to increase their business, &c. We would just remind these brethren that it requires money to issue a paper. The printers must have cash every month for their work, ink and paper. It takes money to pay postage, wrappers, &c., and the question is, Where is this money to come from? No charge is made for the work of editing and management at present, and the advertisements are put in solely to assist in defraying actual outlay.

We now make the following reasonable offers. If some responsible brethren will guarantee to become responsible for any loss sustained in publishing, we will at once leave out the advertising. Or if our Bro. in Clinton, and others who complain, will send the 30c. asked for the paper, and assist in increasing the circulation until our list of subscribers is large enough to pay expenses, the advertisements will at once disappear. The above we think is fair, and just. Now let us hear from you, brethren, if you are in earnest. Send us your names as subscribers, with 30c. each, and send us a postal card stating that you will pay \$2, \$3, or \$5 if required to cover expenses should the subscription list not be sufficient. Now we will be pleased to hear from our readers on this question.—J. C. WERRICK.

**CHURCH NEWS.**

**Selkirk.** Bro. **SHERMAN**,—Please report one addition here recently—the head teacher in our village school. He heard the gospel preached by our Bishops; saw his duty clearly, and like a man of faith obeyed. He is now a faithful worker in the church. **N. OWEN-HALT.**

You can depend on him Bro. Overhalt, they are on the Lord's side when they come out thus.—**ED. WORKER.**

**Gore Bay, Manitoulin.** Brother **Crewson** in a letter containing ten subscribers says, "Three were baptized here on Christmas day, and at Ice Lake on New Year's day, four more—all good material. Meeting still in progress at the latter place." Glad to hear the good news from the Island. Write often brother **Crewson**.—**ED. WORKER.**

Bro. **Kesler** is holding meetings in a new place with fine prospects. The final result myself or Bro. **Kesler** will report you.

A number of brethren went to Bro. **K's** on the 25th Jan., numbering about twenty, to their great surprise. It was a most fearfully rainy day. If it had been fine three or four times that number would have been there, but those that did go had a very enjoyable time, and Bro. **K.** got off a fine christian talk to them. After christian talking, singing, and prayer, they departed, leaving the wardrobe, harter, and coffers of Bro. **K.** much renewed. The Lord blesses such cheerful givers.—**JOS. ASH.**

**Collingwood.** Our readers, no doubt, have become much interested in our work at Collingwood. We are pleased to report this month that the work is progressing quite satisfactorily. Since our last issue we have added eight to our number—four by relation, two from the Baptists, and two immersed. Several others will unite with us soon. It is now a foregone conclusion that Primitive Christianity will be firmly established in this important little city. Brethren, you must not complain if we seem to be partial to the Collingwood work; recollect it is yet a child.

Sister **Trout** reports an immersion at Winton on the occasion of Bro. **Sterling's** last visit.

The church at **Owen Sound** enjoyed Bro. **Sterling's** labors on the fourth Sunday in last month. They report a good meeting.

Bro. **Sterling** is engaged in a meeting at **Kilguth** at this writing. We hope to have a report from his pen in our next issue.

We give a condensed report of additions, gleaned mostly from the *Standard*, since our last issue:

- New York, 27; Pennsylvania, 47;
- West Virginia, 6; Ohio, 155; Indiana, 181; Illinois, 536; Iowa, 189;
- Minnesota, 46; Missouri, 360; Kansas, 300; Nebraska, 78; Texas, 21;
- Kentucky, 47; Wisconsin, 30; Maine, 3; Massachusetts, 25; California, 26;
- Florida, 2; Tennessee, 79; South Carolina, 6; Maryland, 28; Michigan, 50; Arkansas, 61; North Carolina, 3.—Total 1208.

**CHURCH NOTES.**

You will see by this issue that our cause is gaining in numbers at a rapid rate. These cheering reports from the field are truly refreshing. If we grow as fast spiritually as we do numerically, the conquest of the world by the church will soon be an easy task. Therefore let us pay much attention to the spiritual growth of our converts. A church without a prayer-meeting, Sunday School, or any means of development—spiritually, only has a name to him.

Many churches are waiting for the evangelist to come around and "get them in shape." Does it not look rather funny to see Christians "out of shape"? If it is right for Christians to get out of shape, may not the evangelist get out of shape too?—they who will put him in shape! Now, brethren I praise you not in this. You ought to have every-

thing in order, so that when the evangelist comes all may be ready to take hold with him in his work of winning souls to Christ.

The churches at **Meaford** and **Owen Sound** make an especial contribution on the first Sunday in each month for evangelizing purposes. This plan has been quite satisfactory, enabling each church to have a fund on hand all the time sufficient to pay all evangelistic services. Others would profit if they would try it.

**A PLEASANT AFFAIR.**

On the eve of Bro. **Peter Mitchell's** departure for **Manitoba**, a house full of the members of the church and his warm friends, assembled at his residence, **Meaford**, to bid him "Good Bye." We could not say, "it was an enjoyable occasion," for we were all sorry to have him leave us. He will be missed in the church very much, and his place in the Sunday School will be hard to fill. A nobler man than Bro. **Mitchell** is hard to find. The employees of the **Meaford Manufacturing Company** came in a body and presented him with a handsome gold chain. Bro. **Mitchell** has been in the employ of the Company ten years, and foreman the last five years. After singing and prayer, we all bid him "good bye." Tears of love freely flowed from every eye. We append the address of his fellow workmen:

To **PETER L. MITCHELL, Esq.,**

Foreman of the **Meaford Building and Manufacturing Company:**

**DEAR SIR**—We, the undersigned, employees of the **Meaford Building and Manufacturing Co.**, having heard of your intended departure for **Manitoba**, desire to express our feelings of regret of the breaking up of the relation which has so long kept us together in our daily avocation, with pleasure to ourselves and satisfaction to the Company whom we have served under your direction.

You, sir, with most of us, have been employed by the **Meaford Building & Mfg Co.** for many years, sometimes under circumstances calculated to try the patience and forbearance of all, yet it is our pleasing reflection that during our long intercourse, nothing has ever occurred to mar the harmony that has always existed amongst us, and to which your kind and considerate conduct has so largely contributed.

While we regret most sincerely that a regard for your future worldly interests make it advisable for you to leave us, we can still rejoice in the confident anticipation that the change you are about to make will redound to your advantage, that your business talent and strict integrity will be appreciated by the busy people among whom you intend to settle, and that we shall frequently hear of you as steadily advancing to success in your new home in **Manitoba**.

We beg that you will accept the accompanying chain as a slight memento of our regard and esteem.

May you live long to wear it in remembrance of the affectionate regard and esteem of your fellow workmen.

**Jas. A. Ellis, Wm. Rorke, J. M. Smith, W. A. Jordan, Geo. Day, W. H. Smith, John Baracree, F. O. Blatherwick, James P. Knaggs, A. Raymond, W. Freestone, W. Lanktree.**

**Meaford, Ont., Feb. 6th, 1882.**

**WHO ENJOY THE WORD OF GOD?**

To the Editor of the *Worker*:

To answer this question by saying, *the few*, would be true, but insufficient.

Around in the world there are two distinct classes of people; the good, the pure-minded, the godly; and the bad, the impious, the satanic. These two classes cannot enjoy each other's society—their aims are contrary—the one is heavenward; the other is filled with evil desires. And since God is Purity, Truth, and *Thrice Holy*, and His word tends to mould His own image and likeness, the evil minded cannot enjoy His word; they may read it, but each attempt

reflects their own image compared face to face with the Almighty. Hence those who choose their own way, not submissive to God's will, can not enjoy reading His word.

Besides this class we might set forth a character that lives near the Kingdom—near yet far—like the young man that turned in sorrow from the Saviour's word, commanding him to forsake all and follow Him. This class of people is much to blame because *knowing* the Lord's will they do it not; yet they are seeming good, but cannot enjoy God's word, because, not having obtained the promise *it being on the other side of submission*, their conscience troubles them and God's word gives them no comfort.

But there are those who enjoy God's word, who feed their souls upon the rich food which glean from the sweet pages of Holy Writ. Often does the spirit of the good linger in wrapt enjoyment over one thought taken from that good treasure; for instance, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Again, "But as it is written, eye hath not seen; nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

God in history has plainly marked out the course that man must take—doing His will from the heart to the very letter. And in the gospel of His Son in the grand commission given from the very lips of the King, "He that believeth and is immersed shall be pardoned; observe all things whatsoever I command and I am with you always even to the end."

O, you who halt at the brink of duty; you who least enjoy God's word, take the step that will save your soul.

Then let us go on, building up that inward man, so that "each minute and unseen part" will be "wrought with greatest care" for God sees everywhere. **J. B. L.**

**AMERICA'S DISGRACE.**

The long siege is over. Charles Guiteau, so notorious for everything evil, of whom nothing good can be truthfully said, has had a fair and impartial trial, and is convicted of the most dastardly crime on record. He will "hang by the neck until he is dead," and all good people who respect the law and love good society will say, Amen. It is a disgrace to American institutions to show the least sympathy for the wretch. My mother is an American woman, and I feel that she is disgraced in the eyes of the civilized world by the sickly sympathy shown by American women for this vile monster. Sister **Garfield** mourns the loss of one of the best of husbands who was the greatest man of his day—because he was good. No man ever died since Governments have been, that was so universally mourned. All unite in giving him the name of "Garfield the good." Sister **Garfield** had hard-gotten her property from the City of Washington before the women of that City began their deeds of sympathy for this hideous monster who shot our brother—the great and good **Garfield**. This thing is getting too common. It seems that as soon as a monster in the shape of a man commits some great crime that he is made a hero of by the women of America! Shame on such womanhood! It is a disgrace to the sex, and ought to be frowned down by every true woman in the land. It is high time that the Press was uncovering this sham sentimentalism, that "it may appear in its true light."

It is a credit to America that Guiteau had a fair trial. It indicates a high order of civilization when the majesty of the law is so fully recognized as it has been in this case. Mr. **Seville** deserves great credit for the masterly manner in which he conducted the defense. No doubt everything was done to save the wretch's neck that could be done. Now let his neck stretch, and let him "go to his own place." We drop another tear to the memory of our Brother in Christ—another tear of sympathy for Sister **Garfield**, and pray God to spare us from another like calamity.

**OWEN SOUND, Jan. 31, 1882.**

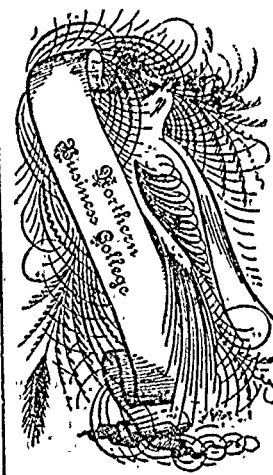
**DEAR BRO. STERLING**,—It was my privilege whilst in this town to listen to your address on Lord's day, 29th inst. Your words of counsel and encouragement were, to say the least, excellent. May you long be spared to utter more of them; never forgetting to impress upon the Christian the importance of a conduct without reproach. Your words were: That the world is reading our lives more than they read the Bible—this is true. O, that we all were more guarded in our conduct and conversation with the world. More anon. From your Brother in Christ, **TRAVELLER.**

The Methodists are still a branch of the Episcopal Church.—*Religious Herald.*

We never heard of a branch fifteen times bigger than the main stem.—*Richmond Christian Advocate*

It is never so in nature, but this is an unnatural shrub; it is a kind of intonstrosity.—*Central Baptist.*

And this reminds me that I never saw six thousand living branches without "a main stem." "Orthodox Churches," we are told, are branches of the Church of Christ; but where is the Church of Christ? We have branches enough, but where is the main stem? Branches are sometimes cut off. Are any of these branches sure of their connection? They have not so much as heard whether there be any parent stalk.



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DEAR BRO. SHERMAN, -The following letter contains the substance of an address delivered by Bro. J. Rotherham, at the general meeting held at Wrexham, Eng., in the year 1851. C. A.

"My beloved Friend, -With much pleasure I embrace this opportunity of putting you a few lines with regard to a deeply interesting subject. I have ever been very sensitive to making any allusion to myself, when the advocacy of living truth has been the immediate object. Sometimes I confess, this delicacy has prevented my serving the interests I have had at heart so fully as I otherwise might have done. At the same time there are occasions, undoubtedly, when we cannot so well advocate great truths, as by narrating the manner in which our own minds were brought under their influence. This thought emboldens me to send you a brief account of my past religious history, and of my present position in relation to Primitive Christianity. You well know, that on more than one occasion I have so far changed my sentiments as to be obliged to change my position in the religious world. In my fifteenth year I became a member of the Conference Methodist denomination, to which my beloved parents belonged. Having been a local preacher in that body for two or three years, and greatly desiring to be fully employed in preaching the gospel, I entered the ministry of the Wesleyan Methodist association in 1850, in consequence of not being able, on examination, to approve of the despotic constitution of the parent body. After sustaining that position for nearly three years, I was induced, by circumstances which need not be related, to read the best treatise that I could obtain on either side of the celebrated controversy on Baptism. This led me to be immersed without delay, and to become connected with the Baptist denomination. Having been a Baptist for about one year and a quarter, I have recently connected myself with the "Disciples of Jesus Christ," constituting the "Christian Churches" of this country. Probably this brief outline of my course may excite in your mind the fear that I am "unstable," "given to change, &c." I acknowledge that I have often suffered acutely from the consciousness that I was laying myself open to this suspicion, yet what could be done? Truth and duty were inflexible. To stifle and betray deep convictions, appeared to me far more to be deprecated than any accusations that superficial and prejudiced minds might raise against me. A Christian brother once said to me, when we had been conversing on this very point, "My brother, we must change till we are right." The moral daring of this sentiment startled me, but I never forgot it, and subsequent reflection has convinced me of its soundness and excellency. Besides, I have often been encouraged by discovering that each of my changes had been a step in the right direction - an advance - and not the mere instability of a mind given to change. The latter character may be compared to a door on its hinges everlastingly swinging backwards and forwards; the former to the guest who advances from the "portico" to the "sanctum," and from thence to the "sanctum sanctorum" of an illustrious patriot's abode. The fact is, our responsibility changes with our knowledge and opportunities, and woe to those who yield no more return when much is given, than they did when little was given. You may desire to know a few of the details of the manner in which I have been led to con-

nect my present views of the Christian religion. I will try and gratify you. When stationed at St. John on Tees as a preacher in the Wesleyan Methodist Association, I labored every alternate Lord's day at Hartlepool. One Saturday evening on my arrival at the latter place, I called on a friend, a bookseller, to ask after the welfare of himself and family. He being engaged with customers, I turned to his counters to amuse myself with his publications. While thus occupied, I took up a couple of volumes labelled "The Millennial Harbinger." It was a singular title. What could it mean? I glanced at the contents, and read a few minor articles. There was something about them so racy, so spirited, and withal so singular, that I borrowed the magazines, and sat up by my half-penny candle during the three nights of my stay, devouring their contents. I well recollect a series of articles on "The Bath of Regeneration," by A. Campbell; a discourse on "Justification by Faith," but not faith alone, and other things. But what most struck me was, that the books advocated "Immersion for the remission of sins." Astonishing! I had never heard of such a thing before. This was so strange a doctrine, so entirely subversive of the faith alone system, that I could not receive it, yet I felt surprised to find what Scripture could be adduced, which appeared to favor it, and especially how plausibly my objections were answered. But to condense. The "Harbinger" did not then convince me of the truth on this subject. It drew the sword of the spirit from the scabbard of opinionism and prejudice in which it had hitherto been encased; and when, being comfortably settled as a Baptist at Wem, I at length came into closer contact with it, it penetrated my mind like a sharp two-edged sword. A little while before this painful process commenced in good earnest, I well remembered being afraid of the Mormons. There was one point, which I dare not debate with them - it was "baptism" for the remission of sins. At length this subject was fairly forced upon my attention, simply by reading the New Testament. There was Peter, in his reply to the Pentecostian enquirers. Could his language be mistaken? Did he not mean what he said? And then, compare the passage speaking or implying the same thing. True, faith as opposed to works - the works of the law - in our justification, was in the book. But was "faith alone" there, either in opposition to repentance or baptism? The light increased. What was I to do? To go on resisting this doctrine, would now be stifling conviction - fighting against God. That would be miserable work, and ruinous. On the other hand, if I embraced "baptism for the remission of sins," I must preach it; and would the Baptist endure that? As for the Disciples of Christ in this country, I did not know where to find them, much less did I know that they had a "regular ministry." Indeed I was pretty certain they had not. Then if the Baptists rejected me for my "heresy," what was I to do? I could work, if not exactly dig, and to do that I was by no means ashamed. There was everything honorable in it. But then, could I be happy behind the counter? Were not all my sympathies, my predilections, my ardent aspirations, enlisted on the side of entire devotedness to the work of publishing the sinner's friend? It was a hard struggle. At this crisis I opened my mind to a beloved Christian brother, who had been immersed from the Primitive

Methodists. What did he think of such and such passages? To my astonishment, his views very nearly approximated to those which were forcing themselves upon my mind. The conclusion was, come to, that they must be correct. The circumstance just related was like help from Heaven. The point was decided. I neither could nor would hold out any longer. My mind was made up. Let the consequences be what they might, that made no difference. I would sooner break stones on the road than conceal my sentiments, or betray them. Blessed be God for bringing me through such an ordeal. Now I know that it was neither ambition, nor love of change, nor covetousness, that actuated me. Gratitude fills my heart that at such a cost I have obtained an assurance of sincerity, candor, and carefulness in seeking after truth, which is to me beyond all price, but which could never have been secured by any other means. You will be gratified to learn, that the fears which have been both so painful and profitable, are not likely to be realized, but that there is every prospect of my life still being devoted to the work which I love. I can easily imagine that you are ready to ask, "and pray how do you like your change?" To this I will briefly reply, and then conclude. My recent change has, so far, afforded me much delight. Apart from the additions made directly to my happiness by an unreserved obedience to the truth, it has given great pleasure to perceive in many of my new Christian friends an intelligence in the Scriptures, a nobility of character, a self-denying zeal and courage in the spread of divine truth, and moreover, a strength of brotherly love, with which, with a few noble exceptions, I had not before been acquainted. The annual co-operative meeting that has just been held, has afforded me a rich satisfaction. I have been present at two annual assemblies of the Wesleyan Methodist association, and at one annual association of the General Baptist, but I never before witnessed anything like this such humility in the leading brethren, and such an active brotherly affection in all, combined with an intense longing to do everything that could be done to bring all men to a knowledge of Christ, I have never seen equalled. I may be panguine in what I thus say, but I am certain of being conscientious. This testimony, if it is of any worth, is the more heartily given, on account of the unkind, unfounded, and unjust insinuations which are everywhere thrown out against those who are content to call themselves Christians by those who are themselves very sensitive about being unchristianized. With longing desires for the universal diffusion of Christian truth and love, and for your own entire liberation from sectarian bondage, and human traditions, I remain your affectionate friend,

J. B. ROTHERHAM.  
Attend carefully to details of your business.  
Be prompt in all things.  
Endure trials patiently.  
Fight life's battles bravely, manfully.  
Hold integrity sacred.  
Injure not another's reputation or business.  
Join hands only with the virtuous.  
Keep your mind from evil thoughts.  
Lie not for any consideration.  
Make few acquaintances.  
Never try to appear what you are not.  
Observe good manners.  
Pay your debts promptly.  
Question not the veracity of a friend.

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