



CHRISTIAN WORKER

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H. B. SHERMAN, EDITOR.

LAW & WHITELAW,

PUBLISHERS & PROPRIETORS:

To whom all business letters should be addressed.

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FIELD NOTES.

Our last field notes left us at Mt. Carmel Christian church. We baptized eighteen believers and set the church in order by the appointing of elders and deacons. Bro. R. Ainsworth was ordained the last night of the meeting. We left those good people regretting that we could not stay longer, but feeling that they were in safe hands, we committed them to the care of the Elder, and "to God and the word of his grace," and left them on Friday morning, arriving in Toronto at 11 a. m. on the 15th ult. There was a meeting of the managers of the co-operation on that day at the house of Bro. James Menzies, 163 Simcoe-st. There were present Bro. Lejdard, Yule and Barclay. The past five months were satisfactory, and steps were taken to enlarge our field of operations, and to help several needy fields. We hastened home to see the family, from whom we had been separated for more than a month; found all well, and enjoyed four days at home with the family, eating the venison, a present from Bro. Gleason. We met with the brethren at Acton on the third Lord's day, and spoke morning and evening. The brethren greatly rejoiced over the good report from the field, and thanked God that they were permitted to bear some humble part in the good work.

On Wednesday, the 20th, we again bid our family good-bye, boarded the train and was in Hamilton at 8:35 p. m.; went on our way to the "barnacks," and took in the "Salvation Army meeting." A more ridiculous farce I have never seen in a religious meeting. Drums, tamborines, etc., with singing, some speeches, and many "negro show" antics, then came the "line drill." The captain came to an old gentleman and told him that if he would come forward and kneel down that the Holy Spirit would save him, but the old man seemed skeptical. After much persuasion he concluded to try it, the captain assuring him that it was all right. When they went forward a shout was raised in the camp, and a general engagement was brought on, the firing was heavy, and the tide of battle seemed to hang on a pivot. Finally the old gentleman arose and took his seat, and smiled contemptuously on the army. They insisted that he should pray; he insisted that the contract was, that if he would come forward and kneel that the Holy Spirit would do the rest, and it was not working as recommended. Finally the captain ordered all out of the hall, who were no members of the army. We lingered at the foot of the stairs long enough to see them ejecting the old man in a rough manner, pronouncing anathemas on him as he came down the stairway. Alas! for truth as taught in the Bible.

The next day found us at Beamsville, where we were met by many of the brethren. Their zeal concerning their contemplated meeting house in the village is unabated, and the enterprise will be pushed to a successful issue during the coming winter if nothing interferes. The village had just passed through a campaign against King Alcohol, and when the votes were counted, the old receipt was four votes ahead. The temperance people are not dismayed by their defeat, but

will renew the conflict with a different result at the first opportunity. We delivered an address on temperance on Thursday night to an enthusiastic audience.

On Friday we came on to St. Catharines and domiciled at Bro. Sol. Wardell's, whom we found very anxious to see the cause established in that city. We looked over the city and viewed the available places for holding meetings, and decided that they were very good, and that the right kind of an effort will succeed. After calling on Bro. Campbell and his invalid wife, and meeting a few others of the scattered disciples, we left for Welland on Saturday, where we arrived about noon, and was taken in charge by Bro. A. Hendershot, in whose pleasant christian family our every want has been looked after.

On Lord's day morning we repaired to the meeting house on East Main st., where we were greeted by an audience of about 125 persons; at night fully 250 were present. I suppose it is no more than right for me to give our readers a bird's-eye view of our meeting house. As to location, it is in the most desirable part of town, about half way from the canal bridge to the Welland R. R. station, on Main-st., the greatest thoroughfare in the town. The house is a frame 70x38 with a fine foot wing on either side of the pulpit, giving 20 feet of the main building a width of 50 feet; the remainder of the building back to the door is 38 feet wide. It is well seated with oak-grained seats, and will seat by actual calculation 100 people, and another hundred could be crowded in. There is a modest tower in front, which forms an excellent vestibule entrance. The house is well lighted by two hanging chandeliers and some side lamps on brackets. There are two lots with the house, and taking it all in all the purchase is a most excellent one. We should not omit to mention in this connection, that Bro. Wm. H. Swaze and his father made the purchase, and it is only through their liberality that this excellent place for worship was secured. The meetings have continued every night, and twice on Lord's day until now (Mar. 12th), and will continue during the remainder of this month. We have had all classes out to hear the "new doctrine," as this is the first time our plea has been preached here. The preachers of this town are doing what they can, in a private way, to check the progress. Be it said to the credit of the Baptist minister, Mr. Anderson, that he has shown himself to be a christian gentleman. "It is a real pleasure to meet such. We are surrounded with faithful brethren from the neighboring churches who are holding up our hands in many ways. What a difference there are among the brethren; some will stand by you in the good work and help all they can, others will not help a farthing, and talk and write against the work, doing all in their power to make it fail. I know which party I want to have fellowship with. Thus far we have been called upon to perform the last sad writes upon two occasions, and once to celebrate the night, making two hearts beat legally in unison. Brethren, pray for the success of the work in Welland.

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QUARREL OF PAUL AND BARNABAS.

The action of these two apostles in separating after their sharp contention, each, however, still working steadily on in proclaiming the gospel, seems to furnish a lesson in our brotherhood in their travels over the foreign missionary work. Two views seem prominent among us. There is the society view. Opposed to this stand

many very excellent brethren who contend for missionary work in foreign fields and every where else, through congregational action alone, or through a co-operation of congregations.

Now what shall be done? Manifestly our sharp contention does little or nothing to unite us on this question. This remedy fails us, as it failed in the hands of Paul and Barnabas. Can we do better than to imitate their action? Let us work separately for a time and note the results. "The proof of the pudding lies in the eating." But let it be distinctly understood here that in proposing to work separately, it is by no means meant that we shall work in opposition. Paul and Barnabas did not so; neither did they abuse one another afterward, but referred to each other in pleasant, brotherly words.

Let us try it. The society men have put their missionaries in motion. Now let those of us who advocate a different policy do likewise. Let it not be said of this class that they cannot work their plan, or that they will not, or that they are too mean or too lazy. Leave out all this ugliness, and, like Paul and Barnabas, let us pleasantly part company in our labors, that these two diverse ideas may be tested in actual practice.

T. H. GOODNIGHT.

The above short letter from Bro. Goodnight contains some valuable suggestions. We commend it to our readers for careful analysis. Surely this is the better way. Now let all bitterness have an end, and you that are opposed to co-operation, show us what good thing can be done without it, and you who are in favor of co-operation, show what can be done through co-operative effort. Surely if we are truly the followers of Christ we will bid a brother God speed in any good work, and will not "forbid him because he follows but us." It is high time that we were waking up to the truth of the motto, "By their fruits ye shall know them."

Our columns will always welcome any news from these brethren who have opposed our co-operative efforts, their reports of success shall have the same prominence as other news of like character. We shall see how this works.

GOSPEL SUCCESS.

People are in regular attendance at our meetings, who never went to meeting until now.

Latest from Welland, March 17.—House crowded last night, two more valuable additions to the church, and outlook very encouraging.—L. & W.

We have had the largest audiences ever assembled at Welland at a religious meeting. So say the old citizens who have attended our meetings.

The fruits of the Ontario Co-operation of Disciples of Christ since Sept. 1st 1883, are two new churches and 88 additions to our numbers. "By their fruits, ye shall know them." Where do you stand and what are you doing my brother! To God be all the praise.

Stayner, 6th March, '84. Ed. Worker.—Dear Bro., I have been holding meetings on the 4th line near here, also in Sunnibala to the East of this place. The recent storms and cold interrupted meetings a good deal. Bro. J. McReeche of Priceville was with us a part of the time, and Bro. Hammond made us a visit on his way to Glencain, but it was too stormy for a meeting. Two were added to the church by baptism. May others soon follow, and to God be all the praise. I go to Glencain to-day. Yours &c., W. M. Cochrane.

Up to the time of going to press we have had six baptisms at Welland and the interest is growing all the time.

Welland, Feb. 25th, '84. DEAR BROS.—My meeting in Minio lasted two weeks, eight additions, seven by confession and baptism. At our regular meeting on Lord's day, the 24th Feb. a young woman made the good confession and was baptized in Walkerton on the 27th. Yours, truly, A. Scott.

Sherwood, Feb. 25th, '84. H. B. SHERMAN.—Dear Bro. in Christ, Bro. Lejdard of Hillsburgh has just closed both a pleasant and exceedingly profitable three weeks meeting here with seven additions by baptism. Meeting closed on 22nd of Feb. Bro. S. Keffler of Dorchester preached on the following Lord's day morning. Please notice this meeting in the Worker as the friends of the co-operation will be pleased to learn of its usefulness. Believe me to remain your Bro. in Christ. F. WHITFIELD.

GLENCAIN.—Recently an aged lady (over 70) had become convinced of her duty to obey the truth and desired to be immersed in the river, but owing to her frail and feeble condition it was deemed prudent to fit up a bath for the purpose and have her baptized in the house. She would not however, assent to have it done in the house and said, "I want it done outside publicly and not in the house." So the bath was placed outside and the dear old lady's wishes complied with. The next day she took her place with God's people and commemorated her Saviour's death. May her end be peace and holy joy. This makes the seventh addition to this congregation since last fall. M. R. H. Collingwood.

PERSONAL MENTION.

Brother Lister came to our relief, and encouraged the work much by his prayers and presence.

We enjoyed a very pleasant visit with brother Anas Clendenan on the 11th inst., at brother Hauser's at Jordan.

We were all glad to see Sister Lister among us in the old "Niagara District." She arrived at Welland on March 11th.

Brother Ash was hurt recently by a fall in his barn, but the latest report from him was that he was recovering.

Bro. Wm. C. Campbell has been reemployed by the church in Albion Pp. His address is Rodney.

Bro. Herzog recently held a meeting in Syracuse N. Y. and baptized a goodly number. We did not learn how many.

Bro. Herzog visited Wainfleet on the 4th Lord's day in last month. He then had three meetings on hand, at Hillsburg, Aurora and Garafaxa, respectively.

Old Brother Swazy from Wainfleet church, came to Welland and takes a laboring oar in our work, and stays with us to the last.

The address of the missionaries to Japan, brethren George T. Smith, E. G. Garst and their wives, is Yokohama, 222 Buif, Japan.

J. T. Floyd, editor of the Christian Herald, Moonmouth, Oregon, has agreed to labor for the church at Albany, Oregon. He will endeavor to visit the Herald.

Bro. S. S. S. has been visiting the churches at Port Hope and Colborne with a view of assisting in their work. We have not learned yet what he will do.

Bro. A. Hendershot, Bro. Burtch, Bro. Young, Bro. Matthews, Bro. Lynn, Bro. Steele, and Bro. Hendershot, and these four will form the church in the start. This is not a bad number.

The brethren from Wainfleet have been faithful in every good work. Since we have begun at Welland, quite a few of the Glensboro' people have been over, and brothers Boninger and Bortle, from Beamsville, were over and stayed three days.

Old Brother Plak came over and preached for the church at Acton on the 2nd Lord's day in last month. The brethren were much edified by the sound words from this old soldier of the cross.

Mathew Jones, a preacher of the Old Christian Church, was received into the fellowship of the Church of Christ, at Danville, Ill. last Monday evening. Bro. Jones is now in a meeting at Cerro Gordo.

The brethren in St. Catharines are very anxious to have a bold effort made to establish the cause in that city. Bro. S. Wardell is one of the anxious ones. Truly "the harvest is great but the laborers are few."

Bro. Lister preaches on Lord's day at Jordan, Gain, Lord, or Wainfleet, and spends the week days here in Welland exalting, tract and helping otherwise. Sister Lister is here now, and Bro. L. is correspondingly happy.

Bro. Ainsworth writes from Vernonville that one or two Malcontents have been trying to stir up strife in the Mt. Carmel Christian Church, but they made an inglorious failure. The curse of God will rest upon such. Bro. A. writes very encouragingly of the cause. I hope to see them in May.

Bro. Evans from Tonawanda, N. Y. was over at Welland one Lord's day with us. He delivered a fine temperance address while here, and the people have not quit talking about it yet. E. has recently fed the Standard readers with a few articles on "the future state," which are written in his usually vigorous style. However much we may differ from his views, he must be accorded honesty of conviction, for he is a warm-hearted, honest brother. It is a feat of joy to see him step in, because he will take hold and help a brother.

DIED.

William Culp died at his home near Jordan, Ontario, Mar. 9th, 1884, aged 46 years. These few words tell a sad tale to a grief-stricken wife and seven orphan children; but we look by faith through this dark shadow and see the glimmer of a brighter day. Bro. Culp was over an honorable man of the world, and last November while the writer was holding a meeting at Jordan he had the pleasure of seeing him and his wife obey the Gospel, and they have been faithful to their trust, thus furnishing a solid foundation for comfort in their hour of sorrow. The writer officiated at his funeral on the 11th inst. May He who comforted Martha and Mary at Pethany be the solace of the widow and the orphans now.

At the old home-land near Mead, Feb. 14th, 1884, Robert J. A. Whitelaw, in his 21st year, He having been a faithful member of the Church of Christ at

Welland for six years we sorrow not as those without hope. It was to his mother in law with care for her mother in law old and to be for a companion in her declining years. We can truly say as the Psalmist of old:

"Let a father praise his children, so the Lord praise them that fear him." For he knew to our front he came with that we are dust. A few more, his days are as grass as a flower of the field, so he flourished. For the want of faith over it, and it is only, and the place thereof shall know it no more." J. C. W.

It was with sadness that we heard of the death of the beloved Christian wife of Elder E. Sheppard of Bowmanville. Sister Sheppard was a daughter of old Bro. R. Bentley, of Kingsmill, and a noble self-sacrificing Christian woman, always bearing her part well, in the work to which the Lord called her husband. We can assure our brother that he has our heartfelt sympathies and prayers, in his bitter days of grief. Thank God for the prospect of a better life.

The daughter of Bro. and Sister Michael Johnston, near Fenwick, Feb. 28th, 1884, aged about 12 years. She was the guardian angel of the smaller children. Ever cheerful, she was the light of the home. Having passed through a similar sorrow myself, I can fully sympathize with our Brother and Sister. The consolation of the Gospel is the only hope we have or need in such hours as these. The writer attended the funeral at North Pelham Presbyterian Church, Mar. 1st, 1884.

We met Elmer Sperry, of the Baptist church in Welland, recently. The elder thinks that there should "be one fold and one shepherd" made of the Baptists and Disciples of Christ. We are agreed to this on the bible alone.

The Methodists adopted a creed to show what they understand the Bible to teach and now they are up to their eyes in trouble, trying to learn what their creed teaches. Get out an exposition of your creed. That might settle things at least for a month or two.—Ex.

The story of devastation and ruin by the flood along the Ohio River, is heartrending. Our brethren at Lawrenceburg, Indiana, had their new meeting house nearly ready to occupy, and a good prospect to have it freed from debt. But alas! the flood has dashed their hopes to the ground. The water was ten feet deep in the audience room. If the brethren everywhere knew the struggles of these brethren in the past, we are sure that liberal help would be sent to them, in this, their hour of distress. By this mail I send \$5; to J. W. Tebbis, Lawrenceburg, Indiana. Who else will do the same!

We have heard much about the success of the Scott Act in Halton. It is true that since the act was adopted in that county crime has decreased 70 per cent, and at the last three assizes there were absolutely no prisoners awaiting trial! If it be true there can only be one inference drawn from the experiment. We are waiting for the report of Mr. E. King Dodds and the Trades Inevitable Association.—Kingston News.

The whisky interest have full charge of the town of Welland, and there are 73 persons in the goal, all, except one, are there directly through intemperance. This is official from the turnkey. Mr. L. King Dodds may make a note of this, and serve one for this side of the liquor question. Do.

SECOND MEETING.

THE LORD'S TABLE NO. 2

At the Session of Feb. 26, '84.

Sarah.—Will they be saved if they should die, as they are, unbaptized?

Deacon.—Of course they would be good pious people.

Sarah.—Would you allow a Methodist at the Lord's Table with you?

Deacon.—I—I—I—think—

That is no one is allowed to partake in our church unless they are in our faith.

Sarah.—You admit that they have done enough to enable them to get to heaven and be children of the Lord? Is this consistent?

Deacon.—I think that none but baptized believers should be allowed to commune.

Sarah.—I am a baptized believer—will you commune with me?

Deacon.—I—I—don't—that is—you would not be invited to commune in the Baptist church.

Sarah.—Why not?

Deacon.—Because you are not a Baptist.

David.—Oh! I see—It is Baptist communion that the Deacon is defending.

Sarah.—Never mind David. Please tell me Deacon what I must do in addition to being a baptized believer in order that I may commune with you?

Deacon.—Become a Baptist, of course.

Sarah.—Then a person must be more than a Christian, child of God, and fitted for heaven, in order to be admitted to the Baptist Table—(excuse me for calling it the Baptist Table, because you have placed it beyond the Lord's Table.) Now Deacon, if you are a Baptist Table under investigation, your position would be right; but it is the Lord's Table of which we are seeking to hold. Surely you would not deprive one of the Lord's children from the Lord's Table!

Deacon.—I have been quiet this far but now permit me to speak. If Deacon doubtless thought his position quite tenable when we were here to-night, but now sister Sarah, I beg of you, press this matter no further, lest it become offensive to him. He certainly sees by this time that there is something out of joint with either his teaching or practice, for if he admits unimposed believers are children of God, he is evidently inconsistent in debarring them from their master's table. Now I propose that we try to find the teaching of the Scriptures on this all important matter.

David.—I never saw the inconsistency of Baptist practice so clearly before.

Deacon.—Sister Sarah—do you commune with unbaptized persons?

Sarah.—No, Deacon, I commune with neither baptized nor unbaptized persons.

Deacon.—Well, I hope that we shall hear no more of our Baptist exclusiveness from you after this. With whom do you commune?

Sarah.—It is the communion with the broken body and shed blood of our dear Saviour. Hence I only commune with his death and sufferings.

Matilda.—Yes, but do not others commune at the same time that you do?

Sarah.—Yes, all true Christians do the same.

David.—Where in the Bible will we find the qualification for those who are to commune?

Sarah.—1 Cor. 11 Chap. Paul there gives the qualifications, explaining, "Let a man examine himself, and so let him eat."

Deacon.—There, did not I tell you that was not the proper

place should be allowed to partake at the Lord's Table. The difference between you and the

Ap. 10, he says "Let a man examine himself, and so let him eat." While you say "Let no one eat you, and if you are a good Baptist you may eat." Quite a difference Deacon.

Matilda.—Well, then, it does not make any difference whether we are Methodist, Baptist, Presbyterian or whatever we may be, if we examine ourselves, it is all right, is that the correct view?

Sarah.—By no means, let it be understood that Paul is writing to those who had heard the gospel and believed and had been baptized with Christ in baptism, hence were children of God, and as such had a right to examine themselves and partake at the Lord's Table. He does not say this to sinners, but to Christians.

Matilda.—Would this dear Methodist from the Lord's Table?

Sarah.—I can not say definitely as to that, I never read in the bible anything about Methodist, and I have understood that they are a sect that started a long time since Paul's day, and I doubt if Paul ever heard of a Methodist.

Deacon.—Sister Sarah, did you ever read in the bible about a Baptist?

Sarah.—Oh! yes, Deacon, Paul was a Baptist himself, that is, he was a baptizer, which is the meaning of the word.

David.—Now, let me understand this matter, do you mean to say that only those who have believed and been baptized are the children of the Lord, and that such are commanded to examine themselves and so eat?

Sarah.—I mean just that.

David.—Well now Deacon, if you had known that, you Baptists might have been spared a great deal of trouble in examining people.

Deacon.—Sister Sarah has a cute way of putting her theory, and I am afraid some of you will be deceived by her.

Sarah.—Deacon, does not Paul say just as I have stated? I have offered any theory of any kind, I think your statement is very unjust.

James.—Deacon, you are the only one that has been trying to bolster up a theory.

Matilda.—Whom do you invite to the Lord's Table sister Sarah?

Sarah.—We invite no one, neither do we debar any one from this table. It is the Lord's Table and no one has the right to say who shall and who shall not eat. If I am the Lord's, I have as good a right there as any one, hence would not ask for an invitation.

Matilda.—But how may we know whether we are the children of God?

Sarah.—If you do believe and have obeyed the gospel, you have God's Word for it that you are his child.

Matilda.—But sister Sarah, I have never obeyed the gospel as you say, but I feel that I am his child.

Sarah.—Whether we are the children of God or not, is a matter of fact, not of feeling. We must rely on statements for facts, and not on feelings. Feeling is a sure guide to tell us when we are hungry, thirsty, sick well, or sleepy, but is liable to deceive us as to other facts.

Matilda.—We rely nearly altogether on feeling for everything in our church. And how can we tell whether we are worthy or not when we examine ourselves before eating, if we do not consult our feelings?

Sarah.—Right here is where many are making a mistake. They consult their feelings in the place of the word of the Lord. Now

let Paul on this matter "Whoever eat and drink of us unworthily, eat and drink his own damnation, but who do not discern the Lord's body." So you see the worthiness or unworthiness depends on whether we discern the Lord's body, and not on how we feel. Let it be remembered that this is an act of worship, hence must be an act of faith.

"Do this in remembrance of me," said Jesus.

John.—But Sister, should we not feel of him?

Sarah.—I cannot see how any one could attend to this institution in remembrance of the sufferings of our dear Lord, without feeling solemn.

Deacon.—I want to know where sister Sarah learned all this?

David.—Am I feel like I had never heard anything on the subject before.

In no instance.

CHRISTIANS ARE PERSONS PARLORIED, JUSTIFIED, SANCTIFIED, ADOPTED, SAVED.

BY A. CAMPBELL.

I. While adjusting the most important trusts and precepts in the Christian system, in order to a more conspicuous and comprehensive influence of it, it is expedient that we should also advert to other precepts of the genuine Christian. The five terms at the head of this chapter are all indicative of his state; and do not include any attributes of his character.

II. These predicates are by no means unimportant aspects of a new state in reference to an old one; or they represent the gospel as affecting the position of a man in the universe in all those points in which sin affected him. We are guilty, condemned, wholly alien, and lost, in Adam the first; when in Adam the second, he is just in an opposite state;—he is pardoned wherein he was guilty;—justified wherein he was condemned;—sanctified wherein he was wholly—adopted wherein he was alien—and saved wherein he was lost. Sin, then, condemns, pollutes, alienates, and destroys its subjects. Grace, justifies, sanctifies, adopts, and saves its subjects in reference to these points. Pardon has respect to guilt; justification to condemnation; sanctification to pollution; adoption, to alienation; and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, wholly alien, and lost; while those in Christ are pardoned, justified, sanctified, adopted into the family of God, and saved.

III. In former dispensations, and in the present two things are immutable as respects the preparation for a change of state, while the act by which that change is actually consummated is not necessarily immutable. Thus in reference to actual transgression, faith and repentance, in all dispensations of religion, were necessary to forgiveness, justification, sanctification, adoption, salvation. In one word, God cannot forgive an impenitent and unbelieving transgressor. But whether this or that act shall consummate a change of state, as respects man's relations to the moral universe—whether that act of all be circumcision, animal sacrifice, baptism, confession, prayer, etc., is not from any necessity, either in the divine or human nature, immutable. It has been changed; but faith in God's appointments, and his repentance for past transgressions are now, always were, and evermore shall be, necessary to forgiveness.

IV. The philosophy or reason of this, is that faith and repentance change the state of man's heart to God; and if there was no universe beyond God and the sinner, all further acts respecting it would be unavailing. But as respects the condition of sinners in the universe, and their views, affections, relations, and manner of life, more than faith and repentance, or a change of actual feelings, or a change of actual, and sensible, and formal pardon, justification, sanctification, adoption, and the salvation of the soul from sin. Hence came the ordinances of baptism, confession, prayer, fasting and intercession.

V. It is well and kind on the part of heaven to ordain such acts, or to institute such ordinances as will assure ourselves and others of our new relations; and to suspend our enjoyment of the favor and

love of God, not merely upon faith and repentance, or upon other mental operations, but upon certain clear overt acts, such as baptism, confession, prayer, etc., which affect our lives and others much more than they possibly can affect God himself, being the fruit of our faith, or perhaps, rather, only the perfecting of our faith in the promises of God.

WINTER EVENINGS.

HOW NOT TO SPEND THEM.

The father reads the newspaper, and wishes no disturbance in his serenity; the mother, perhaps, is busy in the nursery with the younger children, or engaged in household duties; or absorbed in the pages of a magazine, and gives little heed to the occupations of the older members of the family. Perhaps the younger men seek amusement abroad, and are allowed to return home when they please, unquestioned concerning their method of passing the long evenings. The older girls receive their friends or go out with them. Each one is independent of the other, and there is no community of interest which makes the bond of home happiness and increases the love of its inmates.

The evening paper once read, the father falls asleep beside the fire, while the mother clicks her knitting-needles, and chides the children if they are too noisy in their play; and so the dull evening drags along, until the father awakes himself and thinks it is almost bed time, and the mother puts away her knitting-peg or her sewing-needle and rejoices.

In families thus managed, what wonder that the sons seek questionable amusements, the daughters make ill-assorted marriages and lead unhappy lives, and the parents find little happiness in their children. In their youth they gave them shelter and food, and cared for their health; but they did not interest themselves in making them happy; they did not give them real heart-love, and teach them in their society they could always be entertained.

HOW TO SPEND THEM.

Every evening there should be an hour given up to the little folks, when old and young play together. "The wise man is he who keeps his child-heart," has been truly said; and the man who cannot frolic with his children is really to be pitied. No matter how high his station, a good romp is the best exercise for him and for his children; and the father who joins in his son's sports is the father whose old age is most tenderly cherished and whose gray head is rarely dishonored.

Music should have a prominent place and should be introduced early enough for the little folks to have a share in it before bed-time. If the father cannot sing and has no ear for music, let him not throw a wet blanket over the enjoyment by objecting to it as a noisy disturbance.

There should be reading aloud by some member of the family. It is fine vocal exercise for the reader and nothing is better fitted to form a taste for choice literature in the family. Not for members of one family, but of several near each other, might thus spend many a pleasant and profitable winter evening. There are also quiet games which can be played in a large family that are both instructive and amusing. Let parents take pains to find and introduce such games, and so make home life attractive.

Dressy and almost unbearable dullness reigns in the absence of such expedients in thousands of households that can hardly, except by a figure of speech or excess of clarity, be called happy ones, and in which the sappy evenings of the week are looked forward to with a feeling akin to dread, because they must be passed so stupidly.—Country Gentleman.

Even "the wrath of man is made to praise him." The question "What think ye of Christ?" will not down. It confronts the Jew, the Pagan, the Infidel, and after being "destroyed" in one man a dozen times, overturned as many times, here it is today before us with all the vigor of a new question. "What think ye of Christ?" The Christ idea has been expressed a hundred times, but like the disembodied spirits, at a breath from the Almighty,

CREEDS NO. 2.

In the "Table of references" appended to the Donny Bible, the following texts are alleged to be of the Church of Rome in defiance of her doctrine of traditions. 1 Cor. 11:2.—

"Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances as I have delivered them unto you."

The word "ordinances" rendered traditions, here, referred to by Paul, has reference to the instructions or regulations which were given, and which were made by divine direction (verse 23) and embodied in this epistle by Paul. If not, what are those traditions—where are they to be found?

The next passage quoted by Rome in support of traditions is 2 Thess. ii. 14.—

"Therefore, brethren stand fast and hold the traditions which you have learned, whether by word, or by epistle. It is plain that the word "tradition" is here applied to what Paul wrote, as well as what he said, and it is evident that what he wrote was of the same as that of which he had spoken (see verses 3 of this chapter) therefore it is no proof.

The next proof adduced by Rome is 2 Thess. iii. 6. Compare this with what Paul says in Thess. iv. 11, and it clearly shows that he is referring to the directions he had given respecting the conduct which becometh believers. This proof don't seem to be the point.

The next portion of Scripture brought forward is 2 Tim. i. 13.—

Read this and see the connection, and notice that Paul is directing Timothy to adhere to the truth of the Gospel, the sound words of our Lord Jesus Christ, &c. (1 Tim. vi. 13-21).

The next verses quoted by Rome in support of her traditions are 2 Tim. ii. 2, iii. 14.

The first of these is a direction to Timothy to "commend to faithful men" the "form of sound words" which he had heard of Paul, and the next verse exhorts Timothy "to continue in what he had learned &c.

The first article of the creed of Pope Pius IV, is utterly destitute of what it claims—Scripture authority.

Next in order will be article 2. M. R. H. Collingwood.

Goderich, 3rd Feb. '84.

H. B. SHREMAN—Dear Bro.—

We return thanks for the notice of questions and answers by Bro. Luster; think it will do good; can't say I approve of anything added or subtracted from the Lord's own words.

Dear brethren, the Word of God is taking effect in the hearts and lives of some of the people in this part of Goderich township. Bro. Wm. Bevers and wife were dipped by a Methodist preacher perhaps about three years ago, and have manfully made up their minds to come out from the Methodists and meet with us regularly to break bread and take God's Word alone for their guide.

Bro. Kaffer left us two weeks ago, after preaching publicly and from house to house for a period of three weeks. Much good has been done in causing many to search the scriptures and causing the enemy to oppose; may God bless him in his work of faith and labor of love. He is a faithful and hard working laborer. We wish the brethren could send a man in this field for a year.

FAITH.

In Heb. 11th chap. Paul gives the meaning of faith. Faith is the confidence of things hoped for, the conviction of things not seen.

trust. Hope means desire and expectation. Conviction is the state of being convinced of.

Then faith is true belief in what God says, trusting in his power and willingness to perform all his promises, a desire for the gifts and rewards, and expecting to get them, and being convinced by the many infallible proofs which God gives in his word.

A. GERHARD.

Said the lecturer: "The roads up these mountains are too steep and rocky for even a monkey to climb; therefore I did not attempt the ascent."

A somewhat noted minister in Europe whose sermons were very learned disquisitions, was one day handed a little note with the words: "Sir, we would see Jesus." The minister thought over the message and found there was not much of Jesus in his sermons though there was a great deal about other things. He changed his preaching and began telling his congregation all he knew about Christ, and sometime after he got another little note reading, "Then were the disciples glad when they saw the Lord."—Ex.

Let the church members begin the note business and not stop until the trashy sentimentalism of the pulpits is removed and the pure gospel of Christ is preached instead thereof.

The Jewish Rabbi Sonnenschein, of St. Louis, recently made a remarkable admission in regard to the influence of Christianity upon the world. In advocating the celebration of the Jewish Hanukkah upon Christmas Day, he said: "Our Jewish children may thus learn, by practice and example, to respect the work of the great Nazarene and the mission of his church. It may not be generally known that the three great doctors of mediæval Judaism have unreservedly proclaimed the fact that without the life and work of Jesus Christ, and without the continuous zeal of His Church, the nations of the earth could never have been enlightened in the service of the true God, whom they learn to worship and obey through the instrumentality of the Christian Church."

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