

# Christian Worker.

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"Work while it is called to-day."

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## THE DISCIPLES OF CHRIST, OR CHRISTIANS.

The people known individually as Christians, or Disciples of the Lord, are congregationally called "The Church of Christ," "The Church of God," because these appellations are scriptural. "The Church of Christ" and "The Churches of Christ" are in the very Scripture. (See 1 Cor. i. 1, and Romans xvi. 16.)

These people discard all human names and unscriptural titles, because human names and titles promote and perpetuate divisions. They expect no divisions in heaven, and earnestly contend that there should be no divisions among the people of God in this world. (See John xvii. 20; 1 Cor. i. 3.) In order to Christian union, they urge, in all brotherly kindness, the adoption of scriptural words and phrases in their declaration of scriptural faith, believing this course would bring the Lord's people nearer together. If all religious teachers would adopt a strictly scriptural style of language, being careful not to avoid the quotation of those passages which would seem to be against them, and not partial in the use of other passages, those who were taught would all receive the same lessons and impressions, and would soon lose all human admixtures and schismatical opinions, which are at present the walls of separation between religious people, and would come together, and coming together, would greatly increase the strength and success of Christianity against the common foe.

"The Disciples of the Lord" refuse to adopt any human creed or confession of faith, because such creeds and confessions of faith have proved themselves to be schismatical, heretical, and subversive of Christian liberty, and an impediment to the conversion of the world to Christ, and because they are not necessary, as the scriptures are admitted to be infallibly right, and to contain all things necessary to salvation. (See 2 Tim. iii. 16.)

The Bible, and the Bible alone, is the basis on which they are striving to effect Christian Union, and they are trying to incite unity in matters of faith, a liberty in matters of opinion, and charity in all things. They recognize the distinction between faith and opinions, and while they are one in faith, they never take opinions as a test of fellowship. (See Rom. xiv. 1.) It is their constant aim to speak when and where the Bible speaks, and to be silent when and where the Bible is silent, and in this way to obviate the difficulties in the way of such a union and the conversion of the world.

"In union there is strength" to repel every foe and to carry every conquest, and especially is this true when that union is based upon the eternal truth of God. "United we stand, divided we fall." It is a maxim as useful in the Church as in the world. Romanists are numerous and united, and their union is even ready and powerful in the face of Protestantism.

In fidelity is uniting its strength against God's word, and its

ligion is growing bold and organizing its helpful elements of strength against the truth and righteousness of the Bible. Shall we be divided into sects and contending parties, and thus be wasting our strength in an intestine warfare for favorite and lifeless opinions, while our foes are uniting and besieging our works?

The Disciples have been very much misrepresented by unformed and prejudiced persons, who have condemned them without a hearing. The Disciples are most certainly orthodox in the true sense of that term, in their faith and general practice, and this is generally admitted, even by their opponents, who use, without prejudice, the proper means of informing themselves.

These people preach a purification of heart by faith in Jesus the Christ, a change of character by repentance toward God, and a change of state or condition by immersion into Christ's death and into His body. (See John iii. 5; Rom. vi. 1-6; Col. i. 12, and Heb. x. 22.)

They regard baptism as "for the remission of sins," only when it is preceded by faith and repentance. "He that believeth and is baptized, shall be saved." (Mark xvi. 16.) "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.) And as to infant baptism they do not practise it; 1st, because their Bible says nothing about it; 2d, because to the infant, it would be baptism alone, without faith, repentance, or volition, and can do them no good; and 3d, because infants need no such ordinance, for "of such is the kingdom of heaven" already.

No people in the world believe more firmly than they that Jesus is the Christ, the Son of the Living God, the only begotten of the Father, and none can exalt the Saviour of men any higher. To love God and keep His commandments they regard as the whole duty of man, and essential in order to "enter in through the gates into the city" of the living God. (See Romans xxii. 14.)

They place equal stress on the duties of faith, repentance, confession of Christ, baptism, calling on the name of the Lord, prayer, public and private worship, benevolence and every other command of the Christian dispensation, nor do they preach or admit that some are essential and others non-essential. But while they consider it indispensable ever to love God and keep His commandments, they do not expect salvation by their own acts of obedience or good qualities without Christ. They attribute their salvation to the love of God as the original moving cause, to the Lord Jesus Christ as the procuring and mediatorial cause, to the blood of Christ as the meritorious and cleansing cause, to the Spirit of God as the efficient cause, to the incorruptible Word or Gospel as the instrumental cause, and to faith and obedience as the concurring cause. They understand salvation to be ascribed to all these causes conjointly, and not any one alone.

They also accept the teaching of the Scriptures as to the new birth—John iii. 6-8; 1 Peter i. 23; James i. 18; 1 Cor. iv. 22; and that all the children of God have the spirit of Christ, whose meat and whose drink it was to do his Father's will.

The charge that this people deny the Holy Spirit is both untrue and unjust, nor do they advocate any word-alone system any more than they do a Spirit-alone system. "He that hath not the Spirit of Christ is none of His" (Rom. viii. 9.) They also preach future and everlasting rewards and punishments.

The impression has been made that the Disciples are insignificant in numbers and influence, but instead of this the inherent strength of their plea for Christian union, for the adoption of scriptural language of the divine creed, and for a return to the ancient order of things in the congregation of Christ may be seen in the remarkable fact that there are now about ten hundred thousand souls who have been gathered into union upon the Bible alone. During the last few years about fifty thousand conversions have been secured to their number each year.

There are about twenty colleges and institutions of learning of a high order, and no less than twenty religious current publications in the United States, besides those in England, Canada and Australia, under their control; and their influence is most rapidly extending in every direction.

These things are not mentioned as infallible evidence of the correctness of their principles, but rather as a response to those who say that this religious people amounts to nothing, and is not worthy of notice, and as an evidence that a religious people can live and prosper with no creed but the Bible. They are entitled to a fair and patient hearing, and those who read this are kindly requested to attend their meetings, without any influence by previous feelings or preferences for or against them. If they preach the truth as it is in Jesus and in the Bible, believe them; and if not, reject their teachings; but at all events give them a candid and impartial hearing, for they are urging matters upon this generation of vital importance, in which the temporal and eternal interests of our race are deeply concerned.

May God hasten the happy day when all His people will be "one as Christ and the Father are one," and when there will be no divisions among them, and when they will "all speak the same thing"—when they will adopt a scriptural name, a scriptural creed, a scriptural language, and a scriptural life, and when all in one fold, under one shepherd, will sit at the feet of Jesus and learn His will, imbibe His spirit, and transcribe His spotless life into their own, is the earnest prayer of the writer, in the love of God and hope of heaven.

—Selected.  
Send the WORKER to some of your friends as Christmas presents; it will do them good.

## ARE YOU A CHRISTIAN?

A TRACT BY E. L. A.

This is an important question to you, fellow-traveller to eternity. The answer unfolds to you your present condition, and on your condition depends the salvation of your soul. If you are a Christian you are safe from "the wrath to come"; but if you are not you will be involved in the world's ruin, and be one of those who will be finally banished from the presence of God (2 Thess. 1: 8, 9). Men are apt to put off, until a more convenient season, duties pertaining to their God and concerning their souls' safety. Procrastination is not only the thief of time but also the thief of eternity; of salvation. Satan receives more souls from the class that put off till to-morrow, what ought to be done to-day, than from any other. Then waste not away the day of God's goodness and grace, for "Now is the accepted time; behold, now is the day of salvation," to-morrow or the more convenient season may never come.

To know whether you are a Christian or not you should know what it is to be a Christian. Many think themselves Christians when really they are not. It is not to be simply good. Mere goodness saves no one, yet if you are a Christian you can not help being good. Some think if they do not lie, cheat, nor swear, that if they walk uprightly, deal justly, do good to their neighbor who in need, they are very good Christians. But this is a misconception of what it is to be a Christian. They may be the very best of people, so far as these things are concerned, and not be Christians. So may infidels.

It is not to belong to any of the sects as some suppose, for Baptists, Methodists, Presbyterians, and all in general, even Roman Catholics, admit a man may be a Christian without belonging to their particular party. It will not be asked of us in the day of judgment whether we are Methodists, Presbyterians, Baptists, etc., but whether we are Christians. We had better be here what we will have to be there to secure an entrance into the Kingdom of Heaven. But you may ask, "May not one be a Christian and also a Methodist or Presbyterian?" Admit it; but why be more than God requires us to be? Does it not appear to be leading to the things which are written in the Book? (Rev. 22: 18.) Besides, this spirit of division is clearly condemned in God's Word. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 4.) "For to carnally minded is death." (1 Cor. 8: 6.)

But what it is to be a Christian? It is to be a follower of Christ. How a follower of Christ? By observing his precepts and keeping his commandments. With these he has instituted ordinances by which all who wish to be

Christians can become such. These ordinances, precepts and commandments (by the observing of which we may know that we have passed from death unto life, and that we love God, Christ, and the brethren, see John 14: 21-23; 1 John 3: 11; and 5: 2, 3) are clearly taught in the Word of God, which the Father has given to be "a lamp to our path," through a world of sorrow and sin.

Now, what are the commandments and ordinances by which you became a Christian? Let us see: You are first to believe with all the heart that Jesus is the Son of God (Mark 16: 16; John 20: 30, 31; Heb. 11: 16; Acts 8: 37; Rom. 10: 9). If you will consult these passages, dear dying reader, you will perceive that belief, or its equivalent, faith in Christ, is indispensably necessary to constitute a Christian. This you must exercise and this you can exercise; for where would be the propriety in telling one to do what he could not, as in the case of Paul and the Jailer (Acts 16: 31). But this is not enough; you may have "all faith" so that you could "remove mountains" and it will profit you nothing (1 Cor. 13: 2). You must put your faith or belief in practice, and when you comprehend this, you will wish to know what more you are required to do. You should be told what was told others who were once in a similar condition: "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit" (Acts 2: 38). Now, repentance is simply a change of mind in reference to sin, wrought and produced by godly sorrow for sin, (2 Cor. 7: 10). Whereas you once sought it you now shun it, you once loved it you now hate it, and are resolved, with the help of God, to live in it no more. When you have got thus far, why should you tarry? (Acts 22: 16). "Arise and be baptized and wash away your sins, calling on the name of the Lord."

"But," says one, "there is so much controversy about what baptism is, that I am bewildered." Well, dear reader, if you should read faith and repentance in the light of the speculations and controversies of the day, you will be as much perplexed to know what faith and repentance are, as you are to know what is baptism. But let me say right here, that all the controversy and debating are not whether immersion is baptism. This all admit, but it is whether or not sprinkling or pouring is baptism? Read baptism in the light of the Lamp of Truth, the Word of God, and you will have no trouble to decide what baptism is:

1st. There is a "going down into" and a coming up out of "water in baptism" (Matt. 3: 16; Mark 1: 9, 10; Acts 8: 38).

2d. There is an overwhelming of baptism (Matt. 20: 22, 23; Luke 12: 50). A person may be overwhelmed in holy grief, suffering, ill, sand, water, or any other element or influence, whereby he can be overwhelmed or immersed (not sprinkled) in suffering and grief.

3d. Water is the element of Christian baptism (Acts 8: 36, 38; 10: 47).

4th. Baptism requires much water (John 3: 23).

5th. There is a burial in baptism (Rom. 6: 4; Col. 2: 12).

Now, if sprinkling is baptism it will accord with the above facts. Let us see: 1st In sprinkling there is no "going down into" nor "coming up out of" water. 2nd. There is no overwhelming. 3rd. There is, however, water. Keep this in mind when you read Rom. 6: 4; Col. 2: 12; Eph. 4: 5 ("one baptism"). 4th. There is need of "much water." 5th. There is no burial.

Now, try immersion; if it is baptism it will accord with the facts. 1st. There is a "going down into" and a "coming up out of" water. 2d. There is an overwhelming. 3d. There is water. 4th. There is need of much water. 5th. There is a burial.

Now, you can no more become a Christian than you can become a Mason without complying with the ceremonies or ordinances of initiation. These ordinances, as I have already shown, are: 1st. Faith in Christ. 2d. Repentance of your sins. 3d. Baptism for the remission of them. As baptism is the last inductive act by which you are brought into the "one body" (Eph. 4: 4), or Church, see 1 Cor. 12: 13; Rom. 6: 3; Gal. 3: Eph. 1: 22, 23; Col. 1: 18, 24; some say it is in this act that you receive the "remission of sins," or pass out of a state of condemnation into a state of justification. Like a criminal who, upon complying with certain conditions is pardoned and let go free; but not until he has complied with the last condition does he receive pardon and liberty. Thus you become a Christian.

Now, let us consider your work as a Christian. You must not think that in becoming a Christian you have done all that is necessary. You are to diligently follow in the footsteps of Jesus—doing good unto all men as God gives you an opportunity; striving to save souls. You must frequent the House of God, and the place of prayer; laboring to show forth at all times and in every place, the praises of Him who has called you out of darkness into his marvelous light (1 Peter 2: 9). You are to "visit the fatherless and the widow in their affliction, and keep yourself unspotted from the world" (James 1: 27).

But thus would fall me were I to enter into all the particulars of your work as a Christian; but you will find the Sermon on the Mount, which includes the 5th, 6th, and 7th chapters of Matthew; also the 12th of Romans; the 13th of 1st Corinthians, and the 5th of 1st Thessalonians, as short compendiums on Christian duties pertaining to practical life. But let me exhort you to make the entire New Testament, nay, the whole Bible, your careful and profitable study throughout life. May God in his loving kindness bless you, and permit us to contribute to your welfare.

We again make our bow on the advent of volume No. 2 of the CHRISTIAN WORKER, and we hope that we may have as smooth sailing during the coming year as in the past. The publication of the CHRISTIAN WORKER was a venture last year, and its success during the coming year will determine whether it has a right to live or not. We have been able to gain some cheering news during this past year, and our "sad column" has carried some very sad news on its wings to its hundreds of readers. The WORKER has attended the Nuptial feast, and told its readers of the happy time enjoyed there. It has visited the sick and dying and tried to comfort the mourners there. It has gone to the brink of the grave and dismissed the solemn assembly. It has thundered the Gospel in halls where the primitive gospel was never heard, and established the Church of Christ in the midst of the enemies of pure truth, and carried the news of the successful conquest to its readers, cheering their hearts and inspiring them for a grand effort in the work of the Lord. We have passed the 12th milestone of its history; it still has enough life to speak out in healthy tones, and tell its readers that it is a candidate for public favor. We hope to be able to do much better in the future, one year's experience is worth something, and we expect to profit by it. The WORKER will be a little more modest in its head as you will see by this number. It is enlarged sufficiently to enable more to be heard through its columns. The expense of enlarging is considerable, so we have advanced the price somewhat, but yet claim that it is the cheapest paper within our borders. We aim to make the WORKER a medium through which the brethren may hear from our beloved Zion in every quarter, hence we urge some one in each congregation or community to volunteer to write up every item of news that would cheer up the hearts of the brethren. We will allow every one to be heard in his own way, only making such corrections as will enable your items to appear readable. We make an especial request that some one in each neighborhood act as agent, and see to it that each family have a chance to subscribe. Many new ones are coming in, and also many are renewing. We are starting out in good hope for the future. All we ask is that every one will do his duty. We will not be able to publish a paper that will suit all, but will try and see how near we can come to this impossible task. May our Father in heaven spare our lives and enable us to show a good record twelve months hence.

ED. WORKER.

PATIENCE

Patience is one of the christian graces that is much abused by over exertion on the one hand, and is not used at all on the other. We often fail in our work for the want of patience to continue clinging to the work until it has time to mature on our hands. 'Fidelity' people are to be the ones for solid work, for if everything does not break loose and begin to mould after their desires, in an hour, they are ready to drop the "shovel" and give it up. But there is a possibility of being too patient.

One that can sit down patiently and see the church going to sleep, without making an effort to arouse it from the lethargy, but says "I'm patient it will awake after a while," abuses the grace of christian patience in the other extreme. Patience—properly defined—means "the disposition to calmly endure that which cannot be cured." If when we meet with reverses in life that cannot be helped we calmly submit to fit them, do we honor our profession by teaching the world a lesson in patient patience; but if we become impatient over it, and show to every one that we have no power to endure trials that is not possessed by the infidel, then do we bring disgrace on our holy religion. We endorse the man that does his whole duty, and never tires until everything in his power to do is done; then to see him wait patiently for the desired result, is really admirable. Plough the earth, plant the seed, and plow the soil, but don't get impatient if you fail to find your fields covered with waves of bread the next day. This rule will be good one for workers in the church.

CO-OPERATIONS.

The time has arrived when every true disciple of Christ should put his shoulder to the wheel and help to carry our grand plea of "the regions beyond." We believe that every thinking man will agree with this statement. There is no way by which we can utilize our forces for the work of God but by co-operation. The Elders of the congregations are the ones to lead off in this matter, if they do so and urge the members to help, they will find a willing hand. The truth is our members are anxious to see an aggressive campaign instituted, for the purpose of carrying the work for Christ. If co-operations are not formed and laborers put into the field, the Bishops will have to bear the blame, for the people are anxious for the work. When you meet for the purpose of forming a co-operation, appoint a qualified brother for Treasurer, who shall receive the contributions from the churches and members co-operating, giving a receipt for every dollar received, and taking one for all in my paid out, thus will be able to account for every dollar when called upon to do so, and much complaining about "what is being done with the money" will be avoided. Let no good brother become horrified at the term "Treasurer," soon and his company had their treasurer.

The next thing is to have a number of brethren, at least one from each church co-operating, appointed to act as the organizing committee, who shall have the directing of the work in the field. Then select your evangelists, and make arrangements for his support. Then appoint a time about the middle of the year, at a central place and have a grand convention and feast of good things. Have a report from your evangelists and treasurer, cheer up the drooping spirits of the ones that are lagging behind. By this doing you will soon enlist every one in the good work, or sting the drones out of the hive. If the members could see the good work moving on with any prospect for success, they would gladly help "once and again," and would not let it fail. But the people must look to their leaders to take the lead in this work. Oh! ye "Elders of Israel" how long will ye tarry before ye will say to the people, come after us and we will level down the walls of sin and capture the inhabitants thereof and make them servants of our Lord! Speak encouragingly to the people, tell them that it is the Lord's battle, and he will not let it fail; thus will their hearts be strengthened, and they will go forth at thy bidding. The Lord's people are perishing for want of activity. Put them at the work.

DANCING.

It is a pity that this question should force itself on us, but it has, and we must face it, hence we propose to have a plain, religious talk with our young brothers and sisters on the subject of dancing. I know how you feel about it, and how you argue your side of the question, you tell us that you know it is wrong, but you are not doing anything to stop it.

them dancing, and you ask—what harm is there in dancing? etc. If I could find one who holds membership in this church that is guilty of dancing, I would not just sit myself in strolling pews on this account. Let us look at the matter desparately. The first question to be settled in our minds is "Is it right?" If we decide that it is right, then I will dance to it, and all our preachers and elders must dance, and teach others to dance, for if it is right, preachers and elders ought to lead off, and thus show by their works that they are willing to engage in anything that is right. Let us ask you, what do you think of the preacher or Elder who attends every dance in the neighborhood? Yet if it is right, they ought to be there by all means, a less unavoidable hindrance. If we decide that it is wrong to dance, then no one claiming to be a christian should engage in it, because christians must not do wrong, at least when they know it. May I not ask a few questions, in order to assist us in deciding whether we will dance or not. Did you ever know any one to become more pious by attending the dance? Did any young lady ever become a better wife by attending the dance? Did any young man ever become a better husband by dancing? Did ever any one go to the dance to do good to his fellow man? Was mankind ever made better religiously, morally or physically by attending dances? Did ever any one go to the dance to secure holier thoughts? Did you ever hear a prayer at the dance? Did you ever see at the dance any of those noted for piety? In fact did you ever know any good to grow out of dancing? Do you not know that the downfall of thousands of the abandoned females of our country to the dance? You would know this by reading up a little on the subject. Did you ever hear the first suggestion about getting up a dance from a real christian? Does not your own experience teach you that the dance is gotten up by sinners, and then young christians are enticed to attend? Do you not know that dancing christians are only good for one thing, and that is to carnalize and destroy the religious influence of the church? Not one word can be said in favor of christians dancing, and everything can be said against it. Therefore we conclude that dancing is wrong and tends to evil and evil continually. Therefore christians ought not to dance. Now my young Brother and Sister let me kindly tell you, that when you engage in the dances you offend the purest and best members in the church, and you are doing that which causes sadness in the hearts of all true christians; you are violating the rules of the church which you profess to love; you cause division among the brethren, and thus do great harm to the cause of Christ. When you see it in this light I am sure you will quit it, if you have been guilty, you will come manfully up and confess your fault and do so no more.

ELDERS DUTY ON DANCING.

Wisdom should guide you in dealing with this question. Don't scold about it to every body you meet, but teach the church plainly that dancing is not tolerated. Let it be fully understood that the church is opposed to the dance, and don't "side in" with the dancers for fear of offending them. You need not offend one that has any regard for the church, and if they have no respect for the church it makes no difference if you do offend them. Entreat them as a father to refrain from the wicked, or at best, for his practice; and if they care more for the church than they do for the dance, they will leave it off, and then you have saved a soul from death. Do not be over-berthy about it, but kindly

not firmly tell them of their fault. I recall that you wrote on dancing I mentioned the name of an Elder on it, and I was told that he was "our dancing Elder." I had to dissent from your brother. He wrote favorably of dancing at one time; I do not think I would do it now, but in a recent issue we were naming members where the church is divided, meeting in different houses, this good brother's articles favorable to dancing were read and appealed to, for the purpose of showing that it was not wrong to dance, and that our people as a people were not opposed to it, but rather regarded it as an innocent amusement that might be suggested in by our members. I was once speaking against dancing, when one said, "one of your preachers has dances in his house and he took dancing lessons himself." I could only say "the greater shows for the preacher, and the greater disgraces on the cause of Christ. I am opposed to the dance. Christians don't dance."

GAINSBORO MEETING.

We began the meeting at the above place Nov. 1st, and continued until the 13th. Our audiences were uniformly large after the first Sunday, often being compelled to bring in every available extra seat, and then not being able to furnish seats for all. The attention was profound throughout the meeting. We baptised seven during the meeting, and had to close just when the interest was best. The church at Gainsboro opened their new house two years ago, and have enjoyed the labors of brother Herzog in two meetings since, adding nearly fifty to their number.

We were requested to "set in order the things that were wanting," so we held a meeting on the afternoon of Nov. 8th, and delivered a discourse on the office and duties of Bishops and Deacons. After the sermon Bros. J. H. Johnson, Wm. Strong and Alfred Moots were approved by the church for trial, looking to an efficient Eldership. Bro. Eli Confort was chosen to Deaconate. The children numbers about ninety members. They are a live wife awake people, and we may expect to hear of their continued prosperity. Bro. Strong was chosen as Elder. It is his in the county council for fourteen years, and has been Reeve of the township for the last six years. We hope those brethren who have been excited by their brethren, will be faithful to their charge.

TRIP TO BEANSVILLE.

We left home on the 13th of last month at 6:30 a. m., and was in Collingswood at late breakfast time. While in Collingswood we called on as many of the members as we could, and had an extensive conversation with Brothers Cline, Riggs and Caldwell, concerning the cause at Collingswood. We left Collingswood at 5 p. m. on the 14th, and N. W. R. R. and reached Hamilton about 11 p. m. after a six hours run through a pelting rain. We took a bed at the American Hotel for the remainder of the night. The hotel was not as good as the name indicated to me. Saturday morning found us starting around looking at this beautiful city. We decided that Hamilton was a success, for her market was growing under the hard vegetables and fruits of the best varieties and quality. We enquired for the "Wheeler & Wilson" office, which was soon found, but was really disappointed to not see Bro. Jones, he being out of the city on business. We spent a few minutes with the family and then left by them for spending their removal from Winton in July, the report was premature by about eight months, but they are in Hamilton all right now. Next we called on Bro. and Sister Harris, had a pleasant talk about the "Kingdom of God" in Hamilton, and called on Bro. Anderson found

out. It has not been well since his return from Winton. At 3 a. m. we took the train on the Great Western, and was in Beansville at 6 o'clock. Bro. Price Culp met me at the train and escorted me to his home, two and a half miles from the station, where we were met on our way by a relative who worked on the local Lodi by morning work, with a full house, a straw bed as possible, and then many had to remain standing outside of the door. Brother Jones was present from Smiths, Le. Gainsboro Winton, Jordon, Siders, and S. Cathamies. I was pleased to see Bro. and Sister Fry, Bro. and Sister Shank from Siders, and brought to my mind the good meeting at Siders in June. In the afternoon and at night the boys assembled to the doors, and we began to feel like we were in the midst of an "old time meeting."

The meetings continued for two weeks including three Lorddays. We began to regret early in the meeting, in seeing sinners come out on the Lord's side. Some came out from under sectarian bondage and were made free by obeying the gospel of Christ. Two errand men came back and renewed their covenant with the church. The meeting lasted fifteen days, and twenty-eight were added to the Lord's side, forty-four were immersed during the meeting. This is one of the best congregations that was founded on the Bible alone, in Canada. Truly this is "Culp settlement." Elders, Solomon Culp, Anthony Culp and Peter Culp. I think that all the Deacons names are Culp. Old brother Solomon Culp is too feeble to do much now, he has lost his speech; this is a serious loss to the church, as he is one of the best posted men on the Scripture that I have had the privilege of talking with for many a day.

The speaking devotes largely on Bro. Peter Culp, who enjoys the confidence of the brethren, the church numbers about one hundred and fifty members, co-operation of every member of the church during the meeting, which accounts for the success. This "Lake Shore" church has had the labors of Bro. Franklin, J. C. Franklin, J. F. Rowe, Ben. Anderson, B. B. Leter and Barr, besides a number of others that I cannot call to mind now. We will not soon forget the meeting at "Lake Shore," nor the noble young people who came out on the Lord's side during our stay. May God bless them all and keep them faithful.

OBITUARY.

KONKLE.—At the residence of her father-in-law, Mr. S. Konkle, near Beansville, O., Nov. 21, 1832, Mrs. Elizabeth Konkle, aged 21 years. She was a great sufferer for a long time with consumption, and was partially paralyzed so that she could not help herself. She had been a wife for two years. This sad to see one cut down in the opening out of what seems to be a prosperous life. But such is life, a few days and then we pass away. The writer delivered a discourse to the living over her coffin in the meeting house at Beansville, after which we gently lowered all that remained of this loved one to its last resting place, and tuned away sad at heart. The young husband now left has our sympathy. Let all be ready, "Death is abroad in the land."

We have learned through private sources of the death of Sister Ganss at Aurora, Indiana. She was a faithful Disciple of Christ. Her life has been a hard one, having been an invalid for many years. She took great interest in all the work of the Lord. She passed away Oct. 8th, 1832, aged 53 years. The sermon was preached by a Mr. Scaum (Presbyterian) at Walton, Boone Co., Kentucky.

ELLA ROBINSON died at Cloverport, Ky. Her remains were brought to Florence, Ind., and interred Oct. 6th, 1832. Nearly every week the mails bring sad news from my old field of labor. I remember very well when I came out and obeyed the Gospel, it was a "time of refreshing" in the presence of the Lord. She was amiable in life and death, beloved by all. The following quotation from a private letter concerning her death will show

she died—"She called her father to her, I blessed and I told her of death, I would like to stay with you, but I have friends who are there, and when you come to see—Pray for my husband, I shall come, and will see you home." What comfort! We extend our sympathy to the sorrowing ones. "We are gathering home one by one."

WHERE ARE ALL THE YOUNG MEN.

Two Sunday school teachers took a short lower last summer, and some that I found their usual place of travel. They felt it wise, to visit Sunday schools, wherever it was possible. One of our friends took them both to the absence of young men. There was an infant class in every school, and there were also three or four and girls. But there was evidently a very important missing link. And this was also observed in the Sunday congregations. Let it be granted that we have experienced these things here, in some respects, but not in many of our churches, as they do not seem to ask, with painful anxiety, "Where are all our young men on Sunday?" During six days they are found in our stores, shops, and offices. In the night, they do only their fall share of the heavy work that presses on the working men of the day. When Sunday comes, where are they? Will every pastor and Sunday school teacher who reads these lines think closely and fairly on this matter? It is related to his own field of observation and service? Are all young men in their places on Sunday? If not, is there not a cause? It may not be enough to open the church doors. This right matter should be compelled to come in. If the young men of today are not attended to, the Church and the State will suffer twenty years hence. Our teachers do not go into saloon or billiard rooms, etc., to find whether there was any excitement there about the young men becoming estranged. It may be that the keepers of such places are a little wiser than some teachers, pastors and parents. They want the young men as customers. They wish and liberally arrange to draw them, and to keep them. They are attentive to them when they first come. They studiously meet some wants of these young men. They have a definite end, and they adopt the means to reach it. This matter is worth instant and close attention. The Church, which for any reason, fails to lay hold on the young men must soon pass into an eclipse.

MULTUM IN PARVO.

There are many arguments that prove too much, hence they prove nothing. "All sorts," would be a good name for the arguments used to prove infant baptism. We submit a rhyming argument with a rejoinder, in illustration of the above.

"Israel's children then of old Pharaoh threatened to withhold, Then Israel said no, The children they shall also go." This was used to give force to the idea that if the parents were baptised that the children should not be debarred. "Thy rhyming never demolishes it by showing that it proves too much. Israel's cattle, who of old, Pharaoh threatened to withhold, Then Israel said no, The cattle they all also go."

Cattle baptism has no proof. Leave behind her both proof. Here is proof to lead a doubt, Who dares to leave the cattle out?"

This of course should be sung to "particularists," and when all parts are proved, will be found truly foolish.

Many good people object to discussion among brethren. I favor it if it is in kindness. We'll not drink coffee or exchange errors, and keep people to the right.

W. D. K.

The Duke of Wellington once said to your member of parliament, "I had taken a advice as to getting the ear of the House, and did when you are through and do quote Latin." A good understanding have they that keep his own words.

Gladly... health is very precious...

Subscriptions on the 17th... are now in...

We would have been glad... of the history of our...

We will furnish the... Debates between H. McDermid...

The "Lodge Street" church... raised their offering...

We are very expecting... one who has given words...

The Editor will be in Port Hope... "something out of the world"...

Last month we were laboring... in the "Nigger" district...

We begin a series of articles... in this number from the pen...

HOW TO DO GOOD.

Subscribe for the Woman's... urged you to do and friends...

PERSONAL.

Bro. Caldwell immersed one at... Glenora on the 13th inst.

We have learned through... the death of Bro. E. Stapp...

Bro. James Bray, M. P. of... Toronto, preached for our...

Dr. Fox reports our esteemed... the Phylax, at St. Mark's...

Bro. H. A. McDonald is working... with "with might and main"...

Bro. Hertz held a meeting at... Downsville the first of this...

We had a very pleasant visit... with Bro. L. M. Renner at his...

Silas Mooto from the Gaines...boro church is attending the...

In company with Bro's Peter... and Warner Culp, we visited...

Bro. O. G. Hertz was at the... Lake Shore meeting two nights...

Bro. Amos Clendenan, at... 41, is now 64 years old, and...

As the paid possessor of the... original volumes of the "Millennial...

REMINISCENCES No. 1. HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH.

Bro. SHERMAN: In writing articles for your paper on the rise and progress...

In 1829 I gave my whole heart to the Lord and obeyed Him as far as I knew...

founders of the Christian... Very well, said I, I will...

About this time I subscribed... for the "Christian Palladium"...

In 1833 I attended a "Christi...an Conference" held in New...

I had learned a lesson through... the "Harbinger" that I have not...

About this time a man of great... oratory, calling himself a...

It was a hard fight, but... the result was, that I held the...

In 1831 I attended another... Christian Conference in Windsor...

VOILTAIRE AND CHRISTIANITY.

Voltaire, 120 years ago, flushed... with the colonial reception...

Table with 2 columns: Denomination and Number of Members. Includes Episcopians, Methodists, Presbyterians, Baptists, Congregationalists, Unitarians, and Union sects.

In 1863, the date which Voltaire... fixed for the fall of extermin...

The Lutheran tells of a novel... way of raising money for Church...

Another BAPTIST PRAECATOR... Bro. H. L. Walling, in the Gospel...

Rev. C. H. Spurgeon in his... "Sword and Trowel" says:—Our...

W. Subscribers for the WEEKLY... Daily to those who...

Millennial Harbinger is now... It was the earliest journal - the Christian Baptist was first Dec 1823 p3



