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H. B. SHERMAN, EDITOR.

"WORK WHILE IT IS CALLED TO-DAY."

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Whole No. 19

REMINISCENCES No. 5

—OR—

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

—BY—

JOSEPH ASH

In 1843 or '44 a few brethren were gathered in what was then called Capt. Trull's school house, south of Bowmanville. Capt. Trull and wife, Ira Burk and wife, Widow Burk, Erastus Burk, and some others whose names I cannot now call to mind were charter members. Some of these came from the Baptists and some from the Christian Connexion. John McGill and myself attended meetings with them often, for two or three years, had quite a few additions to our little church. Elder David Burk and wife, from the Baptists, in 1845 or '46 were among the number. During this time we held several meetings in Bowmanville, in a private school-room. I cannot detail the years of labor I gave the infant cause there, until it became a large, intelligent and wealthy congregation. John McGill did good service in the infant days of the cause, and I think M. B. Stone and perhaps Dr. McGill and A. Farewell lent a helping hand.

One or two pleasing incidents I must relate before I pass on. By this time we had several members in the village. It became known that John Simpson, a wealthy, active and intelligent miller and merchant, was much exercised over his spiritual state. He was not a member of any church, but an attendant, and a very liberal supporter of a congregational church. We in Oshawa had just concluded a big meeting, at which the late excellent Bro. T. C. Scott was one of our preachers. As Bro. Scott was quite a favorite of Simpson's we were induced to go to Bowmanville that Bro. Scott might have some conversation with Simpson, on the subject of religion. We (I think 4 of us) called at Simpson's store, and found him in his office. Scott and him were in the office alone for a short time, but soon the "Minister," Mr. Clinic, came, and went into the office, he having got some hint of what was going on. Indeed it became known all about the store in a short time, and quite a few had gathered. The "minister" came out and walked the floor in quite an excited state and went back into the office, and tried all he could to induce Simpson not to be baptised, thus interrupting them, and repeated the interruption several times. Some 12 or 15 of us spectators were in feverish anxiety about the result. At length the door of the office opened, and our hearts beat high, with joy and exultation at the announcement made by Scott, "I am happy to tell you (addressing us from Oshawa) that Mr. Simpson is to be baptised immediately, and we are going to the lake past Elder Burk's, and you, Bro. Ash, are to go at once, call on Elder Burk, notify them and find the best place for the baptism." O, the excitement there was in that village.

Men were on the run along the nearly every street giving notice of

the coming event, and almost every available rig was out instant. I well remember how excited Garner Gifford was, he ran about wildly, saying to every one he saw "Come, we must go." I know the best place for baptising for I had baptised quite a few there, so I lingered to see the wild excitement of the people.

I would like such delightful seasons now. To our great astonishment, and who could believe it; Mr. Clinic, the minister, who had so bitterly opposed Bro Scott, and Simpson's immersion, was one of the first on the ground with his carriage to go to the Lake. I then drove with, I think, John McGill in my buggy. When we got on a rise in the road and could see a long way behind, it was wonderful and delightful to see the long train of carriages coming like a funeral procession. Indeed it was going to a burying. We called at Elder Burk's, made the news known to their great joy, and there we had three more recruits, for the master's service. The late excellent Jacob Shurtliff, the late highly esteemed W. R. Burk and Sarah Burk, now the wife of Senator John Simpson. W. R. and Sarah Burk were son and daughter of the late excellent Elder David Burk. A delay was necessary and when all were ready the long train moved on. It was a delightful day in, I think, June; the lake was calm and everything but one was pleasant and joyous. It seemed almost incredible but it is a fact that the "minister" was so determined to keep Mr. Simpson as a patron, that he did his utmost to persuade Mr. Simpson to abandon his baptism. He (Simpson) was not of that kind of metal, to vacillate at the command of an interested preacher or any other body else. Making no impression on Simpson he commenced an argument against immersion with Elder Burk, who soon resigned the argument to Bro. Scott, which kept up till all were ready, when Bro Scott bowed Mr. Clinic away and led Mr. Simpson into the water, and buried him with his Lord, and raised him up to walk in a new life. Rom. 6-4, Col. 2-12. And then in like manner the other three making four in all. Our singing was grand, prayer excellent, and a fine little speech by Bro. Scott made the occasion one of the most soul cheering and exhilarating of my Christian experience. I fancy the angels were looking on with delight to see those sinners obey the Lord. I have nothing to say or imagine about what the angels thought of the "minister." I know what I and many others thought.

Another incident small then but like Jonah's gourd grew larger. At our meetings in the village, held in a private school room some time before the foregoing, it was said by the preacher that "he could not see, if the gospel was preached now as it was on the day of pentecost (Acts 2-37), why it would not produce the same effect on mankind as it did then; humanity was the same and wanted the same saviour and the same remedy for sin. A small black-haired, black-eyed stranger, to the preacher sat on a back seat, very attentive all the way through. After the meeting was over, the preacher

enquired who that black haired black-eyed man was. O, said they, "that is our school master, his name is Charles Lister." I shall have a good deal to say about that black-eyed man hereafter, and for the present say that those remarks about the power of the gospel fell on good ground, and was the seed that matured and finally brought him away from Minister Clinic's church to the church of Christ.

It was not very long after Bro. Simpson, and a number of others united before it was deemed necessary to remove the congregation into the village. A suitable building was prepared and all went there and worshipped for several years when they sold the old house and built the present house. For several years I had about as much care and bestowed about as much labour there as in Oshawa. Elder Burk, helped the church much, and considerable ability was developed among the members. The church was prosperous in religious culture, and a large number were baptised. During these years very valuable aid was given this church as well as Oshawa, by Bro. Scott, Black, Anderson, Oliphant, Kilgour, Miggins, Jas. Beatty et al., A. R. Green, of Ohio, and Dr. McGill and Jno. McGill, M. B. Stone of Oshawa, and Sheppard.

I cannot consent to let the little black eyed man go yet and I must speak of his conversion now and a good deal more by and by. He became much interested in hearing and studying the Bible more so than ever before. The way we presented the gospel was entirely new to him, but he could not at once give up his sprinkling for baptism nor his Calvinism. In his studies he took the right course he wanted to be sure we were right before he could change his position. Lords day after Lords day he came to the meeting and when the meeting was over go into Bro. Simpson's house and put a lot of questions to him or someone who could answer them. With great anxiety I watched him. He was not one of those captious insincere ones who would put puzzling questions for the fun of it, he was honest and in good earnest to know the Lords will. After this had gone on a long time and I had answered a great many of his questions, I do so well remember after the Lords day services, I went in to Bro. Simpson's house and presently Lister came in, Bible in hand with leaves turned down and said Mr. Simpson I have a lot more questions for some of you to answer if you can. Very well said he, Bro. Ash can do it. His questions were mostly in Romans and Galatians on Calvinism and a few on baptism. I answered them briefly but pointedly. He stood in the middle of the room his fingers in his Bible for some moments motionless at last he heard a deep sigh closed his book and unceremoniously walked out. I was anxious to know his secret thoughts. I return home and before I went there again I heard of his baptism. All this time none of us for a moment supposed he would ever become a preacher so faithful so justly famed as he has been for so many years. He at once took a lively interest in the prayer meetings, the Bible class and the Sunday School. 77 - late

Bro. James Chase, Dr. McGill, A. Farewell, Jno. McGill and myself had a long talk about Bro. Lister, and we concluded he had a call to preach. "There now" says one "I thought you folks did not believe in a call to preach." Hold, attend you are a little too fast, we are the very people who do believe in a call to preach. "There is a general call, a special call or no call at all." What you have in mind is a special call such as all the sects believe in. They believe the Lord picks out one here and there to preach and then sends the Holy Spirit directly from heaven, into their hearts, to convict of sins, convert and to qualify to preach, and thus too is that one thus converted, and qualified to preach if he does not preach. And to such they think the Lord will be, "mouth, matter, mind and wisdom." All they have to do is to "open the mouth, and the Lord will fill it." They are to "speak as the spirit gives them utterance," or, "as their minds may be led." Now, friend, you can see the impropriety of such a call. Under it, all the sectarian dogmas of the world are preached. One contradicting the other, all along the line, and every one claims he is "preaching the gospel. This call, and its fruits, only has to be looked at to see its nakedness. The "general call takes all in, and he, who has a desire to preach, and has the qualification, natural and acquired, is called, and called of God. Moreover, the general call includes the fire side and the road-side talkers. All must occupy, and improve the talent they have continually. This is the call we concluded Bro. Lister had, "a desire and ability." To say that there is no call is only saying that God has given the gospel to man and retired from the scene of action and leaves man to do as they please without any divine aid and that He will by and by judge him for how he has done and acted through life. We spoke of it to him often, but, dilatorily overcame his desire for some months. At last I succeeded in getting his consent to come to Oshawa and preach on the Lords day in morning. He came & spoke, short but remarkably well. That was the first time the little black eyed man went from Bowmanville, to preach. He became more active, and preached at our meeting places through the country even as far west as Pickering, and where I leave him for the present.

The churches of Oshawa and Bowmanville prospered, and we secured the preaching services of some of the best preachers in Ohio, in addition to our own home talent which was by no means small. The members male and female were very active in those days, in spreading the truth, church discipline was stringent, no outside issues to cause division, or alienation; no desire for corrupting the Lords day worship by machinery. I am glad to know however much some slip shod professors may desire the introduction of the machinery of Satan, we still remain almost entirely free from it in Canada. O, I do long for a return of those happy days, zeal, energy, love, and union, that permeated nearly every member male and female. But I fear I shall long in vain. I now look down about Oshawa, Bowmanville and Pickering, where I spent so much of my life (over 30 years) and see so few of the old stalwart brethren now in the land of the living, that I feel sad and lonely. Still there is a grand redeeming feature in it all, for, so many have come to the knowledge of the truth within the boundaries of those churches, many of whom have gone to their home in heaven, and many waiting to join them, and then those young men, who are still living

and proclaiming the unsearchable riches of Christ, who have arisen among us and were encouraged in their work of training many to righteousness, often receive us in our loneliness. I hope to see "them shining as stars in the firmament forever and ever." In naming them, 1st G. J. Lister, 2nd T. Lytle, now of Ky., 3rd E. D. Barclay, now prof. of Languages in Abingdon College Ill., 4th Wm. Porter of Pickering, 5th Geo. Barclay, now of Toronto. The brethren of Oshawa, Bowmanville, and Pickering, have great reason to thank God for sending so many able, and efficient laborers from among them into his harvest field. The present leading efficient men in the church of Bowmanville, are Geo. McGill, Richard Windat, and W. A. Newk.

BAPTISM OF JOHN.

DEAR BROTHER SHERMAN:—J. D's query No. 3, in the March number of the Christian Worker on Acts 16: 3, 4, 5, has given some good Christian brethren, especially our Baptist friends, a good deal of trouble. They, to establish their claim that they are the direct descendants of John the Baptist, strenuously contend that the twelve Disciples whom Paul found at Ephesus, were not baptised after they heard Paul preach. The reason is obvious, should they admit this, it would break the connection in what they call their "apostolic succession." In this, I think they are alarmed without cause. The whole trouble comes, I think, from a misunderstanding of the question.

The Scriptures nowhere say these twelve were John's disciples. They were "baptised unto John's baptism," not by John. We have no record that John ever preached at Ephesus. Yes, but says one, might not some of his disciples cross over the Mediterranean Sea and be found there by Paul? I answer yes, it is possible, but not very probable. They were, no doubt baptised (immersed) the same as John immersed, but not by John. Who then baptised them? In Acts 18 and 24, we had a certain Jew named Apollus, born at Alexandria, learned man, and mighty in the Scriptures, came to Ephesus. What Scriptures was he "mighty" in? It could not be in the new Testament, for it was not written at that time. Then it must have been the old that he was versed in.

Now this man Apollus, so doubt had read the Prophecies of Isaiah and Joel, who had prophesied of the "coming of the just one and the glory that should follow," he taught diligently the things of the Lord, knowing only the baptism of the works and doings of John. Now let us read between the lines a little. He had learned that over in Judea a great personage had made his appearance, and they called him John. He had heard that all the region round about Jordan had come to him "and were baptised by him in Jordan confessing their sins," and knowing that "according to the Scriptures," that the one called Christ was to soon make his appearance, he reasoned with himself, "is not this the Christ?" He concluded he was; and learning that he baptised the people in the water, proceeded at once to preach to the people and do likewise. It is fair to presume that he preached and baptised "unto John's baptism," the twelve disciples whom Paul afterwards found, and in all probability taught them that John was the Christ.

This is a fair presumption, for the reason that many in Judea thought that John was the Christ, and he had to repeatedly correct them in this respect saying "I am not the Christ," etc.

Whether Apollus made and baptised these twelve disciples or

not—which can only be inferred from the fact that he was the first of whom we have any record of ever having preached in Ephesus. One thing is certain, he was in error in his understanding of the true gospel, when, when Aquilla and Priscilla heard, they took him unto them and expounded unto him the way of the Lord (Old Testament) more perfectly, showing by those books that John was not the Christ but only his messenger to prepare the way before him." After this new lesson in theology, Apollus was disposed to go into Achaia, where "he mightily convinced the Jews, and that publicly, that Jesus was the Christ." Now we come to the point; we next find Apollus at Corinth, and Paul at Ephesus, where Apollus had been preaching before he had been "taught the way to the Lord more perfectly—Paul finds here certain disciples—Paul finds here persons who had been taught a certain kind of doctrine. By whom taught we have no certain knowledge, nor of the kind of teachings, but of one thing we are certain—they were taught in error, because they "had not heard whether there was any holy spirit," and consequently could not have heard John, for he taught this doctrine plainly—now who taught them? We say Apollus. What did he teach them? We believe he taught them that John was the Christ, and in all probability baptised the twelve disciples "unto John's baptism, not in the name of John. Paul did not ask these disciples who baptised them. He asked the question, "have you received the Holy Spirit since you believed?" they answered, "We have not so much as heard whether there be any Holy Spirit." Says Paul "unto what then were you baptised?" They said unto John's baptism." Paul then explains to them John's mission and the meaning of his baptism and that John never taught a thing they had never heard before—that men should believe on Him that should come after him, that is, on Christ.

"Now when they heard this, that is the error which they had been taught, and which they had fallen into, through the erroneous teachings of some one, be he whom it may, "they were baptised into the name of the Lord Jesus. It will be remembered by the reader that this event took place long after the resurrection. We have no record of anyone being baptised into the name of the Father, Son & Holy Spirit until after Christ had risen from the dead. The commission was not given to perform the ordinance in three names, until about the time that Christ was to ascend up on high. The commission was duly carried out by the apostles, on and after the day of Pentecost.

The question does not turn, as to whether John's baptism was in form, the same as that practised by the Apostles, but as to whether these twelve men were re-baptised, because of the error in the teachings they had received. We claim they were re-baptised after hearing Paul. We believe they had been baptised possibly by Apollus, unto John, or in the name of John, believing that he was "the Christ," but when they heard from Paul that Jesus was the Christ, "they were baptised in the name of the Lord Jesus." In taking this position we know we are in conflict with all eminent Baptist authors, or at least with many of them. I think many of them see the error they have fallen into in denying the re-baptism of these twelve disciples at Ephesus, but having held so long that they were not re-baptised, and having taken this position in most of their standard works, it is hard to give it up. Now I will stop right here and give some one else a chance at the question.

E. EVANS.

Tonawanti, Mar. 1883

⊕ "mingus" was ordinary pronunciation of the death name *Mingus* (John James (son) of Orwood

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SUBSCRIPTIONS—50 CTS. PER ANNUM.

Just as we go to press the Rockport Sentinel comes, containing the obituary of a "mother in Israel," old Sister Stepienon at the advanced age of 70 years. Thus one by one we are gathering home. We send our sympathy to the sorrowing ones.

Word has just reached us from our beloved Bro. F. G. Allen, editor of the Oil Path Guide, that he is prestrated with typhoid catarrhal fever. He says "all is lost that I had gained in coming to Florida." He was brought home on the 4th inst. This is sad news.

ADDRESS CHANGED.—Bro. Joseph Aehl's address is changed from Lyons to Rodney, Ont., and his correspondents will please note. Bro. A. says on a card, that there is a good church at Rodney, and that Bro. Wm. Campbell preaches there one half of his time. He also says that Bro. H. A. Macdonald was at Rodney recently, on a vacation from Port Hope. He is not well. We are glad to hear from Bro. Aehl, and that he has at last found a pleasant place to settle down. We hope his highest anticipations may be realized.

OUR JUNE MEETING.

We are making preparations for an "old time June meeting," and are assured of the presence of many brethren from a distance. A goodly number of our old pioneer preachers will be with us. We are not sure but that it would be a good time to devise ways and means to carry the gospel to the many desolate places in Ontario. There has been much talk about it, and now it seems the time has come to make a more or some practical way. However, we have promised not to urge this matter any more. But come and enjoy a glorious meeting with us. A grand convocation to the Lord will revive our drooping spirits.

PUZZLE.

We have received a postal from a brother, who is a warm friend, addressed "H. B. Sherman, V. D. M." We do not know what he means by the V. D. M. We have been called Elder.—Rev. Mr. etc., but we do not know whether he is angry and means "very Dan much" or "very drunk man," or "Vindicator of the Divine Message," or "very dark men." We have submitted the D. V. M., to all the learned men on the streets, and they shake their heads in a suspicious way and pass on. I am afraid it means something very bad. If I could interview "No. 1," and find out whether it means "I will blow you up with Dynamite," or not, then I would feel easier. The writer says in his card, "I am sensitive, can't you take a joke?" Well, sir, this is no joke, it is a ghost. Let some one arise and break the spell.

PERSONALS.

We understand that Bro. Colin Sinclair has been re-engaged to preach at Ridgetown.

According to present arrangements, the editor of the Worker is to be at Whitby over the

2nd Lord's-day in June. It is impossible to remain more than one week, including the Lord's-day, on account of our meeting at Meaford, which begins on the 17th of June.

Bro. W. M. Gard's time for which he was engaged expired on the 10th of this month, when he left for his former home in Indiana. His work during the year was in a field, and under circumstances that great success could not be looked for, but eternally alive will tell the amount of good that has been done during the year by our brother. We feel sure that he will carry back with him the good wishes of all who have formed his acquaintance.

Bro. H. A. Macdonald is working away with might and main in Port Hope and his labors are being blessed as the following card will show: "Bro Macdonald has been preaching sound doctrine to full houses and the truth is having its effect, two more made the cool confession at our prayer meeting, our prayer meetings are good, attended by about 30 persons. We have organized a Sunday School and the work must go on."

J. H. MENDY.

Bro M R Hammond has decided to enter completely into the Master's work as a preacher. He is a good man and a close student, besides he is a fair speaker, and we expect to hear a good report from him in his new work. He has made an engagement to labor one half of his time in Collingwood and the other half at Glencairn. The brethren at these places speak in terms of praise of the man and his work. In this we rejoice, because we need many more laborers in this field. We hope the churches in Ontario will give especial attention to his appeal for Collingwood.

SPRING TIME.

The long, severe winter is over at last, and springtime is smiling on us satirically, as much as to say, "don't you rather like my sunshine, after nearly six months of perpetual snow?" At this writing (May 6th) great fields of ice are cruising about on the Georgian Bay, furnishing a breath-like midwinter, warning us all to protect our throats if we would avoid diphtheria. Pales of snow still cling to the north side of the mountains, and are sending down the mountain sides, ice cold streams. I know this will read like fiction to many of our southern readers, but its truth is not questioned here. Considerable spring wheat has been sown, but this is late in the season for sowing. The fall wheat looks sickly at present, but a few growing days may change its appearance to a great extent. There is very little fall wheat sown in this section, as it is regarded as very uncertain. The reports from other sections do not make a flattering outlook for the wheat yield the coming harvest. The fruit in the northern country is said to have escaped with its life, and the prospect is from fair to good. The reports from other quarters, are for the most part cheerful as to the fruit prospects.

Everything seems to be afloat. The Lake Steamers are already ploughing these northern seas, and the sailors are predicting a prosperous season. Building has begun in earnest and the prospect is good for mechanic during the season. Few men have the time to stop and talk only on pressing business. What we have said of this place, will apply largely to other sections. When we look away to "the great West," we are ready to hold our breath, while we watch the work of thousands

on the "Canada Pacific" and "Northern Pacific" R.R.s, and the long trains of loaded wagons pushing into the frontier to occupy the broad acres that are freely offered to all who will occupy them. What a stimulant is spring. It thaws everything out into a new life. The summer campaign of the church should be as vigorous as are the various branches of business. Already we hear of preparations for a grand meeting at Gore Bay on Manitoulin Island, and at Wainfleet on the Peninsula between Lake Erie and Lake Ontario. A good meeting is arranged to begin at Meaford on the 17th of next month. Spring time—for seed sowing, and summer—for cultivating, is now order. Then when the winter is upon us we have a "store laid by" against the time to come.

We are in the springtime of our church work. Up! Ye valiant men of God and sow broadcast the word of truth. Dig about the growing grain, that you may have the largest possible yield of precious fruit for the coming winter "when no man can work." "Go to the Ant thou sluggard and learn wisdom." This applies alike in nature and in grace.

Let us improve the days for they are swiftly passing by, when once passed, they cannot be recalled again.

RICH MAN IN HELL.

We have a few observations to make on the Rich man in Hell, which will furnish food for reflection. There are three interpretations to this scripture, and one infidel statement. 1st. It is interpreted by some as a historical fact. 2nd. By others, that it is a figure of speech or an illustration. 3rd. The infidel statement is that it is a fable borrowed from heathen mythology. Of course we reject the latter with scorn, and are often shocked to hear a professed believer in the Bible sliply talk of this as being a heathen fable! Such a charge against the Saviour, is blasphemy, and such statements against the Bible are calculated to create distrust in its authenticity. If one heathen fable has crept in here, may not many others have crept in elsewhere? and is it not an easy way to get rid of those portions of holy writ which conflict with our preconceived opinions, to cry out *Heathen Mythology!* A Figure of Speech is often spoken of as though it was a relic of some historical fact. "Behold a sower went forth to sow." "Like unto a hoastholder who went into a far country," etc. Therefore we conclude that this is a figure of speech. A figure must have a corresponding fact which is always greater than the figure used to represent it. The figure then is, "the rich man died and in Hell he lifted up his eyes, being tormented in this flame," he called for Lazarus to bring "water to cool his tongue." This thing denied he remembers his five brethren, whom he desires to warn of this awful place. This is a strong figure used to represent a fearful fact. His case is hopeless as indicated by "the great gulf." This is interpreted by the Universalists to represent Jews rejected and Gentiles accepted, but their application breaks down as soon as it is tried, for there is no impassible gulf between the Jews and Christ that cannot be crossed by faith in Christ. Indeed many Jews have embraced the faith of Christ, and they all can. So there is no impassible gulf between the Jews and Gentiles. If now we are driven to the conclusion that its meaning can only be arrived at by a Rec-

al application of the figure to the fact. I know this will be a little hard on the theory which teaches that death means unconsciousness, "but let God be true." That he died is clearly stated. In Hell he lifted up his eyes (Sense of seeing) *elemente!* (consciousness of feeling.) *Cool my tongue,* (sense of thirst.) "I have five brethren" (recollection) "They would hear if one came from the dead," (thought.) Let them hear Me and the Prophets," (understanding.) He talked to Abraham, and answered back, hence he had the ability to talk and the sense of hearing. The resurrection has not yet taken place, for he speaks of his "brethren in your world," he is not deluded about this for Abraham tells him "let them hear Moses and the Prophets." If this does not teach the conscious existence of the senses of man after death and before the resurrection then it has no meaning. To this agrees the teaching of Jesus, "fear not man that can kill the body but cannot kill the soul." It may be replied that this latter quotation is heathen mythology too, but I pity the theory that must cast such reflections on the Bible in order to show the semblance of reason.

ACCEPTABLE WORSHIP.

Paul, in the first verse of the 12th chapter of Romans entreats the church, in this Christ like manner, "I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God which is your reasonable service." This language implies a great deal that furnishes food for reflection. 1st, "I beseech you"—not, "I command you." This indicates that our service is to be from a higher motive than the simple fact that we are commanded to worship. I do not see how we can worship God acceptably simply because we are commanded to—but our worship should be upon the elevated plane of privilege. We do certainly esteem it a great privilege to serve the great God.

2nd, We have the grandest incentives to worship God whether he has commanded it or not—"By the mercies of God." When we remember his mercies, how he loved us and manifested his love by sending his Son, and pardoned his merited condemnation, it should call upon all that is within us to praise and magnify his name from a sense of gratitude. The sin of ingratitude is the most offensive of sins, it shows a depraved nature that is at once horrid in the sight of God and right thinking men. "Present your bodies." This implies that we are to have religious hands, feet and heads—in short, we are to bring all our powers into regulation to render the service that is due to our merciful God. When all our powers—spiritual, mental and physical, are fully enlisted in his service—even then we are rendering a poor return for his mercies extended in the past. We hear so much preaching about the salvation of the soul that we are liable to forget that we have bodies as well. We as members compose "the body of Christ." This body, of which we are members, is to be "presented a living sacrifice." Under the sacrificial law, three things were necessary in order to render the sacrifice acceptable to God, and if it was not acceptable to him who offered it. 1st, The right thing had to be offered. 2nd, It had to be prepared according to law, and 3rd, It had to be offered according to the law. This is a figure of speech representing a grand fact. 1st, The right thing to be offered by us, is the "body

of Christ" of which we are members. 2nd, The preparation is first, "Let love be without dissimulation" 9th verse. Before we can offer a service to God that will be acceptable to him we must love each other without hypocrisy. A grand preparation to begin with, truly Where pure love exists there pure friendship reigns, and all backbiting and evil speaking are strangers. No one ever spoke evil of him or her that he loved. This pure love for each other makes us say like David "I was glad when they said, come let us go up to the house of the Lord." No little excuses will keep us from the assembly of those that we love. When he whom we love rises to speak or pray, we rejoice in our heart, and respond amen to every prayer. No adverse criticism will be heard, but "charity (love) covers the multitude of sins." Worship, when the body is thus prepared, is acceptable to us. God does not know the joys that we miss by not cultivating more love. My brethren—these are heights of christian enjoyment that we have never reached yet. God has given us abundant means to enable us to raise up above the fog; will we use the means? I recently heard an old sea captain say that he had often, when sailing in the fog, gone up the mast above the fog to survey the coast in the sunshine. Let us climb up the mast and get into the sunshine of God's love. The best fruit on a tree is always on the uppermost limbs, because the sunshine is most invigorating. We can bear christian fruit if we live low in spirit, but it is poor knotty fruit. If we would rejoice in hope and "be patient in tribulation" we must "present our bodies a living sacrifice, holy and acceptable to God which is our reasonable service."

We scarcely need a word of admonition on the order of worship, but we need to cultivate more spirituality.

CHURCH-MOVEMENTS.

In looking over our exchanges we see that the church is "putting on her beautiful garments" in many fields. The armies of the Lord are marshaling their forces for a grand conflict, and the fight has already opened in good earnest along the front. The churches, five in number, in Louisville, Ky., have engaged in solid and united protracted work and have captured over two hundred for King Jesus. The churches in Philadelphia, Pa., four in number, are making rapid and immense strides towards success. After a hard fought battle, the banner of Christ has been unfurled in the city of Harrisburg the capitol of Pennsylvania and the cause has come there to stay. A \$35,000 house was recently opened by the Disciples in Denver, Colorado, Arkansas is "calling to arms" the forces of that State, and already the work has opened out as never before. Kansas is fully armed and equipped and are pushing into the enemy's camp, gaining grand victories. Texas has recently welcomed into line, and a storm of shot from the navy of Jesus is putting the enemy in confusion. Bro. Clark Braden is dealing deadly blows to infidelity in that region. Missouri, as usual is in the fore front doing grand work for the master, reporting more additions each month than any other State. Indiana is well up, reporting the third largest number of additions, but this State is liable to let the Sunday school work overshadow the other work. "This ought ye to have done, but not to have left the church undone." This State has the largest number of able preachers, and are able to take a first

rank in all good work. It ranks first, perhaps, in Sunday school work Ohio, under the leadership of R. Moffat, is doing perhaps more substantial work than any other State. The new meeting house in Washington, D. C., will be completed this season, and it will be out of debt. New York with about twenty-five preachers are making forward moves towards more permanent success. Their annual meeting will be held in the city of Buffalo in June, Kentucky, once the leading State among us, for members and able preachers, is still doing nobly. Bro. Munnell is the State evangelist, and they have more county and district evangelists than any other State. As we set in our sanctum and look over the field, we long to be to the front, and wonder why there is not a general move made in this fair land to win men to Christ. From far off Oregon comes the word that they are now ready for a forward move. In twenty different places they have employed the best evangelists that can be secured, or are looking for one, and are willing to furnish food and raiment to any true man of God who is competent and valiant in fight. Soon the best workers will be employed in other fields, then *alax*, for the field that is "boistful in business," standing idly by; and letting one golden opportunity after another pass until it is "too late." Open your eyes, my dear brother, and behold the whitening harvest. Shall we thrust in the sickle, or must we lament when "the harvest is past and the summer is ended?"

GOOD BOOKS.

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SIX HUNDRED VICTIMS OF WHISKY.

The Corwin landed on St. Lawrence Island, having orders to investigate the wholesale starvation of the natives. At the first village at which they landed all were dead; so also at the second, where fifty-four dead bodies were counted, nearly all full-grown males. At another place 150 persons—men, women and children—were dead. At the next settlement twelve dead bodies and at the following thirty were found. All the inhabitants on the north side of the island, where whisky-traders sold liquor, are dead—not one escaping. The general starvation occurred two years ago last winter. Since then the presence of the Corwin in the Arctic has broken up this inhuman whisky trading. The empty whisky kegs are strewn all about. The total number of dead bodies found on St. Lawrence Island was over 600. The survivors say that white traders from Honolulu sold whisky, which the natives bought and got drunk, remaining so during the reason for lying in their winter supply of walrus and seal. The groups of these groups of dead bodies as they yet lie about still were taken by the party.—Alta California.

REIGN OF THE MESSIAH.

PRESENT AND FUTURE.

Having written two articles bearing upon the kingdom of heaven, we judge it prudent to say something more in relation to this great theme. We find these words—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. The prophet declares that—1. In the days of certain kings the God of heaven will set up a kingdom. 2. It shall never be destroyed. 3. It shall not be left to other people. 4. It shall break in pieces and consume all the other kingdoms; and 5. It shall stand forever. Who were those kings? The rulers of the four great empires which the prophet announced would rise, one after the other, and subdue the whole earth. They were Assyr, the Grecian States and Rome ruled this planet, and slaughtered their millions to gratify a desire for wealth, honor, authority, and dominion. Whence the cause of all this? Because the nations rejected Jehovah as their creator, protector, lawgiver, ruler or king; choosing methods of government in accordance with their own wisdom and counsel. Rejecting the wisdom of heaven, they followed their own ways, hence the blindness, ignorance, selfishness, injustice and cruelties of human governments, ending in foolishness, disasters, slaughter and misery. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:28. "Heaven must nevermore interfere in the affairs of men, otherwise destruction will befall our world, and perhaps other portions of the boundless universe. In the light of Imperial Rome's strength and glory, an effort was therefore made to introduce a heavenly form of government, for the redemption and peace of the sons and daughters of men. It had been foretold in preceding ages, by prophets, kings and sages that a child would be born, a son given, having wonderful names; on whose shoulder the government would be placed; of the increase of which there would be no end; and ruling power to be established in judgment and justice; a work hitherto unknown among the nations in rebellion against God. Isa. 9:7.

—therefore all hearing it, must receive or oppose. No middle ground is here. The reader may think that every man and woman not insane, would readily receive a beam of light with exultation and satisfaction, and award him all due honors. And so they would were not stubbornness and prejudice in the way. As then, so now, they reject his words and instructions because we, in our wisdom, are displeas'd with them. The Messiah being scorned and persecuted, a change must be made ere his kingdom can find "a local habitation and a name." While permitted to live, he must prepare a select number, called apostles, in order that the work commenced by himself, may be established and finished in the earth. This having been done, he is seized, mocked, crowned in scorn, whipped, crucified, and in this manner driven from the world, the pleasant land." The 11th day, however, after this shameful usage, he returned to the joy of friends, and consumption of foes; telling the former, that being taken up into heaven, he would send his Advocate, the Holy Spirit, who would instruct them in all things pertaining to his kingdom or coming reign, and the redemption of man. Reader, think of the absurdity of Mahomet, or any other mere man making claims so lofty and supernatural; you then will behold the folly, in all its nakedness, of Hume, Paine, Ingersoll, with thousands of less fame, in their mad opposition to the "Prince of Peace." This Advocate came on the great day of Pentecost, when Peter by his aid told myriads, how they might enjoy pardon and peace by entering into the new kingdom or reign of the risen Messiah, God's glorified Son. "What shall we do?" asked they. Said he, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." You say Peter gave the wrong answer. Indeed who told you so? Our gods divines of every name. Very well, the Holy Spirit said to the apostles to give the multitude this answer, and he that contradicts him is both a deceiver and a liar. Ponder well Rom. 21:8. On that very day this kingdom came into being; the mild reign of the Messiah began, to the joy and peace of thousands. Reader, do you wish to be saved as they were? "Go thou and do likewise." See Acts 2nd chapter.

four winds. They... and each party fight for its own way. The destruction seems complete, Satan is triumphant. The Romans in ancient times, established a kingdom or republic in Italy, with the city of Rome as the centre. The great Hannibal of Carthage waged war on this young aspiring power, and almost annihilated it. Scarcely was the conflict, and fierce the hostilities. After a prolonged contest, the suffering kingdom, having gradually gained strength, carried the war into Africa, and, led by Scipio Africanus, suddenly charged upon the camp of the enemy, destroying the city and scattering its power. Another illustration. In the days of Matthias, B. C. 170, "a wicked rook Antiochus Epiphanes," king of Syria, made war against the Jewish Palestine. "He went up against Jerusalem, and proudly entered into the sanctuary," and did most wickedly. "Therefore there was great mourning in Israel. Her sanctuary was laid waste like a wilderness, her fountains were turned into mourning, her sabbaths into contempt." Moreover king Antiochus writing to the Jews, commanded them all to become heathens etc. The poor Jews were everywhere east down, the saints slaughtered; while the heathen nations savagely triumphed in all quarters. But stealthily, and suddenly a most valiant man showed himself, Judas Maccabeus by name. "In his acts he was like a lion, for he pursued the wicked, sought them out, and burnt up those that vexed his people. Wherefore the wicked shrink for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hands." "He made Jacob glad with his acts, and his memorial is blessed for ever." 1 Mac. 3 chap. Things turned out entirely different, from what the proud king of Syria intended; and perhaps, the Messiah's malignant adversary the Devil, may be equally disappointed. 3. It shall not be left to other people, as the kingdoms of this world were and are. The splendid empire of Cyrus went over to Alexander; his to the Romans, and so on. Not so with the new heavenly kingdom; the saints shall possess and control this kingdom. The "man of sin" seized it, but he was and is a usurper, and must therefore, go to destruction. Dan. 7 chap. amply proves this. Its control was given to the "little flock" the twelve apostles, Luke 12:32. They are the dictators, therefore let no others build a church, or make her laws! 4. It shall break in pieces and consume all other kingdoms. Surely this has never yet been done. How will this be accomplished, and when, evidently this is still in the future. When Satan destroyed the Head of the Church, he supposed his triumph complete, but behold the Victim came to life again, infinitely more powerful than ever; and when he had through various agencies destroyed his saints, he was sure of victory. Alas, for those who fight against God! We know that the kingdom of heaven has not yet triumphed, that it is still in ruins; to contemplate, seeing nations engage in war more than ever. But a change must come, and it is near at hand. As the great Head of the church lives, so also do his martyred children live, and like their Master, more powerful than before. Just here the Adversary most egregiously deceived himself and all in alliance with him. The Master here said that he would in due time return to reckon with those having used and abused his word and rich favors. In Mark 11:25 are the words, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Again Matt. 26:29, Jesus says, "But I say to you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Once more in Luke 22:18, "I will not drink of the fruit of the vine until the kingdom of God shall come." The Messiah declares that he will not drink of the fruit of the vine until the kingdom of God shall come. This he has never yet done. Therefore this promise, act is yet in the future; for he had come to heaven before this kingdom began. The Lord again says, "So likewise, when you see these things come to

pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. He further says, that he will come in power and great glory, which means the new Jerusalem, together with all the saints and heaven's hosts, in order to "avenge his elect," to destroy Satan with all his allies in stern rebellion against "the high and lofty One," and fill the earth with his kingdom and superlative glory. So then, the kingdom, instead of being destroyed, as Satan and his co-workers earnestly supposed, was preserved in safe retreat in Paradise; to appear again at the close of "the times of the Gentiles," in power and glory infinitely sublime and truly astonishing. This is the kingdom spoken of by the Messiah in Luke 13:28, 29; but the glory of his throne and kingdom may be shown at some future time. Amos. FULFILLED PROMISE. The promise to give to Abraham and to his seed after him, the land of Canaan for an everlasting inheritance, has been fulfilled. I write down passages that prove this, and they are only a few out of a multitude of the same import. First Abraham, Isaac and Jacob received it. "The land which I gave to Abraham and to Isaac, to thee (Jacob) will I give it." Gen. 35:12. And after the death of Isaac "Esau took his wives and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had in the land of Canaan, and went into the country from the face of his brother Jacob. Thus Esau dwelt in mount Seir." Gen. 36:8. So God gave it to Jacob also. Secondly, "Their seed after them received it. Long after the death of the patriarchs, the seed of multitudes which, alone of all the seed of Abraham, had the promise of Canaan for an everlasting inheritance received it. God said to them when yet in Egypt, "I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac and to Jacob, and I will give it you for an heritage, I am the Lord." Ex. 6:8. Every Israelite at the least of first fruits had to profess unto the Lord God that he was come unto the country which the Lord swore unto their fathers to give it to them. Read eleven verses from the beginning of Deut. 26th chap. Joshua writes "and the Lord gave unto Israel all the land which he swore to give unto their fathers, and they possessed it and dwelt therein, and the Lord gave them rest round about, according to all that he swore unto their fathers, and there stood not a man of all their enemies before them. The Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel. All came to pass." Joshua 21:43, 44, 45. These scriptures are conclusive; that Christ preached the gospel of the Kingdom of God, saying, the time is fulfilled and the kingdom of God is at hand, repent ye and believe the gospel. It is certain that John the Baptist the 70 and the 12 also under their first commission to Israel only before the death and resurrection of Christ preached the same truth is also certain. That any of them under the commission to Israel and to all the world after Christ's resurrection, ever preached the Millennial reign of Christ on the throne of his father David in Jerusalem in Judea, is without the slightest foundation in the Bible, and is contrary to Apostolic teaching. It cannot be learned from the testimony of the evangelists or apostles, they never

mention or allude to it. Those who prefer to learn from other sources what Christ and the apostles taught can, without any difficulty learn from Daniel, Nebuchadnezzar's dream—the image—four beasts, &c. horns, etc., with callings from other prophets, that Christ will set up his millennial or everlasting kingdom and set on the throne of his own father David in Jerusalem in Judea in the days of no kings. All of which it according to the young prophets—the modern Daniels. Sir,—I got a reading of your Christian Worker regularly. I read much of it with pleasure, especially the notices of Christian efforts to build up the cause of primitive Christianity at home and abroad. I never admitted little

side issues upon some of the questions submitted in the Worker and the notice taken of them by yourself and others. I fear that some smart men want to distinguish themselves as great believers. If John Trotter, of Winton, read 1 Chron. 28th chap. 6th verse, 29th chap. 28v, 2 Chron 9th 8v, in their connections he will find that David and Solomon were sealed on the throne of Jehovah over Israel. Let not any scribbler of the "Kingdom come school" deny any more. "Sini" has closed the question, unless an infidel wants to try his hand. His scriptures must be denied before his argument is refuted, and that is highly debility, which we will not allow in our columns.—Ed WORKER.

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