

There is no excellence without labor."

CANADA

"Happy is the nation whose God is the Lord."

CHRISTIAN WORKER

H. B. SHEPHERD, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. C. WHITEHEAD, Manager.

MEAFORD, ONTARIO, MARCH, 1882.

NO. 5.

CHRISTIAN EXPERIENCE.

SINCERITY SEEKING THE WAY TO HEAVEN.

CHAPTER III.

After the conversation with Mr. H. in the previous chapter, our young friend, *Sincerity*, retired to his sleeping apartment, but not to sleep. He laid himself upon his bed, and soliloquized with himself as follows:

"I see that I am awfully dejected. I had supposed it was a very plain matter to become a Christian, and, therefore, indifferently put off this important work, till, in all probability, a majority of my days are numbered. I am perfectly astonished and overwhelmed to find that now I am anxious to seek the salvation of my soul, and the whole matter appears involved in obscurity. Is it possible that the salvation of the world is wrapped up in so much mystery and obscurity as this? Is it possible that a learned ministry, called and sent of God to preach the gospel, can throw no clearer light upon the subject than my friend, Mr. H., has given me? I supposed, when he advised me to read the Psalms of David, that I should there find the account of the conversion of those vast multitudes of whom I had heard the preachers speak so frequently, and how they were converted, but, to my utter astonishment, I found nothing in regard to these matters, nor anything showing how I might become a disciple of Christ. I am equally astonished, that now I am resolved to read the Bible through, and have read the five books of Moses, I have been unable to find anything relating directly to myself, or showing me the way to heaven. I found these ancient records filled with matters of great interest; but how am I to know the way to heaven from these lengthy records of antiquity?"

"I am perfectly confounded, and know not what to do. It is certainly true that I am a sinner, and must be lost if I am not pardoned. I am equally certain that Christ is the Lord and Redeemer of men; and that he invites all to come to him is equally true. Why is it, then, that no way is pointed out by which to come? Would the Lord invite men to come to him, knowing that they would be lost if they did not come, and yet point out no way to come? He certainly would not. He could not do this, and then declare the way so plain that 'the wayfaring men, though simpletons, need not err therein;' nor could he, if no way is pointed out, say that 'he who seeks shall find.' Why is it, then, that I cannot find the way? I certainly could see the way if it had been pointed out to me. I certainly desire to find the way, and know the truth. I cannot see, then, why I should be left in this state of despondency."

"I cannot understand Mr. H. He has always appeared to me to be a good man, and I have tried to treat him kindly. Yet he appeared to speak once or twice, in our conversation, as though he thought I was uncandid. I cannot see why he should be unwilling to refer me to the passages that speak of mourners coming forward to pray and be prayed for. I recollect that he would not refer me to the place where I could find an account of the conversion of such vast multitudes. It appeared to me rational, as I desired to come to the Lord, to read the accounts of such vast numbers coming, and see for myself how they came. Why, then, did he evade, and fail to point out to me those passages? He certainly knew where they were. I cannot understand this."

"Such were the meditations of *Sincerity*, after his retirement. Early in the morning, Mr. H. rapped at his door. "Good morning," said Mr. H., "how do you do this morning?"

"S. My general health is good, but I could not rest last night. I am in much anxiety and greatly confounded in regard to my salvation. I was surprised and confounded, Mr. H., when you failed to point out to me, from the Scriptures, how I should come to the Lord. Can you, my dear sir, give me the source to which I am to apply for the evidence of pardon?"

"H. You must have the evidence within."

"S. How am I to know that it is within?"

"H. You must feel that your sins are forgiven."

"S. What kind of feelings must I have, as an evidence of the pardon of sin?"

"H. Good feelings—joyful feelings, as a matter of course. You must feel that your load of guilt is gone, and that the Lord has spoken peace to your soul."

"S. And that is the evidence of pardon?"

"H. Yes, sir. When the Lord converted my soul, it appeared to me that a mountain had been taken off of me. It appeared to me that all nature changed, and that all the trees, the green fields, the fowls of heaven, and the fish of the sea—that everything in heaven and upon earth, praised God, and I was enabled to say, 'I know that my Redeemer lives,' and that 'Jesus has power on earth to forgive sins.' This, sir, is the evidence of pardon—the witness in myself that I am a child of God."

"S. What is the cause of your rejoicing?"

"H. Because I have got religion, thank God."

"S. What is the evidence that you have got religion?"

"H. My joyful feelings."

"S. Is that the way that matter stands in the Bible?"

"H. My young friend, I am afraid you are skeptical. It appears to me that you are inclined to doubts. I would advise you to pray that you may be delivered from unbelief. The religion I have, of course, is Scriptural."

"S. I may be skeptical, but I do not think I am. At all events I desire to believe and desire to be a Christian. But I cannot see how you make my inquiry, whether you make feeling the result of religion, or religion the result of feeling, an indication that I am skeptical. I simply desired to know whether feeling is the Scriptural evidence of pardon."

"H. My dear young friend, I must say to you candidly, that I have, from our first conversation, feared that you are skeptical, but shall be happy to find that you are not. But that feeling is the evidence of pardon, is manifest both from Scripture and reason. Seek the Lord, that you may find the salvation of your soul, and feel the power of pardoning love. I must see those persons who came to the mourners' bench last night, and see if they have found peace with God. Come to meeting to-night. Good night."

"While *Sincerity* was reflecting on this conversation, a Romanist came in, to whom he said, 'Where do you find Scripture to prove that the priests can forgive sins?'"

"Romanist. I do not ask for Scripture to prove that the priests can forgive sins; I know that the priests can forgive sins."

"Sincerity. How do you know it?"

"R. How do I know that the priests can forgive sins? why, sir, when I am laden and pressed down with my numerous sins, I go to the priest and humbly confess—unbosom my whole soul to him, and the holy father forgives me. I know that I am pardoned, because I feel that the great burden—my oppressive load of guilt—is gone. I feel that I am delivered, and return to my home happy."

"S. But where is the Scripture for that?"

"R. What need have I for Scripture? Don't I know when I am pardoned, when I feel that my load of sin and guilt is gone?"

"After the Romanist had gone, our young friend said to himself: 'Is it possible the Romanists have the same evidence of pardon as other people? I am unable to understand how this is. If feeling is the evidence of pardon for anything I can see to the contrary, this Romanist has proved that a priest can pardon, just as Mr. H. proved that the Lord pardoned him. Am I to have no evidence of pardon only such as a Romanist may have to prove that a priest can pardon him? Have Protestants no higher evidence of pardon than Romanists? This involves me in worse confusion than ever. Am I blinded by unbelief, as Mr. H. seems to think, or what is the matter. I am perfectly astonished at the condition of religious matters. My confusion becomes worse and worse the more I think upon the subject.'

"Our young friend passed along up the street and heard a man preaching in an old, dilapidated house, with some three small windows, and he seated himself in the house. It turned out to be an Anti-Means Baptist, preaching upon the words, 'Whom he will, he hardeneth,' to an audience of about fifteen persons, several of whom were soundly asleep. He was pretty much through his discourse when *Sincerity* entered. But in summing up his discourse, he insisted 'that God passed by the non-elect, made no provision for them; that Christ did not die for them; that the Lord hardened them, blinded them, sent them strong delusions that they could not, in any event, turn to God, or be saved.'

"*Sincerity* walked away, saying to himself, 'Perhaps I am one of the non-elect and blinded. I cannot think that I am hardened, or that I am given over to believe a lie. If I know my own heart, I desire to know and believe the truth. I thought preachers were designed to enlighten the world; but if they are, I cannot understand them. I fear that I am lost!'"

(To be continued.)

STNSHINE OF LIFE.

How true those lines of Mrs. Hemans are: "Few are the hearts, whence one same touch Bids the sweet fountains flow."

The ardent admirer of Nature meets not many kindred spirits, who can enter heartily into his feelings, as before some array of beauty or grandeur the thoughts of his soul find utterance, but instead, the vast majority, who have never striven to unclasp the book of Nature, or if they have, found the pages written in an unknown language, closed it, and wondered what existed there to call forth such rapturous exclamations.

He, who can read and enjoy that illuminated manuscript, and not raise his thoughts to the Author of a work so glorious, often draws his Pharisaic mantle closer round, and the unspoken language of his heart is, "I am thankful that I am not as other men are."

Mingling, in his worship of Nature, exist how little, of His spirit, who from among the lowly and illiterate of the earth, those the wonderful Twelve, opened their eyes to see the beauties of "this our world" and to those of that land, whose inhabitants shall all realize "the loveliness of the One among ten thousand," whose ravished eyes shall feast continually on the Jasper sea, pearly gates, and golden streets of the New Jerusalem.

If more of the Master's spirit prevailed, lovers of Nature would find the many rather than the few, who might be taught in some degree, to enjoy, if not with an artist's eye, the magnificence of a sunset, the grand old forest in its changing tints of emerald and crimson, hear in the many-toned wind-voices, music, now wild and plaintive, sad and jubilant;

and who might be taught above all, to say through these mediums, my Father hung in the western sky that glowing picture, from His jeweled-casket, He produced that crown of glory. Earth's tree-diamond, hung the bronze branches with rubies and opals; and in the sound of "many waters," has made His voice heard.

But apart from Nature in the abstract, a broader sympathy for Humanity would make the world better and brighter. "Rejoice with those that do rejoice," is the sun whose rays would illumine life's pathway; under an influence so benign, the roses of life would blossom fair and lovely, the music of glad hearts make countless echoes in the genial air, and the clouds from which no sky is always free, would pass away in that gentle rain, "Weep with those that weep." It is only casting our bread on the sea of humanity, when the dark days come, the storm-clouds rise, and our barque is well-nigh wrecked, over the black waters come the life-boat of kind actions and kind words; we recognize old-time faces in its noble crew, as those who perchance saved from the sea of adverse circumstances long ago. So, if no higher motive than mere selfishness actuated us, it is to our advantage to be kind and sympathetic.

"In blessing, ye shall be blessed," there, the reward is simultaneous with the gift; He whose life was love, who understands the nature of those whom his infinite tenderness yearns to bless, has made the experience of his followers a glorious testimony to the fact that "the ways of wisdom are indeed ways of pleasantness;" that the heart is not wearied with longing expectation for a promised reward at the end of time, the joy of doing good comes with the deed, and affords a sweet foretaste of the happiness those will feel to whom are addressed the precious words worth an eternity of waiting, "Well done good and faithful servant."

MAN loves the mysterious. A cloudless sky and a full-blown rose leaves him unmoved; but the violet which hides its blushing beauties behind the bush, and the moon when emerging behind a cloud, are to him sources of inspiration and of pleasure. Modesty is to merit, what shade is to a figure in painting—it gives boldness and prominence. Nothing adds more to female beauty than modesty. It sheds around the countenance a halo of light which is borrowed from virtue. Botanists have given the rosy hue which tinges the cup of the white rose the name of "maiden blush." This pure and delicate hue is the only paint Christian virtue should use—it is the richest ornament. A woman without modesty is like a faded flower diffusing an unwholesome odor which the prudent gardener will throw from him. Her destiny is melancholy, for it terminates, in shame and repentance. Beauty passes like the flowers of the albe, which bloom and die in a few hours; but modesty gives the female charms which supply the place of transitory freshness of youth.—*Ann.*

Yes, my son, make all the friends you can in this world. It will amuse you to see them desert you in your time of necessity.

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J. C. WHITELAW, Business Manager, Meaford, Ont. To whom all Business Letters should be Addressed

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READ THIS OFFER.

We have some complaints about our space being taken up with advertisements, and that "we would like to have one paper exclusively devoted to religious reading." Now brethren, we want this as well as yourselves. We now kindly ask all who will pledge to pay two dollars, if it should be needed to make the paper pay expenses; to write us to that effect. Our present subscription list will not pay the running expenses of the paper for the year. We are doing all our work as Editor and publisher, free of charge. Not one cent is paid, except for paper, printing, and postage. As soon as we hear from a sufficient number of the brethren pledging themselves to pay two dollars or their proportional part of two dollars, to make the paper come out even at the end of the year, we will settle with our advertisers, and give the paper in solid reading matter for the same price as heretofore. We have not as much room as we want now, but if the advertisements were out, we would have four columns more to use.

I feel sure that if a united effort is made, the subscription list can be made to pay the entire expense. If it does, you will not be asked for any part of your two dollars pledged. Write to J. C. Whitelaw. Editor.

OUR YOUNG SISTERS.

It may be thought strange that any advice should be given to the young sisters in the Church, but such is the purpose of this editorial. A grander sight cannot be imagined than that of a young lady coming out from the world and holding confession, the Redeemer, a sight that excites the admiration of all the good and pure of earth, and causes angels to rejoice. The soul is filled with holy rapture as the humble, confessing young lady descends into the liquid grave, and "rises to walk in newness of life." We need not disguise the fact, that the young sisters are the soul of the Church, or ought to be; at least. Yet it is a source of regret to think how little attention is paid to cultivating Christian activity among this class. The question is, "What can we do?" A better question would be, "What can't you do?" Your pure lives ought to enable you to accomplish a great work for the Master. You must not think that because you are a woman that you are therefore free from responsibility. There are many things connected with Church work that cannot be done by any one so well as by the young sisters. The Sunday School furnishes a grand field for your development in usefulness. The boys ought to be gathered up and brought into the Sunday School, and there instructed "in the way of life and salvation." No one can do this so well as the young sisters. Your loving nature will not fail to impress the importance of the Christian religion on these young minds, if you will set about it in earnest. In this work you will no doubt find many perplexing obstacles in your way, but you can overcome them if you will. You will find it necessary to come on your knees before God often for help in this work, but it will do you as much good as it will your work. The young sisters may do much in smoothing down the rough places for the old. It does the old people good to know that they are respected

by the young. They will be glad to have you come and read for them, and will pay you a hundred fold in blessings on your devoted head. The remembrance of comforting one of the followers of Jesus "who has borne the burden in the heat of the day," is a source of delight to every lover of Jesus. The young sisters can organize themselves into a missionary society and use their nimble fingers in making suitable articles and creating a fund of their own, that will enable them to have the gospel preached in some destitute place, or supply the poor of the Church with religious reading, or clothing, and a hundred ways may your work be turned to the glory of God. You can cultivate your gift in singing, and sit together in the Lord's house and swell the notes of praise. You can wield a wonderful influence over the young men by kindly refusing to accompany them to questionable places of amusement. You can do much by speaking a "word for Jesus," when opportunity offers. I feel certain that your loving hearts are anxious to do something to show your love for the cause of Christ. Select from the suggestions that I have given, and go to work. Write us a letter and report your success. We will help you all we can.

YOUNG MEN.

My dear young brothers, I want to call your attention to a question of great importance to the cause of Christ in this Province. It may astonish you when I tell you that there are only twelve men in all Ontario devoted to the work of the ministry among our people, yet this is the sad fact. Now, if this has a real cause, we ought to ferret it out and get rid of it. I am not sure of one young man amongst us preparing for the work of the Lord in this important field. Surely the work of the Christian ministry is honorable. I know from experience that it is a life of privation in some respects, but can you not get the consent of your mind to undergo some privation for the cause of Christ? You are strong now, and you ought to turn this strength to good account in the Lord's work.

I am quite anxious to open a correspondence with sincere young men who have an inclination in the direction of the Christian ministry. If you will take hold of the work in earnest and persevere, you will succeed, if you have a natural gift for public speaking. I would be glad to report at the end of this year, at least a dozen young men in training for the ministry. The old brethren will soon be gone "up higher." Who will take their place? There are several important things connected with the work of which I will not speak now, but wait until I can hear from the young men on the subject. Write me in all confidence that I will treat you as a brother in Christ.

COLLINGWOOD.

Three months of incessant labor has been bestowed on Collingwood. From a small beginning we have steadily grown, until now we have twenty-two members—nine males and thirteen females. We think we can without boasting say that they are all true to the gospel of Christ—ask for nothing more, and will accept nothing less. The Church was organized Dec. 18, 1881, and since that time we have had services each Lord's Day. In our struggle to plant primitive Christianity here, we have met with determined opposition from the start. First, they circulated the report that we "denied the divinity of Christ;" second, that we teach "water salvation," and so on through the entire catalogue of misrepresentations usually dished up on such occasions. We have vigilantly followed up these false statements with a denial, until now the hull after the storm is quite apparent. They then tried to sneer us out of existence by

saying that we are too weak to do anything. We have groaned under these jeers, and sent up our cry to God for courage to press on. With one heart we met together and pledged ourselves that we would undertake to build a house in which to meet to worship. We have secured a lot 60 feet front and 110 feet deep, centrally located, for \$500. We are not able to do this ourselves, but we have faith in God and the brethren that we will not fail. We intend to build a plain house capable of seating about three hundred persons. I now appeal to our brethren whom God has blessed with abundance of this world's goods, to lend a helping hand. There is not a point in all Ontario of more importance to our cause than Collingwood. We now have several students here attending the Collegiate Institute who are members of the Church of Christ. There will be many here every year. These ought to have church privileges. I know, brethren, that you can see the importance of this suggestion without me enlarging upon it. This city is a great thoroughfare, having two railroads, and being the terminus of the Chicago and Duluth Steamer Line on the lakes. Besides this there are many here who are tired of the dry husks of speculative theology who are ready to embrace Christianity as soon as they hear it. People who are not educated up to our standpoint, see Christianity through a meeting-house spouter than any other way. Then we are paying rent for a hall: this money ought to be paid out on a permanent place of meeting. Aside from the reasons above, there are many reasons that are not necessary to mention, why we should have a meeting-house here. Our members here will pay the last cent they are able, but they will not be able to get through with the work. We want this to be the Lord's house—built by the Lord's people. No "grab bags" or fairs to extort money from the people will be used. If we can't build without trailing our banner in the dust and bringing shame on our cause, we will let the cause drop. We cannot do this without your help. Will not every one who reads this open his heart on this matter, and send a thank offering with free will for this work. The Church unanimously selected Sister Maria Frame for Treasurer to receive all monies sent and she will receipt it by post card.

Now, brethren, the case is before you. We must build now, or our labor and money already spent, will go for naught. Send all monies to Miss Maria Frame, Collingwood, Ont. Editor.

For goodness sake, Bro. Neal, don't enlarge any more. Your readers will hardly appreciate six yards of paper for 50c, and you are ruining the business. Bro. Neal has enlarged the Louisville Christian Worker again, and gone headlong into the Temperance cause "for life." Success to you.

SELECTED.

"I adore the fulness of Scripture. I do not admit what thou bringest in of thine own without Scripture." Tertullian.—If all would act like this there would be no sectarianism or any division of the One Body. Rev. Geo. Miln, pastor of Unity Church, Chicago, has resigned. He is the man who recently defended the theatres by asserting that he drew his best pulpit inspirations from the theatre. He will go to law. He can be spared. A preacher has gone wrong in Meaford and is now going to Manitoba. Better be honest, and set thy heart right in the sight of thy God. Success will not attend him.

EDITORIAL JOTTINGS.

All our exchanges come to us in better humor, it seems, than they were a few weeks ago.

We meet at Sister Frame's in Collingwood every Saturday night to practice singing.

I preached five times at Glencairn during last month, to fair audiences. The mud came and we left—until a better time presents itself.

Bro. Rowe of the Review is just now wrestling with a "crank" by the name of Heermans. Bro. Rowe will use him up, it seems.

So many of our brethren have the Manitoba fever that we cannot tell what a day may bring forth. I think it is cooling off a little just now.

Since our last issue, the Standard reports 3500 additions. This is very encouraging. At this rate the Standard alone will report in twelve months 42,000 additions.

Since our last issue we have preached every Sunday in Collingwood. Our Sunday evening audiences are quite large, and the outlook is very encouraging.

Bro. Ellmore has taken up his pen again for the Review, he writes on "going on the train—through tickets and right roads, etc." Bro. E. is some on "Machines, Railroads, Shocking" etc., for illustrations.

We dismissed brethren Rowe and Allen from further discussion on "Where is the Church of Christ?" Since then we have heard no more of it. Neither whipped—nor is any one converted.

In a private letter to the editor, Bro. Ledford of Hillsburg, says: "Bro. McDiarmid is preaching to large audiences in Williamsville, N. Y." Also that Bro. Norton will soon visit Erin Centre in the interest of the India Mission. We would say that our papers from the States speak in high terms of Bro. Norton. He is certainly in a laudable work, and the Worker wishes him abundant success.

AN INCIDENT.—I was in a house a short time ago where the parents had lately obeyed the gospel, and two little girls, Annie and Mary, were giving a lunch before tea-time, consisting of cake, and bread and butter, which they placed on a chair, and the younger, Mary, not 4 years old, said to her sister, about 5 years of age, "Now Annie, you must pray as pa does." "Well," said Annie, "then you must keep still, as we do;" and bending her head over the chair, she said, "Our Father which art in heaven, we thank thee for this good cake, and bread and butter; please give us some more when we want it, for Christ's sake. Amen." "Out of the mouths of babes and sucklings, thou hast perfected praise." Who will say that the simple expression of thanks coming from the lips of those little girls was not far more acceptable to God than much of the formal thanks-givings of professing Christians. W.

OUR SAD COLUMN.

Bro. SHERMAN.—Please chronicle in your next issue the death of Sister Emily Vaughn, member of the Church at Jordan, after a short illness of three days of inflammation of the lungs. She fell asleep in Jesus Feb. 14th, leaving a husband and four children to mourn the loss of one that was near and dear to them, but not as others that have no hope—having gained many friends of the entire neighborhood the audience at her burial place gave ample proof. May the bereaved ones all seek to meet her where parting will be no more. Age of the departed sister, 66 years. Also the death of Bro. George Reece, who departed this life on the 10th Feb., after suffering two weeks of inflammation of the lungs. He fell sweetly asleep in Jesus in the 56 year of his age, having been a

member of the Church of Christ for 20 years, a portion of the time a Deacon of the Church at Jordan. Bro. Reece leaves behind him a wife and two children to mourn the loss of a faithful husband and affectionate father, and a score of other relatives. A vast multitude of friends came to witness the respect that was due to a noble man. Peace be to his ashes. Thos. M. Penner.

Mary Lavock died in Meaford Feb. 18th, aged 26 years. This is another case of one being cut down in the prime of life, we are unable to explain why this is so, but it gives great force to the statement of Jesus, when he said, "In such an hour as ye think not, the Master will come. Be ye also ready." Sister Lavock was baptized by Bro. O. G. Hertzog at Selkirk about 7 years ago. "She lived a Christian, and died in the faith." She leaves the companion of her youth to mourn his loss, and a babe who will never fully know the strength of a mother's love. Bro. Sterling officiated at the funeral on the 19th. "One by one we are passing over to the other side." Editor.

With sadness we announce the demise of Hattie Tolton, in the 26th year of her age. She peacefully "passed over to the other side," where heart-pangs are no more, at 8 o'clock, on Feb. 20th, at her mother's home in Owen Sound. Hattie—once so lively and happy, is no more. About a year ago she was stricken with disease, and gradually declined until the "grim monster's" footstep was heard, and the fatal day came. She confessed her Savior at the tender age of thirteen, and was buried with Christ in baptism by Bro. W. A. Stephens. She never "denied the faith." To say that she had no faults, would be to say that she was not human. No one could see her faults but herself. She was so different in this respect from those who can only see the faults of others. She was noble in life, and I suppose died without an enemy. She was a successful teacher in the schools for seven years. Her last days were peaceful, for she had a firm faith in God. The writer was perhaps as well acquainted with her during her last days, as any one outside of the family. I have watched her patience during her lingering illness with admiration. We confidently believe that she is now in the "Paradise of God." This is our sweetest comfort in this hour of sorrow. Her dear father preceded her to the goodly land. Another link is now added to the golden chain that binds those who are lingering here to the home above. Brother Stephens who buried her in baptism officiated at the funeral. We extend our heartfelt sympathy to the widowed mother and sisters and brothers. Editor.

Judson Williams, aged 27 years, "passed away" at his father's home in Meaford, March 6th, and was buried March 8th, 1882. Brother Williams was much afflicted in his life, but he was above suspicion as a Christian. All who knew him said he was an upright young man. He was immersed by Bro. B. Franklin about seven years ago. The writer officiated at the funeral. The relatives have much to comfort them in the life of him for whom they mourn. Editor.

I have just received a private letter from Bro. J. C. Holloway of Washington, Indiana, in which he says, "You remember old Sister Phyllis of this Church. Well, she did a large washing yesterday, was in good health, but in the afternoon told her daughter that she was going to die soon, and told her what to say to the absent children, and at night died without a struggle." Yes, my dear brother, I remember that dear sister in Christ. I have worn a pair of gold sleeve buttons, a present from her, ever since our blessed meeting at Washington in May, 1880. I recollect very well that she told me that she was baptized by Walter Scott in 1832, at Carlisle, Ohio. I hereby extend my deepest sympathy to the family, and to the Church at Washington. Editor.

We have a few back numbers on hand yet. "First come, first served." Send in subscriber. Our book is not quite full yet.

BE careful of your lives. "An honest man is the noblest work of God." A dishonest man is the greatest drawback to the Church.

READ our editorial on "Collingwood," and remember that now is the time to help this work, on a solid basis. "The Lord loves a cheerful giver."

WHY don't more members attend the prayer-meetings? E. Ho answers, "Why?" Observation answers, because their love for the cause of Christ is growing cold.

We have been receiving the *Disciple* in exchange from the first issue of our paper. We have been much pleased with reading it. It is in a neat form and well printed, and true to the gospel. The *Disciple* is published at River John, N. B. Bro. Blenus is Editor.

We have received the *Apostolic Church*, a monthly magazine published in the interest of the cause of Christ. Bro. J. W. Caldwell, well known by his writings, has taken control of it, and we may expect to see it become even more vigorous than it now is. Our readers can have it with our paper for \$1 per annum.

KENTUCKY preachers of all sects have opened war on whiskey in that state. A preacher's convention upon the subject was held last month at Lexington. Some good resolves were made, and whiskey men were notified to take fair warning. If it does not explode with the "chin music," we may look for the freedom of the grand old commonwealth.

We have many readers in the States, and our list of subscribers from the other side is being increased daily. "It does our soul good to read over their names, which brings up familiar faces with whom we have associated in days gone by. Dear Brethren; I will write you a good letter every month and send it to you through the WOKER. In the mean time remember that we have room for a few more names from our old field of labor, and we hope ere the year closes to have you much interested in the cause in the Queen's Dominion.

CHURCH NOTES.

During last month we spent a few days at Stayner in company with Bro. Lediard from Hillsburg. I had the pleasure of hearing him speak three times. He is a clear and forcible speaker, and impresses you with the importance of his theme. He has the rare faculty of directing the attention from himself to the subject upon which he discourses. We tried to persuade the brethren that the village was the place to hold the meetings. They consented for us to try, but "killed us off" after three nights preaching. The last night we had quite a good audience. The brethren, no doubt, think they did right, but "great men differ." Bro. L. continued the meeting at the "fourth night," but I did not learn his suc-

The venerable wife of Alexander Campbell is still living, and wields a vigorous pen, as will be seen by reading her communication in the *Review*. She is over 80 years of age.

Old Mr. Boucher is dead. He had lived until the 27th of next day. He has lived in Meaford for many years.

NOTES AND COMMENTS.

Read, mark, learn, and inwardly digest the following remarks: It is certain we cannot be Christians, save only in name, without baptism into the Christ, by which we put on Christ, and are united to the one body: "for by one Spirit" says the Apostle, "we are all baptized into one body, Jew or Gentile, bond or free." 1 Cor., 12-13. For this reason we can see why the sects of popular Christendom cannot be the church or body of Christ. They have not been legally united to Christ.

Our editorial on "Our Plea," is crowded out this month. We like to be crowded with good things.

THE PROOF.

Some years ago, a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet denied the God who is the author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide what-so-ever obstacles might arise, put them all aside, and, kneeling on the burning sands called on his God. Day after day passed, and the Arab never failed, till at last one evening the philosopher, when the Arab arose from his knees, asked him with a contemptuous smile: "How do you know there is any God?" The guide fixed his burning eye on the scollar for a moment in wonder, and then said solemnly: "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and pointed to the sun, whose last rays were shedding over the desert, "that footprint is not of man."—Gospel Banner.

COMMUNICATIONS.

Where is the assembly (or Church) of Christ? If we truthfully answer who are the called out (ones), and these individually or assembled as His assembly (or Church), "by their fruits ye shall know them."—J. W. CALDWELL.

[Let Christian "declare unto us the parable."—Ed. WOKER.]

QUERY.

- 1. Is it right for a preacher to live with and preach for a Church, and not unite with the Church?
2. What do you think of a preacher's daughter, who entertains a young man by playing euchre?
A. SISTER.

ANSWER.

1. No, it is not right. As we recognize the congregation as the highest authority amongst us to control the members, he ought to connect himself to the Church where he lives, or show good reasons why he does not do so—and that can't be done. I suspect a preacher when he treats a Church thus.

2. I think she does very wrong, and if she is a member of the Church she disgraces it, and should be dealt with. She disgraces her father, whether she is a member or not.

FROM THE 7TH LINE--NORTH.

Disciples have met at Bro. R. Cox's on Lord's day, to worship, for a number of years back, who are now identified with the cooperation as the Cape Rich Church.

About three months ago a bible class was started here. Interest and attendance improving. We can report an average attendance of fifteen and seven verses to each scholar. One young lady has had the lesson committed to memory every Sunday. Others have done remarkably well. Conduct without reproach.

We will be glad when an evangelist comes, to make us more zealous and increase our numbers—we do not seem to grow. J. B. L.

Jordan Station, Feb. 23, 1882.

DEAR BRO. SHERMAN, Although not personally acquainted with you, yet I can say that true Disciples are one everywhere. I have read your little monthly with profit, and regard it as valuable to those that love the truth, or to those that desire to know the way of the Lord perfectly. Your article on the Witness of the Spirit is most excellent, and can be read with great profit by all, and I can recommend it to the brethren everywhere. Therefore, to show the respect that is due to the enterprise in which you are engaged, Devon Culp of Jordan Church, and myself have introduced your paper to the brethren, and it is appreciated by them, as the names enclosed will show. Please send to all subscribers the Jan. and Feb. numbers, so that they may have full benefit of the year 1882.

The work of the Lord is slowly progressing at Jordan. I was asked to take the confession of one anxious soul on Lord's day, the 12th inst. The request was made by letter but on that day I was called on to speak at the funeral of Bro. George Brey, in North Polham, the anxious one therefore was put off until Thursday, the 16th inst., when she was "born in Baptism, risen through the faith" to walk in newness of life. This sister came twice 8 or 10 miles through muddy roads to obey her Lord and Master. May the love of God constrain others to do likewise, is my prayer. THOS. M. REXNER.

GORE BAY, JAN. 26TH, 1882.

Editor Christian Worker:

DEAR BROTHER,—Since my last I have been very busy with meetings, and have met with much opposition from the sects. Several sermons have been preached by their ministers in the interest of infant baptism and sprinkling, in all the places where I hold meetings regularly. I made an effort to reply and then wrote out a challenge to be inserted in our local paper, for either of them to meet me in debate on the questions involved in the differences between those who teach and practice infant baptism and effusion, and those who teach and practice immersion, and only admit penitent believers to that ordinance. I trust some one of them will come to time. Two more were immersed at Ice Lake last Lord's day, with the thermometer 20° below zero, making up the number of disciples to twelve. Six men and their wives, all sound in the faith, and we are to meet them on Friday evening to set them in working order, so that they may continue steadfastly in the Apostles' doctrine, in fellowship, and in breaking of bread, and in prayers; for I must try to sound out the word of life in the regions beyond. Within an area of twenty miles diameter, there is more interest taken in religious matters than I ever saw here before, and I hope it will continue until many shall be built upon the one foundation.

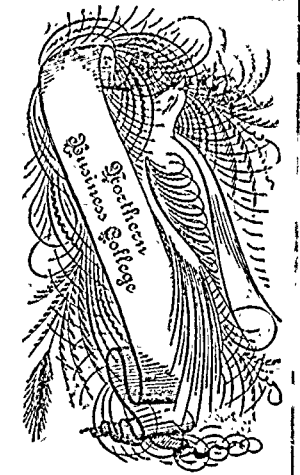
The church at Gore Bay will be somewhat weakened, but they are determined to stand fast and keep the ordinances as they have been delivered to us. The settlements are rather far apart, and I have to travel a good deal on foot, and am not yet able to get a horse to carry me from place to place, so that I almost feel like praying for horses as well as laborers to be sent into the vineyard. Brethren, remember us and the Manitoulin Mission in your prayers. Your brother in the good hope, W. M. CREWSON.

TORONTO, Feb. 28th, 1882.

DEAR BRO. SHERMAN,—It will be interesting to many of your readers to know what is being done in the City of Toronto toward sounding out the word of the Lord. At the west end of our city there are quite a number of Disciples who are too far removed from the centre of the city to make regular attendance at the Louisa Street Church possible. And many good brethren have been obliged to throw in their interests with the Baptists, or remain at home. To prevent this,

and make such a thing unnecessary, we decided, after due consideration to start a new congregation at once. A carpeted room has been secured in Occident Hall buildings that will seat about 150 or 200, and our first meeting for worship was held on Lord's day, Feb. 19th. Our Brother, James Kilgour, of Guelph, conducted the services and preached two very able discourses. At the morning service some 30 broke bread, which is about the number we may count as charter members. Last Lord's day we were pleased to notice a number of new faces and glad to welcome them. Bro. C. E. Pomeroy conducted the meeting and preached morning and evening. The interest was good. All meeting with us are both earnest and anxious to do what they can to advance the cause of our Divine Master. All realize that in unity there is strength. We ask for the sympathy and co-operation of our brethren everywhere. Any who have it in their heart to assist us in a financial way cannot do better. We are few, and none of us are rich, and our expenses will be considerable. We propose that as soon as circumstances will permit, to employ an evangelist who will give his whole time to the work. Any communications may be addressed to the writer for the present.

Your brother in Christ, C. C. POMEROY, 25 King St. West, Toronto.



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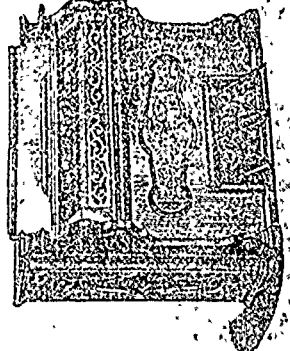
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ALL PULL TOGETHER.

We will supply all New Subscribers with the January Number. We have many words of cheer sent to us. Subscriptions coming daily, but still there's room.

Happy New Year to you All,

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WHO CAN ENTER THE KINGDOM OF HEAVEN.

It is told of the celebrated preacher George Whitehead that once when preaching he looked upward, and addressing Abraham, said: "Are there any Catholics in Heaven? No. Are there any Episcopalians in Heaven? No. Are there any Presbyterians in Heaven? No. Are there any Baptists in Heaven? No. Father Abraham, are there any at all in Heaven? Yes. Who are they? "Those who are born again." This must of course have startled his audience, and filled them with wonder and anxiety, until the last question was answered with a *Yes*.

No words of Jesus, I presume, have divided theologians more than what he said to Nicodemus—"Except a man be born again he cannot see the Kingdom of God, &c." The Jewish ruler thought that Jesus meant that he must be born a second time of his mother, and to his question Jesus replied, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

We are not told that Nicodemus had asked any question about the Kingdom of God but as John the Baptist had preached in the wilderness of Judea, saying, "Repent ye, for the Kingdom of Heaven is at hand," and in connection with this, he came preaching the baptism of repentance for the remission of sins, (Luke, iii. 3,) and Jesus himself had after the temptation of Satan (Matt. iv. 17,) begun to preach, and to say, "Repent, for the Kingdom of Heaven is at hand," and he also sent his twelve apostles to preach, saying, "the Kingdom of Heaven is at hand," and in confirmation of this grand proclamation they were empowered to heal the sick, cleanse the lepers, raise the dead, and to cast out devils, and the seventy were sent with the same instructions, so that all the inhabitants of Judea and Galilee must have heard the grand proclamation concerning this Kingdom, and no doubt Nicodemus was very desirous of hearing from Jesus more about this Kingdom, and it would seem that Jesus spoke to the *thoughts* instead of the *words* of Nicodemus by telling him what was necessary, without which no man could see this Kingdom, and then what was required in order to enter it—Titus iii, 5, is often quoted in connection with John iii, 5, as corresponding with it.

"Not by works of righteousness which we have done; but according to his mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost," and many believe that baptism is equivalent to the washing of regeneration, but there are a great number of pious and well-meaning people, who look upon such an opinion as near akin to heresy, and will say baptism in water cannot have anything to do with regeneration, and I have heard some of these persons say that in the passage, "born of water and of the Spirit," that Spirit of course means Spirit, but "water" cannot mean literal water as used in baptism but it must mean the operation of the Holy Spirit by cleansing. As many of these persons believe in sprinkling instead of immersing, no wonder that they can see nothing resembling a burial with Christ, in the touch of a moistened finger or sprinkling of a few drops of water on the face of either infant or parent. There is, however, one Protestant Church that seems to think very differently, for when a child is old enough to repeat the Catechism, he is asked, "Who gave you your name?" and he replies, "My Godfather and Godmother in my baptism, wherein I was made a child of God, a member of Christ, and an inheritor of the Kingdom of Heaven." If this is true, what a glorious thing it is, to have been sprinkled in infancy. But when the Catechism was compiled its authors evidently thought that dipping or immersing was the institution that the Lord appointed, for they command the priest or minister to dip the child unless he is certified that he cannot bear it, and then he is to hold to *water* over him—this is said about the alternative

of sprinkling. In referring to this in conversation with a Church clergyman, he said, "that dipping was the old and right way, but the people had changed to the other way." It is said, "Whosoever is not of faith, is sin," and I would simply ask, if a minister to please the members of his congregation performs this solemn rite in the name of the Father, Son, and Holy Spirit, in a manner different from what he believes to be the *old and right way*, is he free from sin? There can, I think, be only one answer to this from any one who has a proper reverence for the authority of Him who appointed the institution. I am of the opinion that there are others, perhaps many, who believe that sprinkling is not authorized by the Scriptures, who have not the courage of their convictions to give it up. There is a very large and influential denomination who teach and practice the custom to allow any convert who is old enough to form an opinion on the matter, to decide how his baptism shall be performed, either by immersion, pouring, or sprinkling, and I was told by a very respectable lady that she was present at the river Maitland in Mount Forest at one time, when the minister came with three converts who knowing the privilege that would be accorded. One of them said he was satisfied best with *sprinkling*, and the minister put his fingers in the water, and he was sprinkled. The second one believed that *pouring* was the right way, and water was poured upon him. The third expressed the belief that *immersion* was what the Lord commanded, and the minister led him down into the river and buried him in baptism—and all in the name of the Father, Son, and Holy Spirit. I would here state, what I presume no one who reverences the Scriptures will deny, that if it is right to do this now, it would have been right for the apostles to do it on the day of Pentecost; and if it would have been wrong to have done it then, it must be wrong to do it now, as no authority in the universe can repeal a law or an ordinance of God. If it had been right and according to the command of Jesus, then when the multitude were told God had made that same Jesus whom they had crucified both Lord and Christ, and when they cried out with all the earnestness of overwhelming conviction, "Men and brethren, what shall we do?" Peter should have replied, "Repent and be immersed, or poured, or sprinkled for the remission of sins; and we have provided that all may be attended to as they desire. I will go into the pool and immerse such of you as desire it, and James will have a pitcher of water to pour on such of you as prefer it, and John will have a bowl of water ready to sprinkle such of you as think that the right way." Some who have the reputation of scholars, assert that there is no one English word that will definitely represent the Greek word *Baptizo*. It is stated on very high authority in opposition to this that there is no word in any language that has a command in it with more than one meaning, and it seems from the nature of things that this should be so. If the word *baptizo* means three things, then each individual should have the whole done to him—dipped, poured upon, and sprinkled, in order to obey the command. There are many who say that baptism in water, (it being a more bodily act,) can have no effect as to remission of sins, and I heard a Baptist minister say, when standing in the water preparatory to immersing some converts, "We do not baptize these converts for the remission of their sins, with which we are charged of doing, but because their sins are remitted." I would here take the liberty of asking those who agree with him in this, Were the sins of the three thousand remitted at the time when they said, "Men and brethren what shall we do?" Or was it when they obeyed the command of Peter, "Repent and be baptized for the remission of sins." I am quite satisfied that they were baptized, not one of the three thousand, or any of the ap-

ostles know that it was; so what becomes then of the statement above that his converts were immersed by him because their sins had been forgiven. I shall probably have something more to say on this subject, but this is perhaps as much as you will have room for this number.
W. A. STEPHENS.

THEORY AGAINST PRACTICE.

In a certain college in which the Rev. Dr. —, a Presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student whose name we will call Newlet. Now, it so happened that the Rev. Doctor was seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and use of that much persecuted Greek verb, *Baptizo*; and accordingly undertook to enlighten the natives by preaching a series of sermons on baptism. Newlet attended regularly upon the ministrations of his learned Professor, and in the course of two or three Sabbaths was pretty well dosed with the statement that *baptizo* meant to sprinkle or to pour—not to plunge. But in the course of the regular lessons, in the class room of the college, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another, that he seized a red hot poker and "*ebaptizo eis ophthalmon*." Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red hot poker and sprinkled it into his eye." "How is that," said the Rev. Professor. "He sprinkled it into his eye," repeated Newlet. "But," said the Doctor, "the word *ebaptizo* does not mean sprinkle." "Well, sir, it did mean sprinkle on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class who keenly relished the joke. The Rev. Doctor looked grave—was silent a moment, and then remarked, "You may translate it *plunge*, here, sir." We are inclined to think that this is quite a good practical refutation of the learned work of Dr. Dale on "Classic Baptism."—*Baptist Visitor*.

Your neighbor, no better nor able than you, is left in wealth and high position, while you are set to lowly toil; will you conclude that God honors him and dishonors you? O, when will Christians learn to look at circumstances no longer through the distorting medium of the world's glasses, but through the clear lens of God's word of truth.

A BAPTIST preacher, whom we know, recently stated in his pulpit, that our members who were attending his protracted meeting were a stumbling-block to sinners and an embarrassment to the meeting. He preferred, therefore, that they would stay away. Their presence was doubtless very embarrassing to the preacher, because he knew they could detect his misapplications of scripture. They were a stumbling-block to sinners, because they would not be manipulated by him in jumping up and down in response to every silly proposition made to the audience. If they know they are doing just what the will of God directs, why should they be embarrassed by any body? We have never experienced any embarrassment by having Baptists in our audience. On the contrary, their presence is a source of inspiration to us. Hence the more the better.—*Old Path Guide*.

DR. TANNER is reported as saying: "Had I been a drinker of alcoholic beverages, I could not have stood it is fast ten days." Such evidence should have weight with all firm minded people, more especially when it is well known that prize-fighters, acrobats, wrestlers, oarsmen and pedestriars, while in training, are total abstainers. The highest degree of physical strength and beauty can not be attained by any but the total abstainer.

RESENT ye, church whisky-makers and sellers, and turn from your wicked business. Judgment will soon befall in the house of the Lord. The "horns of the altar" will no longer shelter you.
A NEW party has arisen in some of the Swiss cantons which calls itself Winterthurerhandwerksburschenschaft, wartsgrupp. It is not every language, says the London Echo, which is so

noble and exhaustive as the German. Here, in a single word, these people tell us that they are immigrants of German race, that they are artisans and apprentices, that they hold advanced political opinions, and that they have constituted themselves into a party.
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