

"THERE IS NO EXCELLENCE
WITHOUT LABOR"

CANADA

"HAPPY IS THE NATION
WHOSE GOD IS THE LORD"

CHRISTIAN WORKER

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. O. WHITELAW, Manager.

VOL. 1.

MEAFORD, ONTARIO, JULY, 1882.

NO. 9.

CHRISTIAN EXPERIENCE,

SINCERITY SEEKING THE WAY TO
HEAVEN.

CHAPTER VIII.

A short time after foregoing interview, *Sincerity* called to have another conversation with *Mrs. Priscilla*, which resulted in the following:

Sincerity. I understood you to say that in the Acts of the Apostles we have the only historical accounts of conversions to Christianity found in the whole Bible. Am I right?

Priscilla. You are right, when the statement is properly qualified. The Acts of the Apostles contains all the accounts of conversions to Christianity after the Christian institution was complete, and the full gospel in fact, was preached.

S. Let me interrupt you. What do you mean by the gospel being preached "in fact"?

P. I find a distinction made in the Bible between the gospel preached in promise and the gospel preached in fact. The gospel may be preached in promise and be believed in promise, without being understood. Paul says, Gal. iii, 8, that "The gospel was preached to Abraham, saying, In thee and thy seed shall all nations be blessed." This was the whole gospel, concentrated in a promise that God made to Abraham. But Paul defines the gospel, 1 Cor. xv, 3, to be "that Christ died for our sins according to the Scriptures." The language of the Abraham is a promise. The death of Christ is accomplishment of that promise in fact. The gospel in promise of Christ, and the gospel in him, many centuries before He came, but the gospel in fact is the death of Christ according to the Scriptures, and the full gospel developed through him, as Paul expresses it, "made manifest among all nations for the obedience of faith."

In other words, the promise to Abraham preached the gospel prospectively or as something good to come; but the Apostles, after the resurrection of Christ, preached it in fact, or as something good that had come.

All the good things which God had in store for the age to come, or all included in the new institutions, were embraced in the promise to Abraham, but hid from the world—even from the wise and prudent, and revealed to babes—the Apostles, that they might preach to the nations the unsearchable riches of Christ. The whole history of the Bible—the dealing of God with the patriarchs, with the prophets, with those of Abraham, with all nations, and all the promise clearly seen to be from the ontosame omniscient Ruler of the universe, all tending forward and pointing to the one great fact—the death of Christ. All the prophecies, all the promises, and all the revelations of God to man, concentrate upon the person of Christ. His death for our sins, his burial and

resurrection from the dead, according to the Scriptures, for our justification, may be regarded as the center of the whole spiritual system. God has now exalted him to heaven, and demands the attention of the world to him, declaring that to him every knee shall bow, and every tongue confess.

S. Allow me again to interrupt you in your interesting remarks. I am delighted with Christianity; it honors our Saviour. But I am surprised on reading the Acts of Apostles to find that they did not explain their views to their converts before baptizing them, nor do I find where any related their experiences or gave their views of the gospel.

P. I was going on to set that matter forth when you stopped me. As Christ and all Christianity were included in the promise to Abraham, so Christ and all Christianity are included in the fact that he died for our sins according to the Scriptures. Therefore, he who anciently received the promise received Christ; so he now who receives the fact, receives Christ and all that is contained in him. The Old Testament and the New center in him. God is in him. Heaven is in him. All the blessings that God bestows upon his children in this world are in him. The whole Christian revelation concentrates itself in him.

S. I can see now what is meant by "preaching Christ," as mentioned in Scripture. It included all that he authorizes.

P. Precisely so; and on the other hand, when Paul determined to "know nothing but Christ, and him crucified," he determined to know nothing except what Christ authorizes. Hence, receiving Christ is receiving all that he teaches, and rejecting him is rejecting all his teachings.

S. In that view of the subject I can see how people were converted immediately on hearing the gospel. They did not wait to understand the whole system, but simply received the Author of it, being assured that he was a divine person and could teach nothing wrong.

P. Yes, sir; and having such love for him and attachment to him, as to receive him with the determination to receive all he has revealed. The first converts of the Apostles were not converts to a long train of doctrines, but to the glorious and adorable person of Christ. After they had received him, it was the business of their lives to learn all they could of him and his doctrine and do his will.

S. This relieves my mind of what, for a time, was a difficulty. I could not see how Philip received the eunuch with so little ceremony. But I see now, that he received everything in Christ when he said, "I believe that Jesus Christ is the Son of God."

P. It explains every case of conversion in the New Testament. The conversions all took place at the time of the first interview the Apostle had with the penitents. They never sent one away seeking

As a matter of course they did not indoctrinate them in any lengthy system, but presented them the system, as a whole, in the person of Christ. This is presenting the whole gospel in one proposition, so that a man may receive or reject it, by saying yes or no, and acting in conformity with that affirmative or denial. Your friend Mr. H., has blamed us for receiving persons as Philip did the eunuch, upon his confession of his faith in Christ and baptism; but this covers the whole revelation of God to man—includes all that God has revealed to the world. He who makes confession, repents of his sins and is baptized in his name, receives him and all that he and his holy Apostles have taught, and binds himself, by the highest obligations to do his commandments.

S. Do we not receive remission of sins through the name of Christ?

P. Most certainly, but you must come into his name.

S. Are we not justified by the Spirit of God?

P. Undoubtedly, when we come to his dwelling-place.

S. Are we not saved by his life?

P. Beyond all doubt, when we come to his life.

S. And yet his blood cleanses us from sin! How is this?

P. If you will examine every case of baptism, you will find that it is always to be administered in the name of the Lord. In baptism, then, the penitent believer takes upon him the name of the Lord. The blood of Christ flowed in the death. When we come into his death, we come to his blood. Paul says, "As many as have been baptized into Christ, have been baptized into his death. Baptism, then, brings us into the name and into the death of Christ, and consequently to his blood. Paul says to the Corinthians, "Ye are the temple of God, and the Spirit of God dwells in you." This shows that the spirit dwells in the body, church or temple of God. The life, also, has the same dwelling-place. To come then, to the spirit and the life we must come into the body, or into Christ. The Apostle says, we are "baptized into Christ." The man, then, who believes with all his heart in Jesus Christ as the Son of God and Saviour of the world, confesses that faith with the mouth, and is solemnly baptized in the name of the Lord, comes into the name, to the blood, to the blood, to the Spirit, and into the life of his Lord and Redeemer, who alone can save him.

Not only so but it is here, and here alone, over the person who believes with all his heart in the Lord Jesus Christ, has repented of his sins, made confession of his faith in Christ, and is about to be buried with his Lord in baptism. That solemn August formula is authorized to be pronounced: "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit." Here, all Chris-

tianity concentrates itself in the great confession made by the penitent; and here, in his first act of obedience, he comes to the blood of the covenant, the Spirit of Christ and his life, and the name of the Father, and of the Son, and of the Holy Spirit, is called upon him as if to concentrate the whole Divinity upon his poor soul, for its deliverance from sin.

S. Mrs. P., what evidence will I have that I am pardoned?

P. The Lord's own unequivocal promise: "He that believeth and is baptized shall be saved." You have also the evidence of the Apostle, or the Holy Spirit speaking in him: "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." His promise can never fail. Are you not willing to rely upon the promise of God for your salvation?

S. I certainly am, and truly thankful, too, that I have found how I could come to the promise of God, with assurance that I should be received. Where shall I go to make confession of my faith in Christ, and be baptized?

P. Attend our church on next Lord's day, and our preacher will baptize you without hesitation.

On the next Lord's day, at an early hour, *Sincerity* was in the Christian assembly, for the first time, to hear a man who preached nothing but Christ, no doctrine but Christianity, and none but of the Lord. He listened, with intense interest, to a clear and satisfactory discourse on the great elementary principles of Christianity. At the close, he went forward, and in the presence of the assembly confessed the Saviour of the world. In a few minutes after, he and the preacher stood side by side in the water, some three feet deep, and the large audience standing in breathless silence, while the following words were pronounced: "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit." When these words had been uttered, the preacher gently lowered his noble form beneath the yielding waters. As he raised him up, the audience sang,

"How happy are they who their Saviour obey," etc.

Our young friend rejoiced, believing in the God of his salvation, and the Saviour of the world.

At three o'clock, P. M., of the same day, "when the disciples met together to break bread," *Sincerity* was present. An Elder of the congregation arose and read, in an impressive and solemn manner, the hymn commencing with the words:

"And is the gospel peace and love, Such let our conversation be," etc.

The whole congregation arose, and united in singing the hymn read. The audience was then seated, and the account of the Lord's death was read from John's testimony. The request was then made, that if there were any persons present who had confessed the Lord, and submitted to him as the Saviour of the world, who desire to unite with or take membership in the individual congregation

they would come forward while the disciples unite in singing the song beginning with the words:

"How sweet, how heavenly is the sight, When those that love the Lord, In one another's peace delight, And so fulfill the Word," etc.

During the singing, our young friend presented himself in front of the stand, and when the song was ended, the Elder stood before him, and addressed him as follows:

"My dear young brother, I am truly happy to have the privilege of receiving you into this congregation, and trust that the union we this day form will prove both a blessing to yourself and to the church. You have entered into a solemn covenant with the Lord, and are now bound by the highest and most important obligations that can rest upon a human being, to follow Jesus, to learn of him, to regard him as your infallible Teacher or Master, remembering that he has said, "I will never leave you nor forsake you, but will grant you grace and glory, no good thing will I withhold from you." He gave himself for you; He laid down his life for you; He made his soul an offering for sin, and in this has evinced his love to you. In this great manifestation of his love to you he has laid you under eternal obligations to love and serve him. Your conversion consists not in receiving a long train of speculative doctrines and notions, but in receiving him who came from heaven—in an identification with him—in placing yourself, as we all are, under him, as our great Leader and the Captain of our salvation. Look to him, then; but you whole trust in him. Read his blessed Word; call upon him every day, and do his commandments, that you may enter by the gates into the city, and have access to the tree of life."

After this address, the church united in singing the song commencing with the words:

"Blessed be the tie that binds Our hearts in Christian love,— The fellowship of kindred minds, Is like to that above," etc.

The members of the church all came forward, and gave him the hand evincing his cordial and Christian reception, while tears of rejoicing flowed down his manly cheeks. May he serve God all the days of his life.

KXD.

Some one has presented the Methodist General Conference a new gavel. Its handle—we mean the handle of the gavel not the conference—is said to represent the Bible; and its head, the discipline. And now if the Bishop will break off the handle and rule the conference with the head alone, the figure will be in perfect keeping with the fact. O. P. G.—So we suppose the Bible is to be used as a handle to enforce the Discipline.

Mr. Leavell, a prominent Baptist preacher of Manchester, N. H., feeling cramped by "Baptist usage," determined to secede. In taking leave of his congregation he said:

"As I retire from this pulpit to-night, I leave both the Baptist ministry and the Baptist Church; but I do not retire from the ministry and Church of Jesus Christ."

Now that Mr. Leavell can understand the difference between the Church, we hope he will enlighten his Baptist brethren on the same point. "When thou art converted, strengthen thy brethren," said Jesus to Peter.—O. P. G.

CHRISTIAN WORKER.

Published by M. McLean & Co., 111 St. James St., Toronto, Ont.

MEAFORD, - - - ONTARIO.

J. C. WHITLAW, Business Manager, Meaford, Ont.

Subscription price \$1.00 per year.

PROPOSED ENLARGEMENT.

The Worker has been before our readers now for eight months and there seems to be an universal demand for it to remain in the field.

Our plan of work will be to have a competent office editor, to manage the work at home and superintend the publishing of the paper.

We will want a reporter with every congregation to send us items of interest and especially church news.

We will try to enlist all our best and wisest scribes to contribute such as will instruct edify and strengthen us all in faith, love and good works.

We much insist that no personal controversy defile our columns. As long as principle is the subject of controversy we will give the widest liberty and encourage it with our might.

This will give our readers an idea of our intention. We hope to hear from the brethren every where as to what you think of the matter.

We take occasion to say to the brethren everywhere that on the 20th day of August we intend to formally open our new house in Collingwood.

DEDICATION.

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from every church in the co-operation present. We flatter ourselves that we will have the next meeting house in the Georgian Bay region.

CONSULTATION.

What do you say brethren? Let us hold a consultation meeting at Collingwood on August 20th, to arrange for future work.

PERSONALS.

Bro. Joseph Ash, from Lyons, was with me through the entire meeting at Selkirk. He delivered two or three good discourses during the meeting and assisted in many ways by prayer and exhortation.

Bro. Harris and wife of Hamilton, took the opportunity to visit their old home at Selkirk during our meeting. They are staunch Disciples.

Bro. A. Anderson held a meeting in Mosa recently, we have not learned the result. Bro. A. is doing what he can, but is not able to preach day after day as he formerly has done.

Bro. Kesser who is in the employ of the Dorchester Church, is doing a good work in spreading the good news "of the Kingdom of God and the name of Christ."

We had the pleasure of meeting Bro. Peter Culp—Elder of the Church at Lake Shore, (Beamsville) during our meeting at Selkirk. We have agreed to hold a meeting for them in October, (D.V.)

Bro. W. L. Buchanan, who is a student in the Bible College at Lexington, Ky, is preaching for the new Church in the west end of Toronto. He is to remain with them until Sept. 13th.

Bro. H. A. McDonald who is a graduate from Exington University is now engaged to assist the cause at Cobourg. I am impressed with the fact, that they have the right man in the right place.

Bro. Gard who lately came here from Indiana, is living at Stayner and seems to be doing much good. Bro. Gard is reliable. See his letter in another place in this issue.

H. T. Law, our preacher from Meaford, was present the last few days of our meeting at Selkirk. He is somewhat responsible for the Selkirk meeting. I think he will be willing to take his part of the responsibility. I am willing to take mine. He preached for the Church the next Sunday after we left

Bro. Edward Pomeroy of Toronto is preaching at Vaughn on Sunday in the month, and he desires to enlarge his field as a preacher. Widen out Bro P. there is elbow room here in this Dominion.

Bro C. Sinclair from Ridgetown held a meeting at Portage La Prairie, Manitoba recently, with three additions. He is now at home again.

N. Wardell from Smithville, was with us the last Sunday at Selkirk, and spoke once. He has been long in the work, and can be called one of the pioneers of the cause in his country. All honor to our fathers in Israel.

Bro. C. J. Lister well known all over these parts, is laboring at Wainfleet and regions round about. He looked well when we saw him. The brethren says he preaches with his old time zeal. Long may he live to use "the sword of the Spirit."

We had the pleasure of meeting brethren Ingram and Lochart from Ill. during our visit at Coburg. They are attending the School of Oratory, which is holding the summer session at Coburg. We have preached in Bro. Ingrams field in Indiana. He could be induced to hold a meeting or two before he returns to his home. Call him out; he is a good worker.

Bro. Stirling has been stirring things up out at Ephrasia of late. He is now at Wiarton.

Bro. J. T. Hawkins from Ghent, Ky who held the June meeting at Meaford this year, closed his meeting on the 11th of this month. As a preacher, the brethren say he is second to none who have preached here. This is saying a good deal, see the list who have been here: Benedict, Rowe, Franklins, Jones, Elmore, and "last but not least" well, he must be a good one. I knew it before he came.

Sisters Brown, Trout and Agnew were at the Meaford meeting, from Wiarton.

Bro. C. G. Pomeroy is at work with a commendable zeal in the west end mission; in Toronto. He is determined to succeed, and we believe he will. The Lord helps those who help themselves, so we expect the Lord to help them at the west end.

Bro. Hawkins says that the brethren from my old field send their love and good wishes to me "by the bushel." Thanks—may the Lord bless those good brethren and sisters.

Bro. Jones has established himself in business in Hamilton and removed his family from Wiarton to that city. This is a great loss to Wiarton, but gain to Hamilton.

Bro. O. G. Hertzog, of Suspension Bridge, N. Y. was with us at Selkirk two nights during our meeting. Selkirk, is one of his old fields of labor; by successful efforts in the past and his wholesome nature otherwise, he has a warm place in the affections of the people at Selkirk. We were glad to see him, as we have not forgotten the royal entertainment we received at his home last fall.

It may be that we can not tell the inter-relation between the spirit of man and his body, mind and matter, thoughts and words, but the inter-relation between faith and works is God. Therefore, what God hath joined together, let no man put asunder.—C. C. Review.

The storm of war has burst in Egypt. Alexandria has been bombarded by the British fleet. This is a critical moment for Great Britain. The war is for "home rule" against foreign domination. There is a growing sentiment in favor of home rule, and it is hard to tell what course other nations will pursue.

When I left the pulpit I left it forever. I felt that I was no longer fitted for a popular teacher, because the people were not ripe for my philosophical views. I am a young man—only thirty-one next birthday—and have half my life still to dispose of.

Bro. John D. White, is a member of congress from Kentucky. We give below a niche out of his speech recently made in the U. S. Congress. It is a source of gratitude to know that christian men in our legislative halls, will stand up fearlessly for the right.

"OUR NATIONAL LIQUOR BILLS. "Estimates are made from time to time, based on returns from the Internal Revenue office, police and other places, hospitals, insane asylums, poor-houses and other charitable institutions, from which it is calculated with reasonable certainty that our liquor bills amount yearly to not less than—

- "1. Direct expenses, \$6,000,000,000.
"2. Indirect expenses, \$6,000,000,000.
"3. Intemperance burns and destroys property amounting to \$10,000,000.
"4. It destroys 70,000 lives.
"5. It makes 30,000 widows.
"6. It makes 100,000 orphans.
"7. It makes 500 manics.
"8. It instigates 250 murders.
"9. It causes 500 suicides.
"10. It consigns to jail 500,000 criminals.
"11. And greater even than this, it endangers the inheritance of liberty left us, by debauching the voters, and making instruments for upholding corruption by means of the ballot-box.

"And we, Republicans, are seriously implored to donate to the whisky brokers and large whisky manufacturing corporations, \$20,000,000.

The speech is, we may say, stuffed with morsels like this, and solidly packed. Bro. White is doing himself and his people great credit by his fearless fight with whisky in a hall where whisky has many partisans. He is entitled to our lasting gratitude.

Ingersoll delivered the address at the Academy of Music on Decoration day. Whereupon the New York Herald remarks:

In the eternal fitness of things how could a man who boasts that he believes that the dead million soldiers are only lumps of senseless dirt, who pokes fun at our most sacred faith in immortality—how could such a man represent the nation's grief at such a time? The most prominent among those who had not a single word to say on this subject was the one we chose to put our feelings into words. We can only add, in the language of Tennyson. "Some one has blundered."

In the Colonel's view of the matter we fail to see why an oration should be delivered over the dead

million soldiers any more than the dead myriads of war horses that perished in the same cause.

The movement for a dissolution of Church and State is making progress in Scotland. The Free Church which seceded from the National (Presbyterian) about forty years ago, not from any opposition to a union between Church and State, but on account of alleged State usurpations on ecclesiastical privileges, has latterly become imbued with separatist principles. At the late meeting of its General Assembly three resolutions were introduced, one by Principal Rainy, declaring that while the State should serve Christ, in the present condition of things it could not do so by maintaining a State Church; a second by the Rev. Sir Henry Moncrieff, deprecating separation; and a third by Prof. Bruce, offered through Robertson Smith, who appeared as a ruling elder, to the same general effect as Sir Henry's. On the first vote 102 declared for Sir Henry's and 38 for Prof. Bruce's statement. A vote was then taken in regard to Principal Rainy's motions, when the former was carried by the very decisive majority of 472 against 120. There was much cheering when the result was announced, and there was reason for it. With the United Presbyterianians a unit against an establishment and the Free Church overflowing of the same opinion, the ties between the kirk and the nation must ere long be sundered.

'Tis not for us to trifle. Life is brief, And sin is here. Our Age is but the falling of a leaf, A dropping tear. We have no time to sport away the hours, All must be earnest in a world like ours. Not many lives, but only one have we— One only one— How sacred should that one life ever be— That narrow span! Day after day filled up with blessed toil; Hour after hour, still bringing in new spoil.

OBITUARY.

POMEROY.—At her residence in Coburg, July 9th at half-past twelve o'clock p. m., Naomi Pomeroy, aged 64 years. This good mother "in Israel" has been a great sufferer for the last two years with a Cancer in her breast. As the end drew nigh, her suffering was intense, so that she prayed for the end to come. Sister Pomeroy was one of the first disciples in Canada. She has "fought the good fight" and has now gone to receive her reward. She was the relict of Charles Pomeroy, of precious memory, who passed from labor to reward 21 years ago.

In their early struggles to plant "primitive christianity" they met together, a few of them to carry out the principles of the reformation, and as she said "when Bro. Joseph Ash, came in they had a big meeting." She lived to see the church spread over all the Province.

She leaves seven living children that are an honor to the mother who used her sweet motherly influence to shape their destinies in life. It is always a sad day when mother dies, but in this case her loss, only to us, is mourned, while we rejoice that she is freed from pain and is now at rest.

The noble efforts to rear the children and inspire them with high and wholly aspirations, is a pleasing thing to remember of this true mother. Natural sympathy for one so dear causes the tear to start unbidden, but not a sigh of regret that she has gone from this life of pain. May our heavenly father cheer up the saddened hearts, and enable them to practice her many noble virtues, thus being prepared for a happy reunion on the other shore.

NEWS NOTES.

EUPHRASIA has recently had a meeting - held by Bro. Sealing. Three baptisms were the visible results.

CAPE RICH holds fast the faith and meet every Lord's day for the observance of the ordinances.

ST. THOMAS is now without a regular preacher, a thing that the church there seems to need all the time. Bro. McDiamid was with them recently.

LAKE SHORE. - This church is doing well, and setting a good example by filling up their treasury so as to be ready when they want work done.

OWEN SOUND by our help is now having a meeting. They are few in number but faithful in their work. We will tell the results of this meeting in our next.

BOWMANVILLE is looking up under the wise management of Bro. Shepherd. The church is gradually growing out of the troubles of the past, and will soon be on the road to prosperity again.

COLLINGWOOD is moving along. Bro. Hill is leading in the absence of any one else, and he is doing well. We will have something to report from Collingwood after a while that will cause all to rejoice who have contributed to this mission.

MEAFORD. - The brethren here have recently enjoyed a feast of fat things by hearing Bro. Hawkins expound the word. There were four additions. This is quite small compared with former meetings so far as additions are concerned, but we cannot expect a shower of grace every year.

COBOURG. - The cause at Cobourg has been under a cloud for some time, but the sky is brightening now under the wise management of Bro. Wood and his associates. With Bro. McDonald as speaker they are sure to do some good.

TORONTO. - The church meeting on Louisa st. is moving along in the even tenor of its way. I had the pleasure of meeting with them on the second Sunday and speaking words of edification to the brethren. They are noble in contributions for the poor.

WEST END. - The following item of news is from Bro. Pomeroy: - The church in Toronto, meeting at the west end of the city, has now 38 members. They have recently secured for the summer months the services of Bro. W. L. Buchanan, of Lexington, Ky., who is recommended by Bro. McGarvey. We had the privilege of speaking for them on Sunday evening, while in the city. We had a good audience and the singing was excellent.

"Mr. F. W. Manyard has been officiating at the Church of the Disciples in St. Thomas for some time past, but on Friday was dismissed for drunkenness. On Thursday he attended a picnic in the Township of Yarmouth and got highly elated, and made an exhibition of himself, for which offence it was declared by the church officials that his usefulness was gone. He hailed from Union City, Mich., and came well recommended."

The above was clipped from a Secular paper, upon inquiry we have learned that it is true. We give this to our readers, so that they may be on their guard for this fraud. This thing of receiving a man of whom no one knows anything is dangerous work. Such as the one, above named will generally have a pocket full of "the best recommendations." It is easy to get letters, when pen, ink and paper is so cheap and the man is a good writer himself. It is always safe to investigate a man who has "many letters." Look out for this Wolf, and give him a wide berth.

Guiteau was hung on June 30th. This ends one of the most debased lives; and one of the saddest tragedies of this century.

STAYNER LETTER.

Believing the readers of the Worka would be interested in hearing how we are succeeding in our new field of work in the Queen's Dominion, we will write a short letter.

Since our arrival here on the 10 of May, we have been very busy in the Master's Vineyard, endeavoring to do all the good we could for the advancement of His course.

After giving the cause at Collingwood our two first Lord's days, and preaching three sermons at Meaford during the week, we then began a series of meetings at the home of worship situated two miles south west of the Stayner village. There we found an earnest faithful congregation who did not require the ordinary process of "warming up" but were ready with heart and hand to have a good meeting.

We delivered 20 discourses to large and attentive audiences and the good results, were, three excellent ladies were added to the congregation by baptism and a Lord's day school was organized with Bro. James R. Robertson as Supt, also good earnest teachers.

The school is well supplied with the "Songs of Gratitude" from Bro. Fillmore of Cinn., Ohio. U. S. and children each Lord's day receive an excellent S. S. paper. Their regular attendance has been 33, and our prospects for doing much good in this manner is very encouraging. We are now making our home here, and the people have endeared them selves to us in many noble deeds of kindness.

From here we went to Priceville and found a faithful little band most earnestly contending "for the faith once delivered to the saints" amid the most bitter opposition and intense bigoted prejudice.

Our meeting was a success as far as attendance and order was concerned. The place of meeting was so crowded, that after filling the aisles with chairs many were compelled to remain at the doors and windows. We preached the "Word" and as the seed sown was good the "fruit" will now depend on the "ground" it has fallen on.

We will return to this point in a few weeks to dedicate a House purchased in the village by our brethren to worship in. We expect to attend the dedication of the new building at Collingwood en masse, from Stayner. July 10th 1882. W. M. GARD.

WHO IS RESPONSIBLE.

After reading the supplement to the last Sentinel, I began reflecting over the progress of the cause of Christ in our Dominion. A person cannot help being impressed with the fact, that only those churches which have earnestly sought the salvation of perishing sinners, by deed of sacrifice, have been successful.

Take the churches which are represented in the Wellington co-operation, they have the largest membership of any of the religious bodies in their respective communities. So also is it true of the churches in the west. They stand first in intelligence, piety and wealth. By enquiry it will be found that the Elders in these churches have been permeated with the Spirit of Christ viz: - Love for perishing souls. They have not refused their time and means, in leading the churches under their care to give themselves first to the Lord and afterwards their means as the Lord has prospered them to sound out the word of truth.

Just here I cannot help but call the attention of the reader to the doings of the church of Thessalonica. The Apostle said, "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God word is spread abroad I. Tess. 1: 7. The natural conclusion, is that they had the faith which works by love.

The fact is the churches which are not "sounding out the word of the Lord" but are only concerned about one meeting a week and, that in their immediate vicinity are falling far short of their duty to the Great Head of the church. "The Spirit and the Bride say come," The Spirit has come and made it possible for the "Bride" to say come. Now who is responsible for the churches not giving this invitation?

Let us see, I trust on living Head spent his life in seeking and saving the lost. He selected apostles to whom he said "freely you have received freely give" "Go into all the world preach the gospel to every creature &c." Mark. 16: 15.

The Apostle instructed the churches through Timothy and Titus to select from among their numbers persons having certain qualifications, these were to be teachers and overseers, I Tim. 3, Acts 20; leaders of the flock, to whom the younger members were to render honor and submission I Peter 5. Here then the responsibility rests with the Elders to guide the church into those works which shall glorify our Redeemer.

The failure to interest the young and enthusiastic in the Lord's work, has been the mistake of the Elders trying to make all preachers, without considering the natural gifts or acquirements those possess whom they are thus pushing forward.

Brethren let the eye the foot and the hand perform their proper functions direct them into channels of usefulness. Ours is a glorious plea, its joys are the most unspeakable. Its rewards the most inviting. Its conquests the most glorious. Let us on to victory. Elders lead the van, enlist old and young in service of the Captain of our Salvation until not a city or town in Canada will be able to raise in judgment against us.

C. E. POMEROY,

WELLINGTON CO-OPERATION.

The Wellington co operation met recently at Everton, and enjoyed a good meeting. The Treasurers reports Shows the co-operation to be out debt and much good work done. It is much to be regretted that the brethren that were present did not see their way clear to say definitely what they would do for another year. Another meeting is called to consider future work. Dont give up a good work brethren. We think smaller co operation will give better Satisfaco and will employ more laborers. Co-operation is our only hope, and we must not allow it to cease.

SELKIRK MEETING.

On Friday June 16th we hid away to Selkirk, according to our previous announcement. We stepped off the train in Hamilton at 10 p. m. and was rejoiced to grasp the hand of one of Meaford's noble young men, Bro. R. Pye, who is now residing in Hamilton. We walked together to Bro. A. Andersons comfortable home, where we separated. I had often heard of old Bro. Anderson but then I saw him a grand old pioneer. I enjoyed the company of him and his estimable wife very much. On the morrow we went on the same train together as far as Hagersville, Bro. A. and wife were on their way to Most, to hold a meeting. We were met at Hagersville by Dr. Fry, with whom we rode twelve miles to Selkirk where we arrived at 1 p. m. Sister Fry had dinner prepared, and we were in no fix to slight it just then. At 3 p. m. we went to the meeting house to see for the first time the strange faces that would assemble. What was my surpriso when I stepped in to see Bro. C. J. Lister, first I was rejoicing over meeting him, when Bro. Lister says "why there's bro. Joseph Ash, coming in at the door," by this time I was in fine humor I can tell you, for I had learned to love Bro. Ash, long before I saw him, as we have been corresponding ever since I came to Canada. But to the meeting, after the necessary amount of coaxing (which is not a little) Bro. Lister consented to preach and it was a masterly plea for making Christ the central idea of all our work in life.

Bro. Ash and the writer took our quarters at Dr. Fry's and a splendid place it is. Sister Fry seems to never tire in her "Martha" work.

Sunday morning came and with it a large concourse of people, filling the house to the utmost also a shed at the east side of the house that had been erected for the occasion, after this was filled many lingered around the door.

We preached the best we could at

11 a. m. 3 30 p. m. and 7 p. m. Brethren were present from Wainfleet, Lakehurst, Ramin, Southville, Toronto, Dorchester, Hagersville. We were glad to meet the good brethren. Well there is no use to go into particulars, suffice to say that we were as happy as we care to be. Our meeting continued from day to day over three Lord's days; the interest grew to the close often having more present than we could accommodate in the house.

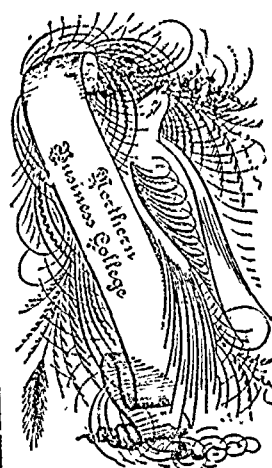
There were twenty two immersals during the meeting. David Phillips and wife from Bramford, were the first to come out on the Lord's side. The greater number that came out were young men and women of much promise.

The Church at Selkirk is made up of the best class of citizens. all in good circumstances. Fine country all along the Lake; the land is of the richest. Splendid wheat crops and in fact everything looked like living. The Church has a membership of about two hundred and ought to evangelize that whole country. Brethren Fry and Phillips are the Elders and they enjoy the confidence of all, and are every way qualified for their work.

Selkirk has had the benefit of the labors of such men as Bro. Franklin, Benedict, Hertzog etc, which accounts for their strength. As Bro. Hertzog says, "Selkirk will be a green spot in my memory."

GROWING OLD.

At six - I well remember when - I fancied all folks old at ten. But when I'd turned my first decade, Fifteen appeared more truly staid. But when the fifteenth round I'd run, I thought none old till twenty-one. Then, oddly, when I'd reached that age, I held that thirty made folks sage. But when my thirtieth year was told; I said: "At twoscore men grow old! Yet twoscore came and found me thrifty, And so I drew the line at fifty. But when I reached that age, I swore None could be old until threescore. And here I am at sixty now, And young as when at six, I trow! 'Tis true my hair is somewhat gray, And that I use a cane to-day; 'Tis true, these rogues about my knee Say "Grandpa" when they speak to me. But, bless your soul, I'm young as when I thought all people old at ten! Perhaps a little wiser grown - Perhaps some old illusions flown; But wondering still, while years have rolled, When is it that a man grows old? - Vandyke Brown.



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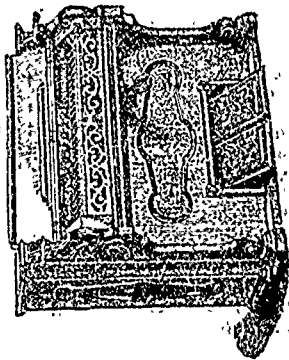
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CULLINGS AND COMMENTS.

A young man, who was proud of his atheism was seen ridiculing the story of David and Goliath, asserting that it was impossible for a small boy to throw a stone with force enough to break the skull of a giant. He appealed to a Quaker in confirmation of his theory. "Well," said the man of broad-brimmed prejudices, "it depends. If the giant's head was as soft as things appears to be it could be done easily." We wish that we could have a good sprinkling of Quakers around here.

The *Christian Advocate* (Methodist) speaks of the Baptist as "a comparatively recent sect," and the *Baptist Herald* is moved to offer it "a nice chromo" to "give the name of the man or men who founded this sect since the apostles." So the Baptist brethren offer a Methodist editor "a nice chromo" to tell them who founded their sect since the apostles! Well this speaks better for their information than the futile efforts to trace an unbroken line of Baptist churches back to the apostles! But if the idea has at last dawned upon them that some man established their sect since the apostles, we suggest that it is of no good to squander "nice chromos" to find out who he was. He is long since dead and beyond reproach, and the better course would be to save the chromos and join the Church of Christ.—Inasmuch as Christ never founded the Baptist Sect, it is of very little importance about the founder. We would not give a bottle of St. Jacobs oil to find out his name.

Mr. A. M. Averill, a Baptist preacher of some note from the North, seems to be troubling our Texas brethren of the Baptist persuasion no little on the questions of "succession" and "landmarkism." He holds that these theories are not entertained by the Baptist scholarship of America, and seems much inclined to censure Drs. Graves and Ray as mere cranky advocates of an untenable position as to these questions. He submits a long list of eminent names, notable among which is that of Dr. Osgood, "one of the American Committee of Revisors engaged with the Canterbury Committee in revising the English version of the Old Testament Scriptures," as taking position against "succession" &c., &c. On this point Dr. Osgood says: "I can not affirm or deny the connection (succession), but can only say that after twenty years' study on that question I have not been able to trace it. Those who make the assertion contained in the question, do so on grounds that will not stand the slightest scrutiny."—O. P. G.—"The world do move," even Baptist's of the more intelligent type, can see the foolishness of the "succession theory." *Let the light shine.*

"A MAN" who has to be continually protesting and displaying his honesty, will be sure to be suspected of shakiness in that particular; and when editors have to keep up a perpetual clatter about their soundness in the faith and their peculiar devotion to the principles of the reformation, it will be generally considered that there is a screw loose somewhere. Men of established reputation for soundness in the faith do not need a constant parade of their soundness." Ex.—This is about what we have thought for some time. Empty Bells are noted for their "Soundness," but they have no brains.

It is said by a Methodist exchange that in the North Texas Conference Journal appears this entry: "M. J. Martin and W. E. Weaver were granted a super-do-nothing." We don't know what that means unless these brethren were specially set apart by the conference to baptize infants!—This is a funny way to put it, but it seems about right.

The orangemen had a glorious 12th of Ireland, in Meaford. The crowd was estimated to be 5000. Parading, Speechifying, etc., was the order of order. To a Yankee it looks foolish.

The Scriptures give four names to Christians, from the four cardinal graces: Saints for their holiness; Believers, for their love; Disciples, for their knowledge.—*Central Methodist*, etc.

The Spirit of Christ sweetly calms the soul of a suffering believer not by taking away all sense of pain, but by overcoming it with the sense of his love.—*Gurnel*.

The culprit may elude the officials, flee his country, but he cannot escape the pursuit of a guilty conscience. That lodge where he spends the night, remains around his couch when he sleeps, sits with him at the table, goes with him into his retirement, gazes at him as he looks in the mirror, and follows him in all of his wanderings. That is an unpleasant companion whose presence cannot be avoided.

Use sin as it will use you; spare it not, for it will not spare you; it is your murderer and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it brings you to the grave, as it did your Head, it shall not be able to keep you there. You love not death; love not this cause of death.—*Naxter*.

An honest unbeliever, who had never heard of the Bible; received one for a gift, and at once began to read it.

"Wife, dear," said he, "if this book be true, we are astray."

Still he read, and exclaimed, "Wife, dear, if this book be true, we are lost!"

He continued to search the sacred book. God's gracious spirit shone on it, and with joy he said, "Wife, dear, if this book be true, we are saved!"

RANTIZING NOT BAPTIZING.

CHRISTIANITY is the only true and perfect religion; and in proportion as mankind adopts its principles and obey its precepts, they will be wise and happy.—*Hon. J. Rush*.

In his debate with Mr. Rice, nearly forty years ago, Mr. Campbell said, in effect, that no translator, ancient or modern, Jew, Gentile or Pagan, had ever translated *baptizo* or any of its family by sprinkle or pour. Mr. Rice quoted Rev. xix: 13, "and he was clothed with a vesture dipped in blood." He produced certain versions, the Peshito Syriac, made in the second century, the Vulgate made by Jerome in the fourth century, and some saying of Origin—all of which had a word which means to sprinkle in this passage. Hence, the author of the Syriac version, and Jerome and Origin all translated *bapto* to sprinkle. Mr. Rice pressed this with no little effect upon the audience. Mr. Carson, some years before claimed that these translators did not know the meaning of *bapto* otherwise they would not have translated it by a word that means sprinkle. But Mr. Campbell took higher ground, and claimed that these translators had a different Greek text, a text that had *rantizo* and not *bapto*. If they had a text containing *bapto*, how did it happen that all translated it here by a word to sprinkle, but everywhere else by dip or its equivalent? But, aside from this, planting himself upon the unchanged and unchangeable laws of philology, Mr. Campbell said it was impossible for *bapto* to have such a meaning, and hence there must have been another text, lost at that time, containing another word.

Mr. Rice, who was a wily debater and good at special pleading, said that Mr. Campbell would change the work of God in order to carry his point; that no such extra text had ever been in existence, and we can imagine, made it unpleasant for Mr. Campbell. Since that time, however, an immense advance has been made in Textual Criticism. What has been the result? Such a manuscript has been found containing *rantizo* and not *bapto*, which reading has been adopted by the recent Revisors: hence the Revised Version has—"And he is arrayed in a garment sprinkled with blood." It was this text that Origin, Jerome and the author of the Peshito Syriac had before them, and not that which the King James' translators had before them. If this had been known at the time, it would have robbed Mr. Rice of a deal of thunder.

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A BEAUTIFUL STORY.

A young man who had been on a three days debauch, wandered into the reading-room of a hotel where he was well known, sat down stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags, but she had a sweet, intelligent face, that could scarcely fail to excite sympathy. There were five persons in the room and she went to each begging. One gentleman gave her a five-cent piece, and she went to the gentleman spoke in of, and asked him for a penny, adding, "I haven't had anything to eat for a whole day." The gentleman was out of humor, and he said crossly, "Don't bother me; I have not had anything to eat for three days." The child open her eyes in shy wonder, and stared at him for a moment, and then walked slowly towards the door. She turned the knob, and then, after hesitating a few seconds, walked up to him, and gently laying the five cents on his knee, said with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get mere somewhere." The young man blushed to the root of his hair, and lifting the little girl in his arm, kissed her two or three times in delight. Then he took her to the persons in the room, and those in the corridors and office, and told the story and asked contributions, giving himself, all the money he had with him. He succeeded in raising over \$40, and sent the little one on her way rejoicing.—*Selected*.

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