

Conducted by LAW & WHITE LAW, PUBLISHERS AND PROPRIETORS,

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MARCH & APRIL.

NOTICE.

The person to whom this paper is addressed once & cts for

the Christian Worker up to the present time. You will please remit the above amount to H. T. Law, Christian Worker Office, Meaford, Ont. We want all arrears paid up at once.

VALEDICTORY.

With this number we bid adieu to our readers as editors and publishers of the CHRISTIAN WORKER. Our task in many ways has been pleasant, in some ways trying; but we have endeavored to discharge the duties incurred, with an earnest desire for the good of the cause; and from many we have received words of commendation that were very cheering. We were often compelled to let the paper go out without receiving as much attention as it ought, on account of other business pressing upon us, but this we could not avoid. We have reason to believe that the paper has done good, and if so our desire in publishing it is accomplished. To all we now say a kind farewell, hoping that all may work while it is called to day, that when the night cometh we may enjoy the rest that remains for God's people.

CORRECTIONS.

In the November Worker appeared a three column article from the writer's pen on "Ordination." In that article we condemned the use of unkind words in controversy and tried to prove from the Scriptures that ordination was practiced by the apostles of our Lord and also by those who co-operated with them. We also showed from the writings of Alexander Campbell, Robert Milligan and J. W. McGarvey—three of the most scholarly Biblical exegeses in the ranks of the brotherhood—that in pleading for a return to Apostolic practices they advocated ordination and I have since learned from Bro. Clark Braden that his views on the question are in harmony with those of Alexander Campbell. Seeing therefore that we are in such good company, we can afford to smile at the puny efforts which the editors of the Index and its scribes are putting forth to disprove the correctness of my position and were it not for some personal allusions, which appears to demand attention at our hands, we would have allowed the matter to rest. In the January Index, C. H. Jay says in commenting on my article, "Those who have seen his a-

...to have no doubt noticed that he starts out with a positive falsehood and marks it with a quotation." Nice language to go before the world. Wonder how many infidels such writing has converted from the error of their ways. Peter said "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1:22. And he opens up the following chapter thus: "Wherefore laying aside all malice and all guile, and hypocrites, and envies, and all evil speakings." "As new born babes desire the pure milk of the word that ye may grow thereby." If our spiritual growth depends upon manifestations of love to each other, and the laying to one side of malice, guile, hypocrisy, envy, evil speaking, &c, what kind of growth may we expect if such language as we here quoted is indulged in and encouraged by religious papers. A great many Christians are becoming disgusted with this state of affairs and it is no wonder. When will our scribes learn that the Bible denounces evil speaking, manifestations of malice, &c, just as emphatically as it does un-sound teaching, unholy practices.

But is the charge of falsehood justifiable? What are the facts? Referring to the subject of ordination as discussed or rather ridiculed under the captions, "Ordination at Owen Sound" and "A. Scott's Imparted Gift to A. H. Finch," as found on pages 333 and 324 respectively in Bible Index, we said recently the question "Should Christian churches continue the practice of ordination" has become the subject of a few bitter, un-courteous and unreasonable articles. Doubtless an error in punctuation was made—the sentence "Should the Christian Church continue the practice of ordination?" should have appeared without quotation marks, for while that is the real question at issue it was not so stated in either of the articles referred to, but to characterize a grammatical error or a mistake in punctuation as a positive falsehood is something almost without parallel in religious controversy, and displays a lack of appreciation of the beautiful precepts taught by our Saviour on the Mount.

To be advertised as a falsifier in a paper which claims to be religious is not a trivial matter to me, nevertheless, for the sake of peace I would have allowed the charge to pass, relying on the statement "In justice to Bro. Law I must say that he is naturally a square, straightforward man," which statement occurred at the close of the article in which the charge of falsification was made, as an antidote. Had not R. B. attempted to justify the use of such language by one brother to another in this months Index, see page 102. Apparently the writings of C. H. Jay are arousing considerable indignation and contempt in the minds of the brethren all over the province. Bro. W. H. Swayze, jr., writes as follows to the Index:

"I see now and then in the Bible Index an expression of some of our brethren, I, as well as others, do not like, I will only refer to one in January number, page 13, upon ordination made by C. H. Jay, that our brethren would positively tell a falsehood. If we were to go to a ball room or hotel or many other of places of worldly amusements where Satan is upon his throne, we might hear a great many harsh expressions, but are not we brethren?"

To this advice R. B. replies, "It was harsh and necessary to say 'Get thee behind me Satan' to a disciple. 'Thou hast not lied unto me, but unto God.'" Thou art "in the bond of iniquity," etc. By using those quotations in that connection R. B. reasons that if one brother makes a mistake in the use of quotation marks or holds views not in harmony with R. B.'s or C. H. Jay's, it is right and proper for them to say, "Get thee behind me Satan," "Thou hast not lied unto me but unto God," etc.

This doctrine being diametrically opposed to the spirit and genius of Christianity, we must enter our solemn protest against its inculcation. Believing with the Apostle James "that the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." H.T.L.

WORKER CHANGE.

We announced in the February No. that there would probably be a change in the Worker, on account of the dissolution of partnership of L. & W. But we are pleased to be able to announce that the paper will be continued either under its present name or one that may be thought more appropriate.

Bro. Geo. Munro of Guelph, and T. L. Fowler of Everton have decided to conduct a paper in the interest of the church, as we have endeavored to do in the past. To those who have paid us in advance for the Worker, these brethren will send the paper up to the time such subscriptions have been paid, or to such time as will be equivalent to the amount paid. We also send these brethren our entire list, which of course includes many who are in arrears to us, to all of these they will probably send sample papers, and we hope our readers will all not only pay us the amount due us, but will also send in a year's subscription to Bro. Munro and Fowler without delay. The brethren, especially in Ontario, should give these bro. a hearty support in this enterprise, that we may continue to have a paper published in Ontario that will fairly represent in its articles the belief and practice of the congregations of disciples of Christ as they plead for a return to apostolic teaching and practice in all things.

Bro. M. & F. have had considerable experience in writing, and will no doubt get up an interesting and instructive paper. J.C.W.

SEVEN WAYS TO KILL PRAYER-MEETINGS.

There are many persons who seem to desire to accomplish the object contemplated by this article;

but who set about their way in such a way that we have thought they might be grateful for some definite and formulated instructions concerning the best means for accomplishing the end they have in view. We have, accordingly, drawn upon the experience and observation of several of our brethren whose opinions are entitled to respect, we have given the matter no little thought; and venture to lay down a few rules for the attainment of an object which would seem to be dear to a good many christian hearts:

1. Be irregular in your attendance of the prayer meeting. One might think that systematically "forsaking the assembling of yourselves together,—as the manner of some is," would exert a more deleterious effect upon the prayer meeting than to attend it semi-occasionally; but we are satisfied that this view is incorrect. If all the members of a church would tacitly agree to absent themselves habitually from a prayer-meeting, of course the meeting would soon die; but if only half of them adopt this course of action, the prayer-meeting will still live and may prosper. As it is not likely that all the members of a Christian Church will acquiesce in a resolution wholly to forsake the social assemblies of God's people—as it is not likely that even a clear majority of them will do so—we reiterate our advice: Be irregular in your attendance. Come just often enough to make your semi-occasional absences a grief and burden to those who are always there. Lead them to expect you and then disappoint them. It will have an exceedingly depressing effect. This effect can be intensified, during a season of increasing religious interest, by absenting yourself for three or four successive weeks.

2. Come late to prayer meeting. This rule is not without exceptions. We have known excellent effects attained (in the direction of the object contemplated by this article) where persons of prominence in the church were systematically the first ones at the prayer meeting, and took seats in about the middle of the house, so that three-fourths of those who came after them—taking seats behind the early comers—would at least be forty feet from the leader of the meeting. As a rule, however, come late if you want to kill the prayer meeting. Come tramping in during the reading of the Scriptures or the remarks made upon them, so that neither you nor anybody else, will have any definite idea what direction the leader intended to give to the thought and feeling of God's people. The effect will be admirable.

3. Sit well back in the prayer-meeting, and as far apart as possible. There is something gained in sitting close together, so that you can whisper and giggle with your neighbors; but the best results are obtained by sitting moodily apart. At any rate, sit back. A household interested in any common object cluster closely about a common centre, and each borrows enthusiasm from personal contact with his friend and brother. Reverse all that in the Christian household if you want to kill the prayer-meeting.

4. If you sing, start some tune which no one but yourself ever heard. If you can't sing the effect is all the better. The best time to start this tune is just when the leader is about to give out a hymn in which all could join, and which appropriately voices the sentiment of the meeting.

If you speak or pray let it be; (1) At the utmost possible length. Twenty minutes is none too long. (2) On an entirely different

theme from that which is in vogue at the time. (3) If possible at the very close of the meeting. Watch your chance—letting slip a great many chances which an ordinary mortal would choose—and pop up just as the leader is about to pronounce the benediction. The effect will be most happily deleterious—not merely on the meeting in which your efforts in this direction are crowned with success but on subsequent meetings.

5. If possible, get up a controversy with the leader, or with some brother who has preceded you, when you speak or pray. Find fault with his exegesis. Carry his suggestions to ridiculous lengths which he never intended, and then expose the fallacy of them. Turn the prayer meeting into a debating society if you can. This will tend to promote irregularity of attendance on the part of some who are inclined to be constant. If done in prayer, the effect is greater than if done in the course of remarks; and we have seen it very neatly done in prayer more than once.

6. We are at first inclined to announce as our seventh rule: Hurry out of the prayer meeting without speaking to anybody—without shaking hands with man, woman or child. This line of conduct has its influence, and may be occasionally indulged in—especially where the theme of the meeting has been "brotherly love," or the nature of the meeting tender and moving—with effect. But on the whole our seventh rule shall be: linger after the prayer meeting; manifest a heartfelt interest in the welfare of Zion; but criticize everything that has been said and done. Find fault with the leader; make fun of this sister's grammar that brother's tones and looks and gestures; if you hear anybody else doing this, make sure that the brother or sister criticized hears of it. By adopting this course you can carry the work of killing the prayer-meeting out of the prayer-meeting, and scatter it through the week.

P.S.—Of course, if you don't want to kill the prayer meeting you will take pains to violate the rules given above.—Examiner and Chronicle.

BREVITIES.

Christ is the great lifting power of the world. He came into the world to lift humanity up from its weakness and imperfections, and to give man perfect freedom. Christ will lift every man and woman who will put their trust in him.

Faithful prayer always implies correlative exertion; and no man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

All men could be happy if they would choose the right way and follow in it. Wealth does not always bring happiness, but frequently sorrow and many burdens. Wealth is a blessing when used right, but a curse when used wrong. Happiness is born of integrity, honesty and godliness.

Heaven begins in the heart of man, and is consummated in the better land, the Sweet By and By. Heaven enters the heart through the gospel of Christ, and lights up the soul with enthusiasm, and cheers and comforts every one who knows the will of Christ and does it. "Blessed are they that do his commandments.

"O, wretched man that I am," is the cry of every sin burdened soul who has a proper conception of sin. It is a fearful thing to be a sinner. Sin pulls down and robs us of our manhood and womanhood. Sin blights the soul, and cripples us for every good work. O, man, turn from it! Turn to Christ.

Died at Georgetown, April 29, Bro John McIntosh, who is well known to many in that district. He was about 80 years of age.

We again ask all who are in arrears for the "Worker" to pay up at once.

Bro. Munro & Fowler will send you the next paper, give them your hearty support.

Bro. Lister held a very profitable meeting at Glencairn, lately, nineteen beloved and were baptized.

An aged Bro. in Euphrasia expressed to Bro. Elford his desire to be baptized. Bro. E had Bro. Lister go up the next week and attend to the baptism.

Bro. R. W. Stephenson of St. Thomas has removed to Mankato, Minn.

Bro A. Scott of Walkerton is also about to move to New York state.

Bro. Matz is spending a month in Downsville, Bro. Sheppard is removing from there.

Bro D. Sterling is spending some time with the church in Detroit.

Be sure and pay up what you own on Christian worker at once.

PAY UP—We now ask all those who are in arrears to pay up at once, we have at considerable expense sent you the paper. It is now our duty to pay up at once. You will see the amount you owe marked on the first column of the second page. And we would like all to pay up before the 1st of June. "Owe no man anything."

Table with 2 columns: Location and Amount. Includes Muskota mission, Ridgeway & Blenheim, Grand Valley, Stayner, Dorchester, Warton, Everton, and Glencairn.

Total \$156.75 J. W. KILGOUR, Sec'y.

DEAR BROS:—I beg to report the following additional sums for the Manitoba Mission received since I sent you my last report: Woman's Missionary Society, Wainfleet, \$10.84; Wainfleet church, \$1.16; Luther church, \$4.00.

J. TOLTON, Treas.

WEST END—Our meetings continue good and prosperous. One young lady made the good confession and was baptized two weeks ago this evening and another is expected to-night. Others are "almost persuaded" and will shortly come. We are commencing Sunday School work and anticipate having a good school in a short time. We feel much disappointed in not receiving the encouragement we expected from the churches, in the way of aid. We must raise money in some manner, or our present bright and promising prospects for the establishment of Church work will be blighted, and defeat and failure follow in their place. Shall this be the result of all our sacrifice and labor? The Salvation Army opened their new Temple here last Lord's day and on Monday evening they raised over \$4000.00, during the week of services they expect to almost remove the debt of \$25,000 from their building. This is the result of "earnestness," "devotedness," "willingness," and "cheerful giving." "God loves a cheerful giver." G. J. BARCLAY.