It is our duty as christians to develop and milise all the hom forces we possess. We should d this not only in one, but in all of the various departments of chris tian work. By this we do not mean that christians will be re quired or expected to engage in mutics they are not qualified to perform with profit to themselves and others. That would be at tempting to develop talent where there is none. Such attempts always result disastrously, not only to those operating, but to those who are being operated upon What we plead for is the encour agement of home operatives who have at least a reasonable degree of ability.

Ministers are frequently charge ed with preventing the development of home talent in the church; but so far as my experi enco goes, preschera are far more careful and auxious to encourage and utilise home ability, than our elders are. Too many of the latter class are so very fend of hearing themselves speak, that they would rather speak than listen, "though Shakespeare were the Orator and human nature the topic." At a certain annual meeting in Wellington county, one of this class; in common with others, was given fif teen minutes to make an address: but, liking his own voice so we he "talked" for forty five minutes instead of fifteen, much to the annoyance, particularly of those who were strangers to that locality, Upon inquiry we found that said Elder would often preach (if it is right to call it preaching) for two hours at a time : preach until the audience being weary, loft one by one, and the house comfortable filled at the beginning, was almost empty, but the orator be e more desperate and deter mined as the audionce became lots, Ar is true in this case no wonder home talent is not deseloped where such men are overecera, No wonder if such a con-gregation can appreciate very much the services of even a very ordinary preacher. All our elders however, do not belong to this class. We have many fine olders who understand their work, and are quite anxious to use all the home forces available, placing workers in the various depart ments of S.S. labor and in prayer and social moetings of the church and young men who have been trained in these densitments. are thus able to take part in the ordinary service of the church when needed.

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2. In looking back over the history of our cause in Canada we find that so far, as our home preachers are concerned, they have been rather unfairly dealt with, at least in one respect. We refer to the custom which has existed an song among us, of calling to our assistance, preacher brethren from the U.S., to hold meetings for strong churches under faverable circuristances and favorable pay; whereas our own evangelists—some of whom were evangelists—some of whom were equally as able and talented who have been bearing the "bunlen and heat of the day" in Canada and through whose self sacrificing labors the cause has been built up to what it is—have been required to play "second fiddle," and hold meetings in weak churches and sometimes where there were no churches at all, under discouraging circumstances and still more discouraging pay. I do not include my-relf in thus writing tor I am but young in the minis try and have no reason to complain of my treatment in either of the respects respects referred to by the Canadian men regard it.

Churches; but we do carnestly mun bonored as Ho has been and loudly protest ugainst such honored. Washington's birthday, frestment as our other preaching a legal holiday, is scarcely observ brothren have In the above men tioned respects received in the No wonder some of our most talented brethren have sought a home elsewhere than in Canada. Our Out preachers have by their self-sacrificing labors increased the flock and fed the flock and the flock on very many cases have brought brothren from acrow the lines to drink the milk Now we do not arous that we must not have at any time preachers to assist us from the U. S. What we do say is that,

lst Let us uso homo talent when we can do so with equal profit to foreign.

2nd. When we lance from the U. S., place these assistants, an an equal footing with our home preachers. Don't give them the best field to labor in and the best pay. Put them ou equal footing with home preschers who possess equal ability.

3rd This rule should also be observed with reference to our literature. We need to encour We need to encour such as is commendable. We should not encourage literary talent either home or foreign that is arbitrary, cranky, and quarrel-some in its tendency. We do some in its tendency. We do not need such literature. It is a great evil, and therefore a sin to support it. In the religious periodical in which this appears, is the literature commendable since it came into tho hands of the present Editors, to edit it and control it ! Does it savor of the spirit of Christ ! Is it salculated to make Christians more spiritu-ally minded and lead those who are out of Christ to accept of his salvation, in the way and manner directed in the Gospel ! If so then we have home talent in literature, which needs our encouragement and support in every way. This need not exclude altogether commendable American litereture, but commendable home literature, like other home talent comes first and has the greatest claim for our support and we do wrong if we do not support it in every pessible way and we will be held respon-

A. Scorr.

HE SET ME FRUE.

Yesterday presented the unus ual spectacle of an entire nation in mourning, and all business sus pended on account of the funeral of its greatest soldier and leader, General Grant. From the Atlantic to the Pacific. Canada to the Gulf, mourn-ing emblems were display-ed, and in all the chief towns and cities crowds came together to hear orators eulogize the great ian who was being laid away by the nation. Such a sight was never before seen in this country. The high and the low honored him alike. In New York, a poor old negro bootblack on hearing of Grant's death, blackened his Grant's death, blackened little shanty outside from ton to bottom, with his brush, hung out a chear print of the dead man and under it wrote on the wall,
"He set me free." But to-day we have a more remarkable sight. The business of the civilized world is suspended, and crowds of people meet in every city. village and hamlet, to hear of a lowly person who lived in a distant country 1850 years ago. A week ago the same eight was seen and so on every first day of the week for over 1800 years. Ho was not a soldior, not a states-

od at all. Lancoln's memory is not honored by any day, and it is safe to any that in a generation or two Grant's name will be recalled only as the pages of history are read. The soldiers of the army of the republic meet in annual reunion, to talk of the war, sixl' now they will speak tenderly of their dead leader and of the victories they helped him to gain. Whatever honors are due to him are shared equally by his soldiers, for without them, no battle would have been won. But the followers of Christ meet not yearly but weekly, to remember the victory of their leader. In that v In that victory cended to the grave and alone met him that had the power of death and in that terrible conflict with the grim monster in his own realm came of victorious. He came up from the grave a con queror, and set free, the million who had been bound in Satan's chains. He ascended to heaven of angels and archangels. crowned King of Kings, He alone is worthy to wear the Victors Crown. Millions upon millions have gone into the valley of the shadow of death, fearing n ovil, and rejoicing in the liberty wherewith Christ had made then frea: while millions more will to-day re celebrate His sictory and proclaim to the world HE SET ME

A. A. TROUT. Detroit Mich., Aug. 9th 1985.

- TARES AND WHEAT.

A parable found 'in Matt. viii has been the subject of very dif ferent explanation. Br. Pendle. ton, was probably one of the first among us, who persistently taught that it contained simply, a warn ing about church discipline. Le the tares and the toheat : the bac and the good: remain in the church till the end, etc. :The Saviour's explanation sets such view aside. He says the field is the world. The teachers who are He says the field is so much opposed to having bad men excluded, say, in succet, the field is the church. . there are some teachers who are still farther on; they say a man cannot be excluded from the church. Once in, he is in for life, at least, Wonder where the man was, when 'delivered: over to Salan for the dectruction of the flesh and ain f A. nation that; will not punish avildoers, inaugurates. Judge Lynch ! A family, without discipline, is turnishing subjects for the penetentiary i And a church with discipline, is a limp, lax, locse concern—a more stumblin slock for the world. While withdrawing from a brother is the last resort, it can only be done with propriety after every other scriptural means to save the man has failed:-it must be done ; elee "the salt will have lost its savour Oh, how frequently clders fail to meet their responsibilities at this point. If they attend church once a week, make a speech, or proud over the meeting-good by till next let day ! There is neither noxt ist day: Anoro is memore seripture nor reason for such a course. Their business is "to rule"—"to teach"—"to watch for such, so those who shall give account." If any thing goes wrong -goes amiss, in the flock ; grave responsibilities come upon the overseers. Their accountability to God, to Christ and to th church, cannot be ignored with impunity. Unofficial brethren though they can, and ought to de man, a n.an of letters, a poet, much in all such cases, cannot in He did not move among great the nature of things, be substithen, was unknown to fame as tutes for the overseers. The Oliphantin Dundes and Eramora, mon regard it. Yet never was preacher or tracher or "pastor," of Francis Hutcheson, Eramosa;

for the overseer in this, to many, unpleasant work. Overseers who will not attend this work; such as settling difficulties, bringing to repentance; and restoring those who have gone astray; are plain ly and practically, telling the church, they, will not perform the duties of the position the church gave them, to which the church appointed them, and which they accepted. Has it come to this, that brethren who are so highly esteemed, so much respected, as trusted by the brothren t aspired more to make a flippant speak, so as to gain the applause of the authority; than to so act in and for the church, as to bring back lost sheep—as to save and protect straying lambs, and be worthy of the name "peacemakers," from the flock! The overseers should at ways manage by prayerful perso veronce, and patience; putting forth overy possible effort to save the guilty party, so that, if exclusion must take place he will not have a sympathizer in the church. C.J.L.

BRO. EDITOR TO GIVE

you at our co-operation meeting

in the city of Guelph in June

It is encourageing because it what every British subject ought That Queen Victorie would not allow the Pone and all his Cardinals in CONVENTION to make laws binding on any British subject, in any part her domain, come again and help us in co-operation. I thought some of the brethren at the convention were under the impression that the old disciples were opposed-to sending out qualified. to preach the gospel-and-paying them. A few old men now oppose it, but older men and older disciples, and many of them were in favor of it. Is it right to think that none are disciples Is it right but those who appropriate that name i It is not seldom we hear of men now living, being the first disciples in Canada, and I read not long since That Elder Geo. Barclay and James Beaty son and 6 others, organized in Toronto the first church on the Apostolic model known in Canada." doubt that any man, now living can truly claim to, be, the, first disciple even in Ontario. I came to Canada in 1820, and I believe there were desciples and churches on the Apostolic model in Canada before that time. I may chappe my mind if I learn a better definition of Disciple and "church on the Apostolic model" than I now know, but until that takes place I remain unchanged. If faith in Josus Christ, repentance towards God, and submission to Christ in baptism; as Saviour and Lord constitutes a person a disciple. I know some such nearly 80 years ago, who refused to follow any humanmade religious creeds, they, accepted, the Bible only as the God given revelation of his will and studied it carefully, especially the New Testament, as teaching the christian religion' which thoy tried to learn, teach and practise. If such were not disiples I cannot define the term. They were called Missionaries Haldean's Bantists, atc. I do not think they appropriated any particular name themselves. Some of them came to Canada and labouted faithfully, and successfully, early, in the century, at least in 1817. I mention a few of their names well known yet among, us: Malcolm Robinson, and John McKellar in Aldbor ough; Donald McVicer, and Dugald Sinclair in Lobo and many other places; Dr. Miller in Nisgara and round about; David

Gospel, viz:-Donald McVicar, and Thos. Stephen, in Glasgow. Alexauder Stewart in Elinburgh, Dugeld Sinclair and Francis Hutcheson in Bradford. Those of them who had not a college training, were men of good natural endowments, which they cultivat ed carefully. All were good Bible students and acceptable teachers, and as sound in th faith as Thos. and Alexander Campbell or Professor Loos of Kentucky University. We own them much. The majority of them died before the Mellennial Harbinger was generally circulated among us, but every one of them that lived till they learned Bro. Campbell's views from his own pen, fraternized with him and appreciated his labour and so did all the churches of which they wore members The descendent of these old disciples are among our best representatives in Ontari

I have selected these names be cause I was acquainted with them all but one. I was very intimate with the majority of them. They loved the truth and took pleasure in preaching it, without money and without price, according to their opportunity; but farms and families and trades, and other circumstances prevented their be becoming entirely devoted to preaching. All of those with whom I associated were auxious that carmble men should be con tantly employed and sustained n building up the cause of God l humanity at home and abroad heard no opposite doctrine ong old disciples, I guess the

pposite is among new disciples.

Janes Brack. Rockwood, P.O.

MANITOULIN ISLAND.

Having spent over four weeks on this Island, a few words from me in relation to the state of the cause there, may not be uninter esting to the readers of the WORKER. I was working with in a radious of from six to twelv miles from Goro: Bay, which is second in size, and first in importance, among the villages on the Island. There are thirtysight disciples in that part of the Feland; they are organized into one corgregation, with Geo Walter and Robert Douglass a slders, and Thos. Robertson and Duncan McColman as descons They meet every Lord's Day to break bread and exhort one another-at 'Gore Bay, in Bro. Walter's house and at les Take in the School House on alternate Lord's Days. Ice Lake is a settlement six miles out from the village.

Lheld meetings for three week in that settlement—two wasks in the school house and one week in the house of a Bro. Can eron. I recret to say that no on was persuaded to become a chris tian.

From Ico Lake I proceeded to Bro. Peter McArthur's, who lives on Kagawong Lake, and held a few meetings in a school house three miles from his house. I judge that much good could be done there in time. I found the time quite unfavorable to hold meetings, as the farmers were very busy cutting their hayworking from morning to night. and so were indisposed to pay very much heed to preaching, at least to such as, was presented to them by the writer, albeit he did what he could. Such being the case, I decided to retrace my stope | Temptation:-The test of soul.

a church cannot be a substitute Thos. Stephens, Alexander and accordingly after spending a for the overseer in this, to many, Stewart and John Menzoss, in day or two with Bro. Walter in Esquising and Little York, (now Gore Bay, and a pleasant Lord's Geo. Perclay, Picker- Day with the brethren, I took ing and other places. Five of passage on the Atlantic for "down them went through a course of the country" as they say up there, college training for presching the Ou the afternoon of my depar-On the afternoon of my depar-ture I had the pleasure of baptising a young man who I trust will prove a faithful follower of the Loni Jesus.

I may say that I parted from those brethren with a feeling near akin to sadness. They all treated ma with uniform kindness : they, for the mest part, attended the meetings regularly, and evineed great interest in the spreed of the Gospel.

In convenation eith the brothren I learned that there are a number of sections on the Island where there is every reasonable prospect of great good being done if regular and faithful work were done there. In order to that it would be necessary for the brethren in Ontario to send, a laborer there and support him. The brethren on the Island are eager to have work done, but, at present are unable to do much in that direction owing to poor crops and the circumstences of a now

country.

I would here respectfully. present Manitoulin Island to the disciples of Christ in Ontario as a field which invites assistance, and which would in all probability well repay, them for the efforts put forth But some may say on reading

this, why don't the Disciples of Ontario make a stampede for the Island and other needy places!
Why should any one wait to be sent and supported! Well, why! Once upon a time a persecution. sent out a great army of preachers who would seem not to have waited to consider ways and mesus. Perhaps, a persecution would work in a similiar way now, and perhaps it would not. As a step in the direction apos. (f) I would suggest that Zense the lawver and Apolloe's make a missionary teur on the Island. (See Titue 3., 13.) It will not be necessary to "bring them on their journey diligently" as "nothing is wanting unto them." The brethren will use them well, and give them the best the Island affords. Though I do not know that it is strictly Pauline to board around among the brethren, Paul seems to have worked for nothing and boarded himself" in more places than one; and therefore those who claim to follow his example are perhaps required to make tente to minister to their necessities. But, how-ever, that may be, let "Zenas the lawyer and Apolles" apend a winter on the Manitoulin. Gro. Munro.

Guelph, Aug., 17, 1885.

DEFINITIONS.

Jealousy .- The homage paid by inferiority to ment.

Charity:—A service that the receiver should remember and the giver forgot.

Forgiveness-The gift that only you can bestow upon your enemy,

Money:-To the wise a convenience : to the fool a necessity.

Sleen:-The thief that role us of our time, giving us health in eschange.

Tomerrow: - The unborn Yesterday:-The dead.

Carefulness:-The core of coromy.