"They that turn many to right -coustion abilishing as the star fource and ever — - Dan xii I.

Weared and worn with earthly cared yielded to repore nd some before my reptured sight a photone vision rose; thought, while slumbering on thought, while slumbering to my couch in midnight's solem

If heard an angel's silvery voice, and radiance filled my room.

A centle touch awakeped me,

A gentle touch awakenest me, a gentle witisper add, "Arise, O sleeper, follow me," and through the airt we first. We left the earl's 80 for away that like a speck it seemed, And heavenly glory, calm and pure, acress on inthus, steemed.

Still-on we went, inj. soul .wa

1.pt in silent cestacy;
I wondered what the and would her what next should nicet The knew not how we journeyed through the pathless fields of

When suddenly a change was wrought and I was clothed in white.

We stood before a city's, walls most glorious to behold,
We passed through getes of shining pearl and streets of purest
[gold.]
It needed not the sun by day, the aller moon by night,
The glory of the Lord was therethe Lamb husself its light.

itright angels paced the shining atrects, sweet music filled the

And white mbed same, with glittering crowns, from every clime was there all some that I had loved on earth about with them around the throne. "All worthy is the Lamb!" they sang "The glory his alone!"

'flut fairer far than all besides, I aw my Baviour's face,
And as I gased he smiled on me with wondrous love and gnee;
Lowly I howed before his throne, o'erjoyed that I at last.
Had gained the object of my hopes—that earth, at length when particularly in the control of the co

were past.

And then in solemn tones he said

ey wear a jewel now auch thy bright reward had on if such had been thy deed f then hadet sought some wan-dering feet in paths of peace to

"Thou wer't not called that thou should tread the path of his tife

But that the clear and shining light which round thy feetites [shone

Under this head we shall endeavor to set forth the first principles of the oracles of God the new Testament. We have region of the blood against the corrupt religious now taught by the various sects and parties around us. Christianity is a definity and fixed something

It is divine in origin and make up.—God made it and it is in all its parts divine. It is entirely The difference between that and the sectarian religious around this sectarian religious around this sectarian religious around the sectarian religious arou Christianity is without a creed, discipline or confession of faith separate from the lible, while the sectarian forms of religion have these. Christianity has changing what God has ondained the lible and the lible alone. We can teach our children the frith, and let them see that the fold and New Testament religions forbid positively any additions in any shape to these religions in their true form.

Besides this clear and defin-

Besides this clear and definite position we must teach our children that it, is unlawful to give our influence to any sec-tarian form having any of these things as part and parcel of their religion. It is very easy to make a child see that Jesus did reprove his hearers for cor-runting the religion, given by mpting the religion given by Moses to them, by adding their traditions and confinanciments to the Mossic religion, and he to the Mosaic religion, and he told them that "In vain do you worship me, teaching for doctrines" the commandments of men." Oh how uncharitable it was in Christ to tell these persons that were so zealous that "they would compass sea and land to make one proselyte," that their worship was vain when they added anything to that Divine religion given to them by the great man Moses. In addition to this important point, that none of these craeds And then in solemn tones he said
"where is the disslem
That ought to spartle on the
brow, adorned with many a
[gent]
I know thou hast believed on me
and life through me is thine;
But where are all those satinat
stars that in thy crown should
[shine]
Yender thou seem a glorious
throng, and stars on every
Bor every soul they led to me
they wear a jewel now
We should, by all the things any exception, and act out this faith before they can get into the enjoyment of its blessings. We should, by all the things held sacred, teach our children the difference between sectar-ian religion and the religion of the New Testament.—Truth Defender.

THE CHURCH.

It-is universally-conceded that the Temple and the Taberhould guide some other weary lacke were typical in their na-fect to my bright home of ret. I ture, and as such; represented and thus in blessing those around it he church so far as a material thou hadds thyself been blessed. building could typify a, spiritual house.

The vision faded from my sight, the voice no longer spake, A spell seemed irouding o'er my that thou make all things account, which long I feared to cordine to the pattern showed the in the mount." How immorning e glimmering light, immorning e glimmering light, we should give heed to the Dimensional mount of the pattern shows the mount of the mount. The mount is in all things that immorning e glimmering light, we should give heed to the Dimensional mounts of God. You are that vision's awful might.

It rose and wept with chatened joy that yet I dwelt below, in an should enter into the spiritual house of God." 'You are the temple of 'God." 'If any now that yet some sumer I might tell of Jess's dying love, 'And help to lead some wenty soul to seek a hom; above.

And now while on the earth I stay, my mosto this shall ten and the same with the same was a same with the same was a same with the same wa

THE STARLESS CROWN. [ANCIENT OHRISTIANITY, plainer than this. If we make any change in its form we defile the Luilding as much as if the new Testament. We have assembly or church of tiod is so many young christians wholly untught in these first principles that it is a natter of prime importance that in all our papers we should teach, in a simple way, the first elements of the Groped, and in such as when he mised the crystat the children of our members may become acquainted with our faith and be able to present and defend the religion of the Bible against the corrunt relations. we change the material The 14 ch. Acts, 23-verse, we are told Paul and Barnabas did this, and here is our model, from which we must not depart. No human utfair will be recognized by the Savior for free from human traditions and he is bound by his word as we

Whoever departs from this

NAMES.

Surely, there_is every reason on scriptural grounds against any precise and definite name for the followers of Christ, In the word of God-they are called by different names, and these names all have a benutiful significance when looked at from the point of view which they suggest. Children of God" is significant of the divine origin of the new life in Christ Jesus. The pame points back to the divine birth, and it also points forward to the glotious inheritance which is re served for the faithful. "Breth ren" at once suggests a common crigin, as well as a common fellowship, or bond of union. The designation "Saints" directs our attention to the character-of those who are "called to be sointe" while the term "Disciple" carries us to the feet of Jesus, where we listen to l'in as the great prophet or teacher Now these are some of the divine names, and happy indeed is he who can truthfully appropriate all of them as belonging to himself. The disciples were called Christians first at Antioch, but it is probable that this name was given to them by their enemies. Still it was afterwards accepted by the disciples as appropriate.—Re.

-A SHARP SPEECH:

'An addition having been made to the jail in l'atterson New Jersey, at a cost of \$30 000, the county officials and contractor celebrated the even by a banquet in the building There were liquors in great abundance. After a number of tonats had been drunk, the gentlemen presiding, a judge, pro

which you are so freely indultiened under the power of divins ging this day. Downstairs the furth—the word of God.

We would not join, for a mo ment, in unjust ampleions segment that or the practices someon they were respected citiques, some of them occupying the properties of the positions as treet all to resix the seductive in the seductive i they continued as many of you preach the word are continuing, and to day they It is confident are continuing, and to-day they It is confidently believed that are resping the harvest in a there never has been a time when career of crime, and paying the our ministry, as a whole, have penalty with a period of pun-ishment. I hear the popping of corks. I listen to the merry and the praises you are singing to the inferred prescriber are died of the unsound this magnificent piece of pe spirit of wine, but there comes den to me the refrain from the prisoner's cell, where a man-is uttered by the broken hearted wife, worse than widowed, takes excessive real may, now through the truffic of strong and then, precipitate there into drink, which, as a judge in our ter of crime, a traffic licensed by your voters, and sustained by the natronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passate county 20 many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen, and endangers the State. Thanking you gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never

PREACH THE WORD.

again call on me under simi-

lar circumstances."—Canada

Citizen.

Our preachers, especially the ounger, finding somuch to ap prove and admire in personal characters and works of religious people generally, sometimes are led into the sea that they ought not to antagonize, in any way, surrounding denominations. Hence, a tendency lo pare down or file off the augularities of divine truth. While we would not call in question the honesty and sincerity, nor impugn the motives of professors of Christianity, we must nevertheless, preach the gospel, with fidelity to Christ and the souls of men.

. If, as a people, we have no mission, but to be one among many religious parties, the son er we disland the better. But if, providentially, we have been raised up to emphasize truth which has become obscured to promulgatetruth which has been ignored, to urge the claims of truth which has been bractitruth which has been practically rejected, or to restore the truth to its heaven-born relations, we cannot be excured before God, if found unfaithful We must preach the work.

We must preach the work.

Review of J. B. Jete's Book on "Campbellism" Examined,

There seems to be a notion abroad that we must sugar-coat the truth with social sweetness that we must trick it out in a carnal dress and ornamentation carnal dress and ornamentation we would not by any ance. We would not by any necans underestimate the importance of Christians sociality Commission to Apostes, by A. McLean, nor the value of osthetic culture but if we expect to compete with errors on such a plane only, we shall be ignobly defeated. Access must be had to the conscience. It must be quick-

those now occupied by your-fluences playing upon at from selves; but they commenced every side in this day of religious as you have commenced, and indifferentian and to etcalfactly

ends to serve, may represent the contrary of this to be true, but preachers are "just over you

The number of young men, en tering the ministry, flushed with Everyone of our subscribereshould shedding pentiential tears over eager desire to wild the sword of take advantage of this libering, his folly, accompanied by the shirt sgainst error and sin, offer, Address C. A. Fleming, still sadder, wall of anguish is increasing. Inexterience may Owen Sound. L. lead_them: sometim and then, precipitate them into blanders, but we believe in them courts said, is the great promo- herertheless. Instead of heart less enticism and cold neglect, let all Priscillas and Aquillas teach them the way of the Lord more perfectly. Take them by the hand and bid them a hearty Godspeed, and be sure to leave a little, omething in the hand to empha-ize your God speed.

·To all our young preachers w ay, preach the word. In O. P. Guide

A. Fleming. Principal of Northern Business College, Owen Sound, an engraving of a broun ful piece of ornamental altamian ship, 18x24 inches, which form ed part of his display of Pen Work that carried off all the first prizes this year at the leadinger. hibitions. It contains every ra riety of pen work, floureshing, lettering, shading, scrolling, de On the left hand side a beautiful wreath of flowers, encloses a pen sketch of linghs Falls, near Owen Sound, and a similar wreath on the right eurounds a very pretty

We have received from the,

little sketch of Canadian scenery Buo, Fleming will send a copy of s roller by mail to everyone who will enclose him 2 three cent stamps to pay postage and packing

SUBSCRIBE

THE WORKER.



00

00 25

00

:1 50

4 00

2 50

1,50 1 00 2,00 2,00 2,00 2,00 2,00 1,50

PUBLICATIONS. VALUABLE

Law & Whitelaw, Publishers Chritian Worker. Christian Hymn Book, small editions,
medium,
Revised Christian Hymnal,
COMMENTARIES.
On Matthew and Mark, by McGarvey,
Gospel by Luke, by J. S. Lamar,
Hebrew, R. Milligau,
Analysis of 4 Gospels and Acts,
On Acts, by J.W. McGarvey,
On Romans, by. E. Lard,
On Mark, for Sunday, Schools,
MIOGRAPHIES. 2 00 2 00 2 00 1 60 3 00 60

·BIOGRAPHIES. BIOGRAPHIES.
Life of Elder John Smith, by J. A. Williams.
Life and Letters of L. L'inherton,
" of old. T. Johnson,
" Elder Walter Scott,
" Elder Walter Scott,
" Knowles Shaw, the singing evangelist,
" Samuel Rogers,
" Samuel Rogers,
" Living Pulnit. 50 00 25 2 00

The Living Pulpit,
Story of an earmest life,
Life of Garfield, by Elder F. M. Green,
Hetter Bindings,
DEBATE

DEBATES. A. Campbell and Owen Debate, Evidence of Christianity, A. Campbell and Bishop Purcell, Debate, on Roman Catholic Edigion.— Religion.— Carpenter and Hughes, Debate, Destiny of the Wicked, Braden and Hughey, Debate, Baptism and Work of Holy Spirit.

Spirit,
B. Franklin and J. A. Thompson; Debate, Calviniam,
L. B. Wilkes and Jacob Ditzler, Debate, what is Christian

Sweeney and Crawford, December and Esptists,
Sweeney and Manford, Debate, Universalism,
A. I. Hobbs and W. W. King, Debate, Endless Punishment,
MISCELLANEOUS.

Goopel plan of Salvation, by T.W., Brenta, Problem of Human Life, by A. 1644. Weekly Contribution, by J. Challen, On the Rock, by D. R. Dengan, WORKS OF A. CAMPBELL.

SERMON. Family Companion, by E. Goodwin, Talks to Bernaus, " I. Errett.

rn Preachers, 30 Gospel Preacher, by B. Franklin, Volume 2.

TRACTS

TRACIS.

Twicts on sixty different subjects, prices at 5, 6, 10, 15 and 20
conts each. There tracts are by our best writers and should be widely circulated. Persons requiring any of the above mentioned books or tracts, can be supplied from the Worker Office. Send in your orders and circulate there books and tracts freely