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JANUARY, 1886.

C. W. MARTZ.

The recently chosen evangelist of the "Ontario Co-operation of the Disciples of Christ," whose name appears above, was born in the State of Indiana at the little village of Arcadia in the county of Hamilton, Feb. 26th, 1819, and is therefore thirty six years of age. His early childhood was spent on his father's farm until about eight years of age when his father, Isaac Martz, removed with his family to the city of Indianapolis, Ind., the capital of the state, that his older children might enjoy better facilities for education in N. W. C. University and the younger the benefit of the public schools in the city. Here our evangelist for about three years until the beginning of the war of the rebellion, enjoyed the usual privileges of the common school. Then he returned with his father's family to the farm, where his time was spent in hard physical toil until his early manhood. During this period he had the pleasure of hearing quite frequently the preaching of the gospel by the evangelists engaged in the work of planting the cause of Christ in that section of country.

On the fourth day of April, 1865, under the preaching of Dr. C. B. Austin, a beloved physician and earnest proclaimer of plain gospel truths and an earnest man in exhortation, he confessed his faith in his Saviour and the following evening near the setting of the sun was immersed. Always from his earliest childhood possessing a desire to become a preacher it was, but natural that soon after his obedience to the gospel he should begin to exercise his gifts and what-over talent he possessed in the Lord's service. The prayer and social meetings of the newly formed congregations at Arcadia, Ind., of which he was a charter member, afforded the opportunity of that exercise in public which soon culminated in a burning desire to preach the gospel to others. About three years after becoming a member of the church having developed some power as a public speaker, in harmony with his desire and with the joyful consent of the membership of the newly formed congregation, his first appointment to preach was made at which he earnestly sought to answer in harmony with scriptural teaching that most important of all questions, "What must I do to be saved?" Previous to this he had entered and spent one session in the N. W. C. (now Butler) University. This first sermon was preached in the month of Sept. 1868, in the same place where he made a public confession of faith three years before. The same month he entered the College of the Bible in Kentucky University and for one session until the spring of 1869 sat at the feet of Prof. J. W. McGarvey and President Robert Milligan in seeking to know more of the way of truth and right as God's word inculcates.

Returning in the spring to the old home in Ind. and engaging in preaching occasionally

as he had opportunity, confidence in his ability to do good in the ministry being expressed in a written certificate, the terms of which were sanctioned by the vote of the Church and bearing the signatures of Peter Bryan and Squire Newby serving as elders, he went forth to the work encouraged. After spending most of the following session in the University at Indianapolis, at the close of the session having accepted the invitation of Bro. A. W. Dean, a fellow student of the University and resident of Ontario, he accompanied him to Canada in the summer of 1870. While here he held a very successful meeting at Lake Shore in the Niagara district, during which he baptized 12 persons. Preached at Jordan, Ont., Suspension Bridge and other points in the western part of N. Y., returned late in the fall to Indiana. Preached at different points in central Ind., until the spring of 1871, then went to the State of Missouri and preached for churches in the counties of Ray and Clay until the Spring of 1872. Here he taught for a term of five months in connection with his preaching, a district school. Returning to Indiana again he was married in Sept., 1872 to Miss Sarah E. Clements, and on the first of June, 1873, located for the first time to spend all of his time with one church at Nobleville, Ind., the county seat of the county in which he was born and raised, and only a few miles from the place of his nativity. Here he remained and while here, among other cheering and comforting acts which have ever been the means and source of awakening happy remembrances, he took the confession and immersed his wife and faithful companion. Near two years were spent here in labor, since which he has been located and labored at Charleston, Ill., for the Central Church at the city of Logansport, Ind., for a time in Western Pennsylvania. Here in the "Oil County," his throat becoming affected he was compelled to suspend his labors for a period of almost a year. Regaining his health and with vocal organs greatly strengthened, he located and preached for the Fourth congregation in the city of Indianapolis. Afterward for a time at Gospel, Ind., and dividing his labors with other congregations of Disciples throughout the state, he was again asked to labor in the city of Indianapolis and the place of his home by choice. Here he preached for the Sixth Church of that city until called to enter into his new field as Provincial Evangelist of Ontario, for the purpose of aiding, increasing and strengthening the forces at work and to bear an earnest part in giving direction to those activities which when faithfully employed seeks to save the hopeless and lost. Bro. Martz is a little above the average height, possesses a pleasant voice, is courteous and gentlemanly in his manner, and with zeal and love for the cause of truth, backed up by the prayers, kind words and liberality of his brethren he will no doubt accomplish a good work in Canada. H.T.L.

DEAD—At Millford Manitoba on Christmas day Wm. Lunshury, son of R and Margaret Lounsbury, formerly of Selkirk.

MARRIED—By the writer at the residence of A. A. Huntberger, Esq., Jordan station, Dec. 23, D. Renner, youngest son of Elder T. M. Henner, to Miss Sarah J. Houser, adopted daughter of A. Martin, Esq., township of Louth, Jordan, Jan. 9/86. R.L.

NOTICE—The Church in Lobo Township Ont desires to engage a preacher to labor there, please send reference, and amount of salary per year. Address, E. R. BARCLAY, Sec., Poplar Hill P.O., Ont.

NEWS ITEMS

Ridgeway, Jan. 18, '86, DEAR BROS.—Bro. Sheppard visited us on Lord's day, Dec. 20th and preached twice and on each evening of the following week, much to the pleasure and profit of all here. He met with a hearty welcome amongst old friends. Two confessed the Saviour. On the following Lord's day Bro. Geo. Munro preached for us with great acceptance. One more confession at the evening service. Then Bro. Stevenson of St. Thomas came up and stayed over the next Lord's day and for a few nights. His visit was greatly appreciated. Total results: four confessed the Saviour and were baptized. It was a time of refreshing for us all and our brethren who visited us will all get a hearty welcome when they return. JAS. LEVIARD.

Tonawanda, Jan. 6, Bro. Frank Talmage, our new minister, is now preaching to crowded houses, and is trying to carry on a revival of God's work in this place with many adverse obstacles surrounding him, but he is an unyielding veteran and allows "none of those things to move him." Notwithstanding, the airbrakes are set on the wheels, sinners are being converted to the truth, and backsliders are being reclaimed. E. EVANS.

Bro Geo Gier, one of the elders of the Luther Church is very low at present, it is very doubtful if he will last till spring. S. WOOLNER.

Welland, Jan. 12, DEAR BROS. L & W., The meeting is still continuing and to night, though cold and stormy, our house was well filled and the 21st person was buried with her Lord in baptism. Bro. Gunn announced the meeting to continue another night. Welland may yet survive if the brethren will assist. Eleven of these were heads of families. Bro. Gunn's labors have been gratuitous, preaching now in the sixth week every night. Our Sunday School is also greatly built up. It does our souls good to see God's word search men's hearts and make them fear and tremble and change their ways. The sisters of Wainfleet sent me twelve dollars a few weeks ago, many thanks for it, though it sunk in my pocket quite deep owing to the abundance of room made there since my coming. Two brethren not meeting with us set noble examples lately by assisting and it is hopeful others may follow. Your fellow laborer, S. Moor.

Welland, Jan. 20, 1886. This is the seventh week of our meeting, and we have had it every night, counting last night when Bro. Clark Braden lectured in the Hall to a large attentive audience. Six were baptized and 2 additional converts for baptism tomorrow night. Bro. Gunn will long be remembered in the hearts of the people, although stormy to night it brought us the largest audience that has yet assembled. S. Moor.

Collingwood, Dec. 28, '85. CHRISTIAN SUNDAY SCHOOL.—The annual festival of this school was held on Tuesday evening, Dec. 22nd. The attendance of parents and children was very good. After a very pleasant social tea, Bro Hill presided, and an interesting programme, comprising spiritual songs by the school, songs by Misses Crawford and Riggs and Misses Lewis and Kelly and Master Kelly, a reading by Bro Riggs, an essay, "The life of Jacob," by Bro C White, an encouraging speech by friend Chief Constable Lewis, was listened to with evident enjoyment by all present. A presentation to Miss E. Frame by some of the scholars and the Christmas tree gift distribution began; to

the delight of the children each receiving a book, candies and fruit, closing a happy meeting. The self denying spirit manifested in the labors of the ladies towards its success is worthy of prominent notice, and the effect has been very beneficial in an increased attendance, and renewed energy to work more diligently for the master. Yours truly, C. WHITE.

Owen Sound, Jan. 14, DEAR WORKER: The friends of the Bible in Owen Sound have enjoyed a rich treat in the shape of a course of lectures and sermons, eight in all, by Bro Clark Braden. Those who heard him will all agree that it was more than a treat, it was a series of rich and bountiful, intellectual and spiritual feasts, for which we will all be bettered both for time and eternity. This is the first time I have heard Bro. Braden, but those who had listened to him on his two former visits to Owen Sound, listened to him with unabated interest to the end. At the close of the last lecture in the Baptist Chapel, which was packed Mr. Howell, Methodist minister, in a highly complimentary address, seconded by Mr. B. Allen, M.P., in the same enthusiastic strain, moved the thanks of the audience to the lecturer. They had but voiced the sentiments of the meeting, which was evinced by the audience unanimously rising to their feet. May his present health and strength be long granted him to do service for the Master. A. H. FINCH.

Messrs Law & Whitelaw, DEAR BROS.—We notice with pleasure that vigorous steps are being taken to push forward the work in connection with the Manitoba Mission, but are at a loss to understand why our faithful sisters of the C.W.M.M. are to be burdened with the responsibility of managing this important mission field. Would it be asking too much to have the matter explained? And if there is any good reason why this work cannot be managed in Canada, let us have it. At the present it appears to us like shirking responsibility when there are so many able minds among the preaching brethren in Canada, to lay additional burdens on the shoulders of those self sacrificing sisters, albeit they are probably better qualified to do the work since they have been engaged in the like for some time. But that is not the question; when will the churches of Canada ever accomplish anything? In all sincerity dear brethren would it not be wise to make an effort and because we do not understand these matters is no reason that the idea is a wrong one; but we would be like to see our Canadian brethren and sisters take hold with ready hands and willing hearts and then there would be no need to ask others to do our work. CARRIE ANGLE.

Forks Road, Ont. WEST END, TORONTO.—We have made such progress since the last issue of the Worker, that we are prepared to state more definitely our position, purposes, plans and needs. We are not prepared to undertake to buy a lot, and build a house now, and have rented a church building for three years at a rental of \$225 for the first and \$200 a year for the next two years, with the option of keeping it a longer term. The building requires some repairs (which we are to do) by way of glass, paint, and paper, which will cost about \$50. Concessions

have been made to us by the owner on this account to nearly this amount. We require to put in seats, stoves, matting, light, baptistry, and speakers desk, (all of which we can take into our own house when we build) for this purpose we need \$500. We can raise the rent and current expenses ourselves, but as we are not financially strong, we require aid from the Church and friends to the extent of \$500. If more than this is received, we shall put it into our "building fund" which we intend to increase as rapidly as possible so that in three or four years we may be ready to build a house of our own. As soon as we get into the house we have rented, we purpose commencing Sunday School work, holding a series of meetings, and pushing on Christian work, as earnestly and vigorously as possible, expecting with God's blessing we shall give in numbers, strength, grace and the knowledge of God. We are all deeply in earnest, and active in the Master's vineyard. We are compelled to hold our prayer meetings from house to house, and although some of our members reside miles apart, yet on a membership of 86, on the 7th January, a very cold night 25 were present and on the 14th January 29 assembled, others who attend would also have been present but for illness. These meetings, so excellent, edifying and comforting. Among our "elements of success" in Church work, we have a strong force of youth. Our membership embracing a number of young men and women, who are zealous for the truth, active in "good works." Some good friends have already responded generously to our "Call for aid." One devoted sister having done nobly. We will acknowledge all receipts in the Worker. Kindly help us dear friends, and if you cannot give anything just now, send us your "pledge," together with the date at which you will send the money, this will assist us. Help now (by cash or pledge) means the establishment of the church in the "West End," and success for years in the extension of the Redeemers cause. Kindly drop us a line as soon as this reaches you, and say "grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." JAMES MENZIES, Elder, 163 Simcoe St. GEO. J. BARCLAY, Preacher, 74 Mc Caul St. W. J. FORNESTER, Secty, 276 Spadina Ave.

On Wed. evening, Dec 30, the Meaford Christian Sunday School held their annual anniversary. Elder D. L. Layton occupied the chair. A goodly number of hymns had been prepared and speeches were delivered by Bros. D. Stirling, H. T. Law, and James Trout the superintendent. Instead of the usual tree a wigwag of evergreens was erected, on which the very fine presents were placed. The admission at the door amounted to \$21.00 which with \$14.00 received from a concert last Sept held in the drill shed in which some of the S.S. scholars, and the Wizard Oil Company's travelling troupe of singers took part, leaves the treasury well filled. The scholars enjoyed the rich repast of cakes and apples provided.

Some are writing from Manitoba hoping that some one will be sent there soon to evangelize. Bro. Crewson writes that he will soon start a series of meetings at a new point. Editorial matter and several items are crowded out this month.

Ordination in Owen Sound. In Index, page 293, R. B. represents Bro. Scott as "entering into a congregation with which he had no special relation and stirring up an onomatopoeic scandal." Page 299 "Objectors" say "The question was sprung upon the congregation and rushed through without due consideration." Jan. No. page 5, R. B. says "A Scott gets advertised a card of thanks after guffing, guffing, and presenting discussion, creating division in a church."

P. 15, C. H. Jay says "Ifia (Bro. Finch) one fault being that he allows himself to be caught unawares by a designing man, who sacrificed him at the shrine of his own vain glory." Page 5, R. B. "The church at Owen Sound is about ruined." Each of the above statements is false. Bro. C. H. Jay sends an article to Index, Review, and Advocate, purporting to give "the facts," of which Bro. Black says in Jan. Index p. 14, "The exact counterpart, as you report it, I never performed or saw performed anywhere." No, nor did any other human being living or dead. Almost every statement in that article (which was inspired from beginning to end or else manufactured out of his own imagination, he living 20 miles distant and not being present at a single meeting) is partially untrue. Six of them at least being absolutely false. This can be said to a certain extent of every article which has appeared in the Index up to date about the Owen Sound ordination. Query: Why did you not say so before? Our internal affairs falsified, and advertised when City were, by persons who were total strangers to the facts, and whose statements were so self commendatory, and couched in such base language, were of but little moment compared with the restoration of peace at home. This being attained all the "Objectors but one (and he is still out) being restored," here is an extract from our letter, Nov. 14, '85, "We are now satisfied that we had grievously wrong you, etc., we therefore ask the forgiveness of the church and pray that God may forgive us also."

Bro. W. A. Stephens then wrote an article for the Decem. Index, which was not allowed to appear either in December or January Nos. The church including "Objectors" has always been a unit in favor of ordination. In answer to the quotations above, in the spring of '84 when Bro. Finch was about to be sent to Edmonton, N.W.T., the church decided to have him ordained, at the earnest instigation of "Objectors" however he was retained in O.S. and ordination postponed for the time being.

Dec. 12th, '84 "Objectors" present, resolution passed to "take steps to have Bro. F. ordained." Jan. 5, '85, on motion passed and seconded by one "Objector" a committee of three was appointed on ordination and one "Objector" on committee. C. J. L. being long expected daily, resolved to await his coming and ask his assistance, he not coming Bro. C. A. Fleming the only one in the congregation acquainted with Bro. Scott, was requested to write to him with regard to his assistance, etc. He did so April 23, and Bro. Scott writes May 5, "I will be happy to be of service to you in any way possible to me. Who is the party to be ordained?"

Along during this time the three articles in Worker from the Owen Sound Bible class were sent by the three "Objectors" in turn. On May 4, 1885 one "Objector" in chair, a motion moved by the