

We again make our bow on the advent of volume No. 2 of the CHRISTIAN WORKER, and we hope that we may have as smooth sailing during the coming year as in the past. The publication of the CHRISTIAN WORKER was a venture last year, and its success during the coming year will determine whether it has a right to live or not. We have been able to gain some cheering news during this past year, and our "sad column" has carried some very sad news on its wings to its hundreds of readers. The WORKER has attended the Nuptial feast, and told its readers of the happy time enjoyed there. It has visited the sick and dying and tried to comfort the mourners there. It has gone to the brink of the grave and dismissed the solemn assembly. It has thundered the Gospel in halls where the primitive gospel was never heard, and established the Church of Christ in the midst of the enemies of pure truth, and carried the news of the successful conquest to its readers, cheering their hearts and inspiring them for a grand effort in the work of the Lord. We have passed the 12th milestone of its history; it still has enough life to speak out in healthy tones, and tell its readers that it is a candidate for public favor. We hope to be able to do much better in the future, one year's experience is worth something, and we expect to profit by it. The WORKER will be a little more modest in its head as you will see by this number. It is enlarged sufficiently to enable more to be heard through its columns. The expense of enlarging is considerable, so we have advanced the price somewhat, but yet claim that it is the cheapest paper within our borders. We aim to make the WORKER a medium through which the brethren may hear from our beloved Zion in every quarter, hence we urge some one in each congregation or community to volunteer to write up every item of news that would cheer up the hearts of the brethren. We will allow every one to be heard in his own way, only making such corrections as will enable your items to appear readable. We make an especial request that some one in each neighborhood act as agent, and see to it that each family have a chance to subscribe. Many new ones are coming in, and also many are renewing. We are starting out in good hope for the future. All we ask is that every one will do his duty. We will not be able to publish a paper that will suit all, but will try and see how near we can come to this impossible task. May our Father in heaven spare our lives and enable us to show a good record twelve months hence.

ED. WORKER.

PATIENCE

Patience is one of the christian graces that is much abused by over exertion on the one hand, and is not used at all on the other. We often fail in our work for the want of patience to continue clinging to the work until it has time to mature on our hands. 'Fidelity' people are to the ones for solid work, for if everything does not break loose and begin to mould after their desires, in an hour, they are ready to drop the "shovel" and give it up. But there is a possibility of being too patient, and thus doing worse than the

One that can sit down patiently and see the church going to sleep, without making an effort to arouse it from the lethargy, but says "I'm patient it will awake after a while," abuses the grace of christian patience in the other extreme. Patience—properly defined—means "the disposition to calmly endure that which cannot be cured. If when we meet with reverses in life that cannot be helped we calmly submit to fit them, do we honor our profession by teaching the world a lesson in patient patience; but if we become impatient over it, and show to every one that we have no power to endure trials that is not possessed by the infidel, then do we bring disgrace on our holy religion. We endorse the man that does his whole duty, and never tires until everything in his power to do is done; then to see him wait patiently for the desired result, is really admirable. Plough the earth, plant the seed, and plow the soil, but don't get impatient if you fail to find your fields covered with waves of bread the next day. This rule will be good one for workers in the church.

CO-OPERATIONS.

The time has arrived when every true disciple of Christ should put his shoulder to the wheel and help to carry our grand plea of "the regions beyond." We believe that every thinking man will agree with this statement. There is no way by which we can utilize our forces for the work of God but by co-operation. The Elders of the congregations are the ones to lead off in this matter, if they do so and urge the members to help, they will find a willing hand. The truth is our members are anxious to see an aggressive campaign instituted, for the purpose of carrying the work for Christ. If co-operations are not formed and laborers put into the field, the Bishops will have to bear the blame, for the people are anxious for the work. When you meet for the purpose of forming a co-operation, appoint a qualified brother for Treasurer, who shall receive the contributions from the churches and members co-operating, giving a receipt for every dollar received, and taking one for all in my paid out, thus will be able to account for every dollar when called upon to do so, and much complaining about "what is being done with the money" will be avoided. Let no good brother become horrified at the term "Treasurer," for his and his company had their treasurer.

The next thing is to have a number of brethren, at least one from each church co-operating, appointed to act as the organizing committee, who shall have the directing of the work in the field. Then select your evangelists, and make arrangements for his support. Then appoint a time about the middle of the year, at a central place and have a grand convention and feast of good things. Have a report from your evangelists and treasurer, cheer up the drooping spirits of the ones that are lagging behind. By thus doing you will soon enlist every one in the good work, or sting the drones out of the hive. If the members could see the good work moving on with any prospect for success, they would gladly help "once and again," and would not let it fail. But the people must look to their leaders to take the lead in this work. Oh! ye "Elders of Israel" how long will ye tarry before ye will say to the people, come after us and we will level down the walls of sin and capture the inhabitants thereof and make them servants of our Lord! Speak encouragingly to the people, tell them that it is the Lord's battle, and he will not let it fail; thus will their hearts be strengthened, and they will go forth at thy bidding. The Lord's people are perishing for want of activity. Put them at the work.

DANCING.

It is a pity that this question should force itself on us, but it has, and we must face it, hence we propose to have a plain, religious talk with our young brothers and sisters on the subject of dancing. I know how you feel about it, and how you argue your side of the question, you tell us that you know it is wrong, but you do not seem to be doing anything to stop it. You are just as much in the habit of dancing, and you are just as much in the habit of saying "it is wrong" as if you were not. If I could find one who holds membership in this church that is guilty of dancing, I would not just sit and read in my weekly paper on this subject. Let us look at the matter desparately. The first question to be settled in our minds is "Is it right?" If we decide that it is right, then I will dance to it, and all our preachers and elders must dance, and teach others to dance, for if it is right, preachers and elders ought to lead off, and thus show by their works that they are willing to engage in anything that is right. Let us ask you, what do you think of the preachers and Elders who attend every dance in the neighborhood? Yet if it is right, they ought to be there by all means, a less unavoidable hindrance. If we decide that it is wrong to dance, then no one claiming to be a christian should engage in it, because christians must not do wrong, at least when they know it. May I not ask a few questions, in order to assist us in deciding whether we will dance or not. Did you ever know any one to become more pious by attending the dance? Did any young lady ever become a better wife by attending the dance? Did any young man ever become a better husband by dancing? Did ever any one go to the dance to do good to his fellow man? Was mankind ever made better religiously, morally or physically by attending dances? Did ever any one go to the dance to secure holier thoughts? Did you ever hear a prayer at the dance? Did you ever see at the dance any of those noted for piety? In fact did you ever know any one to grow out of dancing? Do you not know that the downfall of thousands of the abandoned females of our country to the dance? You would know this by reading up a little on the subject. Did you ever hear the first suggestion about getting up a dance from a real christian? Does not your own experience teach you that the dance is gotten up by sinners, and then young christians are enticed to attend? Do you not know that dancing christians are only good for one thing, and that is to carnalize and destroy the religious influence of the church? Not one word can be said in favor of christians dancing, and everything can be said against it. Therefore we conclude that dancing is wrong and tends to evil and evil continually. Therefore christians ought not to dance. Now my young Brother and Sister let me kindly tell you, that when you engage in the dances you offend the purest and best members in the church, and you are doing that which causes sadness in the hearts of all true christians; you are violating the rules of the church which you profess to love; you cause division among the brethren, and thus do great harm to the cause of Christ. When you see it in this light I am sure you will quit it, if you have been guilty, you will come manfully up and confess your fault and do so no more.

ELDERS DUTY ON DANCING.

Wisdom should guide you in dealing with this question. Don't scold about it to every body you meet, but teach the church plainly that dancing is not tolerated. Let it be fully understood that the church is opposed to the dance, and don't "side in" with the dancers for fear of offending them. You need not offend one that has any regard for the church, and if they have no respect for the church it makes no difference if you do offend them. Entreat them as a father to refrain from the wicked, or at best, for his practice; and if they care more for the church than they do for the dance, they will leave it off, and then you have saved a soul from death. Do not be over-zealous about it, but kindly

not firmly tell them of their fault. I fear I mentioned the name of an Elder once, and I was told that he was "our dancing Elder." I had to defend this poor brother. He wrote favorably of dancing at one time; I do not think he would do it now, but in a recent issue we were naming members where the church is divided, mentioning in different articles, this good brother's articles favorable to dancing were read and appealed to, for the purpose of showing that it was not wrong to dance, and that our people as a people were not opposed to it, but rather regarded it as an innocent amusement that might be enjoyed in by our members. I was once speaking against dancing, when one said, "one of your preachers has dances in his house and he took dancing lessons himself." I could only say "the greater shows for the preacher, and the greater disgraces on the cause of Christ. I am opposed to the dance. Christians don't dance."

GAINSBORO MEETING.

We began the meeting at the above place Nov. 1st, and continued until the 13th. Our audiences were uniformly large after the first Sunday, often being compelled to bring in every available extra seat, and then not being able to furnish seats for all. The attention was profound throughout the meeting. We baptised seven during the meeting, and had to close just when the interest was best. The church at Gainsboro opened their new house two years ago, and have enjoyed the labors of brother Herzog in two meetings since, adding nearly fifty to their number.

We were requested to "set in order the things that were wanting," so we held a meeting on the afternoon of Nov. 8th, and delivered a discourse on the office and duties of Bishops and Deacons. After the sermon Bros. J. H. Johnson, Wm. Strong and Alfred Moots were approved by the church for trial, looking to an efficient Eldership. Bro. Eli Confort was chosen to Deaconate. The children numbers about ninety members. They are a lively awake people, and we may expect to hear of their continued prosperity. Bro. Strong was chosen as Elder. It is his in the county council for fourteen years, and has been Reeve of the township for the last six years. We hope those brethren who have been excited by their brethren, will be faithful to their charge.

TRIP TO BEANSVILLE.

We left home on the 13th of last month at 6:30 a. m., and was in Collingswood at late breakfast time. While in Collingswood we called on as many of the members as we could, and had an extensive conversation with Brothers Cline, Riggs and Caldwell, concerning the cause at Collingswood. We left Collingswood at 5 p. m. on the 14th, and N. W. R. R. and reached Hamilton about 11 p. m. after a six hours run through a pelting rain. We took a bed at the American Hotel for the remainder of the night. The hotel was not as good as the name indicated to me. Saturday morning found us starting around looking at this beautiful city. We decided that Hamilton was a success, for her market was growing under the hard vegetables and fruits of the best varieties and quality. We enquired for the "Wheeler & Wilson" office, which was soon found, but was really disappointed to not see Bro. Jones, he being out of the city on business. We spent a few minutes with the family and then left by them for spending their removal from Winton in July, the report was premature by about eight months, but they are in Hamilton all right now. Next we called on Bro. and Sister Harris, had a pleasant talk about the "Kingdom of God" in Hamilton, and called on Bro. Anderson found

out. It has not been well since his return from Winton. At 3 a. m. we took the train on the Great Western, and was in Beansville at 6 o'clock. Bro. Price Culp met me at the train and escorted me to his home, two and a half miles from the station, where we were met on our way by a relative who worked on the Lenoir Lumber yard, and then many led to a man staying outside of the door. Brother Jones was present from Smith's, Gainsboro, Winton, Jordon, Siders and S. Catherines. I was pleased to see Bro. and Sister Fry, Bro. and Sister Shank from Siders, and brought to my mind the good meeting at Siders in June. In the afternoon and at night the boys assembled to the doors, and we began to feel like we were in the midst of an "old time meeting." The meetings continued for two weeks including three Lorddays. We began to regret early in the meeting, in seeing sinners come out on the Lord's side. Some came out from under sectarian bondage and were made free by obeying the gospel of Christ. Two errand men came back and renewed their covenant with the church. The meeting lasted fifteen days, and twenty-eight were added to the Lord's side, forty-four were immersed during the meeting. This is one of the best congregations that was founded on the Bible alone, in Canada. Truly this is "Culp settlement." Elders, Solomon Culp, Anthony Culp and Peter Culp. I think that all the Deacons names are Culp. Old brother Solomon Culp is too feeble to do much now, he has lost his speech; this is a serious loss to the church, as he is one of the best posted men on the Scripture that I have had the privilege of talking with for many a day.

The speaking devotes largely on Bro. Peter Culp, who enjoys the confidence of the brethren, the church numbers about one hundred and fifty members, co-operation of every member of the church during the meeting, which accounts for the success. This "Lake Shore" church has had the labors of Bro. Franklin, J. C. Franklin, J. F. Rowe, Ben. Anderson, B. B. Leter and Barr, besides a number of others that I cannot call to mind now. We will not soon forget the meeting at "Lake Shore," nor the noble young people who came out on the Lord's side during our stay. May God bless them all and keep them faithful.

OBITUARY.

KONKLE.—At the residence of her father-in-law, Mr. S. Konkle, near Beansville, O. T. Nov. 21, 1832, Mrs. Elizabeth Konkle, aged 21 years. She was a great sufferer for a long time with consumption, and was partially paralyzed so that she could not help herself. She had been a wife for two years. This sad to see one cut down in the opening out of what seems to be a prosperous life. But such is life a few days and then we pass away. The writer delivered a discourse to the living over her coffin in the meeting house at Beansville, after which we gently lowered all that remained of this loved one to its last resting place, and turned away sad at heart. The young husband now left has our sympathy. Let all be ready, "Death is abroad in the land."

We have learned through private sources of the death of Sister Ganss at Aurora, Indiana. She was a faithful Disciple of Christ. Her life has been a hard one, having been an invalid for many years. She took great interest in all the work of the Lord. She passed away Oct. 8th, 1832, aged 53 years. The sermon was preached by a Mr. Scaum (Presbyterian) at Walton, Boone Co., Kentucky.

ELLA ROBINSON died at Cloverport, Ky. Her remains were brought to Florence, Ind. and interred Oct. 6th, 1832. Nearly every week the walls bring sad news from my old field of labor. I remember very well when I came out and obeyed the Gospel, it was a "time of refreshing" in the presence of the Lord. She was amiable in life and death, beloved by all. The following quotation from a private letter concerning her death will show

she died.—"She called her father to her, I blessed and I told her of death, I would like to stay with you, but I have friends who are there, and when you come to see—Pray for my husband, I feel comfortable that I will wash and clean up with you, you know how I feel about it." "What comfort?" "We are gathered up in sympathy to the sorrowing ones." "We are gathered home on by us."

WHERE ARE ALL THE YOUNG MEN.

Two Sunday school teachers took a short lower last summer, and some that I found their usual mode of travel. They felt it was better to visit Sunday schools, than to be in the city. One of the most interesting ones both in the absence of young men. There was an infant class in every school, and it was also a class of boys and girls. But there was evidently a very important missing link. And this was also observed in the Sunday congregations. Let it be granted that we have experienced these things here, in some respects, but not in many of our churches, as they do not seem to ask, with painful anxiety, "Where are all our young men on Sunday?" During six days they are found in their stores, shops, and offices. In the midst of the heavy work that presses on the working men of the day. When Sunday comes, where are they? Will every pastor and Sunday school teacher who reads these lines think closely and fairly on this matter? It is related to his own field of observation and service? Are all young men in their places on Sunday? If not, is there not a cause? It may be enough to open the church doors. This right matter should be compelled to come in. If the young men of today are not attended to, the Church and the State will suffer twenty years hence. Our teachers do not go into saloon or billiard rooms, etc., to find whether there was any excitement there about the young men becoming estranged. It may be that the keepers of such places are a little wiser than some teachers, pastors and parents. They want the young men as customers. They wish and liberally arrange to draw them, and to keep them. They are attentive to them when they first come. They studiously meet some wants of these young men. They have a definite end, and they adopt the means to reach it. This matter is worth instant and close attention. The Church, which for any reason, fails to lay hold on the young men must soon pass into an eclipse.

MULTUM IN PARVO.

There are many arguments that prove too much, hence they prove nothing. "All sorts," would be a good name for the arguments used to prove infant baptism. We submit a rhyming argument with a rejoinder, in illustration of the above.

"Israel's children when of old Pharaoh threatened to withhold, Then Israel said no, The children they shall also go." This was used to give force to the idea that if the parents were baptised that the children should not be debarred. "Thy rhyming never demolishes it by showing that it proves too much."

Israel's cattle, who of old, Pharaoh threatened to withhold, Then Israel said no, The cattle they all also go." Cattle baptism has no proof. Leave behind her both proof. Here is proof to lead a doubt, Who dares to leave the cattle out?"

This of course should be sung to "particularists," and when all parts are proved, will be found truly foolish. Many good people object to discussion among brethren. I favor it if it is in kindness. We'll not drink coffee or exchange errors, and keep people to the right. W. D. K.

The Duke of Wellington once said to your member of parliament, "I had taken a advice as to getting the ear of the House, and I did when you are through and do quote Latin." A good understanding have they that keep his own words.