The following escular letterhes | make acrifice for Christ of any of been sent to mamy of the brothren ectting forth the objects of the Ontario Co-operation. Many of the churches have already taken up good collections, and are enter ing hearthly into the good work We print the letter entire so that all our readers may have an of portunity of reading it, and we would ask the brethren to assist that much good may be done, and many become obedient to the faith.

PUBLISHERS.

CIRCULAR LETTER.

THE ONTARIO CO-OPERATION DISCIPLES OF CHRIST,

the Brethren and Sisters in Thrist Jesus: 100

It is our earnest desire to interest every Disciple of the Lord Jesus in the Province of Ontario. to a greater extent than formerly, in the great work of preaching the The opportunities of ou. Goujeli own day are greater than ever before, and the responsibilities are equally pressing. The great need of our fellow men is a preached Gospel, "not in the words which hisn's wisdom teacheth," but in those words of love and power which the Holy Spirit has taught. This need we can supply better than any people of our time, Unhindered by the traditions of then, or any of the humanly derived hinderances of denominationalisms, we are in a favorable position to present to men the

truth in its grand simplicity.
Our only hinderence in the past has been a blamoworthy apathy on the one hand, and a lack of harmony as to ways and means on the other. It is time these difficollies were removed-high time that the activities of Faith super ceded the slowthfulness of open To do rather than to say is the duty of the christian. those of our Brothren who are using the talents God has given then, in the congregations to which they belong, we say, Brethren, redouble your efforts at home use your talents and time and money as those who are stonante must one day give an account of their stewardship; let the home ngregation feel your presence and power in advancing the Re er's Kingdom. For only as you do this will you be prepared to engage in the larger work to which in this letter we call your atténiion.

We wish to send into the field faithful and competent preachers of the Gospel, who shall proclaim the fruth to the perishing, help work churches, and avail them elves of every open door to honor the Divine Redeemer and extend his Kingdom. To do this we need the help of every Disciple in the Province; not only their prayers and sympathics, but more than this. We would appeal to you to devote to the cause of the Redeemera just portion of the temporal goods Ged has given you. In this matter of christian liberality we have overlooked the teaching of the word of God, and have failed to give it due prominence. Let us hasten to correct so serious an ovil, and "provoke one another to love and good works," W out money and without price," to out money and without price," to those for whom it is designed; but it must ever be at a cost to ourselves. From the time the "Lord of Life and Glery" became poor that we through his poverty might:Lecome rich ; from the day the nest christians haold their done for the day the spostlo of the Gentiles counted all things dross, and was willing to evend as well as be spent for the take of his brethren and his Lord; from that first day to this the lifepol has been proclaimed at a cost of labor, and of life, and of the elect 1 Cor. iv, 27, means, as well as of words. To 11. If Christ cause

those lance with which God has bles dus is not only an imperaif e duty that cannot be neglected. but a lofty privilego we should be teady to avail our cives of. Com paratively few are qualified to preach the Gospel to the world, but all can help to send out those who are so qualified. All can become co-workers in this wise, maddition to a faithful use of their own talents Let them unito as one man in this impor tent duty of our lives. Let the Elders press it upon the congregations in which they are over- Christenly died for a part 1 2 Cor. seers. Let every brother and v, 14-16; 1 Con xv, 21.
sister take up the work, think of.

11. Did the Grace of
the pray about it, plan for it, and
peor to all men, and yet

It is with pleasure we say that the meeting held in Acton, having in view this co operative work was of the most harmonious and pleasing character. Those assem-bied were of one heart and one mind as to the necessity of a greater effort in spreading the truth, and in the arrangement of the details of the work, there was a universal desire for simplicity and practicab lity. The management has been placed in the hands of men of business habits and known christian integrity, so that the best possible results may be looked for from the expenditure of funds committed to their trust. As soon as practicable we wish to send an Evangelist out, for which purpose we invite all the churches to take a collection on the record Lord's day in August, and remit to the Treasurer

Will the Elders kindly read this circular letter in the public assembly, and do their best to interest every member of the church in carrying out itsaims.

Very sincerely yours,
Andrew Yuly, Sec-Treas.,

Jas. Leouvy, President, Hillsburg. Aurora.

Aurora, July, 1883. A NEW CATFORISM FOR CALVINISTS

[The following epitome of absurdities, involved by Calvinists, is from Matthews and Franklin's Debates, pages 396, 397 and 398. It is a glance at some of the more rominent passages of Scripture that no man can reconcile with Calvinism :1

- 1. Can a man "fail of the grace of God," unless he was once in graest See Heb. xii, 15.
- 2. Can a man be "renewed to repentance again," unless he had nce repented ! Heli vi, 6.
- 3. Can a man "destroy a bro-ther for whom Christ died" with out destroying one of .he cleat ! Ron. xiv. 15.
- 1. Are not those whom the Lord bought "elect persons t and if they bring upon themselves swift destruction is it no bringing swift destruction upon the cleet 3 Let. II, 1.
 5. Can a mon have his part
- taken out of the book of life, less he had a po-t ic at 1 Rev. xxii. 19.
- 6. Can a man have his n. b'ottol out of the book of life, it it was never in it ? Rev. fii, 9:
- 7. Can a man "cornt the blood of a coycliant whetawith he was sanctified an unholy thing," and do "despite against the spirit of grace," and not fall from grace ! Heb. x. 29.
- 8. Could Esau have a birthright unless he was of the elect, and if he was one of the elect could he have lost his birthright

world, "that 44 the world through him might be saved, can it be true that he passed by any portion of the world without giving the least opportunity to be swell John ili, 17.

12. Can it be true that "God concluded all in unbelief, that he that God passed by a part of man-Lind, without having any mercy upon them ! Rom. zi, 32.

13. Can it be true, as the Scriptures say, that "Christ died for all;" that "in "Christ all shall

- 14. Did the Grace of God pear to all men, and yet did God pass by a part of mankind! Tit.
- 15. Is the will of God that all men should be saved, but did he nevertheless ordain some to wrath! I Tim. is, 4.
- 16. Did "Gol command men verywhere to repent," when he know many could not repent? Acts xvii, 30.
- 17. Did the benevolent Jeses say "Except to repent, to shall all likewise perish," knowing that many could not repent! Like xiii, 9.
- 18. Did the holy Jesus He that believeth not shall be da nned," knowing that one part of mankind corld not believe ! Mark xvi, 15.

19. Dil Paul tell the Hebrev Christians to "fear, lest a prom ise being leas them of entering in to his rest, some of them should seem to come short of it," know ing e'l the time that they should not come short of it !

20. Is it tage, as Peter says, that "God is not willing the any should perish, but that all should come to repentence," and that God never granted the privelege of repentance only to a part of mankind † 2.Pet. iii, 6.

21. Is it true that God has no pleasure in the death of the sinner, and yet that he vucharge ably ordeined a position of man kind to wrath ! Ezek, zviii,

22. How can the Gospel Le good news of great joy to all people, when it contains not one particle of love, mercy, or salvaion, only for a part of the race ! Luke ii. 10.

23. How can it be that "God is no respector of persons," as Poter says, and yet that he pasred by a part of mankind, with-out offering to save them? Acts x, 31.

24. How are the hely attributes of Jesus to be sustained, when he says "How eften would I have gathered your children but ye would not," when he knew they were ordained to wrath all the time ! Matt. xxiii, 37.

25. How can God judge the world according to the Gospel, when the Gospel navor offered one blessing, only to a part of the world ! Rom. ii, 16.

pise the riches of the goodness of God," unless God has been good to them ! Rom. if, 4.

When our Calvinistic friend iave learned and fully digested this "Shorter Catechiem," may make them a "Larger Cate chism."

To know how to say what other people think, is what makes non poets and sages; and to dare to say what others tomk, makes men martyuer reformers, or buth.
-Mrs. Charles.

could he have lost his birthright?

Mrs. Chirles

9. Could Judas, one of the cheect, full by transgression, and be cheect, full by transgression, and to children of God. Parents love four hundred glasses of the their children, and do then good not because they see they are the four hundred and slavy gazes of all that is written in the Bible?

10. Could Paul have "become once youthy that others, for it as castavay" nuthoul diminishing the cheect? I Cor. iv. 27.

11. If Christ came unt, the Lengton on the Lord's prayer.

Ama, Chirles

Scientific men say that in the five four hundred and slavy gazes of such that the written in the Bible?

A. No it is not; for we must tracks and gum. So the beer dischedible tradition they are their own.—Archbishop they are their own.—Archbishop that the standard to the grade of the country and the cheet of the ch

OBITUARIES.

Died at Meaford, Ont, July 28th, 1883. Mary Jay, wife of bro, C. H. Jay, aged 53 years Sister Jay was the eldest in the family of the late Elder Wrn. Trout, and has been an active might have mercy upon all, and member of the church at Meaford for almost thirty-five years. She was always among the foremost in every good word and work. At her house every bro, and eister was welcome, and her conversation is described in the words of Solomon, Prov. 25: 11, 12. A word fitly spoken is like apples of gold in pictures of silver, as an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear.

Doubly sail to us all was he illness and death as bro. Jay was on a vient to England, and could not reach home for more than a week after the funeral. children mourn the loss of a wise and faithful christian mother The two eldest of whom are in the church here. Bro. Jay has lost a true and amiable helpmate. The brethren realize that one of the most faithful has gone on before, and can join with the husband and family in the words and sentiments of the following poem

It singeth low in every heart,
We have it each and all,
A cong of those who answer not,
However we may call;

They throng the allence of the breast,
We see them as of yore.
The kind, the brare, the true, the
sweet,
Who walk with us no more,

Ti- hard to take the burden up, When these have faid it down; They brightened all the joy of life, They softened every from a:

But oh, 'tis good to think of them, When we are troubled arre! Thanks be to God, that such have been Although they are no more.

More home."ke seems the vast un knowa knowa Since they have entered there; To follow them were not so hard, Wherever they may force.

They cannot be where field is not On any sea or shore. What o'r betides, Thy leve abides, Our Go', for evermore.

J. C. W.

Died at Centreville, near Mea ford Ont., Mrs. Firth aged 75 years. Sister Firth has been of flicted with rheumatism for 16 years, and has been unable to walk any during that time. She has gone where there is no more J. C. W. pain nor tears.

Bro. and Sister Wells, lost their infant child, died August 10th, not quite 2 months old. Suffer little children to come unto me for of such is the kingdom of heaven. J. C. W.

WILIOH IS THE FOOL! PROF. CEO. E. POSTER.

The beer or spirit drinker is wont to look with ill-concealed contempt upon the simple water drinker, and as he tosses off the glass he has just paid his money for, he imagines that he has awal lowed something far better, and 26. How can the wicked "des. performed an action far ensible. Yet if he would stop a moment to ask what he h taken, he might think quite differently. Let us see. A barrel of beer contains about five hundred glasses. The seller gives about eight dollars for it, and sells it for five cents per glass, or twenty-five dollars. His' profit is two hundred and fifteen per ent. The drinker drops in ten times per day and takes has glass of beet; in fully days he has conthe five hundred glasses and paid twenty-five dollars then

from the nearest spring for nothing, and pure as a sture reade it. He has had, in addition, twenty five glasses of pure alchohol, which is poison,—at crunity with every function of the system,—no food nor heat producer. And leades all this, he has taken fifteen glasses of the extract of mait, sugary matter, indigestible guine etc.

Surely there is no absurdity so reach. To pay twenty-three collars for four hundred and sixty glasses of impure water, when he can have it pure for nothing, and

gasses of impure water, when he can have it pure for nothing, and two dollars for forty glasses of poison and mostly indigestable dregs? But it pays the hierer a made a salom keeper to sell water at two hundred and fifteen per cant advance on all their trouble for barrelling and bottling it.—Domestic Journal.

CREEDS.

"The Three Creeds,-Nicone Creed, Athanasins's Creed, that which is commonly called the Apostle's Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture." -8th article of religion Church of England.

There is another Creed-that of Pope Prous IV., the date of which is Dec. 9, 1564, and declared to be henceforth the creed of the Church of Rome. To say much on each of these creeds would perhaps make too long an article, so I will take the last first, uz, the Creed of Pious IV, and give each article of it that I quote èrbatim.

1st. "I most steadfastly admit and embrace Apostolical and Ec-clesiastical Traditions and all other observances and constitutions of the same church.

The Council of Trent (4th Session) on the foregoing subject declares as follows:—"The sacred, ctc, Council of Trent, having constantly in view the removal of error and the preservation of the purity of the Gospel in the Church which Gospel, promued before by the prophete in the Sacred S. e, was first orally published by our Lord Jesus Christ, the Son o God who afterwards commanded it to be preached by his Apostles to every creature, as the source of every saving truth and discipline of morals; and perceiving that this truth and discipline are contained both in written books and unwritten traditions, which have come down to us, either received by the apostles from the lips of Christ himself or transmitted by the hands of the same apostler under the dictation of the Holy Spirit; the synod following the xample of the orthodox Fathers doth receive and reverence with equal picty and veneration, all the ouks, as well of the Old as the New Testament, the same God being the author of both, and also the aforesaid traditions pertaining both to faith and manners, wheth er received from Christ himself or dictated by the Holy Spirit, and

preserved in the Catholic Church y continued succession," The books of the Old Testa nent are then enumenated including the Apocryphal books and the books of the New Testament declares that-" Whoever shall not teccive as sacred and cannonical all and every part of them as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or that knowingly and deliberately despises the aforesaid traditions let him be accursed."

In Dr. Doylo's "Abridgement

which ye have learned, whether y word or by our epistic.

Q. What other proof have you t A. The Apostles' Croed which all are bound to believe, although it be not in the Scripture.

Let us examine the foregoing and put it in an epitomized form. That the Church of Rome holds and teaches that "every saving truth and discipline of morals," "all the doctrines of Christianity," all that "is to be believe ed," is contained both in the written word of God, the scriptures and unwritten word of Godtraditions, which are to be received with equal pious regard and reverence, and consequently that it is "not enough to believe all that is written in the Bil ." In other wonls that the hely scripture does not "contain all things necessary to salvation," or is not by itself a complete and sufficient rule of laiti

Those traditions which the Church of Home holds and teaches, and commands to be received with "equal pious regard and reverence" as the written word of God itself, and which are said to contain "saving truth and Chur-tian doctrines" and "some matters of faith" not contained in the scriptures; must have been delivered by Jesus Christ himself, or by his Apostles, or by some other person or persons, authorized to receive and transmit them, either in the time of Christ and his apostles, or after their personal ministry had come to a clove.

If there be any other way in which any tradition could have originated besides those enumerated above, will some prices to layman in the Church of Rome be so kind as to point ut out.

If the Church of Rome asserts that her traditions are derived scriptures; must have been deliv-

so kind as to point it out.

If the Church of Rome asserts that her traditions are derived from any or all of these sources, we then respectfully ask what these traditions are; where have they to be found; what is the "saving truth;" what are the "doctrines of christianity;" what is that which is "to be believed" which these traditions contain and convey, and which the written word of. God does not convey and contain as "saving truth?"

If as Jesus Christ or his a postles, left on record one single sentence in which it-is declared that the rule of faith of the Christian Church should be serjeture and tradition! Will some Roman Catholic tell us where in the new testament such is to be found. In my next article "I purpose to examine those text adduced by Roman Const. It is the containes there are the such that the condition is the condition of the purpose to examine those text adduced by Roman Const.

In my next article I purpose to examine those texts adduced by Roman Catholics in support of tradition, or the unwritten work.

Callingua M. R. H.

Collingwood,

"I sigh, I weep over opportunities which have been lost; opportunities to further the saliation of man, which to me may have, never more return.—Booker.

Some one has said that the stomach of a beer drinker is like charity, because 't has to "endure all things."

AWAKE, THOU THAT SLEEP-

L M. JAMESON,

Awake, thou that sleepest!
Aree from the dead!
The darkest and deepest
Of the achilly shade
Comes just before morning,
Unfolds its bright jay
To give us the warking
Ot incoming day.

Awake from the steendard, and lift up these even a Bright grow without number fluance the akirs. Redemption is coming, Look out for the light, a gold-intod glosming is ending the night.

The night of the ages. The night of the span is passing and you is passing and you it to creat because ... The coming of day.... The day of salvation, lave day of the Livid, When exists farthest nation Shall how to his word. [Sel-Seheted.1

WIGE profes to always on the locatest for and in time became uniform the warf in time became waiting; those who do not imports here on containing sweaks in the profession of the profession to the state of the waiting the state of the waiting the state of the state