

MY FIRST SERIES OF MEETINGS

On the morning of the 22nd Aug, I started for West Lake P. E. County, reaching that point at 3 p.m., and was soon more than welcome at the home of Bro. and Sister Frederick Werdon. Next morning (Lord's Day) 23rd Aug, we wandered our way to the meeting house, and I soon found myself in the midst of a land of large hearted, social christian people. The Sunday school which is held first, was brought to a close, and by request I began my work by addressing a few words to the scholars, teacher, and church. Then the meeting began, a fine audience being present, some having come from Picton, Cherry Valley, Ameliasburg, Hillier and Belleville, the day was clear and bright, the golden sunshin, the fresh clear air, and the beautiful surroundings making all feel that it was an occasion for joy and christian exaltation. Brethren Jas. M. Hyatt and Jas. A. Platt, the esteemed elders presided, and conducted the opening exercises. Then followed the discourse which was listened to with marked interest and attention, by an intelligent and thoughtful audience, after which came the Lord's supper, the elders presiding at the table, and we all enjoyed sitting together in heavenly places. How pleasant was the dwelling together in unity and christian love.

On Monday morning the work from house to house began, and I very soon made many warm friendships among the Hyatts, Platt, Wardens, Palens, McDonaids, Weeks, Martins, Trompoures, Hicks, Lambert, Delongs, Lake Jenks, Youngs, Scott, Mills, Ferguson, Alsworth, Ketenum, Chattersun, and others, whose names are in the "Book of Life." Bro. W. K. Bore and his amiable christian wife were also present part of the time.

During the evenings good audiences assembled, and the interest continued to increase until a "break" was made on Wednesday evening, by one accepting the Gospel call, and making the "good confession." On Thursday evening another came, and on Friday evening still another. We went after meeting about fifty rods to the shore of West Lake and the "same hour of the night" "sent down into the water," and "buried with Christ by baptism," those who had confessed Him before men, and desired to honor Him by yielding to His Divine requirements. Saturday evening we had a fine audience, and on Lord's day the house was packed. Morning meeting encouraging, comforting and joyful. In the evening, chairs had to be obtained to seat the increasing audience. At the close of the discourse an invitation was given, and as each verse of the song was sung, one came forward to obey the Saviour, until six earnest, intelligent, men and women had presented themselves and confessed the Saviour. The feeling of joy and rejoicing became more intense, as each one came, until almost the whole church were in tears some weeping aloud for joy. It was a scene of penitential joy, and time of refreshing from the presence of the Lord, such as I never witnessed among the saints in Christ Jesus. Truly it was more than good to be there. On Monday evening another came, and again at the close of the meeting we went to the lake and there in the clear sparkling waters beneath heaven's starlit dome, I buried with Christ seven more precious souls who were raised to walk in

newness of life. On Tuesday evening another came and the "same hour of the night" we went "where there was much water," and assisted him in "putting on Christ." On Wednesday and Thursday evenings, two who had grown cold and indifferent, and had been drawn away and enticed into the world and sin, came back to Christ and the church, confessed their wrongs, and received a glad and hearty welcome. This closed the meetings of 12 days, with 13 added eleven by faith and obedience and two restored. Others are "almost persuaded," and will doubtless come. The church is greatly strengthened and comforted, and all are encouraged in their work of faith and labor of love. The Gospel reached some who had long been undecided, yet intelligent, thoughtful people. Of the eleven who obeyed the Gospel, seven were men whose wives had been christians for years, or had come out during this meeting, to them it was an occasion of rejoicing and joy unspeakable. Oh how good to see husband and wife helping each other to "walk with God," and going forward hand in hand in earnest christian work. The church at West Lake is an example to believers of earnestness and devotion, although a busy season; at much inconvenience and self denial, they were on hand at the meetings. Our esteemed and warm hearted brother P. E. Weeks, of Picton, manifested his devotion to the Master, by walking to the meeting some eight miles, and back again at the close of the service on one occasion. Although at so great a distance he and his christian wife were present at most of the meetings. This personal reference to Bro. Weeks, is made for those who frequently allow frivolous excuses to stand between them and their duty, especially on Lord's day. Be faithful to your Saviour, and true to your own best interest clear fellow traveller, to the tomb. The brethren at West Lake, and especially the sisters were more than kind to me, and munificent in their hospitality. Friendships though so quickly made, were so strong that we shrank from taking the parting hand. When the services closed and we had sung together, parting songs such as "God be with you" etc., we said good bye and a few parting words amid many tears, and a scene too sacred and deep for description, and so we parted with true and affectionate friends, hoping if spared another year to meet again this side of the "River." Oh how richly God blessed our labors in this meeting! What courage and strength of soul was ours! How much nearer to God were we all lifted up until all felt "strong in the Lord and in the power of his might." Leaving our "home" with Bro. and Sister Werdon, and sister Palen, whose "friendship's like the strongest band," we were brought on our way to Picton by our kind Bro. A. McDonald, who parted company with us at the home of Bro. Weeks. We called on Sister McDonald, formerly of West Lake now with her daughter Mrs. Coeager in their fine home in Picton. Sister McDonald and Bro. Weeks earnestly desire that work should be started in Picton by our people, and from the prospects, I think it would be a desirable opening. Like Bro. Manro I have a strong conviction that we should give particular attention to "Centres." After a few hours spent pleasantly at the home of Bro. Weeks, we took care and started for "home," soon reaching my family, whom God had kept until we met again.

May God richly bless the West Lake Church, (especially those precious souls who have recently entered into covenant relation with Him, through Christ by the Gospel), and keep and preserve them faithful in every good word and work, until the journey is complete, and gather them all at last to the city of Jasper walls, nearby gates, and streets of gold. "That changeable house is for you and for me." *Where Jesus of Nazareth stands The remnant of all nations crowns His hand. And he holdeth our crowns in his hand.*

G. J. BARCLAY, Toronto, Sept. 1885 P. S. Since the meetings closed two others have returned to the Saviour and his work. Thus making 15, eleven by obedience and four restored.

TO EDITOR CHRISTIAN WORKER.

Having been repeatedly invited to write for the Bible Index, I have occasionally done so. About middle of July I sent in an article on "The Gift of the Holy Spirit" for the August number, it did not appear in Aug., and only part (less than three pages) appeared in Sept. number, for the reason given "not sufficient room," while of the 32 pages of the Index. Eleven are occupied by J.B. and R.B. (the editors) over two pages being devoted to replying to my article before it all appeared. On 13th Aug, I sent in the following article on "Bible Index and Co-operation" for the Sept. number. There was not sufficient room for the article, but the Index with its characteristic "spirit" of fairness I devote nearly a page to an unfair criticism of the article it refuses to publish. After the manner in which the Index has treated me since I have been devoting my time to work with the "West End" congregation, and co-operative work, I may as well cease contributing to its columns, and ask you to kindly insert this article. G.J.B.

BIBLE INDEX AND CO-OPERATION.

The Bible Index, although opposed to the "Ontario Co-operation" of churches of Christ, must at least acknowledge, that it has been of much service to the Index, in as much as it has been able to entertain its readers so often since July 1883 by serving them with something on this important topic. Of the issue of the Index since the above date, I am satisfied that at least half the numbers contain some reference to this matter. Let the reader examine the article commencing on page 229 Aug. number, and note the subject, spirit, and reasoning of it. Then turn to page 249, same Index, and read concerning "Spreading the Truth." "The means God uses to accomplish His purpose are beyond our conception. Within twelve months several have been added to the church at Louisa Street, Toronto, but in the same time twenty-six have gone." The Woman, says the church, "at Pucerville lost thirty-three by removals etc., thus two churches have co-operated! without knowing it in sending! out about fifty missionaries! to spread the truth. There is so little of the pomp and vanities of this world in God's way that men despise it." We are informed that the above is "God's way." How many of the twenty-six went out for the purpose of spreading the truth? The reader will notice in the above extract we have a "co-operation," two churches co-operated, Pucerville and Louisa Street, Toronto, they are then "co-operatives" and we

are told on page 157, Bible Index, that co-operatives are human Gols, Ergos, according to the Index) Louisa Street Church, are "human gols" and they have been "sending out" some of these "human gols" as missionaries. Surely this is "progressive" beyond anything yet reached in the present reformation, yet we expect to hear that this is not a "human co-operation," and find the Index advocating co-operations of this description. It depends something on who leads in the advocacy of a theory or a principle, whether it must be pulled down or built up. Again turn to page 225, Aug. Index, the question is asked "Where shall we stop?" and from reading the article one would be led to presume, the writer of it always "stops close to Christ," that is he goes no farther than Christ has directed; what He has not directed he does not do. But we fail to find the directions to publish a Bible Index, a "Hymn book for use in the congregations of Disciples of Christ"—to put a baptistry into a meeting house—to furnish two plates, or boxes and send two men through the congregation with them to "take up a collection," to conduct a Sunday school, etc. Perhaps we shall be told "It is no crime against him unless He forbids!" and we shall reply, "It is no honor to Him unless He has commanded." Consistency is a rare jewel. I am satisfied that all use expellents more or less in church work and worship, and cannot well succeed without them, and I am very sorry to see an such cavilling about these things, (as they are no sin or "crime against him unless He forbids") by those who should under existing circumstances be more forbearing and Christlike. How wilfully unjust and incorrect is the following, (page 227 Index): "They inform us that it is necessary to come out once a year and glorify its officers, and each other and shout! Is not the Lord among us, we feel so "happy in our own way." What does the reader think of this from a christian, concerning his brethren? We ask who are the "they" referred to? The very brethren named on page 230 (Index) as apparently in sympathy with the Index in its tirades against "co-operations and co-operative work. The Index knows that brethren Black, Kilgour, Anderson, Shopard, Lister, Parkinson, Monzie, Forrester, Sinclair, Ledlard and many others who attend these conventions and co-operations never "come out once a year to glorify the officers and each other and shout etc.," yet its editor deliberately writes that they do and that they inform us that it is necessary" to do it. Is this manner of assailing good and faithful brethren "stopping at Christ's" and His law which says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." If the Index will consent to stop nearer to Christ, and manifest more of His Spirit of loving and forbearing, it will have a greater tendency for good. It will not then assail practices which its editors follow, or principles which they advocate, because found in others, and when a neighbor calls on us, we can allow them to see it, instead of being compelled to hide it, or cast it into the fire, (as many say they do). Let love and good will be manifested towards all, especially to them "of the household of

MANITOBA MISSION.

For some years there has been at intervals more or less talk in Ontario, among the disciples of Christ, concerning Missionary work in Manitoba and the North West. Beyond the gathering of about \$900 by the sisters of Ontario, who sent the writer in the autumn of 1881, who succeeded in planting a church in Portage-la Prairie, on a permanent basis; nothing has been done. Seeing the inactive position assumed by our Ontario brotherhood that it was not likely to be soon bettered, unless some one would lead in a movement and on account of our position relative to this work in the past, we have sent out a circular letter to the various churches in Ontario, suggesting that we give this work into the hands of the Woman's Christian Board of Missions, of the U.S.A. for management, they taking the responsibility of operating this very extensive field and work in Canada with them. The letter goes on to give a few of the many reasons why this plan is advisable. The chief of which are, that said W. C. B. M. have wisely managed their business in the past and are now operating territory immediately adjoining Manitoba and the N. W. Hence the missionaries could all operate and co-operate together and work much more advantageously than otherwise. Moreover we cannot on account of our numerical weakness and consequent poverty particularly in the absence (as at present is the case) of proper organization—ever operate properly said territory. The plan which the C. B. M. suggests is very similar to the plan the baptists have been operating this field under, very successful for some years. Bro. Isaac Errett, who has had large experience in missionary work. He says in reply, "What you propose seems to me entirely feasible, provided, let the Women's board will take hold of it and, 2nd, that our Canadian brotherhood will approve it and rally to the support of the work." He closes his letter by saying, "I do not see why the proposal you make is not practicable and desirable." We presume that the 1st condition mentioned by Brother Errett is dependent somewhat upon the 2nd. In reference to the 2nd, we at present can only say that so far, all the answers which have come to us in reply to our proposal are favorable. No objections has yet been offered and we have heard from a goodly number. There are others we wish to hear from, however, before we proceed further in the matter and if all those who have received circular letters will be prompt in reply we will be able to come to some conclusion in the matter by consulting with the W.B. Remember it is not money we are after at present but simply your advice concerning the plan. So far as finance is concerned a collection taken up annually amounting to 10 cents per member, will realize a large sum and brethren can we not easily give this amount annually? We cannot expect to do much the first year or two. We cannot expect much assistance financially from the W. B. during the first or second year; but as the work advances and as the field proves fruitful as it undoubtedly will; the W. B. will assist accordingly and the cause of the Master will be established in the great wheat fields of the Dominion which will shortly be the centre of population in Canada abounding in wealth and teeming with millions

of precious souls. Now, do not lay this matter aside saying, "it is not much I can do." Every little helps. What we want to know at present is an answer to the question, do you agree with this method? If not can you suggest a better? Let us hear from you immediately as the board will soon meet. It is the Lord's business. Let me hear from you at Walkerton, Ont., Box 25. A. Scott.

"BE OF GOOD CHEER."

Jesus says Jno. xvi 13, "Be of good cheer, I have overcome the world." By following Him, trusting Him, and doing His will, we shall also overcome the world—We are weak, He is strong. Our only safety is in the Cliff Rock, Let us hide in Him. In all the trials, sorrows and difficulties of life he can find strength and refuge in Him, who is "a present help in every time of need." Be of good cheer then dear christian you shall overcome the world. Jesus will help you, live near to Him until death and He will take you to Himself that where He is "thers ye may be also." G.J.B.

CARD OF THANKS.

To Bro. A. Scott. On the evening of your departure from our midst, we the members of the Church of Christ at Owen Sound, take this opportunity of expressing our approbations and thanks for your earnest and devoted labors among us for the past three and a half weeks. We feel thankful to God that seven precious souls have decided for Christ during that time. We also thank you for your assistance in ordaining Bro. A. Finch to the office of Evangelist, and for the information bearing on this subject received from you. The congregation expressed their approval of the above card of thanks by rising to their feet after it was read.

D. McLAREN, on behalf of the church.

Bro. C. J. Lister has been on Manitowlin Island for sometime preaching. But some of the Methodist friends do not approve of the way he preaches and of the doctrine he teaches, and arrangements have been made to hold a debate on the baptism question. We are not informed what the propositions are, nor who is to represent the Methodists in the debate.

ORDINATION.

The ordaining of Evangelists and Elders by laying on of hands, is a question likely to come up now for investigation. We believe it is a proper and profitable subject if discussed on its merits, and the scripture teaching brought out, but for those who do not approve of the ceremony to abuse those who practice it, will not edify anyone, and those who believe it is necessary, should not insult others by such epithets as "tramp preachers," etc., already we have had to reject an article on this subject and cut out part of another, on account of ridicule and personal abuse. We aim to keep all such things out of the paper, and even then some objectionable things creep in because we are not acquainted with all the petty jealousies and opinions of every one. If any of our readers disliking at any time see any thing displeasing in our columns, don't fly into a rage, but just write a kindly correction and it will be gladly received. J.C.W.