

PERSONALS.

Bro. O. G. Hertzog, has arranged to labor in Canada for six months. It would please the brethren if he had arranged to labor for six years in Canada. Let's use him while he is within reach.

Sister Scott, at the advanced age of 75 is unusually smart, going about doing good. We wish we were permitted to tell of her work of love, so that others might be moved to emulation.

Bro. Menus, is on a stand, just now, not knowing whether to continue "The Disciple" or not, and is calling on his readers to come to the rescue. "The Disciple" is published at River John N. & S.

Bro. Sterling, has moved from Meaford to Kilsyth. He intends to divide his labors between Kilsyth and Warton for the coming year. We hope he will break his silence by sending us an item occasionally about the cause in his field.

Bro. Barclay of Toronto, is doing much Sunday preaching, and is supporting himself by office work through the week. He has been to Collingwood recently, and visits Pickering once per month. He is needed in the work all the time.

Bro. Gard of Stayner, recently held a meeting at Priceville with one or two additions. He has also visited the West End in Toronto twice. Report says, that he is becoming a big preacher. Bro. G.—is a good humble brother and will do good work if he has a chance.

Bro. J. H. Mundy, of Port Hope had the writer to sit for a photo. He said he was going to "knock the spots off that yankee photographer," (referring to Bro. J. N. Walton of Aurora, Ind.) I really think he did, but it was no easy task. Bro. M.—is a first-class photographer in every respect.

During the meeting at Port Hope I had the pleasure of two visits to Coburg, and enjoyed the hospitality of Bro. H. T. Wood, who is the main stand by of the cause at that place. Bro. Wood is the leading Dentist of Coburg, and withal a good man. A few such in every neighborhood would be a great help to our cause. I love the frank, outspoken Christian man.

We had a very pleasant visit with Bro. E. Sheppard during our meeting at Port Hope. Bro. S.—had been enjoying a rest while Bro. Hertzog was holding the meeting at Downsville, and said he was feeling much better on account of it. Bro. S.—is heartily in favor of organizing the Province for evangelizing. Who ever goes into the field will find a true co-worker in Bro. Sheppard.

Bro. C. J. Lister has returned to Gainsboro after being absent since August. The brethren will rejoice over his return, for they love him as a worthy preacher, and felt lost without him. We know from experience that he has a noble band of co-workers at Gainsboro. Bro. L.—labored hard in his garden during the summer, but he now appreciates the scripture that says "one sows and another reaps." The reapers in this case were figs, this fact will add nothing to his rejoicing. "Cast not your pearls before swine." We give this quotation as a warning for the future.

A postal from Bro. Ash, at Lyons, states that he has been sick for some time, and is now hardly able to be up. Bro. A. is getting old. The old soldiers of

the cross are dropping off one by one. We hope to hear of his entire recovery, and he spared for many years to do good.

Bro. H. McDermid has accepted a position on the editorial staff of the Christian Standard published in Cincinnati Ohio, and will move to Cincinnati Jan 1st. Thus one of the strong spokes is taken out of our wheel in Canada. We are sorry to lose him, and believing that Bro. Errett is to blame for it, we have a notion to give him a piece of our mind over it, but since that will do no good, we wish Bro. Mol— and family all the good fortune possible in the "Queen City" which is the "Paradise for Beer Guzzlers." Hope Bro. Mol— will drop down to Lawrenceburg occasionally and preach to the little band there.

THE NEW CO-OPERATIVE MOVEMENT.

Editor of "Worker"—

I propose, with your permission, to give your readers an outline of what is designed to be accomplished by the new missionary co-operative movement in Ontario, which, before this time, has been brought before most of, if not all, the churches by means of a circular letter.

It must be evident to all who are acquainted with our work, or rather lack of work, that we sadly need evangelists for weak fields. All over the Province churches are struggling along, many of these bravely holding their own, others dying, while nearly all are yearning for help in the way preaching and teaching. It is of no use getting off on side tracks or raising side issues over this matter. Help they must have or they will starve. The weak need to be strengthened, the dying quickened into new life, and the careless awakened to a sense of duty. From the lips of Christ the words ring in my ears as I write "go ye into all the world and preach the gospel to every creature." So far we have done but little here in Ontario to carry this command into effect. We who are rightly punctilious with regard to a part of the commission of Jesus, need to ponder the above quoted part most seriously, and ask ourselves whether, to the extent of our ability, we are carrying out the whole commission of the Son of God.

Now how shall this be accomplished? It is proposed to send Bro. H. B. Sherman into the general field for one year, as an evangelist and soliciting agent. He will hold meetings where his services may be required, and thus help to supply some of the wants noted above. In addition to this he will solicit pledges for sums to be paid annually for a period of years, and thus establish a fund to support other laborers besides providing for his own support. By this means weak churches will be assisted until able to support a preacher, good meetings will be held where the harvest fields are white and ready for the reapers, the brethren aroused to greater zeal in missionary enterprises, and our hearts gladdened by ingatherings of souls and the prosperity of our Zo.

It is further intended to hold a meeting of delegates from all the churches early next summer, at some central place, to take counsel together, and select a committee to manage the work of the co-operation. Let us hope that this will take place, and that we may be glad together in working for the spread of the gospel of the grace of God.

Of Bro. Sherman, the biggest preacher in Ontario, it is hardly necessary for me to say anything to the brethren. I believe him to be eminently fitted for the work

laid upon him. If you do not think that he holds good meetings just try him. If he does not put you in good humor and make you feel that it is a glorious thing to work for Christ and God, I pity you. And if he does not get a pledge for at least fifty dollars, payable in five or ten annual instalments out of you, I pity him and you too. He goes to this work with a heart loyal to Christ; sacrificing the peace and comforts of his quiet home and a salary as good as he will receive as an evangelist, all because he hopes thus to stir the brethren of Ontario into more united efforts and to do greater things for the church of God.

Brethren, let us give this movement our prayers, our influence and our means.

H. A. MACDONALD. Cobourg, Dec. 7th, 1882.

SUGGESTIVE TO FAULT-FINDERS.

Now, deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it I don't want, that I grow lean on it. I lose my time and pains.

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now, see, I have just thrown her a forkful of hay. Just watch her. There now! She has just found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, but leaves them and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat and spent the time in scolding about the fodder, she too would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood quiet for a moment and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."

SIMON PETER THE CAMP-BELLITE.

Apostle Peter shut out of a meeting house.

Apostle Peter.—Could I get the liberty to preach in your meeting house on next Lord's day?

Trustee of the meeting house.—What order of people do you be long to?

Peter.—I am a member of the Church of Christ.

Trustee.—What branch of the Church of Christ?

Peter.—The Lord told me I was a branch myself; but never said anything about belonging to branches.

Trustee.—What name do you distinguish your church by?

Peter.—I do not claim to have a church of my own. The church of which I am a member, we call the "Church of Christ," "Household of Faith," etc.

Trustee.—Do you think all others wrong?

Peter.—Most certainly, all others are wrong.

Trustee.—Where are you from, sir?

Peter.—From Jerusalem.

Trustee.—What is your name?

Peter.—My name is Simon Peter.

Trustee.—Was it you that preached baptism for the remis-

sion of sins, on the day of Pentecost, and afterwards wrote to your brethren concerning the salvation of Noah and his family in an ark, and said "the like figure where unto even baptism doth also now save us;" and at your conference in Jerusalem, asserted that God made choice among you, that by your mouth the Gentiles should hear the word of the Gospel, and believe?

Peter.—Yes, sir! I spoke and wrote as you say.

Trustee.—We cannot let you preach in our church.

Peter.—I am called and sent by Jesus Christ.

Trustee.—That cannot be, for our preacher is called and sent by the Holy Ghost, and, on last Sabbath, he called your doctrine Campbellism, and said it was of the Devil.

Peter.—"We preach the Gospel which the Holy Spirit sent down from heaven, which things the angels desire to look into."

Trustee.—I do not believe in these arguments, and therefore will dispute with you no more; but you cannot preach your doctrine in our church.

Peter.—Have not some of your ministers preached this doctrine in your churches?

Trustee.—Yes, a great many of them have tried to preach it amongst us; but we have generally put a stop to it by excluding them from the ministry or the church; yet some of the worst of them have carried off whole churches with their delusions. I say again, sir, you cannot have our house.—Ez.

WORLDLINESS IN THE CHURCH.

In another place in this issue will be found a "Sermon to the churches by a layman." We clipped this from the Hamilton Times. The time has come for some one to speak out against this disposition to rival the theatres, in rearing massive piles of masonry in which to worship God? The tendency to go beyond the ability of the congregation, is born of the desire to rival others, and out do them in a building. The debt thus incurred puts a veto on every effort of the church to sound out the word. This "miserable church debt" stands up like Blanco's ghost, every where present, and says "you must remember that the debt must be paid," thus you feel unable to give anything for missionary purposes. When the fine temple is finished the pews are sold out to the highest bidder, so that the man who will give the most money (even if his heart is as full of Satan as it can be) gets the best seat. Poor people are thus crowded out. Even if they are invited and made welcome by the usher, they do not feel at home in this gorgeous temple where everything is run on a money basis. The result is, that you see very few of the poor in them. 'Tis no uncommon thing to hear it said of the mean structure on the side street "the poorer classes worship there," and as you pass the gorgeous temple, "the rich worship there," etc. These miserable church debts, are the causes of all these objectionable ways and means for getting money that have dragged the church down on the level with a negro show, pool-room and raffle; the fact is anything to get money. With all these facts before our eyes, can we wonder that men are inclining to skepticism. Let us who are trying to restore primitive christianity, keep our hands clean. We believe in building neat commodious houses, but always such as we can pay for. It would be a poor excuse in the day of judgment, to say "I could not do anything that God required because we were burdened all our lives with a church debt." The effort of God's people has been to coun-

ter: the world to Christ. How well they have succeeded, observation will tell you. The effort of the world to convert the church to Diabolus has been a success.

The four Methodist bodies in Canada are trying to agree upon a basis of union. A committee composed of representatives from the Canada, Primitive, Episcopal, and Bible Christian churches was convened in Toronto the first of this month, for the purpose of forming a basis of union to submit to the various conferences for their consideration and action. Two distinguishing features of their deliberations that we have noticed particularly are, that not an appeal has been made to the Bible by any one in support of his proposition on any point. This can only be accounted for upon the ground, that it is, not christian, but Methodist union that is sought. Another is, the vexed question of what to do with the laity in the conferences. The fact is, the time has come when the laymen must have a say in the government of the church, which is just, in view of the fact that they have all to pay. The conferences examine into the characters of their preachers, as to their soundness in the Methodist faith, and also of their moral character. The clergy seem to rebel against laymen having anything to do with this part of the conference work, or to be even present while the examination is going on. We do not know what the Methodist laymen think of this, but I can't help but wonder why the preachers are not willing for the laymen to take part in this ordeal through which Methodist preachers must pass. One preacher said that he did not want his character examined by men that he had no chance to examine in return; but this is to be received with all due allowance, for the discipline of the M. E. church at least, gives the preacher power to not only examine but to expel the laymen, as the judgment of the

preacher in charge dictates. However, nothing can be gained for christianity by union unless it be on the Bible alone.

MEAFORD, ONTARIO.

To those wishing to know something of the advantages of Meaford and surrounding country the following will be interesting:

Meaford is beautifully situated on the South Shore of the Georgian Bay, which abounds with trout and white fish of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the river which runs through the town, at which the largest lake steamers call regularly. Along the river are mills and factories driven by water power. Meaford is also the terminus of the Northern Railway, and has a population of over 2000, lively, intelligent citizens. There are about 200 Disciples of Christ who meet regularly for worship in the town. Preachers of some renown who have visited this church, consider it true to Apostolic order, there is also a Church 7 miles to the North-West of Meaford and another 8 miles South. Owen Sound lies 18 miles westward and Collingwood 22 miles to the S. East.

The soil in the district is principally a rich clay loam, the surface of the country is gently rolling and well supplied with the purest spring water. The climate is bracing and healthy, free of ague and malarial fevers. Grain of every kind is grown successfully. Apples and Plums are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abound. Messrs. Trout & Jay, Land Agents, have over 200 improved and 50 bush farms for sale, in the townships near Meaford, say within a radius of 20 miles. Lists of which will be furnished on application.

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