

ADVANCED THOUGHT.

Men don't believe in a devil now, as their fathers used to do. They're forced the door of the heart...

PORTAGE-LA-PRAIRIE, May 26, 1894.

BRO. LAW & WHITELAW.—I received your note of the 8th only a few days ago, as I was away from home teaching school in the country.

We received by telegram the sorrowful information that Elder Archibald McLarty, of Howard, Ont., departed this life May the 24th.

Perhaps it would be interesting to some of our Ontario friends and brethren to hear from the church residing in Portage-La-Prairie.

Yours respectfully, MAGGIE A. CAMPBELL.

ILL. B. SHERMAN.

Dear Bro.—Our meeting at Collingwood is closed for the present. It was commenced by the writer four weeks ago, Bro. Lediard coming up near the end of the next week and continuing with good success for about ten days.

The Lord willing, I leave tomorrow for a tour on Manitoulin Island, then on my return to visit Pricerville, Muskoka and Barry Sound.

spread of the Gospel. Any brethren in Muskoka or Barry Sound who may see this will please send a card to the Brother named above...

Your brother in Christ, W. M. CREWSON, May 26, 1894.

COLLINGWOOD, May 22, 1894.

Dear Bro. Sherman.—The church here takes this opportunity of returning many thanks to those kind brothers and sisters who have so nobly responded to our call...

And now, brethren, when it is necessary that we should have help to sustain the cause, it is not wrong to ask it of you; so we wish to state to your readers that we can stand more of the same Christian liberality, and may God who loves the cheerful giver, bless you abundantly through Jesus Christ our Lord, is the prayer of Your brother.

JOHN M. HILL. LOSS AND GAIN.

The Christian must experience the loss and the gain brought to view in the Gospel. The true convert to Christ will realize that he must lose the friends with whom he lived in the service of the world.

the presence of Jesus in the hour of death and at last the crown of life will be placed upon our heads. Who would not lose the present, the fleeting, and gain the everlasting and abiding?

WHY AM I NOT A CHRISTIAN.

- 1. Is it because I am afraid of ridicule, and of what others may say of me?
2. Is it because of inconsistencies of professing Christians?
3. Is it because I am not willing to give up all to Christ?
4. Is it because I am afraid I shall not be accepted?
5. Is it because I fear I am too great a sinner?
6. Is it because I am afraid I shall not hold out?
7. Is it because I am thinking that I will do as well as I can and that God ought to be satisfied with that?
8. Is it because I am postponing the matter without any definite reason?

CONQUERING AN ENEMY.

I once owned a large flock of hens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly.

Greatly enraged at his procedure, I determined at once to be revenged, to sue him, or in some way get redress, I sat down; and ate my dinner as calmly as I could and by the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbor about hens, thereby making him my bitter, lasting enemy.

After dinner, I went to my neighbor, who was in his garden; and, strange to say he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said: "You have abused me. I will kill all your hens, if I get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," I said. I did not wish to injure you and now I see I have made a great mistake in letting out my hens, I ask your forgiveness, and am willing to pay you sixtimes the damage." The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at

his club—then at the hen he had been pursuing, and said nothing. "Tell me, now," said I, "what is the damage, and I will pay six fold and my hen shall trouble you no more. I will leave it entirely with you to say what I shall do, for I cannot afford to lose the love and good will of my neighbors, and quarrel with them for hens or anything else."

TRUE REFORM.

CHRISTIANITY THE REFORMING POWER. "The Light Himself Shall shine revealed. One tale of glory overthru thy court, Thy own Messias relate."

For he shall reign till he hath put all enemies under his feet. Christ is the great reformer or corrector of man's wrongs, and the remover of his woe.

The Church of God—the organized expression of the gospel—is the channel or agency through which this power works. The golden rule adjusts and readjusts all relations. It is made possible by supreme love to God, for this produces equal love to man.

Napoleon, to whose word a world listened, and at whose step thrones trembled, said: "Men have called me the great Napoleon they admired my genius and feared my power, but now I die in exile, and none are so mean as to do me reverence. My presence was necessary with the army to direct their movements and to inspire them with courage. But Jesus Christ, without court, army, navy or treasury, has commanded the highest affection and the utmost confidence of men. To-day millions would die for him, while I die despised of all. I tell you General, Jesus Christ was God."

Divine truth and love bring the light and heat that illuminate purity and give life to all good seed thoughts. The "Light Himself" now shines. The stream of salvation cannot be rolled to its source. The floods of light cannot be driven into the central sun by darkness.

Sin itself, the root, the essence of sin, is the cause of man's woe. In the proportion that it is destroyed true reform is produced. This is salvation. The Savior, Jesus alone can do this. This he does. He brings back to man his lost peace and purity. He reinstates paradise in him, and fits him to re-enter his paradise.

Where he moves deserts bloom, death springs to life, violence is changed to purity, laws are purified and legislation is corrected. His words break the bonds of sin, casts out devils and destroys hereditary and acquired appetites for filthy words and poisonous drugs and drinks.

The victims of evil habits are saved by his power, and youth is restrained from the paths of the destroyer by his truth and love. Such as Gough and Murphy are are redeemed and made flaming heralds.

Such reform is thorough, lasting and universal. "He looks, and ten thousand of us are saved. And myriads wait for his word: He speaks eternity, filled with his voice, Redeems the praise of the Lord."

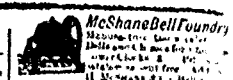
TEMPERANCE.

The following testimony in regard to prohibition in Maine, is worthy of our attention. LEWISTON, Me., July 25, 1893. Hon. MISS GARDNER.

Dear Sir—Your favor inquiring as to the operation of our liquor law, is received just as I am leaving for a somewhat protracted absence. If I neglect to answer to it may be forgotten therefore I must content myself with a very brief response.

The "Maine Law" has been a success. I do not mean that it has prevented entirely the sale of liquor, so there has the law against stealing prevented theft. It has, however, almost entirely destroyed the traffic in the country portions of the State. There are some counties in which the jails have been practically unoccupied for years. In the cities its enforcement is, of course, more difficult, but whenever the authorities have been friendly and vigilant, the sale of liquors has almost entirely stopped.

Very truly, WM. P. FRYE. An old friend is better than two new ones. The time once was, when it was and badge of disgrace to be known as an abolitionist, now hardly a person has a word in favor of slavery, and especially among politicians. So we believe the time is coming when hardly a person in public life will own that he ever had any sympathy with slaveholders.



AGENTS. The following is a list of agents for the various publications mentioned in the advertisement.

A PRIZE. A prize of \$1000 is offered for the best article published in the Worker during the year 1894.

\$666. A prize of \$666 is offered for the best article published in the Worker during the year 1894.

GOLD. A prize of \$1000 is offered for the best article published in the Worker during the year 1894.

FOR THE WORKER. A list of publications and their prices.

VALUABLE PUBLICATIONS.

Table listing various publications such as 'Christian Hymn Book', 'Revised Christian Hymnal', 'On Matthew and Mark', 'On Acts', 'On Romans', 'On Mark', 'Life of Elder John Smith', 'Life and Letters of L. L. Pinkerton', 'A. Campbell and Owen Debate', 'A. Campbell and Bishop Purcell Debate', 'Carpenter and Hughes Debate', 'B. Franklin and J. A. Thompson Debate', 'Gospel plan of Salvation', 'Problem of Human Life', 'Works of A. Campbell', 'Christian System', 'Lecture on the Pentateuch', 'Popular Lectures and Addresses', 'The Christian Baptist 7 volumes bound', 'Living Oracles', 'Review of J. B. Jeter's Book on "Campbellism" Examined', 'Family Companion', 'Talks to Bereans', 'Western Preachers', 'Gospel Preacher', 'Sketches and Writings of B. Franklin', 'Serial Discourses', 'Early History of Disciples', 'The Messiahship', 'Commission to Apostles', 'Tracts on sixty different subjects'.