Christian



Worker.

H, B. SHERMAN, EDITOR.

" WORK WHILE IT IS CALLED TO DAY."

LAW & WHITELAW, PURISHERS AND PROPRIETORS.

Volume II. No. 12.

MEAFORD ONTARIO, OCTOBER, 1888.

Whole No. 24

THE CHURCH WALKING WITH THE WORLD.

The Church and the world walked is

The Cherch and the world waster as apart.
On the changing shores of it.
The world was enging a goldy sage.
And the Church a hyuna satisface.
On e, we mey our hand, "saul tee merry World.
"And walk with me this way."
But the good Church hid ber suosy hands only answered "Nay.
"well not alway so my hand at all.
And I will not salk with your You way is the way that leads to death. ar way is the way want death 3 Your words are all untrue."

"Nay, walk with me but a little

Share,"
"The road I walk is a pleasant road,
And the son shine always there;
Your path is thorny and rough and

Your path is thorny and rough auroce.
But nube is broad and plaint;
W way is paved with flowers and
daws.
And years with tears and paint.
The way also ment alwars these.
Wast, no toll I know;
The sky also roy our is always dark,
years is is a lot of wee;
There's roue neough far you and me
To travel side by side.

Half slyly the Church approached the World
And gave him her band of snow;
And the World grasped it and walked
along.
Saying in accounts low,
"Your dress is too simple to please

our dress is too simple to pleas my taste; will give you pearls to wear, h velvets and silks for your grace

Rich velvets and silks for your grace-tal form, And diaminds to deck your hair. The Church looked downat her plain white toles, And then at the dazzing World, And blushed as sheasaw his handsom-

lip
With a smile contemptuous curled
I will chauge my dress for a costic Sald the Church wit's a smile of

graco; i her puro white garments drifte

Then her pore waite garmens amay,

And the World rave in their place
Braunful astims and shining sike,

Row and gone and costly pearls

White over her forehand her bright
hair fell

Cauped in a thousand curis.

"Your house is too plate," said the proaded World, "All build you one like mine; Carpet of Brussels and curtains of lace, And farniture ever so fine " So be built her a costly and beautiful

So he built her a costly and beautiful
house;
stoat splendid it was to behold;
lier sons and her beautiful daughters
dwelt there
Gleaming in purple and gold;
Rich fairs and abons in the halls were

held, And the world and his children were flarer Laughter and music and feasts were

beard the place that was meant fo

in the place teat was meaning prajer, bere were cushioned pews for the rich and the gay. To set us their pomp and pride; lat the poor, who were clad in shabby array. Sat meekly down out side.

"You give too much to the poor," said

the World,
"Yar more than you ought to do;
If they are in need of shelter or food,
Why need it trouble you?
Go take your money and buy rich
19bes.

Tables,

Bay horses and carriages fine,
Boy pearls and jewels and dainty food
Boy the rarest and coefficient wine
My children they dots on all thes,
abilities.

shings,
And if you their love would win.
You must do as they do, and waik in
the wave
That shey are walking in."

Then the Charlet held fast the string of her purse. And modestly lowered her head, And suppred, "Without doubt you

And modestly low-the and modestly low-the more at earning the strength of the modest leave the strength of the World and some of the Usurch Warked closely hand and heart, And only the Marked shows apart.

count tert the two apart.

Then the Church and down at her case and saids

"I am rich and my goods increase;
I have need of nothing or ought to do, little lough and dance and feast."

The sily Wouth heard, and he laughed limits sloves,
Anth-wooking said, saids—

"The Church is fallen, the beautiful Church,

And her shame is her boust an I her

The ance' drew to the merry seat, and whitevered to stake her nation, Their the Lind anthons of rapture were heated, And hea a were covered with sheme, And he was heard at last by the

off a vice was heard at let by the Charich
From him who sat on the Thrine, kniw thy works and how thou het sail,
'l' am rich' and has not known as thought and had hot works and how And were her before my face is referred I from my presence cast these and the control of the co

theorut,
And blos tuy name from its place.'
-Zion's Warter Tower

IREMINISCENSES No. 10.

listory of the rise and Progress of our cause IN GAHADA.

> --- TY---JOSEPH ASH

BALLIER CHURCH.

I think I stated in a former paper that Z. F. Green was the lists one to preach the "ancient gespel" in this place and county, but bro W. K. Burr informs me, Benj. Howard was the first, and som after Green joined him. It appears that the clurches of Hillier and Athol or West Lake were gathered by Howard and Green, but were not properly organized by them. I have said a good deal in former papers about those men, and bro. W. K. Burr corroborates most of what I have said. Bro. Burr gives me a list of preachers who have labored in that county as follows: Howard, Green, Hubbell, Moss, Williams, S. E. Sheppard, Hillock, Oliphan, Anderson, Lister, Kilgour, Black, Bartlett, Starke, Kemp (and the writer of this) Clendennen, Franklin, Trout, Horner and Stone. He says bro. Moss held a debate with a Universalist, so also did C. Aynsworth and were very successful. It was in this place where the name "Greenite" was first given to tha Hisciples. The leading men in this church at the first were Cornelius Aynsworth, W. K. Burr and Henry Aynsworth are the elders, bothexeellent preachers. Bro. Burr has labored in the field in Canada very extensively; is a fluent speaker, good writer, a pleasant congonial man and composes some good poetry, and now as I am informed, is publishing a paper in Belleville.

iormed, is publishing a paper in Belloville.
Considering the hestof preachers who have spent so much time in this county, the most of them of a high order of talent, and added to this too, all the home talent and the many oxedlent members, it is simply wonderful that there has been no extension of the cause in that county. There is moeffect without a cause," and the problem to solve is, what is the cause. One wise bro, who knows something about it, though not living there, has given his solution which is they. The character of men who start any cause is stamped upon it, and though some of its adherents may be excellent men they cannot throw off the curse if the doctrine and character of those who start it are bad. If this solution is true how very coreful we should be not to give countenance to any man profes-

sing to be a pracher of the gooped who holds Lad doctrime or so man of lead morats to the late of the

on to the young man. So determined and he being a solid sturdy Englishman, he reliable the proprietors of the was an Englishman, he reliable there called "The Old Countryman." He was a professed in fidel and belonged to an infidel and belonged to an infidel association whose head quarters was "The The Chick infidel band came for the reliable there called "The Old Countryman." He was a professed in fidel and belonged to an infidel association whose head quarters was "Laming Hall." At a time bro. A. Campbell was in N. Y., and those infidels invited him to lecture in their Hall. He gladly accepted their invitation an delivered a locature on the evidences of christianity and at the conclusion if I remember right, scenters of the Infidel band came forward confessed the Saviour and were immersed in the "north river." Mr. Pickering was one of the number.

"The Old Countryman" nowspaper was largely patronized in Canada, and Mr. Pickering was on a business tourin connection with it. After the

always found a hearty welcome. Her bible intelligence was far leyond the common, and her faculty of telling it extraorlinary. Her zeal never grow cold, her faith never weakened, her picty always full and pure; her anxiety for the conversion of poor sinners showed itself in the many she induced to forsake sin and live for heaven and eternal life. I have heard it said that they never knew any one who had been in the meshes of sectarianism that had gotten so perfectly and completely out of it as sho and family had. Wm C, the oldest son, now resides on the homestead; James went to Toronto when young where he now resides. William, Robert and James labor in word and doctrine and are, as many know, talented influential men. A great many have come into the church. Wm C. has labored in the gospol very much and still does so. The church there is mainly kept up by his labors. He was the principal man that kept the cause alive for many years in Postville. For many years a distance of over thirty miles, to presch and assist the church. The so.t-in-law of Juhn Beaty, James C. Earl, a few years ago removed to Oakville, a distance from the church of over twelve miles, which weakened the church but they are going on in their wonted career.

This must suffice for this number, and my next will start at Norval, where the walking concordance. as old bro. Manies was

This must suffice for this num-ber, and my next will start at Norval, where the walking concor-dance, as old bro. Monzies was called lived.

OBITUARY.

For the Christian Worker.

WHITE .- Died at his resider in the Township of Erin, on the sighteenth of August, 1883, Ed-ward White, at the advanced ago

of 85 years. Bro. White was one of th early settled in this township, and for many years a member of the Erin Centro congregation. the Erin Centre congregation.

His last days were days of much suffering and weakness, and to see him at rest was a cause of thankfulness though mingled with canniumess though mingred with sorrow at his loss. He was laid in the grave in the presence of a large gathering of friends and neighbors in the hope of a glorious resurrection to eternal life.

JAMES LEDIARD.

MITCHELL - Died at his resi dence in Everton, township of Eramosa, on the 11th of Sept., at the advanced age of seventy-one, Bro. James Mitchell. He was for many years a member of the Church in Everton, and a teacher of the Bible class His Bible class scholars carried him to the grave. He died in peace after years of suffering and in hope of resurrection and reward. A large gathering of friends were present who had known and respected him in life to pay their ast tribute of respect to his memory.

JAMES LEDIARD, Hillsburg, Ont.

Hood.—Died at at her home near Duntroon, on Wednesday, Sept. 12th, in the 35th year of her sge, Sister Hood, wife of Bro.
James Hood. She was brought
up in the Presbyterian Faith, she

Collingwood, preached a very impressive discourse on "The Ressurrection" to an attentive audi-once. At the close the Hymn commencing "Sister thou wast mild and lovely," was sung, and the assembly proceeded to the Cometory and paid a last rite to our dear friend. She leaves a sorrowing husband and three little ones to mourn their loss.

J. R.

Stayner, Oct. 1st, 1883.

TO CHRISTIAN WORKER.

DEAR BROTHER:—The Apostle said, "I have no greater joy than to hear that my children walk in the truth." So it must be a source of much joy and gratification to Christian parents to see any of their children obey the Saviour. Elder D. Ferguson had the satisfaction to see his eldest son stand up at our regular meeting on Lord's day the 16th inst, and contess his faith in Christ. He was immersed in the afternoon in the Saugeen river. Brother confess his faith in Christ. He was immersed in the afternoon in the Saugeen river. Brother and Sister Bell in Proton were also made happy a few weeks before, on the occasion of their daughter (a very intelligent lady) deciding for the Saviour- and obeying the gospel and uniting with the congregation. In this place. We hope and pray that they both will give in their cause of rejoicing by continuing faithful to the Master, adoring the doctrine of their Lord and Saviour, by a holy and becoming behaviour to the end of their days.

Your brother in Christ, John McKechnik.
Priceyille, 22 Sep., 1883.

Priceville, 22 Sep., 1883.

Pricoville, 22 Sop., 1883.

When poople are starving, it bread I bread I the want, not lee tures on digestion and assimilation—not treatize on the chemical processes of bread making and bread-taking. When people are starving for the bread of life, it is the gospel of Christ! y want—the sweet, simple, estisying goepel Christ—and not thyoric, pulpit-oratory, literary bonquets, science, evolution, eschetology and criticisms on Greek and Latin words. With all our larined men and wiso men, and with all our colleges and college-bred men, and with all our great libraries and countless periodicals, the masses are still perishing for lack of the gospel of Christ. Education is a good thing, and worldly visiom is a good thing, and smart men are good in their places, but these can never take the people want is bread, not theories, not pulpit vapor, not heathen mythology, not protop-lasm.—Americar Christsan Esciete.

One was baptized at Port Hope, on 2nd Sept. Bro, Hert-zog was present on Lord's day, and on the 16th.

Read Bro. A. Scott's letter in this paper. Sister DoLanny related some of the same incidents when in Meaford, and reports having visited the places mentioned where some fearful masseres took place. This history is only too true, and it will repay our readers to lead Bro. Scott's letter.

her age, Sister Hood, wife of Bro.
James Hood. She was brought
up in the Presbyterian Faith, she
however, confessed her Faith in
Christ and was Baptized by Bro.
Anderson on the 23th of October
1872. Her Christian character
was worthy of imitation. She
possessed those graces which
adorn the Christian. The funeral
took place on the 14th, Rev. Mr.
Rosworth of the Baptist Church,