

Regular Contributors.

A. SCOTT, Geo. Myro, Jas. Leonard, Geo. J. Barclay, C. Sinclair, W. M. Crewson, A. H. Pynch.

ST. VINCENT MEETING.

This meeting was commenced June 21st by Bro. A. Scott, in St. Vincent, 9 miles N.W. of Meaford, on Tuesday, July 14th. These meetings were well attended in London, interest was manifested throughout. We were made to rejoice in seeing many turn to the Lord. Fifteen believed and were baptized, and three who had formerly been connected with other congregations, but who had wandered from the way of love and duty, were constrained to return to the good old path and walk therein, making in all 18 added to the church of Christ near Cape Rich on the 7th line. The brethren are very well encouraged, especially old Elder Cox, who has for many years presided at the Lord's day, no talks continuing steadfast even when only two or three came together to break bread in memory of the Saviour's love. He now feels gratified to see so many added to the Church, and will cheerfully press on towards the prize which can now be only a few years on before. The brethren esteem Bro. Scott very highly for the loving and earnest, yet powerful and convincing manner in which the Gospel was preached, for the many lessons on Christian duty, and for the pleasant intercourse of social visits from house to house, and they hope ere many months to see him again. I need scarcely add that many of those now added to the church had been reared and taught in Methodist establishments, but learning the way of the Lord more perfectly were constrained to leave the Saviour and turn aside from the commandments and doctrines of men. This was the first time we had the pleasure of meeting Bro. Scott, and having been with him almost day and night during the meeting, we have learned to love as brethren.

EUPHRASIA.

Bro. Harding commenced preaching in Euphrasia, June 28th and will continue to July 21, up to the present confessed faith in Christ and have been baptized. Four of the number had been reared and taught in Methodism, and with a desire to deter others from obeying the Gospel, Mr. Wilkinson was sent for to give a course of lectures on baptism, which he did, but not having an opportunity of attending, we cannot say how he got along, but judging from what we know of his lectures in the past, his time would be largely taken up in trying to prove that the Bible does not mean what it says, nor say what it means. That when we read of going down into the water, being buried with Christ by baptism, coming up out of the water that it does not mean what it says at all. That where we read that Naaman dipped himself seven times, it simply means sprinkle; that when the Saviour said except a man be born of water and of the Spirit, it does not mean water at all. That although he admits it is proven that all the Greek and English Lexicons say that the word

our Saviour used when he commanded baptism means dip, immerse, plunge, overwhelm, and words with such like meaning, and that not one of them gives or ever gave sprinkles as a definition. Yet it is proper to sprinkle, and improper to immerse as the Saviour commanded. That when the apostle Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." That it was not for the remission of sins. Thus we might go on and show that the Bible is not written right, if what Mr. Wilkinson says is true. God once said to our first parents "in the day thou eatest thereof thou shalt surely die." Satan says it does not mean that at all, it means that "in the day thou eatest thereof thou shalt not surely die." Thus the perverter of God's word brought endless misery upon the human family from the beginning. Should we not be careful to avoid those who in our day pervert the scriptures. But God in his mercy provides a Saviour for us, one who is not only to save, and has said, "I have called them who do his commandments that they may have a right to the tree of life and enter through the gates into the city." Shall we not rather realize that God's word means what it says today, and not deceive ourselves or be deceived by perverting and contradicting plain statements of scripture, which will only bring upon us swift destruction.

BRO. LAW & WHITELEW.

I was rather late in thinking about sending in my report for last month, but I am generally so busy that I can scarcely find time to write to all my friends, therefore, I shall try to avail myself of the privilege of writing to them through the WORKER, as often as I have anything of importance to write. Since my last report I have continued the work in Muskoka, with the exception of a vacation of about three weeks that I spent in and around my old home, visiting the churches in Acton, Everton, and Erin Centre. During my late series of meetings at Baysville, ten more were added by confession and baptism, and one at St. Mary's Lake. The brethren and sisters are taking hold of the work in earnest, especially at Baysville and Ridout; holding two meetings per week, besides the meetings on the Lord's day.

At Baysville there is a Union Sunday School, in Ridout there is a very strong S.S. superintended by Bro. Palmer, and at St. Mary's Lake, Bro. C. De Lancett has commenced a Sunday School which is likely to do well.

Some very interesting incidents have occurred in connection with the meetings since the truth began to take root in the neighborhood, a few of which I may yet relate for the edification of your readers.

I wish to thank the brethren in Erin Centre for the message of good will they sent to me. And, also the brethren at the June meeting for remembering me. I trust they may still be imbued with the mission spirit, and I pray that the Lord's missions may abundantly bless and prosper them.

Your Bro in Christ, W. M. CREWSON.

LITTLE FAITH.

Many reasons have been given to show why so many reject the Gospel invitation, why the church does not increase in numbers as it should. One gives as a reason that the people are ignorant. This will not do, because the scriptures say the way is plain, and it was the common people who heard Jesus most gladly and followed him most willingly. A second will say the minds of the

people are filled with error having listened to and accepted false teaching until there is no room for truth. Another says there is so much prejudice, that it is no use preaching to the people. This reason will not do either, for where will we find more prejudice than existed between the Jews and Samaritans, and yet Jesus did not allow that to hinder him in his mission, but as he sat by the well, thirsty, hungry and weary with the journey, he commenced preaching to the Samaritan woman, who was not only ignorant, but was so filled with false teaching, that the Saviour had to say, "You worship you know not what" and was produced to such an extent that even a drink of cold water was not offered when asked at her hands; other reasons have been given, but we believe that the greatest reason or cause of hindrance is not in the ignorance, the prejudice or the wickedness of the people; but rather in the fact that too many Christians lack faith in the power of the Gospel to save, fail to realize in it the means that God has appointed to save sinners. This should never be, it is our place to preach the Gospel, even though weary, knowing that it pleased God by the foolishness of preaching to save them that believed.

The writer once saw a letter written on behalf of a congregation, asking a brother to come and hold a few meetings, stating at the same time that they did not expect that any one would obey the Gospel and be brought into the church, but that they ought to have a few discourses as it might do the church some good, and warm them up a little. How could such a congregation expect to succeed in building up the Master's Kingdom, when they had lost almost all hope of doing good, and did not expect that those around them would ever obey the Gospel. We should not go on that way. How often it is said, Mr. A. will likely obey the Gospel, but there is no likelihood that Mr. B. ever will, when the reverse will often prove true, which shows us how little we know of the hearts of men. Our work is to preach the gospel to every creature, knowing that he that believeth and is baptized shall be saved. Continue so to preach and teach while life shall last; then, then only is our duty nobly done, and then we shall receive that welcome home to the Father's house of many mansions and enjoy his presence forever.

RUINING A BOY.

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that, whenever he gets on a car the appearance of the conductor, to collect fare, reduces his age under five. He has been educated to give that age when asked by anybody who wants to collect money for his transportation. Recently a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated a moment, and then looked up at his mother:

"Mamma, is he a conductor?" "No, child." "Then I am eight years old."

Sister Scott of Detroit has generously donated \$30.00 to the Ontario Co-operation. Evidently she realizes the importance of Co-operative effort. Liberality like Sister Scott has displayed will be appreciated by every disciple who has the success of the cause at heart.

NEWS ITEMS.

Bro. Clark Braden commences a series of lectures at Welland, July 18th, in opposition to infidelity. He is determined to expose the fallacious reasons and insinuations of such men as Watts.

Bro. A. A. Trout and wife of Detroit, spent a few days with relatives in Meaford on their way to Warton, and when the Disciples came together on the first day of the week, Bro. Trout preached to them.

Bro. T. L. Fowler informs us that he returned July 1st from a pleasant and successful meeting at Mimosa, but does not give particulars. Expecting that we would see his report of meeting in the Standard, but it has not appeared yet.

Bro. C. Sinclair is at St. Thomas, while Bro. Stevenson is away on a visit to P.E.I.

We ask our readers to give Bro. Ledard's essay a careful reading. See next page.

Elder Sheppard is to spend two days with the church at Collingwood, July 22nd and 23rd and may remain longer.

Bro. J. A. Harding commenced preaching at Meaford, Lord's day, July 19th to continue as may be found desirable.

Bro. John Skippen of Manitowlin Island, writes that Bro. Samuel Woolner of Everton spent 8 days there, came on a visit, but began preaching the Gospel, one believed and obeyed the Saviour. Bro. Skippen desires that some one should go up and labour for a few months to give the cause a start in his part. It should be done.

Bro. H. B. Sherman held a very successful meeting at Miss in June. Nineteen were added to the church, nine of whom had been connected with the Presbyterian Church, but learning the way of the Lord more perfectly rejected to walk in the better way.

Bro. A. Anderson of Hamilton is at present visiting members of his family in and near Walkerton and on Lord's day, the 12th inst. preached for the Walkerton church.

The church at Acton requested Bro. Scott to give one half of his time to the work in Acton. He cannot accept this call at present as it would entirely prevent his evangelistic work.

Dear Brethren, Bro. Palmer and I would rather see the WORKER in pamphlet form, say octavo—either monthly or semi-monthly. There are many valuable pieces in it worthy of being preserved and which may be lost in its present shape.

Yours, W. M. CREWSON.

DEAR SIRS.—I see in June WORKER that you have converted the word "Puseyite" of my article into "proselyte." A Puseyite is an adherent to, or an advocate of, Puseyism, and Puseyism is the principles of a class of divines of the Church of England, so termed from Dr. E. B. Pusey, professor of Hebrew in the University of Oxford. Please correct.

For the WORKER Held a series of meetings with the Church at Gainsboro' in the month of June, resulting in eight being added to the church by confession and baptism. Five of them being heads of families.

R. AINSWORTH Jordan, July 8. Married at the residence of the bride's mother, in the township of Clinton, Ont., June 13. Mr. Adam Haist to Miss Zattill C. Martin.

DEAR BRO. LAW I arrived here this week where I propose to spend some time preaching, being sustained in the work by Sister E. J. Trout of Warton. I intend to speak twice in a hall in this village tomorrow, and begin a meeting at Ice Lake six miles out on Monday evening if possible.

GEO. MYRO. Gore Bay, July 4.

Our annual June meeting in Walkerton was in every way a success. Visitors were present from Kildyth, Stratford, Pezcas Jackson, Palslev and Warton. Bro. G. O. Hertze was chief speaker and fully sustained his reputation as an able preacher of the Gospel. We were pleased to have Bro. Munro and Bro. Brown of Warton present during the first week of the meeting. Visiting brethren are very loud in their praises of the manner in which they were entertained by the Walkerton church. I was under the necessity of leaving before the meeting closed, to begin a meeting on the ninth line of St. Vincent. Bro. Hertzog however, conducted the meeting over the 2nd Lord's day with four baptisms.

A. SCOTT Owen Sound, July 14.

Bro. Lister has been sent on a missionary tour to Manitowlin Island by the brethren at Kildyth. Well done, brethren! will do well. Let others follow their example, and send one of two to Muskoka for the summer months to strengthen the work already begun and which has been so nobly followed up by Bro. Crewson. There are a number of places waiting for the gleaner.

Our aged Bro. W. A. Stephen, has gone to the North West to recuperate, and visit his son who resides on a farm near Brandon. He accompanies his son, Bro. H. H. Stephens, D.L.S., who is gone up on government work. They will both return—and we wish them a safe one—about the first of Sept.

Bro. Lister spoke twice at Kildyth last Lord's day, July 5th, 1885. Bro. McLaren, one of the elders of the church in Warton, with his wife and family have taken up their abode with us. Warton's loss is our gain.

TO THE READERS OF THE WORKER.

I have just returned from St. Vincent township, county of Grey, where I held one of the most pleasant and profitable meetings of my life. The point at which we labored is a new one, therefore the work may properly be classified as missionary work. Bro. Law & Whitelew, Editors and Proprietors of the CHRISTIAN WORKER have been preaching at this point alternately each Lord's day during the last eight months and were the moving instruments in arranging for the holding of the meeting which has been the means of bringing so many precious souls into the Gospel Ark. We esteem these brethren very highly for the love, zeal and

energy they manifest in their self sacrificing labor for the cause of Christ. The majority of the readers of the WORKER are probably ignorant of the labor these brethren are performing, therefore we will take the liberty of calling attention to some of their works. First their business keeps them busy during of the hours, second they have the entire responsibility of the CHRISTIAN WORKER resting upon them. This paper is acknowledged to be the best monthly ever issued by our people in Ontario, which speaks highly for the good sense, judgment and ability of these brethren as publishers. May they long continue to manifest the same kind, courteous, christian spirit through their paper that they have exhibited in the past. Third, in addition to the assistance they render in the Meaford congregation, which is not a little—they have been preaching at several mission points for some years, for example the church in Euphrasia where Bro. Harding of Ky. is at present holding a meeting, is largely the result of their persevering labor. The church at Cape Rich, has been greatly benefited by their assistance. On an average they have preached twice each Lord's day during the past year driving on an average from 15 to 20 miles each day through all kinds of weather and roads. This is all done at their own charges and besides they give freely of their means for the spread of the Gospel. Yet these brethren have been accused lately by a religious scribe of running a paper for money. What next? I mention these facts that we may know these brethren and what they do and thereby be able to appreciate their work and stay up their hands and encourage them in their labor for the Master. I bespeak for them the confidence and assistance of all the good brethren and sisters in Ontario. It was also a pleasure to meet with Bro. Harding of Ky., and enjoy his society for 8 time. We hope to see more of him in days to come. We were pleased also to form the acquaintance of many good brethren and sisters in Meaford, Euphrasia and Cape Rich, whose names we cannot for lack of space mention, but whose kindness and words of encouragement we will not soon forget. We are cordially invited to visit that locality again and we hope to be able to do so at no distant date.

A. SOBRA. Walkerton, July 16, 85.

Those who are so zealous for preaching to the heathen at home that they can give nothing to send the gospel abroad, should remember that the heathen at home can hear the gospel, and be saved by it if they will, but the heathen abroad have no such opportunity. Many of them do hear it and obey it, wherever it is preached. Give them all a chance.

Bro. Black's great meeting at Quincy, Ill., recently closed with two hundred and eight additions. One hundred and fifty six were immersed, and ninety four were heads of families. Brother Black preaches the plain, simple gospel of Christ, without clap trap or unclean tricks. He is now in a fine meeting at Atchison, Kan.—Apostolic Times.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."