

THAT CIRCULAR LETTER.

We sent out a circular letter on the 25th of last month, to all the churches in the Province, or at least to all that we know their address. We have received favorable responses from Cobourg, Port Hope, Bowmanville, Jordan, Wainfleet, Acton, Walkerton, and we think that we can speak for Sherwood, Aurora, Collingwood, Glenora and Meaford, of this we are not certain, but expect to hear from them soon. We have also received letters from Dr. B. Phillips, in Brantford, saying, "I will help to the extent of my ability," and Joseph Ash—heartily endorsing the move. One from Elder James Black, speaking favorably of the matter, yet would not say anything definite until the board of the Wallington co-operation was consulted. Acton speaks in the same manner. Walkerton sends a pledge of money for the first year, Wainfleet does the same. We are receiving letters every day referring favorably to the matter. We hope every church will respond; if you do not—think favorably of the work, say so and give your reasons. This work must have the approval of all in order to succeed. We ought to say that this letter was gotten up and sent out by the advice of brethren whose wisdom is entitled to respect. We are carefully filing away the letters received so that we can tell what the feeling is, when all are heard from. Don't fail to respond.

PORT HOPE.

The writer went to the above named place on the 20th of last month, and sounded the ancient gospel for the first time in this beautiful town. Port Hope is 70 miles below Toronto, on the line of the Grand Trunk R. R. situated on the shore of Lake Ontario, and is the southern terminus of the "Midland R. R. of Canada." It has 6000 inhabitants, and appears to be a "live business place. Like Rome, it is on at least seven hills, with many valleys, and splendid scenery. Bro. J. H. Mundy and wife with whom we lived while there, are leading spirits in this new work. Bro. M— is not slack with his money, when he sees an opportunity to do good. Bro. Black, who is a son of Elder James Black of Bramosa, with his estimable wife, and Bro. Charles McGentle were the "sum total" to build around when we began. We found H. R. Hales who promised to do all he could in building up the cause, next we found a sister whose name we do not call to mind just now. A Bro. Norris who did not attend the meetings, yet he says he is a disciple of Christ, and another brother who is doing "night work on the Railroad. The brethren had nicely fitted up a Hall, and it was well lighted with gas. Here we began to sound out the word. The attendance was small all through the meetings. The first to come out and confess Christ was Mr. Gest, who was a leading member of the "Bible Christian" Society. He simply stated that he had "learned the way of the Lord more perfectly" and desired to obey. Others soon

followed and six were buried with Christ by baptism. It was somewhat amusing to read the editorial criticisms on the immersions. The worthy editor of one of the Town papers declared that the health of all were jeopardized by going into the water when it was so cold. One editor added to his notice "and strange to say none of those who were immersed are any the worse after their cold bath." Many inquiries were made on the following morning, after their welfare and when told that they were as well as ever, a look of disappointment would steal over their faces. One man lost five dollars over the matter as he was heard to offer a forfeit of that amount if the lady survived the shock. I mention this to show the amount of light that is radiating from the theological teachers of the place. There are fifteen now banded together to attend to the Ordinances as taught in Gods word. Port Hope is an important point to establish the cause, and while they are few at this place, they are worthy, and will do all in their power, but they must have help. They intend to co-operate with Cobourg in the support of a preacher, and are provided with preaching on alternate Lords days by brother H. A. McDonald who is a promising young man that graduated at Kentucky University, last June. When we left, Bro. McDonald was quite sick, but hope ere this he is all right again. He was with me during the meeting. We will have a very tender interest in Port Hope and watch over them with a father's care in the future.

RELIGIOUS FANATICISM.

"Harrison, the boy preacher, has been holding revival meetings in Grand Rapids, Mich. Three persons have been made insane by the excitement, the latest victim being Miss Emmons."—Ex.

When P. T. Barnum said, that "the people liked to be humbugged," he uttered more truth than he was aware of. Mr. Harrison is the greatest farce of the present day,—laughed at by all intelligent men of all religions, yet he is employed by this same class to "play the fool" and create a great religious (?) excitement, for the purpose of popularizing the churches, (so called). To any one who has any knowledge of his idiotic methods of work, or his shallow-ice-herent twaddle, which he calls "preaching" it will not sound strange to hear it said that any one has become insane over his meetings. It would not be any wonder if all the intelligent ones became disgusted and withdrew from his work. Yet we doubt not, that this insanity is attributed to the "Baptism of the Holy Ghost." The time has come when men who regard God as "the author of order" and not "confusion in the church" will speak out in condemnation of all such religious "cranks." The time has come when a sound gospel preacher cannot gain a hearing in a city, for if he comes as a minister of the gospel, to preach Christ to the people, every preacher in the city, immediately begins a pastoral work, which consists in warning their flocks to stay away from this new meeting, "you will get your mind bothered, and then they ought not to be encouraged," etc. But let a fanatic Harrison come into the city, and immediately every "Pastor" seeks an interview with him, and is ready to unite with him, never a fear would they have that any offensive doctrine would be preached, for it is well understood that death bed stories coupled with a vast amount of nonsense will be the principal

stock in trade. After the fight is over, then begins the work of reconstruction. Presby-terians pour in their calvinism, with infant baptism. The Baptists make a desperate effort to convince the new converts that they ought to be immersed, and by the time the spoil is divided, all the union feeling is gone and the sectarian lines are more tightly drawn than ever. This is repeated as often as a Harrison, Anderson or Hammond holds a "great revival." Those who go crazy over the excitement are said to be powerfully operated on by the Holy Ghost! Should a man preach Christ to the people as Peter did on the day of Pentecost, and when the people cry out "men and brethren what shall we do?" "say to them as Peter." Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," there would be a general cry of "Campbellism" raised. And when the penitent believers "went down into the water" and "were buried with Christ by baptism," you would see many of those who have been baptized with the Holy Ghost! Standing by "making fun" of the work. Those preachers who have been foremost in the union move, will preach against immersion and try to bring it into ridicule, but if any one wants to become a member of their church, they will immerse them rather than lose them! All these inconsistencies are so transparent that they do not escape the notice of the world, and as a result the Church loses her power on the world, and wonders if the gospel has not lost its power. The church is becoming more and more carnalized every day. Let true men of God keep their hands clean. The religion of Christ does not make people crazy, but the religion of fanaticism is liable to, therefore if you would avoid the insane Asylum, let Harrison and men of his stamp pass on. A man has headed for the Insane Asylum when he begins with Harrison, yet he may not reach the goal. But why write thus? (f) the very next humbug that comes along will be as well patronized as though this had never been written. Well, we have sounded the alarm.

WOMAN'S WORK.

There has been a woman's society in Ontario for missionary work. They undertook the mission at Portage La Prairie and it became self-sustaining the first year. There is now about \$200 laying in the bank at Ridgeway, which belongs to the woman's mission, that ought to be doing some good. I am not certain who the managers are, but think that brethren C. Sinclair, J. Lediard and McDermid are the managers, and they should present some plan of work to the sisters, and get them at the work of raising enough money to establish a mission and sustain it until it became self-sustaining. I would suggest that the woman's mission undertake to help Collingwood for two years. If a good man was sustained there for two years, I am sure the church would be self-sustaining by that time. At any rate let the work be revived. Sister Scott is anxious to have this society in a permanent shape before she passes away. Our sisters should feel encouraged by the success that attended their first efforts. Not having been associated with the work heretofore, I prefer that some one else write it up, and get it started. Our columns are open for any good work.

Show your Worker to your neighbor, and ask him to subscribe.

NEWS ITEMS.

Send us a club of ten, with five dollars, and get the eleventh one free for yourself or your neighbor.

You need not become so awfully bad, to be lost. All that is necessary is "to neglect so great salvation."

Owen Sound church decided at a recent meeting for the purpose of transacting business, to use all their collections in liquidating the debt on their meeting house. Is it wise?

Collingwood had the labors of Bro. Barclay of Toronto, on the first Sunday in this month and Bro. H. T. Law of Meaford, on the second. They need a good preacher there now all the time. A golden opportunity is slipping away at Collingwood just now.

The Christian Standard has engaged again to a "triple sheet" and it offers to go to new subscribers for \$1.25 per annum. This offer is limited to Jan. 1st, 1883. It moves on like a mighty conqueror threatening to sink all the little ships. But we challenge it.

A general canvass should be made for the Worker, from now until Jan. by its friends. Our aim is not to make money but to do good. We do not ask you to work on account personal friendship to any person connected with the Worker, but for the good of the cause at large.

Bowmanville.—I visited this town last month for the first time since I came to Canada. The cause has been established there for many years, and has passed through many trials, but enough salt remains to save the body, and they are now on the high road to success under the efficient labors of Bro. E. Sheppard. Bro. O. G. Hertzog, held a good meeting for them recently and baptized fifteen persons.

If the Worker is put into every house, and the brethren lend a helping hand by sending in their best thoughts for publication, we can make it a power for good to our cause in Canada. Much depends upon the efforts of the brethren. No doubt some will not like the Worker, as the paper is yet to be born that will please every body, and really would it not be a funny religious paper that would just suit every mind? Work is the word now.

There is an exquisite pleasure attached to being just one minute too late for the train, that cannot be appreciated by any except those who have been there. Then there is so much real gratitude filling your heart when you Telephone for a sleigh and hear the answer "four dollars for seven miles." But you see, it is such fun to have a sleigh-ride! If any one doubts the pleasure attending a circumstance like the above. Call on the writer or J. H. Mundy, at Port Hope.

Meaford Church is now ready for a forward move. With singular unanimity they labor for the good of the cause, whether at home or abroad. The writer is now engaged here preaching on Lords day evenings and at Euphrasia and Cape Rich, alternately on Lords days at 11 a. m. If we have the co-operation of all in this work, we may hope for much good to be done, other wise it will be a failure. We shall try to do our part well, and there will be no failure. May the Lord abundantly bless us in every good.

The broadest doctrines of the christian system may be excluded from view by a text of scripture at short range.

WHAT WE NEED IN ONTARIO.

Time is swiftly pushing us toward the judgment seat of Christ, where we will be called upon to render our accounts to him who is able to judge the secrets of men's hearts. What preparation are we making that will enable us to meet the plaudit "well done thou good and faithful servant?" How much is being done in the Province of Ontario to "preach the gospel to every creature?" Do not our master require each to bear some part in this work? If we do nothing in this direction, how we shall be and be faithful? Can we expect the Saviour to say "well done good and faithful to us, when we have not done well nor been faithful in this work?"

There is a responsibility resting upon the disciples of Christ in Ontario just now, that cannot be winked at without serious loss to our cause. There never was a time in its history when there was such a universal cry "for the gospel to be preached to us." Work ought to begin immediately at Orillia, Brantford, Stratford, Walters-falls, Uxbridge, and several other places that have sent in their appeals. Then the work is already started at Collingwood, Aurora and Port Hope. Something must be done to keep it moving until it is self-sustaining. Collingwood needs a preacher now, and the right man there would do great good and make the cause self-supporting in one or two years. Aurora needs a man in that field all the time, and can do much towards helping themselves, but cannot get on without some outside assistance. Port Hope has just started in the work and will need care and assistance for some time to come, but the cause will be on a firm footing there in the course of time, no one can doubt this, who knows the material of which it is composed. The great need, is sound gospel preachers to labor in these fields. How can we secure them, is the all important question. We have between fifteen and twenty thousand members in Ontario, and only fourteen preachers, and not all of those devoting their whole time to labor in Canada. There are a few others that are doing much good by going out on Lords days, preaching, and supporting themselves by secular business during the week. "What are these among so many?" It is an easy task to point out a fault, or to present a need, but when it comes to correcting the fault or supplying the lack, much mature judgment and keen insight will be called into requisition. The writer has been over the Province, north and east, and has heard somewhat from the west. If the brethren mean what they say, we are sure that things are ripe for a forward movement all along the line. There is not a church in the Province that will second the effort more heartily than Meaford, if some tangible business basis for work is agreed upon.

Now we have a few suggestions to make as to this work. 1st. Let an evangelist be sent into the field at once, one that is fully endorsed by the congregation to which he belongs as being qualified for the work. Let him visit all the churches in the interest of co-operation. As he goes preaching the gospel to the people, let him explain the manner of work to the brethren, so that all may have an understanding of the work, and have fellowship with each other in this grace. 2nd. Let the evangelist secure pledges from the brethren to be paid annually, the first payment to be paid down, taking receipt for it, and then pay the amount annually that is agreed upon, for five years, e. g. A agrees to pay \$10 per year into the general fund for five years; this will make \$50. The first payment cash, the other pay-

ments annually in advance. If two hundred brethren will agree to give \$10 per year for five years, this will furnish an annual income of \$2,000. In Ontario we ought to do much better than this. 3rd. Let there be five wise brethren selected to receive and disburse this money; one from the east, one west, one north, one south, and one from the centre of the Province. One of the five to be appointed secretary and treasurer, who shall receive all monies from subscribers and evangelists, and keep a record of all receipts and disbursements. These five men are to use their judgment as to where the money can be best used for the good of the cause. The secretary will pay out no money without the consent of this committee. 4th. This money is to be used for the purpose of supporting a general evangelist in the field, and supplementing the efforts of weak places needing help. Several places could do well if they could draw on a general fund like this for a hundred dollars per year. This will enable the churches to say to those who would come to Ontario to preach the gospel, come on, we will see to it that you are fed. If a good man is secured here, for a year or two, who is adapted for the work, he will become a fixture; and thus our force of proclaimers will be increased. 5th. Let there be a meeting called early in the summer at some central place, at which time the five brethren can be selected, the secretary and treasurer approved, and a general understanding can be arrived at. There are other details that might be mentioned here, but enough has been said to indicate the manner of work. If there is a better way known to any one let us hear from you immediately. But let us carefully avoid a discussion of "Plans" and not do the work. It is work for the glory of God that we want. This manner of work may not meet the approval of some, no doubt, and the same can be said of all "plans," but the working bees must make the honey even if the drones are in the hive. (The writer's name has been mentioned for the position of evangelist, but he is not anxious for it, and will work for the success of the cause as well where he is, as though he was the evangelist.)

Let some good man be sent into the field at once, and let all the people say amen! Now let us hear from you brethren east, west, north and south. As soon as you read this sit right down and write us a letter telling what you think of the matter. The earth groaned under a rich harvest last season, and the cause of Christ is now calling loudly for help, will you withhold your hand? May God help us to get at the work in good earnest.

We reprint Bro. Cones, article, from the Review for the benefit of a few Literalists that cannot see how that Christ can be a King over the earth, while his throne is in Heaven. From their literal standpoint, I am amused while I contemplate the gathering up of the fragments of the literal throne of David. The wood all rotted away. The gold and silver all scattered to the four winds. Yet this identical wood, gold and silver must be produced or the literal idea goes the way of all the earth. If they admit it to be figurative in any sense, the whole theory falls.

Bro. Neal has issued the first number of "The Worker" at Louisville Ky. It is said to be "a red hot" temperance paper. The very fact that R. B. Neal is at the helm is evidence that it will be a "red hot" something, for he is great on "stirring things up." When Bro. N— condescends to send us a staple copy we will say what we think of it. Our exchanges tell us of its appearance.