

NOTES AND NEWS.

Bro Mundy, of Port Hope, is a plant in an annual meeting.

Bro R. Atterworth made a good plea for Mr. Carmel.

The editor is now in a meeting at Wainfleet, and will continue for a couple of weeks.

Old Bro. James Menzies, of Toronto, was with us. His heart is in every good work.

Bro. George Barclay's report on the "West End Mission" elicited a spirited discussion.

Bro. Leonard is a good worker in a general meeting, giving shape to the business of the meeting.

It was a rich treat, enjoyed by us all, to hear the warm-hearted exhortations from the brethren.

Bro. Lister's address on "House to house preaching" was the address of the meeting.

The editor is in a meeting at Wainfleet. Began on the 15th and will continue two weeks.

Bro. J. A. Harding, of Ky. commenced a meeting at Meaford June 15th.

Bro. Hertzog, is in a meeting at Garafraxa, four additions at last report and still going on. This is good news.

No good enough to pay up ar. rears on your subscription to W. WORKER and ask your neighbor to subscribe too.

Bro. A. Scott is in a good meeting in Mimosa, three additions and a growing interest. And so the good work goes on.

The address of H. D. Sherman is changed from Acton to Box 569, Guelph, Ontario. Correspondents, take notice.

Bro. Lister held a week's meeting at Stouffville recently, and baptised seven persons into Christ.

The Canada Temperance Act (Scott Act) is to be submitted in Grey County this summer. "THE WORKER" works for Temperance.

Bro. William Forrester, from Pickering, was at the annual meeting and took a great interest in the work.

Brethren R. Ainsworth and L. Gleason, from Mt. Carmel, were at the annual meeting and enjoyed the meeting hugely.

Bro. Kilgour took occasion during the annual meeting to make a plea on behalf of the brethren on Manitoulin Island.

The veteran, James Kilgour, president over the annual meeting with dignity and to the entire satisfaction of all. May the Lord spare him for many years to work for the Master.

Bro. J. W. Stevenson, who is laboring for the church in St. Thomas, was at the meeting and reports the work increasing and the outlook very encouraging. Bro. S. is a wide-awake man.

The general meeting was not as large as we hoped to see, on account of the meeting being held at Aurora, which is not very central for the churches, but what we lacked in quantity was had supplied in quality.

"The harvest is plenteous, the laborers are few." When we look over the field and see the vast amount of work to be done and so few to do it, we are led to exclaim, "Who is sufficient for these things?"

At the annual meeting of the Ontario co-operation recently held at Aurora, Bro. H. T. Law, of Meaford, was appointed Secretary-Treasurer of said co-operation for the ensuing year, to whom all correspondence relating to the work of the co-operation, pleas and money for the support thereof should be sent.

We were glad to meet our young Bro. Silas Moore, lately home from Lexington, Ky., where he has been in the "Bible College." He is broken down in health somewhat, but we trust a rest from study will soon bring him around again.

The first year of the co-operation shows up as follows: 1. Two more churches added to our number in Ontario. 2. Number of additions, 128. 3. Places helped, Callingswood, Sherwood, West End, Toronto; Welland, Mt. Carmel, Port Hope and Hillsburg. The amount of money raised during the year nearly \$1400. This work has been done directly through the "Ontario Co-operation." "By their fruits ye shall know them."

Rev. J. Gillilan attacked us in an article in which he denies our statements, etc., about the Mt. Carmel work, and we refused to publish his article. He then had it printed in the Index. Inasmuch as he raised the question of veracity, we replied, giving documentary evidence to sustain our statements, but the Index refused to publish our reply. If we would open our columns for an attack, we would certainly give space for reply. The rejected manuscript is now at the CHRISTIAN WORKER office in Meaford. We adhere to our purpose to keep personal controversies out of our columns.

Perhaps never in the history of our brethren in Canada have we had more cause for thankfulness to the giver of every good and perfect gift than at present. The Gospel is being preached at more places than ever before, and consequently many precious souls are being saved. The Macedonian cry, "Come over and help us" is going up all over the Province and the demand for labourers cannot be supplied, such being the case, should not all strife and contention about plans drop, and should not every follower of the meek and lowly Master visit with each other in doing the work of the Master while he is called day for the night cometh when no man can work.

The writer had the pleasure of meeting with the brethren who assemble for worship at Western Avenue meeting house, Chicago, on the last Lord's day of May, and enjoyed the meeting very much. Bro. J. W. Allan preached a plain, practical, and common sense discourse to a large and appreciative audience. I do not know anything about other congregations of Disciples who worship in that great and wicked city, but would recommend any of our brethren who may visit or move thereto, to find Bro. J. W. Allan, who will introduce all such to a zealous and sympathetic congregation of Disciples of Christ.

WIAWATON, June 6, 1884. Editor Christian Worker. DEAR BRO.,—Bro. T. L. Fowler, of Eyerton, was with us here over three Lord's days recently. The brethren here were much pleased with his sound, practical, gospel sermons. Notwithstanding that the Salvation Army was in full blast, we were favored with good audiences—at least for this old battle ground, where so much prejudice against us still exists. During Bro. Fowler's visit four were added to the church, and we hope that others who heard may obey, and that soon. GEORGE MUNN.

OBITUARY.

At Meaford, Monday, June 16th, Bro. Clair Sinclair, aged 21 yrs, son of Elder D. Sinclair. Clair was the youngest of Elder Sinclair's family and has been a member of the Church at Meaford several years. A printer by occupation, and up to the time of his decease, about a year ago, worked regularly on the CHRISTIAN WORKER. Bro. and Sister Sinclair have the sympathy of all the brethren in this hour of affliction.

Bro Peter McNeil, of South Dorchester, fell asleep in Jesus on 26th April last. He was born at Kamin, Lochowale, Scotland in 1816. Brought up amongst the Presbyterians but united with the Baptists in Glasgow when a young man. He came to America in 1848 and united with the Disciples, when the church was very young and feeble, in South Dorchester in 1850. Bro. McNeil was one of the best of Christians. As a co-worker with the writer through a period of more than thirty years he secured the utmost confidence by his faithfulness and the most ardent affection by his amiable and noble character. He was an elder of the church for over twenty years, and the loss to the congregation is great indeed. He leaves behind him a devoted wife and ten loving children, all of whom are in the church of Christ. His disease was pneumonia and inflammation of the heart. May 22nd, 1884. E. S.

GOSPEL REMEDIES.

The world is always looking for remedies for its manifold evils, and has been for six thousand years. It is always devising antidotes for the legion of ills to which flesh is heir. We hold that the gospel furnishes remedies for them all for its infinite dispensary, and desire to submit a few of the many which have been tested and proved to be sovereign and infallible.

- 1. Are you weary? Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt 11:28.
2. Are you carrying heavy burdens? Cast thy burdens on the Lord and He shall sustain thee.—Ps. 55:22.
3. Are you anxious and troubled? Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus.—Phil. 4:6-7.
4. Are you tried and tempted? God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation always make a way of escape that you may be able to bear it.—1st Cor. 10:13.
5. Are you sorrowful? Surely He hath borne our griefs and carried our sorrows.—Is. 53:4.
6. Are you in doubt and perplexity? I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.—Ps. 32:8.
7. Are you poor? Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which He hath promised to those that love Him? James 2:5.
8. Are you despised? He is despised and rejected of men; a man of sorrows and acquainted with grief.—Is. 53:3.
9. Are you discouraged? Wait on the Lord; he is of good courage and He shall strengthen thine heart; wait, I say, on the Lord. Ps. 27:14.
10. Are you weak? They that wait upon the Lord shall renew

their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—Is. 40:31. These are but a few samples. The dispensary is full—no lack in quality or quantity—free, "without money and without price." Come, for there is balm in Gilead and the great Physician is there.

THE WORD OF GOD.

We think sometime too little importance is attributed to the word of God, and it is often called "a dead letter," and by others "paper and ink." We should view it as containing the divine will of our heavenly Father. Indeed it is his blessed way of communicating to man what he would have him do to be saved. Words are signs of ideas. God communicates to man his ideas by his words.

If I were absent from home and should write to my wife, it is by my letters that she would be enabled to trace my whereabouts. The belief of my letter would cause joy or sorrow, as the circumstances may be. Just so with man and God. He sends man a letter containing the promise of salvation. The obedience of his letter or law will result in man's salvation. The atmosphere is the medium through which the light of the sun is communicated to this vast and stupendous globe, and if the medium of communication were taken away, endless darkness would prevail.

The word of God is the medium through which the light of divine revelation is communicated to man, and whenever the word of God is taken from his creature, spiritual darkness is inevitable. Looking at it from a legal standpoint, David says it converts the soul. James xix. 7. Paul says God at sundry times and in diverse manners spake to our fathers by the prophets, hath in these last days spoken to us by his son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, upholding all things by the word of his power. Heb. 1:3.

There never was a rational being saved since the coming of Christ, by any other way than by obedience to the word of God. Nor did Christ pray for any others than those who should believe on him through these words. If man can be saved otherwise, why send missionaries to heathen lands? and why send the Bible? The angel said to Cornelius, "He shall tell thee words where by thou and thy house shall be saved." Hence the people known as Christians or Disciples contend for the Bible and the Bible alone. Indeed, we are commanded to contend for the faith once delivered to the saints. Yes, let us contend till the last enemy of the Bible shall retire from the strife with their broken shields.

"And the sound The earth around, From the ringing to the setting of the sun, Till each gathering crowd Shall proclaim aloud, The glorious work is done. A. CAMPBELL."

OLD SERMONS.

Prof. Fisher, in an article in the Independent upon "old sermons," gives the following suggestions that indicate under what circumstances an old sermon may be repeated with profit:

We do not tire of reading again the productions which most fascinate us. Poems which move us, essays, even novels, are re-perused. Why, if one has succeeded in giving apt expression to his best thought and feeling, should he immediately tire of it? Why should he find it impracticable to enter into a discourse with unmitigated fervor which he has given once, or more than once? If the truth in a discourse is of great moment, if the style of composition is fitting, why should the preacher be deterred from addressing it to audiences which have not listened to it before?

Here we have arrived at the true criterion. Is a sermon the genuine expression of the minister's mind now? Does it say what he wants to say to-day? Is it, in matter and form, a reflex of his present mode of thought and feelings? Does he want to tell it now, no matter? If he has preached it a hundred times, it will occasionally happen that an old sermon is forgotten or half forgotten by the author. When he takes it up anew, the thought reproduces itself. The sermon is born anew. Modifications of language, an addition here or an omission there, convert it into a spontaneous embodiment of his heart's convictions. Without an effort he throws himself into it. The lapse of time, it may be, has impressed upon him more deeply the importance of what he wrote years ago. It is not an ill-fitting garment which he has outgrown. It suits his existing state of consciousness. It is all the better for being old, as the Scripture truly says of old wine.

A QUEER TEMPERANCE LECTURE.

C. T. Campbell, a noted temperance advocate, in a lecture recently said: "Bar keepers in this city pay on an average \$2.00 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and, at ten cents a drink, the poor man pays \$6.50 per gallon for his whiskey—in other words he pays \$2.00 for the whiskey and \$4.50 to the man for handing it over the bar. Make your wife the bar-keeper. Lend her \$2.00 to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon, she will have \$6.50, or enough money to refund the \$2.00 borrowed of you, pay for another gallon of liquor, and have a balance of \$2.50. She will be able to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough to keep you until you get ready to fill a drunkard's grave."

THE HEATHEN WITHIN OUR GATES.

It is a healthy sign that Christian people are opening their eyes to the needs of their neighbors. Judson, the father, went out as a missionary to the Karens and did a great work; Judson, the son has gone as a missionary to the neglected poor of our great metropolis, and is likely to do a better work than his father. The London Congregational Union has been looking into the condition of the poor in the great metropolis of the world, and, as the result, has published "The Bitter Cry of Outcast London;" a picture of destitution, degradation, utter woe, and hopelessness, that can hardly find its parallel in history. The richest capital the world has ever known, the city of palaces and merchant princes and money kings, has two millions of people so poor that they hardly know what it is not to hunger, so friendless that they have never slept in a decent chamber, and so godless that they are as ignorant of Christ as the Hottentot. What London is on a large scale every other great city is on a smaller scale.—Christian-Evangelist.

DO WE LOVE THE BOOK?

A peddler came into my house Tuesday. He could scarcely talk English. He was old and crippled. I asked him about his religion. After some time he found out what I wanted and told me he was a German Jew. I asked him to read a German tract obtained from Brother Holman. He looked at it, shook his head, saying "No read him." I then got my Hebrew Bible. He eyes

ned it, and when he saw the text, there was a light over his face that I can never forget. He would read a few lines and then kiss the book. Tears came into his eyes. He turned from one page to another and seemed to forget for the time his age and lameness. He offered to trade me his goods for the book. Had I been able I would have given him the book. I will ask my readers now, the question which came to me when I saw this poor old man's love for the book. "Does, who have the Bible always, love it as we should?—T. W. Cottingham in Christian-Evangelist."

"Father Haagen" a Catholic Priest gave the following timely true and eloquent utterance in a recent lecture in Chicago.

I learned in thirty years of Irish public life to scorn the patriot who talked of dying for his native land and who left his children to starve—it may be to die while he squandered his money in drink. I concluded that if I desired to see my countrymen at home reconstructed as a nation, and to see my exiled brothers lifted up above the position of hod-carriers and laborers in the stranger's land, to see Irish children winning the respect of foreign people, I must begin to talk to people on husbanding these slender resources—retrieving what the penal laws robbed their fathers of, and restoring to the children of our generation the education that in the last century cruel laws denied to our forefathers. Here to night I stand, and I declare that I would say to all the powers that ever came to Ireland. Give me but one generation of sober, educated and religious Irishmen, and I will defy the world.

We smother the following from the St. Louis Life and Health amendment that we quarrel against the return of the "herald of death that fills the land with more woe and a vile, than ebullient small-ox and yellow fever combined."

John Wesley says: "My own conscience accuses me of having designedly misrepresented a single passage of Scripture, or of having written one line with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all party names and unscriptural phrases and forms that have divided the Christian world were forgotten and we all might sit down together, as humble, loving disciples, at the feet of the Master, to hear his Word and imbibe his spirit, and to transcribe his life into our own." Let us cast away "all party names and unscriptural phrases and forms that have divided the Christian world." That is the right spirit.

If a man has 100 dozen eggs and sells them to 100 different persons at 10 cents per dozen, and each man considers it an unimportant matter not to settle promptly, if at all, the egg merchant would have to retire from business. He would have neither money nor stock. Our readers will understand what danger we avert and what a host of duns and vexatious things we avoid, and why we adopt the cash system.

There should be a bold push made to extend the circulation of the WORKER. The universal verdict is that it is good and growing better. Let some brother or sister volunteer to get a good club in each neighbourhood. Don't blame the editor. You wouldn't do any better yourself.