

PERSONAL

Bro. McDermid, Editor of the "Index" and "Sentinel," preached at Collingwood on Christmas Day. The people of Collingwood were well pleased with his visit. By-the-way, Bro. Mc, let's exchange "once in a while." I would like to form an acquaintance with the brethren in your field, and your old friends would like to see your face in this region now and then. What say ye?

Bro. Sterling preached two weeks at Glencairn last month. He reports a good meeting, considering bad roads, dark nights, etc. No additions. He is now on a trip to Warton, Owen Sound, and Kilsyth. He is a noble teacher, and best of all, a noble christian.

Sister Falls, of Euphrasia, is very feeble. Her visit to Dr. Pierce did not benefit her as it was hoped it would. In the hour of affliction the religion of Jesus is most precious. May she be spared to her family, unless her Father's will to call her hence, is our prayer.

Our esteemed Bro. Ash, of Lyons, in a private letter, reports the church at his place as prosperous, and "sounding out the word." We have mislaid his letter.

The Sunday School at Meaford held a festival on Nov. Year's (Monday) which consisted of sleigh riding, supper, singing, and a speech or two by the Editor of the WORKER. It was an enjoyable affair all around.

The Sunday School of Kilsyth held a "soiree" - "What is a soiree?" "They say" they had a good time. Net proceeds \$32.

Bro. Wm. Trout, of Peterboro, spent the holidays with us at Meaford. I was much pleased to form his acquaintance.

We are now engaged in meeting in Collingwood. We will report the result in our next issue. We are determined by the help of God to plant primitive christianity firmly in this city. The usual amount of opposition and misrepresentation is dished up by those who will be glad to recognize us when our cause is in the ascendancy.

We have read the Nov. number of the "Index & Sentinel." Many good things are contained therein. Bro. Mc gets after Bro. Rowe with a sharp stick, about as well as he can meanly misrepresenting his brethren. Better watch Bro. Mc, you will get a "Rowe" on your hands. He also ventilates Bro. R. B., and strongly intimates that "Bro. B." is not sound on "Luke's" inspiration, and that Bro. B. would better watch, as he "lives in a glass house."

"Index & Sentinel" \$1.00 per year. Address, H. McDermid, No. 2, Huntley street, Toronto.

MEAFORD, Dec. 26th, 1881.

DEAR BROTHER, - Will you be kind enough to insert the following communication in the CHRISTIAN WORKER, and also answer the question. Is the following translation of Phil. 1:21-23-24; a correction, or is the translation used in the common version the more correct rendering of those passages? "Therefore, for me to live is for Christ, and to die, gain. But if to live in the flesh this is to me a fruit of labor; and what I choose I do not exactly know. I am indeed hard pressed by the two things. I have an earnest desire for the returning and being with Christ since it is very much to be preferred. But to remain in the flesh is more requisite on your account. (Emphatic Diaglott by Griesbach.) Two renderings that we use reads thus: "For to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet, what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

is gain. But if I live in the flesh this is the fruit of my labor; yet, what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

ANSWER. - The most reliable translation of the language of Paul in the first chapter of Phillipians, is given in the "Living Oracles," a translation by Doddridge, McKnight and George Campbell, eminent scholars in Greek lore. The following is their translation of the passage referred to by "Enquirer":

"For me to live is Christ, and to die is gain. But whether to live in the flesh would be to my advantage; or what to choose, I do not know; for I am in a strait between the two, having a strong desire to depart and be with Christ, which is by far the better. Nevertheless, to abide in the flesh is more useful to you."

The translation which you quote from the "Emphatic Diaglott" is characteristic of the work. I have never read a work which contains as distinct marks of prejudice, as any ordinary reader will see by perusing the "Emphatic Diaglott." It is clear, from the reading of the "Griesbach" started out to prove soul-saving. If he fails it is not because he has not made the effort. The work is so much biased and wedded to a theory as to destroy its usefulness, even to accomplish the end for which it was published. The common version is much the better translation. - Ed. WORKER.

Read this number carefully, and then sit down and write on a postal card telling us what you think of our paper. We will be glad to hear from you.

THE INTERNATIONAL VALUES.

During the coming year the lessons will be in the Gospel according to St. Mark. The entire year will be occupied in studying this book. Previously half the year was spent in the Old Testament and half in the New. The International committee deemed it advisable that the story of Christ's life and work be studied in full, and those the shortest history of it that could be done in one year. This gospel, written by John, whose surname was Mark, is in the most vivid terse and fiery language suited, and probably written for the benefit of the Romans who were essentially a war-like people, just as the inhabitants of the British Isles are a maritime and mercantile nation. Jesus is pictured as a conqueror, and all the violence and wickedness of his schemes depicted. The following are the lessons for January:

- Jan. 1st, 1882, - Mark 1:1-13. Topic, - People prepared for Christ's coming.
OUTLINE. - 1, Forerunner foretold. 2, His appearance and preaching. 3, Christ's preparation, identification and temptation.
Jan. 8th, 1882, - Mark, 1:14-28. Topic, - Necessity of immediate work.
OUTLINE. - 1, Demand for repentance. 2, Call of workers. 3, Rebuke of opposition. 4, Astonishment of people.
Jan. 15th, 1882, - Mark, 1:29-45. Topic, - "The great physician."
OUTLINE. - 1, Healing power displayed. 2, Preparation for work. 3, Power acknowledged. 4, Moses' law honored.
Jan. 22nd, 1882, - Mark, 2:1-17. Topic, - Christ heals and pardons as well.
OUTLINE. - 1, Faith shown. 2, Faith rewarded. 3, Unbelief rebuked. 4, Mission proclaimed.
Jan. 29th, 1882, - Mark, 2:18-28; 3:1-5.
OUTLINE. - 1, Rejoicing rather than fasting. 2, Law for direction, not for oppression. 3, Work for God at all times.

OUR MOVE

Our readers will remember that the last issue of the WORKER was small, on account of the failure of the "Tribune" Printing Co. It devolved on us to make a change. Estimates for printing were received from different places, when the offer from the Meaford Monitor was thought most desirable, being most convenient to the Editor's home, and was accepted. The WORKER was therefore moved to Meaford at the new year. Mr. J. C. Whitelaw accepting the management. Subscribers and others having dealings with the WORKER will now address to Meaford, Ont. With this the old business manager resigns. Wishing the WORKER a very successful year. C. A. FLEMING. Owen Sound, Jan. 4th, 1882.

MARRIED.

BURNS-JOHNSTON. - By the Editor of the WORKER, Wednesday evening Dec. 28th, 1881, Christopher Burns, to Miss Emma Johnston, at the home of the bride's father, Bro. J. J. Johnston, of Meaford. They are both worthy members of the Church of Christ. We wish them every success.

We feel confident in saying that THE WORKER will give the most return for the money of any paper that is published. But we will not boast.

"What must I do to be saved." Important enquiry! Ans. - "Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts, 2:38. "Come to the altar of prayer and pray and be prayed for! All who want to go to Heaven, stand up." First chapter of modern revivalism. Same difference. Which is right?

A Baptist pastor, out in California, got sanctified, and his congregation would not pasture him any longer. I suppose he was too good for them. Entire sanctification will soon cease if it interferes with the bread and butter thus.

I have just heard a sermon preached in which three points were made prominent, as things that were necessary: 1st-Decision. "Men must decide to do right." This is true. Men of indecision are of no account in any business of life. Decide my brother or sister to do something for the cause of Christ. 2nd-Action. "It is not enough to decide that a thing is right, but you must act, do something." This is as true as the other. Action is what does the execution; do something for Christ and humanity. 3rd-Expedition. "Now is the golden opportunity. What we do we must do quickly. Death will soon call for us. Do not say I will do great things next year, you may be in the shadow of death before then: 'Give ye into my vineyard and work to-day' is the Bible injunction. Decide for the right. Do the right thing. 'What thou doest, do quickly.' There are no failures where these three points are acted upon."

We had arrangements for an American side to THE CHRISTIAN WORKER, Meaford, Canada, but Bro. Sherman and his co-workers have concluded to make both sides in the Queen's Dominion. This is better for that field, no doubt, and we will not grumble or repine, if Bro. S., and the Canadians will not try to run both sides of Niagara Falls. The best compromise we have to propose is that the American and Canada readers of each paper subscribe to both CHRISTIAN WORKERS. - Louisville Christian Worker.

We only ask the privilege of running "Horse Shoe" Falls. The little water spouts on the American side are good for laundry purposes, no doubt. The wonder of the world is on this side. Bro. Neal has enlarged the Louisville Christian Worker, and advanced the price of it to 50c. per annum. Our readers can have our paper and the Louisville Christian Worker, both for 75 cents. Send to our business manager.

A FEARFUL PLACE!

During last month the papers filled with the sickening details of the Vienna disaster. Nearly one thousand persons perished in a burning theatre!! Men and women burned beyond recognition! Perhaps this is the most dreadful calamity of the kind recorded during the 19th century. Let us stop here and ponder a moment. Is the sight of these charred bodies and the details of the disaster in the secular papers all there is of this catastrophe? To my mind it is not. What a fearful place from which to take a leap into ETERNITY! Men and women whose passion, now wrought up to the highest pitch with the excitement of the play, and their thoughts as far from God as can be imagined, (for the theatre is the last place to go for holy thoughts) not a word to indicate that the grim monster was so near until the cry of fire! FIRE!! is raised. Who was there? This is a hard question. It never will be fully answered until we all stand before the judge of the quick and dead. But no doubt many church members were present; all quite a few preachers too, no doubt. But the bulk of them were men who cared little or nothing for Christ or Christianity. Gone into eternity, but what else? Here we will let the curtain fall. Will people continue to go into these death-traps of soul and body? Yes. There will be great blustering for a while about a law to have these "soul-traps" made strong and solid, but in less than a year it will be almost forgotten. Things will move along in the old channel until another disaster of like character, and then the farce will be repeated. Christians should shun these places, not because you may lose your life, but because you will lose your right to the tree of life as well. These are "perilous times," it is needful now to be on our watch. Let the watchman on the wall sound the alarm; "cry aloud and spare not."

LOAFING.

Does the young man who persists in being a loafer ever reflect how much less it would cost to be a decent, respectable man? Does he imagine that loafing is more economical than gentility? Anybody can be a gentleman, if he chooses to be, without much cost; but it is mighty expensive being a loafer. It costs time, in the first place - days, weeks and months of it; in fact, about all the time he has, for no man can be a first-class loafer without devoting his whole time to it. The occupation, well followed, hardly affords time for eating, sleeping, drinking - we had almost said drinking, but on reflection we will except that. The loafer finds time to drink whenever invited at the cost of friends. Once fully embarked on the sea of loafing, and you bid farewell to every sail that sails under an honest and legitimate flag. Your consorts will only be the buccanniers of society. It costs money, for though the loafer may not earn a cent or have one for months, the time lost might have procured him much money if devoted to industry instead of sloth. It costs health, vigor, comfort, all the true pleasures of living, honor, dignity, self-respect, and the respect of the world when living, and finally, all right of consideration when dead. Be a gentleman, then; it is far cheaper. - Old Path Guide.

Although the WORKER is published, not to make money, but to spread God's truth, yet it takes money to pay the printer for his work. We feel that those who are able should at least pay the small sum of 30 cents themselves and induce others to do so as well. The Master's injunction is "go work in my vineyard." Perhaps you cannot speak or pray in public, but you can work by spending the WORKER. Those who do not respond to whom have been sent the first, second or third numbers, or all, we will consider that they do not wish its monthly visits, and their names will be struck off our list.

COMMENTS.

We have been informed that a Presbyterian clergyman near Walter's Falls, said, while speaking of the Disciples, "they are a great sect that deny the divinity of Christ." He was corrected by one of our brethren that was present, but refused to publicly correct the misrepresentation, but said privately that he "did not believe that the Disciples do deny the divinity of Christ." That Presbyterian divine never heard one of our preachers deny the divinity of Christ, nor did he ever read it from one of our writers. He will correct the false statement, or the public will know what weight to attach to his public statements in the future.

Bro. J. C. Whitelaw has assumed control of the business department of the WORKER, to whom all letters on business and monies should be addressed. You may be sure all business connected with the WORKER will be attended to promptly. - Ed. WORKER.

It is astonishing, remarks the Peterboro' Examiner, at what a rate cattle and horses are being exported out of the country lately. The farmers will be under the necessity of going into breeding more extensively, or else they will be obliged to reverse the order of things and begin to import. From all parts of the country our exchanges are chronically weekly the shipment of both horses and cattle.

Spoke Institute Gives a practical education to suit this practical age. It is not a commercial department in an Academy, but a REAL LIVE BUSINESS TRAINING SCHOOL. Send for Circular and Specimen of Penmanship to C. A. FLEMING, Owen Sound, Ont.



SUBSCRIBE NOW!

Send in Subscriptions for the

"WORKER,"

FOR 1882.

Brother, we depend on your efforts for our circulation. Send Money to J. C. Whitelaw, at Meaford, Ont.

SINGLE SUBSCRIPTIONS, 30c. IN CLUBS OF TEN, 25c.

ALL PULL TOGETHER.

We will supply all New Subscribers with the January Number. We have many words of cheer sent to us. Subscriptions coming daily, but still there's room.

Happy New Year to you All.