

FOUR MONTHS REPORT.

For the information of our numerous readers we submit the following report of cash and pledges received by the evangelists from Sept 1st to Jan 1st.

Table with columns: NAME, CASH, PLEDGES. Lists donors such as S. Park, S. Corners, J. M. M. L., etc.

Total..... 769 25 Sent direct to Treasurer 210 07 Total..... 559.22

This amount could have been doubled if our object had been simply getting money. But because this we have gained to the churches 23 by baptism, 9 other wise, making 32 accessions in all. In addition to the above through the influence of the co-operation a meeting house has been purchased in the town of Welland, thus insuring the success of our work in that place. The brethren are expecting much good to be done through our co-operative work, and present indications are very hopeful to say the least. No word of exhortation to the brethren everywhere. Your help is earnestly requested, not that we are in need of your money for our present work, but the field is opening to us on every hand. Earnest entreaties are coming from every quarter for help. All ready arrangements are being made to assist the West End church in Toronto, Port Hope, C. Kingwood and Aurora. As regards this we are expecting to open out the work in Welland by the 1st of March; this is a new field. Earnest calls for work come from Caledonia, St. Catharines, Brantford, Goderich and Stratford, all these places are new, our plea never having been heard by the people in those places. Then there are weak points where special help in the way of protracted meetings must be supplied by the co-operation of the cause will suffer loss. Among these are Pricoville, Lusher, Guelph, Appin, Sherwood, Uxbridge and Hamilton. These places can do something, but will need help to enable them to do the work that ought to be done. So you see we will need more men in the field and more money to support their families while they are at the work. Now, my dear brethren, when you meet with the saints on next Lord's day in your good homes for worship think of how the Lord has blessed you with good farms and houses and plenty, and then think of the brethren in Christ scattered abroad, poor in this world's goods, rich in faith and zealous to have the people in their vicinity hear the gospel, and have the church established in their locality; and then ask yourself, have I done my whole duty toward my Saviour's cause? We are to give an account of our stewardship to him who has blessed us with much of this world's goods. Brethren open your hearts, and send a liberal contribution for this wood work at A. Yule, Aurora, Ont. He is the treasurer and will promptly acknowledge all remittances and see that all the money is used for the purpose for which it is sent.

THE LORD'S TABLE.

For the benefit of young disciples particularly this matter should be kept prominent. We are able to show this matter to be established by the numerous testimonies of other workers. A wise brother said to me not long since, that every other question is treated exhaustively, while this important subject is neglected to the extent, that many of our young members could scarcely give a reason for our unsavory practice of breaking bread every Lord's day. This could be accounted for only on the ground that our bishops have explained the matter many times in years gone by, and to give an exhaustive discourse on the question would be to repeat themselves, a thing that is an abomination to many teachers.

In the town of Tillfordville a social society was organized for spiritual improvement and the study of the scriptures on all important matters of faith and practice. There was no desire for debate, but a determination to learn the will of the Lord, and follow it at all hazards.

Being assembled on the evening of January 3rd, at the house of John — the question came up for the evening, Phoebe was chosen reporter, to report the result of the investigation. Presents James, Matilda, David, John, Sarah, and deacon Jones. All gathered around the table and began the investigation by agreeing that it was a very important and solemn question. John:—“Does the scriptures teach anything about when the institution is to be observed?”

Matilda:—“No, I think not; the Saviour says, ‘as oft as you eat’ etc., we are left to our own judgment as to when, or how often we observe it. Those who are so rigid about its observance at certain times, have overlooked this statement of our Saviour.”

John:—“I admit sister M.—that there is some reason in your argument, but you know that our church attends to it every three months when the elder comes around or a substitute is sent, and we ought to have scriptural authority for this practice or we should not so strictly adhere to it.”

James:—“But, brother John—your rules and order of worship are not founded on the scripture but ‘on a long experience of years.’ See the preface to the discipline. David:—“At this rate we will not find out what the Bible teaches very soon. Here is sister Sarah, her people practice every Lord's day communion. Let us hear the scriptures upon which she relies for authority for such practice.”

James:—“Before we hear sister Sarah on this matter, I want to know if the course of any one present is found to be the only scriptural way, are we all to discard our practice and adopt the scriptural way?”

Deacon Jones:—“Most assuredly—our time would be worse than wasted if we did not, so proceed sister Sarah.”

Sarah:—“Well, as we are all agreed as to the right of the institution in the Lord's house, and the point before us is to find when it is to be observed. I will call your attention to a statement concerning the order of worship under the apostles teaching—Acts 2:42. ‘And they continued steadfastly in the apostles doctrine (teaching) and in the fellowship, and in breaking bread, and in prayers.’ From this we learn that the primitive Christians continued as steadfastly in breaking bread as they did on any other part of the worship. It is shown that they assembled on the first day of the week for worship.

the breaking bread was a part of the worship.”

James:—“But that does not prove that they broke bread every Lord's day.”

Sarah:—“No, it does not, but it certainly shows that when they assembled for the purpose of worship, that breaking bread was a part of the worship, whether it was once a week, once a month, or quarterly, it was not?”

David:—“Yes, that is so, I am becoming interested in this for I want to know what the Lord's way is. Go on.”

Sarah:—“The next step is to find when they came together for this purpose. To learn this we must turn over to the 20th chapter of Acts, and read the 7th verse. ‘And when the disciples came together on the first day of the week to break bread.’ This indicates their practice, when they continued steadfastly in the apostles doctrine, etc.”

Matilda:—“But my sister, it does not say every first day of the week, so I think your position is false on every Lord's day communion.”

David:—“Yes, it must be shown that ‘the first day’ in the passage means every first day, before we can accept it, and I think sister Sarah will have a difficult task when she tries it.”

Sarah:—“I really thought that you wanted to know what the scriptures did teach on the matter, but you seem to become unwilling to throw obstacles in the way of finding out the truth. I mean, this kindly.”

David:—“Parson me, sister, I did not intend it that way, but I want to test your position, thus giving you a chance to show the strength of it. Proceed.”

Sarah:—“We are trying to find what the practice of the disciples was, under the teaching of the apostles, and we find in this statement that ‘They came together on the first day of the week to break bread. If you were to ask me, what day of the week was observed by the Jews as their Sabbath, I would say ‘the seventh day,’ and by that I would mean every seventh day, would I not, and is not so understood by you? Then when you ask me when did the early disciples assemble to break bread? I would say ‘the first day of the week,’ on the strength of this passage. Is this not manifestly the meaning of this passage?”

James:—“But sister, I think that they came together to hear Paul preach; how will you get over that?”

Sarah:—“I will not try to get over it, as it is just what you think; but I am curious to know what makes you think that they came together to hear Paul preach, when the scripture says that they ‘came together to break bread.’ There is nothing in the reading to indicate that they even knew that Paul was there, until they arrived.”

John:—“Well, I want to hear Matilda read her scripture for quarterly communion when the elder comes around.”

Matilda:—“I think frequent communion has a tendency to lessen the solemnity of the occasion, and if we only commune once in three months we can prepare our hearts for it and it will be more solemn.”

John:—“But sister, this is not scripture, but simply your judgment, and on the same ground, I might say that praying too frequently lessens the solemnity of prayer. Would you recommend prayer only once per quarter (three months)?”

David:—“I am afraid sister M. has been studying mens reasoning on this matter more than God's word.”

Sarah:—“Deacon, perhaps you

will be good enough to give us the scripture for your practice of once per month communion.” Deacon:—“I—I—I don't think it is necessary to have ‘a third with the Lord’ for breaking bread upon the month, because I am not particular how often it is done so the proper persons only are allowed to partake. We have the baptismal supper, from John the Baptist for our church, and this is enough authority for me.”

Sarah:—“But, Deacon, if we have well established precedents for weekly breaking bread in the scriptures, ought we not to follow so closely in this as possible?”

James:—“Well, let us settle this at once, Matilda, what authority in God's Word have you for your quarterly communion?”

Matilda:—“I—I—I don't know—but I—I think—I mean to say—that I think once in three months is often enough.”

James:—“This is—you mean to say that there is no bible authority for your practice, Deacon, what authority in the Bible have you for your monthly communion?”

Deacon:—“I do not care how often a man partakes of the communion. As for the authority for monthly communion. I just gave this to say, that is, I mean to say, that I am quite sure I did not come here to be criticised by any man!”

David:—“I would like to hear from Sarah a little further, it she has more evidence on weekly communion.”

Sarah:—“I am always glad to be of service to those who want to know the truth. The scriptures are to my mind, quite clear on the matter, and if the bible does not teach weekly communion it does not teach anything at all on the subject. In addition to this every church historian that has ever written a word on the subject of the primitive Christians to break bread every Lord's day among them I can call to mind just now, Mendenhall, Neander, Adam Clark, Thomas Campbell, McKnight, and John Wesley.”

Matilda:—“Excuse me, sister S. Your Wesley could not be so written, he never believed it.” Sarah:—“If you will pardon sister M. I beg you look on page 59, ‘Inskip's history of Methodism,’ you will find this statement from Mr. Wesley in a letter to Dr. Coke. ‘I advise all Methodist societies in America to break bread every Lord's day; this is the most rational and scriptural way known to us.’”

Matilda:—“Well, I do declare. Deacon:—“I am quite sure that sister Sarah is right, I told you at first that I had no objection to weekly communion. I now propose, we drop the subject for the present, and at our next meeting we will take up the subject for the present, and at our next meeting, we will take up the question of who should partake of it and what are the qualifications.”

David:—“Are we all agreed that sister Sarah is the only one of us that has bible authority for their practice?” James:—“Yes, we have to be agreed to that, for she is the only one that has ever tried to give the bible authority.”

David:—“Well, it has been a very pleasant evening to me at any rate.” John:—“Good-night, friends.” All:—“Good-night.”

ENTER IN AT THE STRAITS GATE.

NOTES AND NEWS.

By the time this number reaches our readers I to writer will be at Hillier church in Prince Edward county. Returning from Hillier we hope to see Pickering and Oshawa.

We see that Bro. W. M. Crowson is not remaining idle. He recently held a meeting of some days in Oshawa. The remarkable results were two baptisms. Let the good work go on, until all shall hear the gospel of the Son of God.

The church at Beavercreek has newly fitted up their meeting house, which they do at and otherwise beautified. We are glad to hear of these evidences of prosperity.

“Stop that confusion of tongues over the way in Cincinnati; hold it as good as pleasant,” etc. I mean the Rev. C. and Standard.

Our meeting closed at Jordan with twelve additions, 9 introduced, 2 from the B. P. and 1 by relation. This was a precious meeting, in as all Bro. Laws said, when carrying extra seats to accommodate the overflowing audience, “this begins to look like old times.”

“Our cup continueth to run over,” Bro. C. and Clendinning has added another link to the chain of Christian love the funds set together, by giving us the first vol. of the ‘Millennium Harbinger,’ bound, and one of Walter Scott's works. We cannot do more now than to say “thanks Bro. C.”

The church in Nagsawaga is going to unite with the church in Acton in the work of putting a baptistry in the Acton meeting. This is something that every church ought to have. We think that a church stands very much in their own light when they build without a baptistry.

It is now arranged for Bro. Lebard to hold the meeting in Collingwood this winter. I know that the brethren in C. were expecting me, but I could not go without doing harm to other fields. If you are disappointed feel quite sure that it will be an agreeable one. We hope the members will rally as one man and work together, and that the Lord will add many to the saved.

The initial steps have been taken to build a meeting house in Beavercreek. This is a move in the right direction. The old house is off at one side of the congregation, and meeting houses should be built in the villages, because the villages as a rule, have no conveyance to and from the farms of meeting, while the farmers have, and will hitch their teams to go even to a country place, and it is just as easy to drive to the village when hitched up. Some very liberal offers have already been made towards the new building.

EXCHANGERS—We have just received a copy of ‘The Ontario Hornet,’ edited by Bro. W. K. Burr, M. A., Belleville, Ont., devoted to the management of farm stock and poultry. It is ably conducted and contains the most advanced theories on stock raising. Our readers will find it well worth 50 cents per annum, the subscription price. The ‘Octograph,’ a semi-monthly pamphlet, edited by Bro. Paul Sommers, Royal Tsburg, Ohio is a welcome offering. It is filled with good solid articles on practical religious questions, and has a good appearance. Unlike almost all our religious papers it does not contain any church news, but tries to do what many advocates primitive Christianity as taught by the eight writers of the new testament. Subscriptions one dollar per annum.

ENTER IN AT THE STRAITS GATE.

As we know that within each of us is an immortal soul which after death must be forever happy in the presence of God, or forever miserable being banished from God's presence. O what a solemn thought! How grateful and joyful we ought to be. It is not the duty of every individual to work out their own salvation with fear and trembling. We should be most constantly watching and waiting for the Lord to enter into temptation. Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able. — Luke xiii. 24. It is the language of the Saviour.

We soon say, as our lamps trimmed and in readiness, and make the five or six feet or so, and expecting when the doctor comes to obtain of him for us who are prepared— We have walked up daily to the top, and expected with me to enjoy one that shall not be Lord, Lord, and enter into the Kingdom of Heaven, but he has said in the will of Mary, and he is as leaves, they that do not have faith, but they may have sight to the tree of life and may enter in through the gates into the city. — Rev. xiii. 11. I should not be in the case of Christ should not say; but we should labor day and night, that we may be able to overcome the evil one. — He that is overcome, the same shall sit with me on my throne, and I shall not blot out his name out of the book of life, but I will overcome him, before my Father, and before his angels. — Rev. iii. 5. It is to be feared that many who profess to love the Lord and truly Jesus, engage in light conversation, and use unbecoming language; and at the same time we have the work of God directly forbidding such things. — But I say unto you, that every idle word that shall come thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned. — Matt. xii. 37. Dear brethren, let us all strive to enter in at the strait gate, so that when the children of death have passed over us we may meet our God in peace, and with the redeemed of all nations sing of the throne of God, and sing the song of Moses and the Lamb forever and ever. — HENRY COLE, Jordan Station.

PRAYER AND BREAKFAST.

Some time ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was endeavoring to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A storm was blowing, and they came in and ate until they were again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling, was more than he could afford; so Satan suggested and the good man yielded. His pious wife saw with grief that the family altar was neglected; that her husband, in haste to get rich, was parting with God. She talked with him; she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to do their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry and looked anxiously towards the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went out to the house. No table was set, no coffee boiling on the fire, no cook over it. They were not to be deceived. The good wife was kneeling quietly with the Bible on her lap.

“What does this mean?” cried the husband; “why isn't our breakfast ready?” “I thought you were in such a hurry about your work that you hadn't time to eat it!” “Have time to eat it!” Do you think we can live without eating?” “You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth.” “Well, well,” said the farmer, “get us some breakfast, and we will have prayer again every morning, no matter how busy we are, or how many workmen I have.”

She got the breakfast and he kept his word. The Lord was a good one and never forgotten.