

West End—Since our last report to the "Worker," we have completed the repairs and furnishings of our church house, and held our opening services on 21st Feb'y. Bro. Martz and other preaching brethren being present on the occasion, which was a season of joy and gladness. Bro. Martz continued "special meetings" three weeks resulting in much good, five persons were baptized, (one of whom goes to Louisa St.) and also several disciples took membership with the Church.

We are now in a position for work, an open door is before us for great good, and by faith we go forward to accomplish it. Our church home is very comfortable and inviting, being neatly and tastefully fitted up, the house, which is in an excellent locality is about 80 feet by 40, with good walls and ceilings, large platform for speakers, nice baptistry at the rear, with convenient ante rooms on each side, good seats which will comfortably hold 250 persons. Sliding seats added will accommodate 50 more. A gallery across the end will hold about 75 additional. This we are to prepare at once for Sunday School. Our audiences have increased much, in the evening about three times as many attended as we had in the Hall.

The prayer-meeting has also grown in numbers, from 35 to 40 attending. What we most need now, is financial aid from friends, to help us make this work a permanent success. Our present condition is the result of much time, labor, and money. Much sacrifice has been made, and responsibilities assumed by some of us, believing the Churches throughout Ontario, and elsewhere, were so much interested in the cause in Toronto, it being a Central point, and a "Chief City," that they would generally come to our aid. To some extent our expectations are being realized, and we trust they will be fully and generously met.

We are happy to state that noble christian hearts have responded to our call for aid; we have received up to date as follows:—

- Sister E. J. Trout, Warrington, \$100.00.
- Sister S. H. Scott, Doxroth, 50.00.
- Church at Oshawa, 50.00.
- Bro. James Ketchum, Cherry Valley, 25.00.
- Church at West Lake, 19.00.
- " " Meaford, 10.50.
- " " Bowmanville, 10.25.
- " " Acton, 8.50.
- " " Walkerton, 4.00.
- Bro. Gilbert McArthur, Stayner, 5.00.
- Sister Whitelaw, Meaford, 2.00.
- " Post, Pickering, 1.00.
- " Butchart, Milton, 1.00.

Total \$286.25

Other kind friends have promised to assist us. We really need help to the extent of \$250 more, anything beyond that would aid us in the purchase of a building lot. All our furnishings, seats, chairs, baptistry, stove, ante-rooms etc., can be taken with us to a new house when we are able to build. We earnestly and cordially invite all churches and brethren who have not responded to our appeal, to kindly let us hear from them with either cash or pledges as they may be able and willing to help in this good work.

Geo. J. BARCLAY,
73 McCaul St., Toronto,
Toronto, 7th April, 1886.

JUDGE RICHARD REID.

Recently the Standard Publishing Company of Cincinnati have

published a very interesting and well written "Biography" of the late Judge Reid (His widow, Elizabeth Jameson Reid, being the author.) The book contains nearly 600 pages; the material used as well as the workmanship displayed will not detract from the reputation which the Company enjoys for publishing substantial and tastefully executed books. But the exterior of a book is of little consequence. It is the contents which interest us most. With a subject like Judge Reid, possessing grand abilities concentrated to a life of usefulness, a writer of only ordinary abilities might produce a very readable and instructive book; but in the hands of his wife, who shared his toils, and sympathized with him in all his aspirations, who assisted him on the road to fame, and help develop a grandeur and nobility of character, which blessed and will continue to bless the nation to which he belonged, who heroically stood by him in the hour of adversity. We say such an author with such a grand man as a hero, could not do otherwise than produce a more than ordinarily interesting book. Anything like a description of this publication is impossible in this issue. Suffice it to say, Judge Reid's brilliant career is graphically depicted, his ancestry, school days, college life, industry, fondness for reading, love of home, success as a lawyer, judge, statesman and orator, the outrageous assault which was made upon him, his untimely end, the trial of his assassin, the eloquent speeches of the learned council are all minutely given, and in such a manner as to interest and instruct the reader. We hail the publication of this book with pleasure.

H. T. L.
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Eramosa, March 8th, 1886.
Messrs. Law & Whitelaw.

DEAR BRETHREN.—I cannot see and do not much care, how Bro. R. Beatty found out that "when Bro. Black and others became wicked fault finders and wrote about the fault, the ring suppressed them and kept unity in the ring." I am responsible for withdrawing the writing referred to. I had an object in view in sending that writing, and if that could otherwise be accomplished, I did not ask or wish its publication, let no ring with a purse be put in my place.

JAMES BLACK.
[Although we stated plainly at the first, that Bro. Black recalled the article referred to. R. Beatty has repeatedly intimated that we suppressed the article and would not print it. It may be, that he will say it again, and again, hoping by continued assertion to make himself think it is true.

J. C. W.

OBITUARY.

We hear with much sorrow that Elder James Black passed away on the evening of April 21st. Bro. Black is well known to almost all the older brethren. He was one of the first to advocate in Ontario the primitive Gospel, and has been one of the most active and faithful preachers for about 50 years, not only was our departed brother loved as a preacher, but he was esteemed as an upright man, a man who practiced what he preached. His life has been a blessing to many who through him have learned the way of life. His works do follow him. He was 89 years of age. J. C. W.
P. S.—It is expected that a more appropriate notice will be given hereafter.

Don Workes,
resumed meetings in Brunell according to promise, and continued there for ten days, with eight baptisms, and three uniting from the sects, making 15 members at present. On Lord's Day Feb'y. 23th they met to break bread for the first time. It was a solemn as well as a joyful occasion; two of the number brother and sister Brown were about to leave Muskoka, and this made us feel sad, as brother Brown was looked upon as being quite capable of taking the lead in the meetings; and yet we could all rejoice that we were permitted to meet around the Lord's table as members of the one body and together remember our Saviour's love before "Taking the parting hand," the memory of that day be cherished by us all. I spent last Lord's Day with the churches in Bayville and Ridout, had very good meetings. I am going this week to another part of Brunell to hold meetings in the "Town Hall" when I trust good seed may be sown and precious fruit gathered in time to come.
It is just about a year since the good work was started in Muskoka, and during that time more than 100 have been gathered in, exclusive of those near Bracebridge or by taking them in about 125 or 5 churches with an average of 25 members each. Over 90 of these have been baptized within the year, and we have reason to hope that many more have received such instruction that they will during the opening year accept of Jesus the Christ. I am much indebted to the brethren who have so nobly responded to the calls made upon their liberality. I should like very much if we could have another man employed here all his time for "The harvest etc." Yours in the good hope.
W. M. Crewson.
Bayville, March 9th 1886.

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A WORD OF APPRECIATION

In view of Bro. E. Sheppard's decision to close his labors at Bowmanville, Ont., Can., where he has preached many years, Bro. R. Windatt, in behalf of the church, read an address and presented him with a purse of \$83.25.
We give an extract from the address:

"DEAR BROTHER: As this is probably the last time you will meet us in our prayer-meeting, we are loath to let the opportunity pass without uniting in an expression of our obligation to you for long years of faithful service, of our unchanging esteem for you as a devoted Christian and true and faithful friend, and at our deep regret that you have arrived at the conclusion that duty calls you to other fields of labor.
For many years we have had the advantage of your able and faithful expositions of God's holy word, of your pure example and godly counsels, and of your more than paternal sympathies in all our afflictions and bereavements. Your extensive knowledge of the maladies to which "our flesh is heir," and their proper remedies, have enabled you successfully to administer to our physical ailments, as well as to our physical wants. And your labors of love have not been confined to members of this congregation, but wherever, in town or country, your aid has been sought, it has been freely given, and often at a sacrifice of your own health and comfort, and without hope of fee or reward other than the satisfaction arising from the consciousness of doing good, so that you have come to be regarded as a public benefactor, and your re-

laxity will be felt as a public loss."
Those who know of Bro. Sheppard's work in Bowmanville will not regard Bro. Windatt's words as being in the least extravagant. Bro. Sheppard intends to visit Detroit, Mich. on an early day.—Standard.
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Eramosa, Feb. 23rd 1886
Messrs L. & W.
DEAR SIR.—I hope you are sufficiently patronized to continue the publication of the WORKER. I am aware of the provoking and trying position in which you are placed, but I know your little WORKER is on the right track and hope you may be assisted to conduct it wisely and succeed in doing much good, neither you nor myself nor anybody else is so perfect as to need no improvement, but we must not be discouraged on that account; let us go on perfecting holiness in the fear of the Lord.
I see the determination of some to put down what is called ordination by all means without any scruples, whether fair or foul, so that honest enquirers are in no danger and I can take it easy; some cannot be convinced because they will not, and in their case the attempt would be wasting time and argument.
There were 4 added to our church at Everton yesterday baptized by Bro. Eowler. Our congregation is very encouraging, prayer-meetings well attended, the church comfortable and united.
Yours truly
James Black.

BRO. BUTCHART'S LETTER

As this will be our last paper, it seems necessary that something be said in reply to Bro. Butchart's queries, otherwise, we would have left it for Bro. Scott, as he has written the matter so far.
Bro. B. apparently thinks he has wherewith to complain, and has fixed up in his imagination the idea that the brethren are being wronged.

1. He thinks the matter should be laid before the entire Brotherhood of Canada. Can Bro. B. inform us how the matter could be more generally made known than by articles published in the C. WORKER, and also the sending out of some circulars, and we do not think Bro. B. can mention a congregation in Ontario that has not been informed through the WORKER. If he knows of a way of giving a more thorough notice, please name it.

2. "Who authorized the circular," is asked. We cannot now say, but if our memory is correct, Bro. Scott said in the Standard, that brethren from several churches talked the matter up, and the circular was sent out. We do not consider it a matter of authority, but a matter of privilege. The promoters of the circular claim no authority that we know of, but they surely have the same privilege as Bro. Butchart himself would no doubt claim, as the Wellington and Ontario Co-operations have claimed. It is certainly the privilege of any number of disciples to ask others to help them in sounding out the word. And, we think Bro. B. is wrong in insinuating that any one is claiming authority, if so, Bro. B. will please let us know in what way authority has been exercised in this case, or by circulars sent by the Co-operations named.

3. It is asked, "Who sent a commissioner to transfer the great territory" meaning of course the North West, now Bro. B. knows that no one assumes authority to do any transferring of territory, and that no transferring could be done, if Bro. Butchart is willing to preach the Gospel. He knows the whole country is free for him, and is free for every one else, who is willing to go.
4. As to the other questions about the "Intelligence," the "administrative ability" and the "judgment" of Canadian Brethren no one has questioned them, that we know of. Bro. B. says "in view of the greatness of the work it should be more thoroughly considered." Very well, everyone has that privilege; but we fall to see how writing up imaginary evils will ever help any cause. We believe Bro. Scott was present at a meeting of the Christian Women's Board of Missions, at Cleveland, Ohio. These sisters collect and contribute what money they can, and are supporting missions in several places. We believe all who know their zeal say they are doing a great work. While at this meeting Bro. B. asked if they could send an Evangelist to Manitoba; they spoke favorably of the work, but as their funds were fully employed, they could do nothing this year, but said that if able in future would be willing to help if necessary. Now as money has been sent in times past by some brethren in Ontario to these sisters, we see no reason why any one should object if they were to send some back to Canada again. All the money collected lately is in Elder James Tolton's hands at Walkerton, none of it has been sent to them. Suppose Bro. B. should have a desire that some preaching should be done at Clinton and should send out a notice through the WORKER and circulars to several churches asking for funds to help carry out his very proper desire, and some one would write to know, who gave Bro. Butchart this great authority, and by what authority that territory and town were assigned to him etc. Bro. B. would think such questions were not written for any good. It would be well then to do unto others as you would that they should do unto you.
J. C. W.

OBIT JARIES.

After a long life of faithful service in the Saviour's cause, Sister M. E. Post of Pickering, (who has been the devoted widow of the late Bro. Jordan Post some 24 years) passed from earthly scenes, to the Paradise of God on the 9th April, 1886. She had been an earnest unwavering member of the Church of Pickering upwards of 40 years, active in every good word and work, and endeavouring to live every day near to Him whose Eternal Kingdom she earnestly sought. Her delight was in doing the will of her Saviour whom she so devotedly loved and trusted. The door of her Christian home was always open to those who labored in the Master's vineyard, and her willing hands ever ready to assist in the work of the Church. As life passed away into the "shadow of death," almost her last words were "I know whom I have believed." Truly she was "ready," she had "fought a good fight, finished her course and kept the faith." She "rests from her labors, and her works follow her." "Blessed are the dead who die in the Lord." A large number of relatives and friends gathered to pay a last tribute of respect at the funeral. The services were conducted by Bro. Forrester assisted by the writer.
Sister Forrester, the beloved wife of Bro. W. Forrester of Pickering, entered into rest on

the 17th April. Although in failing health and very weak, she was present at the funeral of Sister Post on the 12th April, but she quickly followed her to the other shore. She has been an earnest member of the Church at Pickering upwards of 20 years, always glad to meet and worship with the people of God when health and circumstance permitted. Her faith and trust in her Saviour were always firm and strong. She patiently endured a very painful illness just before death, and as the end drew near she said, my Saviour has been with me through all my sufferings and I know He will be with me in this, my faith is firm in Him. The end was peaceful. "Precious in the sight of the Lord is the death of His saints." A large number from far and near gathered at the funeral, (there being about 100 carriages in the cortege.) The writer assisted by Bro. R. Beatty conducted the services. In these bereavements, the relatives and the church met severe trials; but God is able to make his grace abound far beyond all our sorrows and tears. Our loss is the "Eternal gain" of those who have gone before.
Geo. J. Barclay.
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AFTER DARK
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Almost invariably, boys who have been allowed to roam free at night have come to moral shipwreck and social destruction. The exceptions have been where there was a wholesome temperament, a strong intellect and peculiar social influences. Men and boys woman and girls, whatever may have been their culture, feel that there is something in the streets at night different to that which is in the day, something that excites apprehension, or creates alarm, or gives license. Boys that are demure by day will say things at night they would blush to say in daylight.
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Owen Sound, Ap. 30th. 1886.
Bro. W. A. Stephens is slowly recovering from a severe cold which prostrated him for several weeks, and though a number of years by one the "three score and ten" allotted to man he is a constant attendant at all the meetings of the church. Rain or shine, Lord's day morning and evening and Thursday night prayer-meeting finds him in his place. How many brethren twenty, thirty, forty years his junior are one half so faithful! "I speak this to put you to shame." Once on a time Paul went to a place of prayer and spoke to the women that were there. Were he to step into a place of prayer—prayer-meeting—to-day after a lapse of sixteen centuries he would still have an opportunity of speaking to the women there. "Brethren these things ought not to be."
The sisters of the congregation here, meet on the afternoon of the last Saturday in each month for the furtherance of mission work at home and abroad. The subject for study last meeting was "English Missions."
"How to make the prayer-meeting interesting or profitable" is the old question. How do you conduct it? Here is our present plan.—Some subject is appointed a week in advance for study, thought and home reading during the week. Our present subject, which has lasted over three sessions and will occupy another, is—"Why do men not believe in Christ?" The former part of meeting is occupied in praise, prayer and scripture reading; if convenient, all bearing on the subject in hand; then, the subject is studied conversationally, the aim being to apply the truths learned to practical life.
Brethren and sisters, young and old join heartily in the exercises. No discussions allowed. Closed with singing and prayer.
Two sisters from other congregations have asked for membership by letter.
A. H. FRENCH.

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