

youth and makes maturer life unproductive of good to others and to the cause of righteousness. Make youth happy by using it intelligently and you will fit yourself for bearing life's burdens happily. Take a little time to think where you are at present and examine the records of the past, and see how accounts balance for present duty and future responsibilities. Choose the narrow way of purity and honor, and run life's short course in the fear of the Lord, with glory and peace from the Lord as your chief desire, then Heaven will be your home and a glorious immortality your reward. B.

CANADA

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COLLINGWOOD.

The work at Collingwood has been left to take care of itself for a few weeks, and the work on the new building is progressing very nicely. Bro. J. M. Hill, the acting bishop, is proving equal to the emergency. Sister Frame writes that they have had good meetings under his leadership. This is right, and we are glad to be able to say that they are not dependent wholly upon a preacher for their life. We want to keep it before you brethren that we want money to complete our meeting house, and must have it. This is the most important mission that has been undertaken in western Ontario, and it will be a burning shame if it is not supported. We wish that some of our brethren who are disposed to help, with their means would come and take a look over this work and see the grand prospect that is now offered for success at Collingwood. Brethren, in the name of the cause we plead, we appeal to you to help us over the tide in which we are now struggling. When we are once over we will not forget mercy, but will help others in like circumstances. Send all monies to Miss Maria Frame, Collingwood, Ont.

LION'S HEAD.

We had the pleasure of a trip to Lion's Head during our visit at Wiarton, in company with the "wisdom of Bruce" on the propeller "Josephine Kidd." The day was delightful, and all the party enjoyed themselves to the fullest extent. The scenery between Wiarton and Lion's Head is the richest on the Georgian Bay. The cliffs rising to prodigious heights on the left; low lands in the form of capes running from the base of the cliffs far out into the sea, nearly touching the islands on the right as you go out to sea. The sea was rolling somewhat, which made some on board hold tight to their waist band, and we think a few lost their breakfast. As we steamed up to Lions Head we could see the natural wonder from which the village received its name. A perfect "Lions Head" is in the cliff about 150 feet above the water level is very plain to be seen; ears, eyes, nose, and every feature, as if looking down at the fish in the water. We were met at the dock by the citizens, who gave us a warm welcome and a grand free dinner at the hotel. Mr. Webster read us a carefully prepared address of welcome, which was responded to by the Warden of the Council in a few well chosen remarks. Then different ones were called upon;

John Tolton, Walkerton, Rev. Mr. Stout, editor of the *Echo*, and the editor of the *WORKER* each made a speech, after which the Mayor, Mr. Watt, made a speech and gave us the "freedom of the town." Lion's Head is a much more thrifty place than we had anticipated. Mr. Watt has a splendid saw and flouring mill, and is manufacturing some of the finest pine lumber that we have seen. We were told that there is fine farming lands about the village, but the chief product now—and will be for years—is the timber. The supply is almost inexhaustible. We left at 3:20 for Wiarton, feeling that it was good to be at Lion's Head. Three cheers for the Queen, three for Lion's Head, three for the Mayor, three for the Council, and then we were off. So much real enjoyment was had on board that the trip home was too short. As we landed at Wiarton we voted Capt. Kidd a first-class ship master with three cheers. Thus ended one of the pleasantest days of 1882. Bro. James and John Tolton and Bro. Whitehead from Walkerton, Bro. Anderson from Hepworth and the writer were the only Disciples on board. We will not soon forget this day.

CO-OPERATIONS.

I now want to put my judgement in print for the consideration of the brethren, on co-operations. Large co-operations, like the Georgian Bay co-operation cannot give satisfaction, when each church contributing, expects to receive labor in proportion to the amount paid by them. If it was a co-operation to undertake a certain work, like the Collingwood work for instance; it is all right. But it will take one man a year to hold a meeting in each place, this of course will not permit any work of a permanent character to be undertaken in new fields, and if undertaken will likely die for the want of care after the work is started, in that case it would be better to never undertake the work. Starting a church and letting it die for the want of care is unwise, if not absolutely sinful. Churches—like children must be fed and trained until they grow strong enough to take care of themselves. I believe that smaller co-operations will do better. Say—Meaford and Collingwood, with Euphrasia and Cape Rich as missions. Owen Sound—Kilguth and Wiarton. Then Stayner, Glencarn and Priceville, these three co-operations can do more good than they can all in one. Each of them can sustain a man all the time, have regular preaching, if it is necessary, or can sound out the word by sending their preacher out into the by-ways. We hope the brethren will give this matter some thought, and not put it off until the last moment. The present year will expire with September.

SOME INDICATIONS.

As a rule, it is best we think, to present the bright side of life; but now and then it is good to mix in the dark side, especially when the dark side is the most prominent side of our lives. We would be dumfounded at the picture if we had not become accustomed to it by seeing it on every hand. We have only to enter the prayer meeting to see one of these infidel making machines. Where are all the members? Oh! they are out walking around, or sitting quietly at home reading the newspaper, or some other excuse is given for their absence. Let a political meeting come up, and every excuse is found to light, they have to be present. Let any other meeting be called where there is a chance to make a dollar, and they are there to a man. Very often the first two weeks of a meeting is spent in a herculean effort to arouse the members to work, when this is accomplished then the work goes on, and success is attained. Now, here is a dark picture to present to a gazing world. The worldly man says, "you do not believe in your own doctrine, or you would show more interest in

the matter yourselves." I wish it was not necessary to pen these unpleasant truths. I tell you—my dear brother, Christianity is worth anything, or it is worth nothing. "Ye are the lights of the world," saith Jesus, how darkly a light shines under such a bushel as the above picture presents. We, of all people, ought to show our zeal for the Master's work the most, for we "boast great things" as to a superior knowledge of the truth etc.

SOUNDNESS.

It is always safe to be "sound in the faith." The apostle exhorts us to "examine ourselves to see if we be in the faith." A man who is "sound in the faith," will not go astray much on any question of doctrine. Safe—sound, teachers are in great demand now, and always will be, by the good and pure. But mistaken ideas of soundness are to be guarded against as a deadly enemy. We know of people who are ready to throw up their hands in holy horror, at everything that seems the least bit like popery, yet they pass sentence on every one, of soundness or unsoundness, as readily as *Leo XIII* would. When we hear a man, always ready to cry out "unsound," we think here is a would-be *Pope*, but he is not aware of it. No one man is a standard of soundness for me, and we suspect that he cries out "unsound" and rushes into print over it. Let some one may think that he is not sound himself. About all the good such writers do is to obtain a little cheap notoriety for themselves, and perhaps weaken the influence of a humble brother who happens to be the victim of his caustic pen. It has been demonstrated, that a man can set up in the fault-finding business, and carry on the business successfully without any brains or love for God or man. You will notice that nearly all of the cries of "unsoundness" come from a fault-finding source. We are ready to admit that many errors exist and must be corrected, but we are sure that it is not right to parade a brother before the world as a heretic, because he does not fill the standard of soundness of some astute critic.

A GOOD SUGGESTION.

The idea of forming an association for the purpose of building meeting houses in Canada has been, and is being urged by several of the brethren who have the cause at heart. We have not given the matter sufficient thought to enable us to express our judgement freely yet, but the first thought strikes us favourably. The plan will be something like the following: Have a board of Trustees to receive the money and invest it to the best advantage, congregations and individuals contributing to the fund until there is sufficient funds to enable the board to render substantial aid in the erection of a meeting house where it is most needed, then appropriate the funds wisely where it will assist the cause the most. We are inclined to think that a united effort in this way would be a good thing. We think the idea is of such importance that the wise brethren throughout the Dominion ought to discuss its merits. We know of many places (and others know of many more) where the cause could be placed on a sure footing if the brethren had sufficient help to enable them to build a respectable house in which to worship. We feel quite sure that no harm to the cause we have, can come from an association of this kind, if managed wisely by God-loving brethren. We will print any proper thing that the brethren throughout our land may have to say on the subject *Pro or Con*.

Bro. Carl recently baptised an aged lady, at Stayner.

Oh! the demon indifference, how it saps the spirituality out of the church, keeps the members away, takes away the power of the gospel. Sends sinners and the indifferent professor in a bunch down headlong to perdition. Great God, we can stand sinners that are outspoken, thy Church can rid itself of liars and thieves, but we call upon thee to save us from the indifferent professor!

For C. W. Walker

BRO. SHERMAN. In the March number of the *WORKER* you write to young men inviting correspondence from any who have a desire to become preachers of the Gospel. I have waited to see if some one would answer, and have concluded to write myself. Several questions have presented themselves to my mind, which, if answered satisfactorily, may be beneficial to others also. Doubtless it is evident to every member of the Church in Canada that we are in need of more good active preachers to sound out the "Word of the Lord," to open the eyes of thousands who have never heard the Gospel in all its simplicity and purity. And to my mind there is no work that can give such entire satisfaction as working in the Master's vineyard. The following are some of the questions before my mind:

1st. How can I determine whether my abilities are such as would enable me to become an acceptable and worthy preacher? It is very easy to overestimate oneself, and how often in every department of life do we see men vainly puffed up in their own conceit, who think more highly of themselves than they ought to think, aspiring to positions for which they are not in any way qualified. Would it not be better for the cause if such an one would never be called a preacher?

2nd. What should be considered a proper preparation for the Ministry? (if that is the proper term to use). We have no Conferences or Synods to impose a certain course of theological training, and grant certificates to the worthy, and how am I to know when I may or should consider myself fitted to preach?

3rd. Would it be right for any one to usurp the title "preacher" without the approval of the Church? Would it not be mortifying to the brethren if some young Bro. in whom they had little confidence, whose character may not be fully established, and who might not be thought worthy, to come forth some morning announcing himself a preacher? Now, how am I or any other young Bro. to know the mind of the Church as to our fitness for the work?

4th. Has the Church the right to say who may or who may not give themselves to the work of proclaiming the Gospel. You say that you know of none in Canada preparing for this work. Where lies the fault? Are the young men in our fair Dominion lacking in intellect and power? or, are they lacking in piety? or, is the Church somewhat to blame?

If you consider these questions worthy a place in the *WORKER*, please let us hear your mind on the matter. Your, Bro. J. W.

REPLY TO THE ABOVE.

The questions propounded by Bro. J. W. are vital ones, and we are glad that they are given, as it gives us a chance to say some things we desire to say on this subject. We desire to say to our brethren that we have a response to our editorial in the March number, and we are now in private correspondence with a brother whose heart is in the work and who will make his mark as an able defender and proclaimer of the Gospel. The great need of more earnest laborers in Canada is not a debatable question. That we need more preachers is admitted by every one, and we fully agree with Bro. J. W. that there is no grander work, nor any work that will give greater satisfaction to the one who engages in it, if the heart is fully set on it. We do not claim to be an oracle on the questions that are asked, but will answer according to our best judgment in accordance with

God's word

1. Your judgment is not to be the standard by which your ability and fitness is to be measured. The Church is the custodian of the Gospel and the gifts which enables the Church to sound it out. Now we are sure that there are young brethren who have the gift and acquired ability necessary to make them worthy and acceptable preachers, who have never received a suggestion or a word of encouragement from the Church. I speak this to the shame of the Church. If the Church is awake and doing her duty, your abilities will be discovered and called out. A modest statement from you to the Bishops, of your desire to labor in the Master's vineyard, will set things in motion. We know that it is quite easy for one to over-estimate himself, thus being "puffed" up, but one who has the work at heart will not seek self glory, but will submit to the judgment of the brethren.

2. Concerning the "necessary preparation" for a work of this kind, there is no limit to this question. You will always be preparing. A necessary preparation to commence with is,—1st, Love for God, and an earnest desire to save the people; 2nd, Natural ability to impart what you know; 3rd, A sufficient knowledge of the language used by your auditors to enable you to express your ideas thoroughly and properly. A knowledge of the "dead" languages is not indispensable, but of great advantage to the study of the Scriptures. A thorough knowledge of the Bible and the plan of salvation you must have, a mistake here is fatal. There is no way to learn the Bible that is so effective as direct and careful reading of the Bible itself, using all the helps at your command, but let the plain statement of God's word settle the question. Read history, commentaries, biographies, as helps, but not as authorities. Don't read too many books. Scrupulously avoid becoming a "book worm." Recollect that your success as a minister depends to a large extent on your amiableness. Cultivate this grace.

3. No. Without the approval of the Church nothing should be done. The Church is God's executive, and must be consulted. This laxness in Church authority will destroy our plea. If a young man should assume to be a preacher in whom there was little or no confidence, the Church should silence him; and if he refused to be silent the Church should withdraw from him for not being subject to the brethren. The Bishops should be judges in such matters, as it is a matter that affects the spiritual interest of the flock.

4. Yes, and what is more, it is the duty of the Church to say it. The Church cannot refuse to recognize the ability of a brother and refuse to send him forth on his mission, without transcending her power. We believe that here is the secret of the whole matter. The Church has been afraid to speak a word of encouragement to her young men lest they should "spoil them," and as a result the talent that God has given to the Church to spread abroad the Kingdom of Christ, has been "rolled up in a napkin," and the talents are rusting out, because the Church as a fostering mother has not done her duty in calling out this talent.

We hope this matter will be prayerfully considered by every one who is interested in the spread of the Gospel.

The *Inlex & Sentinel*—for May, is spicy and juicy. We wish all our readers would get it and read the article from Brethren Pomeroy & Wells on "is our manner of work practicable?"