THE TOXES HAVE THUR DWI LLING

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priver. In love remembered we

A thousand tongues are calling for by the cit of raine. And galded to so ad the engloys, A and galded to so ad the engloys, A and galded to so and many fire, and they seem a mothing Sine Construction at his same of the same and so all vide has any cut song his price.

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local And made my heart his home.

Lo, I am with you alway, 15, 1 an wan too many,
15 har the promise may,
16 holds my him to revery land,
1 journey with the King;
16 gives me grace and glory,
116 is not some and should, Fil fee Une sheep, for lata Pil reap The what me, have a field.

"IMMORTALITY.

BY H. BROWN.

(Continued from last 1800). "from in a strait betwirt two having a desire to depart and be with Christ, but to icide in the flesh is more needful for you." Or this I offer not a word. But what does the great teacher himself say or teach on this subject? He said to the twick, "Prach saving the kingdom of heaven is at hand Behold Isendyou forthas sheep in the midst of wolves. Beware of men for they will deliver you up to the gentiles, etc. But fear not them that kill the body, but are not able to kill "tem m a strut betweet two liver you up to the gentiles, etc. But fear not them that kill the body, but are not able to kill the soul—but he says fear him who is able to destroy both soul and body in hell." Christ said to His disciples, to whom He appeared after He arose from the stead, and who were terrified." "Why are you troubled, and why do thoughts arise in your hearts, behold my hands and my feet, handle me and see for a spirit hath not flesh and bones as ye see I have. No doubt the materialist will say "those were days of superstition" why did not the Saviour correct the error. He did not deny the existence of spirits but intimates that they are not material. The materialist wants a material spirit or none, he cannot underthey are not material. The materialist wants a material spirit or none, he cannot understand—a spiritual body—of course he can't. He wants the flesh and the bones. Gowith me to the Mount of Transfiguration. Do you see l'eter, James and John Yes, you say, and Jesus too. These are all material, they have the flesh and bones. But 30 you see those other two? Who are they! Matthew says "there appeared unto them Moses and Elias," and they were talking with Jesus. Did Moses appear in his spiritual body. "There is a spiritual body. "There is a spiritual body." You know Moses died and was buried in the valley in the land of Mosh. But you say "he arose from the dead," but that won't do. "Christ bocame the first fruits of them that slent."
But where is Abraham I well I won't do. "Christ became the first fruits of them that slent." But where is Abraham ? well I suppose he's along with Mose. The author of the epistle to the Hebrews 6-15, pays of good old Abraham, "After he had patiently endured he obtained the promise." Yes and I have no doubt Isaac and Jacob and all the natient worthing obtained. the ancient worthics obtained the promise too. I guess they are all together "in l'aradiae" an ambing for the adoption, to wis the redemption of their bodies. "There is a spiritual body." But where is the rich man and Lazarus I I suppose they are just where the Saviour left them—Luke 16-23. the ancient worthics obtained

relation and Lizaus had material parts, torques, thingers, even, we distrop, but you and true R 2 nad hones, or we do. I believe this spiritual holy posses es all the parts or counterparts of the matural to be five sousces so has the spiritual We may classify chem as follower list reason, 2nd control of the five stresson, 2nd control of the second five stresson the five stresson the five stresson the five animal has somethoug and gots to them. something andgors to them, but in the twelf astathem legt in successful astation just long enough to excer pur-pose. For instance the interior annual seems to have also time down disclose to have allosion but you will observe it only lasts then just long enough to tide their young over complete in diples uses and inter dependences then they forsake them that is you. Mon has reason—the brine reasons not at all—every leaver will build a dam like every other beaver, and he will build it as ross a dry floor, if confined finet as soon as across build it a rose a dry floor, if contine I, just as soon as across a streem. So with the birds in constructing their nests, they are all althe, they show no de-sign, no thought, no reason Man on the contrary reasons, wills to do and not to us; he want archeroors, heinvents to make his, war, and with even ner his wast, and with eve rice his w at, and with eve-cative force surmounts the greatest dimentics, he subduct and computers the fiercest ani-reals that inhabit the deep-dark places of the earth, he takes possession of the forest and makes the wilderness to blossom like the root. The fiercest animals will almost inwandly flee from the presence of a mere child. Man is indeed "fearfully and wonderfully made." The inferior animal is made." The inferior animal is conscious of nothing. They have no conscience, no desires, they don't even know they are living, they fear not death, and when dying don't know it. Man, with his in mortal long-ing effections, and positions Man, with his in mortal long-ing, affections and passions, looks beyond the boundaries of time and "survives even the re-pulsive horror of the tomb." This wonderfut something in man, and to the finite mind, incomprehensible, that renders him what he indeed is the most wonderful creature in all the universe of God, and conthe universe of God, and con-stitutes him Lord of, and over, the earth on which he dwells and gives him endless capabili-ties of education is that known and denominated by the Chris-tian world, "Immortality," and if it benetthis, I ask what is it? and echo answers "What"

H. Brows. Collingwood, Dec. 16th, 1884.

Bros. Law & Whitelaw,

Bros. Law & Whittslaw,
I desire though the Worker, to call the attention of the brethren to the opening that has been made in the new districts of Muskoka and Parry Sound, where Bro. D. Stirling, Bro. A. H. Finch and I have been laboring in the Gospel. There are now about 80 disciples out there, nearly thirty of whom were immersed during our late tour, the greater number of these with some others have been set to work number of these with sold others have been set to work and are endeavoring to, at least "Hold the fort" in hopes of being reinforced ere long.
Shall we leave them to fight the tattle alone? If we do, it was been a magnet structle.

may be an unequal struggle for a time and then the cause will die out, and the work will have to be done over again, and have to be done over again, and it is often much more difficult to resouritate a church that has been neglected, than to build it and establish it while it has life. Many of the brethren out there, while they were with us in the older parts of Ontario, assisted by their labor, their encouragement and their means to build up congregations in places, where there are now and their means to build up congregations in places.

But says the materialist "the upon our time, our takents, rish near and Lazants had may or our means. Can we necessite leat those claims, and not become to spon the for the result? Some may answer that they have not the necessary talents or health or strength to go out there, and that the Lord docnot approve of "paying preachmg," and, therefore, they are not colled uponto do in thing But have not such persons very rione ias opinions about what the Lord approx ... Can we for a moment suppose that He who gave up glory and honor in heaven, come to earth and not where to by his he d m order to save us, who suffered here in body and in soul to save us, who predifted and commissioned his apostles to go into all the world and preach the gospel of salvation who has committed to his church the work of continuing his cusin the world for the salvation of many; that he will approve of our doing nothing. Can we feel under no abligation to hold forth the word of life? Orhis the time passed away waen. Those that preach the gospel shall live of the Gospel (" But dear brothren let us all go to work with a will, those where m have their business and their families and go into those destitute places, without pay, let them do so, and those who are approved but, who cannot go without being sustained, let them be sustained; and let those who have the means, but cannot go, contribute to their support, and in this way let the work go on. But let us have order in our work, so that the hundreds and the fifties may be fed with the "Bread of Life," and that the fragments may be gathered up and noth-

> There is plenty of work to be done in all of our "new countries as well as in foreign parts, but it needs systematic work to accomplish much good and good, efficient men, proper ly sustained, and devoting themselves wholly to the work, will do more than five time their number who are compell ed to resort to fishing, trapping or tentmaking for a living. We have a case in point. What is called The Wellington Co-operation" has by its judicious ex anditure of the funds contributed through it for the spread of the gospel, accomplished much good. In fact, about thirty of the churches in Ontario are indebted in a great neasure for their existence and present usefulness to the efforts put forth by those who were sent out by it. And I know of no better way in which we can work together to sound out the word beyond our own inmedi-

ing be lost.

ate neighberhoods. We sak then the co-opers tion of the churches, and of every brother and sister in Christ James throughout out country on behalf of destitute places. A good many small sums would when brought together make enough at any rate to send a preacher out there and they need one all the time I have no plan to propose, but I trust that any money sent to the WORKER office or to Bro G. McArthur, Stayner, will be faithfully devoted to the work. Let us then not be weary in well-doing and we shall reap if we faint not. Yours in the ope of the Gospel. W. M. Crewson.

THE FOUNDATION. Much has been written about

the foundation of the Lord's church, and nothing new need be and about it; and still there is reason that it be not neglected The "foundation laid in Zion" should be promport in all relicie ous teaching. We should know what it is and how to get on ithow to remain there and Ill up our place in the great temple resting on it. In the present age of speculation and confusion is sitgious thought, teaching and practice, there is much med for careful study of the Lord's Word on the subject. There is andent to anno a poor that he had had the theresent time much ignorance and great indifference among the teachers of the great rival do nominations about the foundation that Paul speaks of in 1st Cor., 3: 10 and 11, and which the Lord spoke of his cif -Mat 16 10. We fear there are many connected with congregations of the Lord's people whose ideas on this matter are very limited. From observation and testimony we con clude the great foundation idea of the kingdom is not inside so pro mment as it should be. Preach ing on texts and elaborating what are called doctrines do not or ner ally yield much information about the foundation and its connection with man's satuation by faith in the Lord Josus Christ. It is of the greatest consequence that the great foundation principle of the great toundation principle of the church be always premiuent in the teaching of those who labor to ex-tend the kingdom. When the Saviour promised to build His church on the gloricus truth stated by Peter, He placed himself be fore the minds of His followers in a very pointed way. He is the only foundation of His church and also its head and supreme ruler in everything connected with it. Jesus being the found ation and head of the church him selt, to thurch builded on doc trine, single or many, can be a church of His building. He has one church or body, and He is its head, life and light, Doc. trines or teachings drawn fo Word of the Lord may enlighten and and direct us in serving the Lord, but they are not the means of salvation. The Lord does not require as to bow down or serve doctrine, but all will be sayed must how to Him that they may be saved from a and be raised to glory by Him-If Jesus were not the foundation of His church, doctron could not be of any value. It is not teach ings about Jesus that will save us out He alone when submitted to by faith. The great truth that Jesus is the foundation of His church should end all contentions Being head, He is also lawgiver, and suprome authority in all things that pertain to the body for all time. His church cannot have any man-made rules or laws con-nected with it. He gives it laws and commands all to submit and outer in and enjoy eternal life and glory. The reception of a theo-logical formula of doctrines will not place any one on the found ation, nor give a right to the tree

> party or do our own pleasu JOHN BOYCHART.

Baos. Law & Whitelaw,

of life. The Lord hunself must

be received and submitted to by

faith, that we may become His children. If made none, we must

do His pleasure, and not serve a

Is there not a tendency aw us to go to extremes! Do we no very often depend too much upo the work of the evangelist, to build up the church to add to its numbers, to settle disputes, to report i's procress, and to plant the truth in new places in the im-mediate neighborhoud of a church?

I fear we do, at least in some decay and I fore that this tenloney is growing, and that the diders and others who are estable of teaching are neglecting their duty in this matter. It may not always be through indifference; it may often be for want of proper one suragement on the part of the brothern. It is not right for the elders of a church to give up their places or their duties to a pastor neither is it right for the member of the church to expect the clderr to do so. Let the elders take then obsess and fulfil their duties and let the Evangelist do his work of el by the Redeemer. - Mordy. preaching the gospet. Where preacting the goops. Where Dr. G. A. Jacobs, an English their are none qualified in the Property of the Property of the Property of the New Test onent," saye; not neglect them. Let them who are best able to teach and to protil they shall be proved and then the subject, it centuins indisputiii they shall be proved and then the same of the margine in the let then be fully installed in the able that infant leptism is not office and let the church show, mentioned in the New Testament. office and let the church show mentioned in the New Testament, its appreciation of the labors of No instance of it is recorded there the elders in a becoming manner no illusion is made to its effects; and let every member go to work no directions are given for its ad

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.-Flar-

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—

Melanthan.

Get but the Truth once uttered, and Tis like a steem when, that drops into its place, and which once circ'ing in it pliced sound, not all the tunedt of the cartic can hake - Lorell

Nothing else is to be called the business of life at all, I sin treme, you may think; but this is liberty and life to me know Christ .-- Mucdonald

Religion is rever fashionable. The way of peace is not the board way superintended by Paris, but the narrow way watch-

Dr. G. A. Jacobs, an English

Notwithstanding all that has been written by leaned menupon in carnest, and very shortly fault-finding and bekewammers will entirely disappear. Even so, Amen. W. M. C which infant baptism was afterward developed," a d by which it may be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance.



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