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H. R. SHERMAN, EDITOR

" WORE WRILE IT IS CALLED TO-DAY."

LAW & WHITELAW, PUDLISHERS AND PROPRIETORS.

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MEAFORD ONTARIO, JUNE, 1883.

Whole No. 20

REMINISCENSES No. 6.

KISTORY OF THE RISE AND PROGRESS OF OUR SAUSE IN GANADA.

JOSEPH ASH

The church in Pickering was planted by James Beaty, Sen, and the late T. C. Scott, of Toronto, in 1343. They came from Toronto to meet wich a and the late T. C. Scott, of Toronto, in 1343. They came from To onto to meet wich a few who were destroys of obeying the Lord, and bap, ised them and constituted them into a cong egation of we.sbipping discoles of Christ. Their manes were Abraham Knowles and wife, David Barclay and wife, mad James Barclay swife. They had no speaking talent among them. In 1850 or '33 Elder Googe Barclay, father of David as above, who was a Baptist preacher in Scottand, brotic his connection with the regulation of the constitution with the regulation in Toronto. Some of the most prominent ones were Alex Stowart, a preacher, William McMaster, flow Hond Windlas, Beaty, sen., and I thick the Lesslie family. I will speak of these again in another, paper, I am not well informed at what date Elder Barclay began recting with, and preaching to the I sin not well informed at what date Elder Barclay began receing with, and preaching for the little band of five, but I think it was ja 1844. Very soon after that little band was started in the "highway of nolines." I was sent for to assist them, which I did and continued my wide. which I did and continued my visits from onco to twice a month, for taxaly-seren years. Their place of meeting was a small school house, nea 'Post's mill. Very often I had John McGill for my companion. He did most e-cellent service as an exhorter and singer. We had now and then an addition, and I think the first one was Sherwood Palmer. Bro. Besty and L. C. Scott made occasional visits. The cause was new and strange to the pecole, as it was everywhere in these days, we as a consequence received much opposition; we expected nothing else. We went on ha this way for several years; maling slow progress the brothern became much discouraged. They said to me en one occasion they thought they had bester give up meeting. For me to urwel twelve miles through all linds of we ather rad reads on the morning of the Lonl's day and back at night, so as to attend to my wook was too much, and they core'd not depend on any others to help them with regularity, ex. They did not intend never to meet again, but to led it lie over the amore convenient time. I told them, no, never give up, I d'a no. like that word. Hold fast your begun confideree. I know it is very hard for me but not withsamaing all this I will meet with you as often as I can, and by and by we wall have a big meeting, and we shall see grand rerults and be happy. I will bein go you have a big meeting, and we shall see grand rerults and both Dos. Oliphant, Beaty, Scott, and perhaps oth eas, will help. With this assura nos they were encouraged and renter. Alout this time too. F. Sheppard became the teacher of their school and the first time I can, and how they have a signerate or other school and the first time I can, and bross. Oliphant, Beaty, Scott, and perhaps oth eas, will help. With this assura nos they were encouraged and renter.

and was introduced to me as bro. Edmund Shoppard, from Nottingham, Eng., where he was bapised, and was a member of the church of Christ. He had at that thus inover spoken in public; I think his first offort at public speaking was a lecture, at public speaking was a lecture, on temperance. After he had spoken on that several times, he was challenged by a neighbor to have a debate on the temperance question. He accepted the challenge, and I was to did he handled the subject so admirably that a lerge majority of the hearers gave heed to him. A Not long after dis, which was in 1816, he went to Betham, a Not long after dis, which was in 1816, he went to Betham, a for usefulness in the Lords of the heart of the faith, being a lord of the Southern students so the late bro. I had a might journey to his beloved Canada—"the laad of the free," and I can truthfully add "the home of the brave," folled his enemies of the brave," folled his enemies of the brave, "folled his enemies of the previous of which he aminado ortholds and usefulness in the late bro. I had omaments. I shall have occasion to speak more largely of bro. Sheppard hereafter. I must say just here that the late lamented Jordon Post and his autiable wife, still living, owe their enlightenment and conversations they had with bro. Sheppard while he was their school teacher.

In 1365 the church enjoyed the services of bros. C. J. Lister and Jan But hart results kien additions, all by confession and baptism. This increase gave

additions, all by confession and bentism. This increase gave the cause a great impetus and a strong and saccessful body to build a house of worship—the same fine brick house they have now. This was done in 1859. It was a little curious that in the Barel ay neighborhood is Pickering there were three Bartist Hides, Jemes W. Sharan, Geo Barelay and Elé.—Wison. Barelay became a Disciple, Sharand went to the Christian Connecton, and Wixon remained a Calvanistic Baptist. Eld. Barelay's services were very ea a Catranisto Baptis. Ed.
Barelay's services were very
vestal. It is sa'd he after
preached near the home of the
late renowned Dr. Chalmers in
old Scotland, and D. Chalmers
was often one of his hearers.

actions that the control of the church. He was a ble to do so, did excellent service for the church. He was so unfortunate es to take a severe cold in his lower lunbs, while washing his sheep, which caused him the loss of the use of his limbs. In this state he lingered several years in extreme suffering, but ended his days in great rejoicing, in the Lord. He was a good and true man. Soon after the church in Pickering was a planted the late bro. Daniel Knowls and his sister, and several others who livel near Knowls and his sister, and several others who lived near Highland Creek," became obedient to the faith, being baptised by James Beaty, sent They met as a church for several years. This small body of 15 or 16 should have belonged to the Pickering church, it being only four or five milesaway. After the death in the Knowls family, they lingered and finally ceased to meet, and most of them left to go to Pickering.

eased to meet, and most of them loft to go to Pickering.

I must now speak of the church in Uxbridge, which was planted by O.J. Laster in 1862. The charter members of this church were, Jas. Howitt and wrife, who were members of a cho-ch in their native country. Scotland; bro. and sister Reusignal, and two or three of their children, with bro. Hall, Webb and Laman. This church was not at any time numerous but strong in faith, and though many of their members removed and some died, they bold ou, and meet every Lord's day to break bread and edity one another. In former years I gave them many visits so also did many others. Jas. Howitt and Asa Burk did much in keeping together and building up the churche. I am happy to hear that young bro. James Howitt jr. is a valuable worker in Urbridge and Stouffville churches. They with commendable zeal built thenselves a good house of worship, which has given them much indepena good house of worship, which has given them much independence and comfort.

I know the reader will not object to my relating an incident which happened in this house. It was here our talented bro. E. D. Bareloy, now Prof. of languages in Abingdon College, U. S., made his maiden speech for the Saviour. I had been urging him to speak for some time. He was then a member of the Oshawa church, and being among so many learchay's services word very useful. It is said he often preached near the home of the lite renowned Dr. Chalmers in old Sociland, and D. Chalmers was often one of his hearers.

In 18-7 Wm Forrester came to Canada from Sootland; he was a P cobyternan. His conversion was a lappy result of a conversation with a disciple on in at haptism. He, like theorism of the level y sure, they can, but when they try, the try in vain, and if he set are convinced that immersion is the only true haptism. Ho was baptised by Jas Beaty, sen, on 17th April, 1848; and united with the Pickeving church, of which he is still a member. In 1857 or '53 he began public speaking though he had been kinely invited and try, cand being a shough it was planted with the Pickeving church, and often visits Uxtridge, Stoniff in and other I street and the writer. He is now, and has been for many years the main speaker for the church, and often visits Uxtridge, Stoniff in an other places. We have few better speakers among us.

In 1850 Eld. Fobert Barrie left the Chistian. Connexion church and united with the church and often visits Uxtridge, Stoniff in an other places. We have few better speakers among us.

In 1850 Eld. Fobert Barrie left the Chistian. Connexion church and united with the church and united wit

I must give in this paper a brief history of the Stoutiville church which was gathored by bro. C. J. Lister, in 1862. He was then travelling under the old co-operation, and went to that village an entire stranger, put up at a hotel, hired a small hall owned by the late Dr. Frul, an avowed infidel. He preached every evening, and talked incessantly during the days. He soon had two recruits for the master's service in the persons of Wm Yake and Wm Caister, two very active and principal members for many years. Following them was a bro. Brown and John Yoke When I lister first went there John Yoke was a merchant and a hotel keeper in the same building where Lister put up; attached to the same building where Lister put up; attached to the same building was a large buil room. John Yoke ofter seeing how Lister did, hiring a hall to preach in, paying his and horses board, he (Yoke) said to Lister, how is it? you can hire a place to preach in, pay your board, and preach to the people to do then good, and never take up a collection, nor ask for one cent of soney; how do you live! Lister replied, my brothren support me. This was a new idea to Yoke; here boy, said ha to a bry, go and pay that 50 cts. for the hall, and now, said Yoke, you shall not pay that infidel any more; and now, Mr. Lister, I do not know whether you will do it or not, but I have a proposition to make to you. I have a fire, were a first heard the truth to the preach in a ball room as w.ll a nay were. From that time hoppeached and received the confession of a large number in the ball room. The first time I ever went there, we net in the ball room. John Yoke, soon after he made that proposition, broke down in his feelings, and said now there is no use going on in this way, I shall never soll whiskey any more. He came forward, obeyed the came forward, obeyed the came forward, obeyed the resent time. They have a fine, comfortable house to worship in. It was at this place where bro. Samuel Keffer, the fine cloquent precher, first heard the truth to the present I know the reader will no

CLIPPINGS.

CURINTIAN COURAGE.

"Chrysostom before the Reman Emperor furnishes ve with a mos improssive and be retiful example of Christian courage. The Emperor threatened him with banish ment if he would still remain a Chustian. Chrysostom replied, "Then can'st not, for the world is my Fathers mansion, thou can's not banish me." But I will slay thee said the emperor. "Nay, but thou can'st not said the noble champion of the fatth again; for my life is hid with Christ in God, "I will take away thy treasure."
"Nay, that thou can'st not," was the refort ; for in the first place, I have now that then knowest of. My treasure is in heaven and my heart is there. " But I will drive thee away from man and thou shalt have no friend left." Nay, and that thou can'st not," once more said the faithful witness "For I have a friend in Heave from whom thou can'st not separate men. I defy thec. There is nething thou can'st do to hurtme." How many professing Christians of this day would stand a trial like this I

TRUT.I. He who worships at the shrine of truth cannot be bigoted. He knows that truth can never suffer from investigation. It is error that loves the night and gloomy caverns. Her dress is dark, and is short there is nothing but dark-ness about her. Darkness is an her mouth and she is akin to nothing that is bright, glowing or beautiful. But truth courts in beautiful. But truth courts in-vestigation, her dwelling place is in the light. Her mild glowing countenance blushes not at the scrudinizing gaze. While erro-lies trembling, lest reason should make new discoveries, that will waken her, touch stands and gives man a s nile of approbation for encouragement. If you love truth be not afmid to investigate If you ente tain opinious that you dare not risk against the attacks of their opponents, it is good evid ence that the sare unsound.

W18DOM.

A man should never be asham ed to own he has been in the wrong, which is but saying, in other words that he is wiser to other words that no .- day than he was yesterday.

J. F.

STICK-TO-IT-IVNESS. The "stick to it" idea is a rul

In o "steek to it" means a min-ing virtue with many men. The idea of giving up the "old way" for a new and better way, has not struck them with sufficient force to enable them to change. I call it a virtue, because I so regard it as compared with the disposition to change as often as the moon. But I think there are two extremes here which should be avoided.

The man who "sticks to it" right or wrong, is a valuable man it he is right, but the worst of men, if wrong. The stick to it idea, is often born of a dread for changing "I have been going on in this way for so long, and I don't like to change now." This principle closes up every avenue for inves-tigation, offers no chance for growth, and clogs the wheels of Men have started out progress. Men have started out in the Christian life on the best hasis of work known at the time, but they still "stick to" the old

way, and thus plot along behind those who have kept up with the better methods of Christian work, Prove all things, hold feet that which is good," is one of the best maxime for Christians. But he maxime for Constiants. But he who stays in the old rute, fails to "proved it things." He no doubt has "proved some things," and holds fast to them, but he knows not of the many good things which he has failed to prove.

On the other hand some have o stability, they are either "on the mountain top, or in the valley deep." They go from one to another, every time declaring that they have found "just what I have been looking for." They are very zealous for a while, and about the time your hopes are at their hightime your hopes are at their nigh-est concerning him, he suddenly disappears, and when you ask, where is he't ocho replies, where? He tuens up, zealously at work at something new. Here we have the other extrence, which should he avoided. The happy medium is truly the philosopher's ston Let us find it and chave to it.

Yalle

CHRISTIAN COURAGE.

He who thinks that it is an easy thing to overcome the temptations which are strewn along the pathway of christian duty, will find himself mistaken when he tries it. The very fact that he thinks it an easy task, is ovidence prima facéa that he has not get travelled the road. We need a vast amount of christian cour-age to enable us " to stand in the age to rhable us "to stand in the evil day." There is no difficulty in standing where there is no danger, but we knew not what monent we will be beset with dangers. The daily prayer of every true disciple, should be, every true disciple, should be, "Give one great courage." Ours being an aggressiv; warlare we will need all of our courage to enable us to sally out and attack the enemy in his strong holds. Our leader will give us the nocesary courage if we ask him.

The coward quelit not to be in the ranks when the emergency is on, because he not only refuses to draw the sword himself but he weakens the course of others. Our warfare is of God, and if we have faith in him who has called us, we ought to have faith in the us, we ought to have tast in the ultimate success of his work. This faith will give us great courage for the conflict. The man of courage is a christian here on any battle neld where the truth is to be contended for. God requires great things at our hands; let us undertake the work with carnest hearts, looking to Jesus asour ex-ample and leader. Lot covaries stand aside for the world is to be captured for Christ, and true heroes are in great demand! Which shall we be my brothren, cowards, or courageous men !

PATENTS

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CHRISTIAN WORKER.

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H. B. SHERMAN-EDITOR.

LAW & WHITELAW

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To whom all Business Letter should be ad-

BURSCRIPTIONS--50c.s. PER ANNUM THE ACTON MEETING.

Pursuant to the call that wa published, the consultation meet-ing convened at Acton on the 12th of this month. The meeting was called to order by bro. Jas. Kilgour, by whose suggestion bio. R. Royco was chosen Moderator and bio. A. Yule from Aurora, was chosen Sec. The chairman called on bro. J. Ledi and of Hillsburg, to atate the object of the meeting which he did in a few well chocor remarks, after which the afternoon was spent in short addresses, in which brethren Black, Kilgour Sheppard Sherman and Hertzog took spart. Before adjournment committees were appointed as fol-lows: On worship, Hill, Wells and Tolton, of the Acton Church On enrollment, -- Hertzog and Lodiard. On order of business and plan of work,-Sheppard, Kilgour nd Sherman.

At 4:30 p. m. the meeting ad-journed and at 8 p.m., Bro. E. Shep-pard of Bowmanville, preached to a good sized audience on the "in-vitation of the spirit and the bride." At the close of the discourse, the committee on order of business reported the order for the morn ing hour. Adjourned until 9 a.m.

The meeting assembled prompt tly at 9 o'clock, and one hour we spent in devotional exercises, led by the clairmen. Brethren H. A. Macdonald of Cobourg, Hammond of Collingwood and Jas. Anderson

of Garafraxa, took part.
At 10 s. rs. the committee plan of work reported the following, which was received for con sideration by the meeting, and read item by item and adopted as

follows:

1. We your committee recent mend that this meeting proceed to form a Co-operation to be known as the "Ontaria Co-operation of the Disciples of Christ."

2. The organization to consist of a President, Sec., Treasurer, and three brethren to be chosen by this meeting whose duties shall be to manage the affairs of this Co-operation.

3. The election or re-appointment of these officers to take place at the annual meetings of the Co-operation.

operation.

As soon as practicable there 4. As soon as practicable there shall be a competent Evangelist employed by the managers to labour in the Province, preaching the Gospel, stirring up the churches to greater effort and soliciting pledges for the continuance of this work.

5. The first funds of this Competition to be used in paying the

5. The first funds of this Cooperation to be used in paying the
evangelist chosen. The surplus
to be used to supplement the offorts of weak churches and to hold
meetings in new places under the
supervision of these officers.
6. We recommend that for the
purpose of raising funds for this
Co-operation the brethen to asked to make pledges from one to
five years and also that contributions he taken from each church
half yearly, both pledges and contributions to be remitted to the
treasurer before the lat day of
May and the first day of November in each year.

and every item was fully and free-It discussed before its final adopexercised in discussion and the best spirit was manifested throughout livery one present reemed to be perfectly satisfied with the result of the deliberations To the brothien who were chosen as managers, was given the ques-tion for their action, " where, and when shall the next annual meeting be held, also the programme for the meeting." The President and Secretary were authorized to prepare a circular letter and send out for the information of the brethren at large in the province,

The officers and managers for the first year are as follows :-- J Lediard, Hillsburg, President. A Yule Aurora, Secretary & Treasurer, H. T. Law, Meatord, Geo. Barclay Toronto and J. Fry M.D. There five brethren will have the oversight and manage-ment of the work. The business meeting adjourned at 4 o'clock p. on, to meet at the call of the men

At 8 p. m. the editor of the Wonker preaches to a well filled house. After the discourse a few well chosen remarks were made by the brothren pierent with refference to the profuse--: hristian enter tainment which we had received at the hands of the church at Ac ton, and a vote of thanks was ex-tended and thus closed what we all believe to be a prefitable and pleasant meeting.

The unaminity and dispatch with which the work was done was the best I ever saw. We be lieve that the line of work mapp ed out and the means suggested to carry it forward is a good one, and only needs to be worked to make it a success. We will not say note now, as the circular letter will doubtless cover the rest of the ground. We desire to have the brethren who were not pre. sent, to know just what is be done, and how we prepose to do it. We endorse everything that has been done thus far, and exhort the brethren to co-operate in this good work.

WAINFLEET MEETING.

Although hardly able to set up, I started on the 6th of this month for the above named place to be with them in their June meeting on the 10th. I stopped off a few hours at Collingwood and had a pleasant interview with the Disciples concerning the work of the Lord in that town. Taking the train at 3 p. m., we were taken to Hamilton through a pelting rain. Left Hamilton at 9 a.m. on the 7th, I arrived a Bro. Bradshaw's at 2 p. m., tirel enough. Bro. B. is one of the elders of the Wait. fleet church, I rested my weary bones until night, at which time I preached to a fair audience. I reached to a larger crowd on Friday night and to a full house on Saturday night. On Saturday the brothren began to come in from the regions round about, but on Lordsday it was a sight, brothren and sisters from Selkirk, Lake Shore, Jordan, Smithville, Gainsboro, Sf. Catherines and many other places besides the whole country around the meet-ing house. I have seen some

that the Daon the distin-At : in the writer ciples "ri y dividing the oke on "rl. trath." diences all day many not being able to get near nough to hear There were five a littlens during the day, three confessions and two from the sects who had obeyed. It was a happy meeting, especial It was a triply inceting so many of those when I had learned to love. I left the meeting in the hands of Bros Lister and Pardec. I tell you I am in fivor of these "June Meetings." They are feasts for the soul. The church at Walnfleet ought to succeed Brethren Thompson and Bradshaw seem to be the right men for Bishops, and then they have Bro. Lister to administer the word to them every alternate Lordsday. I felt like I should nover see these good and kind brethren again, and this may be true, but I pray that they always abound in the work of the

PERSONAL MENTION.

Lonk

Bra Pardee of Williamsville, . Y. was present at the Wain fleet meeting and delivered over good discourse Bro. Lister arrived in time for the Lordelay meeting. His horse was very sick on the way from the north ...Dr. Fry's familiar face show in upon our meeting....Ero. E.
E. Phillips from Selkirk was
present and got his spiritual
strength renewed....Old Brolienj. Mooto was present from Gainsboro, he is a pioneer, also Bro. Strong who is one of the elders at Gainsboro ... Elder Peter Culf from the Lake Shore church came to erjoy the meeting with us..... At the general exoperation meeting at Acton, there were present of preachers, old iro. James Black, aged 87 years; James Kilgour; O. G. Hertzog; Gatriel We Is; II. A. Macdonald M. R. Hammond; E. Sheppard Jas. Anderson; J. Lediard; H. Il. Sherman; and W. M. Crewon from the Island. O. G. Herizog was only piesent the first day. Jas. Anderson talks of going to Kansas... Elder A. Anderson was holding a meeting in Moss ... Bro. Hertzoz report ed five additions at the June meeting held by him in Michigan on the 10th and 11th Bro Macdonald was going to Richville N. Y. to their June meeting.... The writer enjoyed the hospital ity of Bro. Jones in Hamilton ou the 11th ... Bro. Jones is en deavouring to have a grand movmade in Hamilton to have the gospel preached. A bold strike will do good there, no doubt Bro. Amos Clendenen, was no able to be at the Wainfleet meet ing, but he sent a substantial token of Christian love.

OUR MEAFORD MEETING

Bro. Eillott arrived on Thursday the 14th. We were glad to see him and to receive the "bushels of Christians love" which he brought from my old friends in Kentucky. Thanks brothren, Kentucky. and the same to ye. Bro. E-delivered one of the best addresses Cooperation the brethren be asked to make alledges from one to
fine years and also that contributions be taken from each church
fine years and also that contributions be taken from each church
fine such large gatherings in Canada
but I give this one credit for
tressurer before the lat day of
May and the first day of November in each year.

7. The Treasurer to give receipts
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8. The Evangelist will selicit
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report he same to the treasurer.

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beyond comprehencies.

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18. Ro-assembled at 2 pim,
produced a profound impression
on the large audience. At time
produced a profound impression
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18. Ro-assembled at 2 pim,
produced a profound impression
on the large audience.

19. The time glace and prowhich he will give receipt and rewhich he will give receipt and rewhich he will give receipt and rewhich he will give receipt and
rewhich he will give receipt and rewhich he will give receipt an

regions round about are present. Bro. DonerfromStayner, Stephens from Glenoutrn, W. A. Stephens of Owen Sound, and indeed delegation from O. S. Bro. P Wells and wife from Aurors, bre, King and wife of Pricoville, and many others that we do not now call to mind.

Wo will give a full report next month.

QUESTIONS.

DEAR INDEX .-- 1. Is it right DEAR INDEX.—1. Is it right for young Caristians to go to parties and dance and also go to tea parties gotten up by the sects for the purpose of raising money to carry on what they call Sunday school?

2. When an elder calls on the parameter of such young class.

parents of such young chis-tians to request them to prevent the like occurring again, is it right for them to get oftended and leave the Church.

G. W.

REPLY.

It is very difficult to answer a question that is outside of the teaching of Christ, particularly when it is the desire to make the matter r. part of the religion of Christ. In such things one man's opinion is as good as another. The Pastor in one locality condemns dancing and in another permits it, just as it suits the desires and opinions of the people who employ him. The writer never danced and does not now, because, as others may say, he is too old and stiff to enjoy himself in that way; nor can be too old and stiff to enjoy himself in that way; nor can he approve of it to please those who by excess and exposure in ure their physical constitution. This must be kept in mind that "to him that estcement anything to be unclean to him it is unclean."

Paul says we may go to a feast when asked by those not claristians, if so disposed. (I Cor. 10, 27, 28.) But if one points out to us, things done at it as religious acts, and we see they are contrary to Christ, it is out duty to refuse doing such acts.

duty to refuse doing such acts though they mry be called religious.

religious.

Tarents or others who become "offended and leave the church" when remonstrated with, about any subject show they feel the way they walk in to be very dangerous. No man who has thoroughly examined a matter, and is satisfied he is on sets ground, would run away. who has thoroughly examined a matter, and is satisfied he is on safe ground, would run away when spoken to. The person orought up anong sectarians, who consider it proper to dance, should respect the feelings of those who were in their sects taught that it is a great crima. He in the case put above expects the anti-dancer to forbear with him as a dancer. Why should he, who thinks himself stronger and of more know ledge than his brother in this matter, expect all the forbearance or one side? The fact that the brother, who is the clder, thinks it wrong for the other to leave the charch, shows a desire to forbear. No stronger reason could be given by the dancer that he himself feels his position untenable, thanthe fact that he leaves the charch when spoken to in regard to his conduct. If fully "persuaded in his own mind" that he is right, there is no need in taking unbrage at another, who differs with him, but his daty it to instruct and convince his brother he is not in the wrong, and not commit an act really wrong. How any christian can work

"strife of words to no profit" on George M. Collins, of Pelham, to the snipert. Individuals must make for themselves in the light M., they ever remain in price of the laws of God and man as they are spread before them, they are spread before them, they are spread before them. We do not propose attentification they may have the evertasting discussion on any subject where discassion on any subject where people only express their own opinions or prejudices, but any suprture bearing on this or any other subject fairly ollated will readily to published. R. B.

I would think that a Bible Indecould answer that, but no, he says it is "a question that is outside of the teaching of Christ." Then what? Why, "in such things one man's opinion is as good as another." Yes, now we have his answer? What is implied in the first paragraph of his answer? Simply this; in the teaching of Christ there is no "thou shall not go to parties and dance," therefore it is a metter of opinion. And the next thing we ion. And the next thing we will hear from the Bible Index it will be denouncing "Pasters, kingdom of the clergy, organs kingdom of the clergy, orcans, conventions, paying preachers." It is all right to write against these things with a pen dipped in caustic, but when it comes to handling the daucing question, he puts on his kid gloves and feels all round the question and finally comes to the point, that the daucing christian, "if fully persuaded in his own mind that he is right," (in dancing) there is no need in taking umbrage at another who differs my there is no need in daring umbrage at another who differ with him, (this is profound) bu his (tho dancer's) duty is to instruct and cowince his breth rea he is not in the errong! Nov we know how to manage this troublesome question. When the christians (f) get to dancing and the elders remonstrate with them, let not the dancing brother "take unbrage," but let him convince the elders that he is not wrong in dancing, and if not wrong, of course it is right hence the elder ought to do right; so just then and there arrange for a dance at Elder II. B's." (as is his custom) tomorrow night, and thus may the Elder be set right by his good dancing brother. No mistake about this, for this is the advice of R. B., and dare any we know how to manage this troublesome question. When advice of R. B., and dare any man say that R. B. is not sound? For the sake of the cause of our man say that R. B. is not sound! For the sake of the cause of our Master, R. B., if you are opposed to paying the preacher, and prefer to spend your money in training your children to dance, and having dances at your own house, don't make any apologies for the sin, for sin it is, "earthly, sensual, develish," not of good report. Christians don't dance—profissors may. Such pretended answers to two fair duestions, is a shame and a disquestions, is a shame and a dis-grace to the cause of Christ, a thousand times better would it have been to have never let them seen daylight. Oh consistency []

MARRIAGE.

On the 28th of May, 1807, at the ome of the bride's mother, near lea ord, Oate, Mr. J. H. Longe To-th Almonton, N. W. T., to Mire t., J. Vettalas, of Meafond, Oate, D. Sdr., ing officialing.

The prayers and good wither o hast of friends will follow the happy couple to their for off home Sister "Libbio" was the "puro Sister "Libbie" was the pany would read it, and it his rate gold is the Sunday School and University will too I tell you." University will be pretty well too I tell you." I didn't take any of it." No six, help or lead in all the work of And then for a little spice (I pro-

1 11

BRO DEATYS BOOK.

I have read the book the 2nd tune with a view to giving a short resiew of it, but I have concluded not do it until the nather We give the allowe questions colored out until the eather and answers (1) from the "Lable shows that there is a need for Lade," published by "R B" such a book. I think this is just, (Robert Beaty) in Toronto, The because, 1st, if he means that it question is, is it eight to dance! is unscriptural to pay the Serip-I would think that a Bible Indee paral paster, or what he will assemble the beauty of the series of the ser peral paster, or what he will acknowledge to be a scriptural paster, there is not the slightest reason in the world for writing the book, for he does not know of one such that gets any pay, (sal-ary). 2nd. If he means such past us as the Sects have, and indeed, as our people have in a few pinces, he will not agree that they are comptural pasters, hence the name of the book is a missomerfor it would be as sensible to write a book entitled " paying a man to teach our children to dance is un-scriptural and Paptistical." Pay, ing a man to print the Bible Index is unscriptural and I would not be surprised if the Papacy has nothlone the like. Therefore "paying for the printing of the Bible Index is unscriptural and Papisti-cal." Before there can be any point to the book, it must be shown that the " Pastor" that is meant is a Scriptural one, else we can substitute any other unscriptural thing, and eas that it is unscriptural to support it." I do not see what good it can do. It will not stop the salaries of the Scriptural Pastors, for they have no salaries to stop.

The unscriptural Pastor will laugh at the book, and perhaps recommend it to his flock as an amusing book to read, because the author says that the paster anieloog of rolly bug od bleeds the gospel to sinners, b it should not be said for teaching the Church, Now it often so hap-pens that the Semptural Pastor navan audience that is part Christian and part alien. We would like to know if half of the discourse is delivered to the sliens should be (the paster) be paid for half a discourse! In fact if you read it you will find several very amusing things in it. judge from the last Index that the nother " is not for the defence of the gospel as set forth in the book.

Bro. Robert Rince of Acton as made the recipient of a sola, hanging lamp and other smaller presents besides a nice speech from the donors, as a tone a of 10gard, on his golden wedding day, by his children and f iends; and the Christian Wongen thinks that they just served him right, for it is well known that he has been one of Gol's noblemen for years, so it his own fault.

It will be worth a quarter of a dollar to any one, especially a complainer, to reed the leading editorial in the Standard of June 16th. "I just wish Nancy Jones would read it, and it fits Paul Johns pretty well too I tell you."

THE GLORY OF THE NEW

This present ugo is drawing to its close, "The times of the gentiles will som be over, and then we may look for events new. startling, and wonderful. The just 1800 years suffice to show ntiles have not, any that the c nore than the Jows, been faithful to the trust given them. The glorious constitution of the king dom of heaven, haparte I to them by the Mesorth and his apostles has been disregarded, and well nigh destroyed. The clergy have, through kings, lords and commons framed and enacted institutions of their own; while councils coclesi a-tical have done the like things, in every corner of the religious world. The Messiah appeared among the Jows, and gave the good message first to them.

Did they accept the glad tid-

ings with all thankfulness! By

no means. They acted procisely as the Christ foretoid; his pro plicts, Also men, and scribes were killed and crucified; were scourge ed in the synagogues, and perse cuted from city to city. Thus dealt the Jows with the rich favor of Gol, who sent his Son for their deliverance, and glorious exaltation among the nations. Have the Gentiles done any better ! We think not. These nations opposed the truth, and persecuted the saints in every place, and on al occasions; still, those pagan tribes seemed to rejoice in the new raigr of heaven, for more than the Jews and churches graw up in all parts of the Roman Empire. These re-mained true to the "king of glory" for ages; but in process of time, "the mystery of iniquity" that had been secretly working, began to show bitter furit, causing spirit ual death in every quarter. The enemies without could do but little harm to the newly established state of things, so long as the samts adhered to the truth, work ing the things in accordance with "the good pleasure of his will." But when foes within began to appear, "rain ensued, reproach and endless shame, and one false sten forever dim'd the fame" of the beautiful Bride, the joy of the earth, the admiration of the angels and the glory of the heavens. Yes and the glory of the heavens. reader, the masked friends of this Bride, disfigured her face, toro off her pure and shining garments, and clothed her anew in a filthy hideous costume of their own manufacture; thus reducing her to poverty, shame, and ruin.

That goodness, gentleness, pur ity, sympathy, and sweetnes expression, so characteristic of the original Bride, were discernable in her no more; but anger, pride, ar rganco and blasphemy, together with an ugly, a haggard, portent ous cast of countenance; a ferociout, blook-stained visage, were She has now become a very differ ent character indeed. From the gracoful, celestial Bride, she has become a shameless, disgusting harlot—a remorseless, blaspheming man of sin and son of perdition, " whom the Lord shall consome with the spirit of his routh al destroy with the brightness of his coming "

It is evident that, had the saints, in ages following the apos tles, adhered to the doctrine Josus, and the sound speech of his ambassalors, instead of being in, fluenced by the terms, phrases and insentions of heathen philoso phers, the appearance of the man of sin would have been hindered, or greatly delayed; but as the reverse was the case, his coming was alumingly hastened. The vain, crude, and foolish notions the empty, descitful, and contra dictory systems of philosophy, of the leading men among the na-tions, were readily adopted by the throne; thefefore those sublime

m, city in the religious world. As the opinions of fallible men were the order of the day, he whose mind or creative brain was the more prolitic, in hatching dog mus for the reception of the unstable multitudes, was sure to be lighest in popular favor, and cons quently the most regarded, honored, and powerful. Thus was thigh way prepared for wring ling, oppression, and corruption in the church. Ambitious teach ers and bishops, sought and fought for eminance, wealth and controll ing paer with a ferocity, which fairly outsiripsed the heather pricate, who had preceded them The smiles and influence of rulers and kings, were brought into requistion to favor the most during of those office seekers, in order to gain the summit of glory and pow er, by which they could gratify their own desires, disregarding the will of him whom they pro fessed to obey. Thus matters passe I step by step, until the roy al and final contest, for the chief ecclesiastical seat of honor and poner, centeral between two in dividuals, the bishop of Rome and the bishop of Constantinople.

Every earthly contrivance, or human appliance was brought to bear upon, and harten a decision and a momentous decision it would be, which should have the pre eminine; which should be the dictator, and prove victorious The former succeeded; when, to the dismay of all the adherents of the Prince Messial, the man of sin, the son of perdition was born. In this manner did the adver-

ary oppose the progress of th

round of the Prince of Peace, till nt the present time, he holds in possession the whole earth through the agencies of five appalling monsters - Papalism, Islamism, Paganism, Atheism and Sectarian ism. Such a mass of isms I enough to sink Jupiter itself. These hold the earth to-day, a few isolated spots alone excepted. Against these heaven is preparing to make war on a grand and insgnificent scale. This age of high rebellion is fast drawing to a close; there for this conflict may begin when few are looking for it. "When they shall say, peace and safety, then sudden destruction comes upon them." Some think perhaps, that society at large is gro ing better instead of worse; will such please hear the Messiah, "Bat as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Mat. 21-37. So then wickedness will almost universally provail, when the Messian shall appear on the clouds

of heaven. The grand marshaling of the celestial forces by the Messials ngainst the Adversary and his five allies namest above will be on a scale magnificent, beyond all that scate magnification, oxyone an inat-tengue can express or heart con-ceirce. King David had strong help when he said, "All nations compassed me about; but in the name of the Lord will I destroy They compassed me about them. yea, they compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; th quenched as the fire of thoras: for in the name of the Lord I will destroy them." Ps. 118. David perhaps applied those words to himself along; not so the Holy Spirit however, by whom they were spoken; for David's enemics as "pompous nothings," compared to those five monsters

wool; his throne was like the fiery flame, and his whools as burning fire. A flery stream issued and came forth from before him : thousand thousands ministered to hun, and ten thousand times ten thousand stood before him; the indement was set, and the looks were opened." Dan. 7:9. Reader is not this a superb array of warlike forces, coming to avenge the Messiah's elect upon the earth! That they come for war it is evident from verse 11; "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was siain, and his body destroyed, and given to the burning flame." This little horn," or Papal power, has been the prolific parent of all the scandals, by which the church of Christ has been almost totally ruined. Jesus declares that h will soul forth his angels, and they shall gather out of his kingdone all things that offend (skan lala, scandals) and them who do iniquity, and shall cast thom into a furnace of fire." Mat. 15:11.

Reader, have you lent a helping hand for introducing scandals into the Kingdom or Church of God ! If so, beware! What are those scandals, and who made them! These questions are so terrifying, that we forbear to anwer them. Let every one anwer for himself.

Josus the Christ says, " In my Father's house there are many mansions, if not, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to myself, that where I am, you may be also."

John 14:2. And what, pray, is the Father's house? " Thus saith the Lord, The Heaven is my Throne, and the earth is my foot stool; where is the house that ye build to mel and where is the place of my rost ?' Isa. 66:1.

The vast univere is therefore, his house, sanctuary, or tabernacle. When Jehovah therefore judges proper to exhibit himself on some paramount occasion, he will do so in a manner becoming his bound less power, peerles dignity, and transcendant glory. And what occasion so great, as his coming to destroy Satan's empire, with all it's unhappy influences and conse-quences! Rest assured, reader, that the Messiah's coming will be "manner worthy of him." Then the earth shook and trembled. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. The Lord also thundered in the Heavons, and the Highest gave his voice, hail and coals Psalms 18.7. Let the l of Green e Lord him self speak on this sublime theme When the Son of man shail come in his glory, and all the holy angels with him, then shall holy angels with him, then shall he sit upon the throne of his glory, "or upon his glorious throne, Mat. 25:31. Pleute observe that his sitting upon a glorious throac, is after his coming. Again he gays, "And then shall they see the Son of man coming in a cloud with power and grategory." Luke 21:27, When the Son of Golaf firms that he will come in great glory, and sit upon a glorious throne, he means more than all throne, he means more than all the tongues of men or angels can the tongues of men or angels can express, no graphic pen of outh

words will receive a complete ful the supercelectial filment in the coming of the less depict the supercelectial guorant of that and could "King of glory." O, how the suffice of the supercelectial surface of the surf and returned as the appearance of lightning." Chap. 1:14. These whoels mean revolutions; well might the prophet say therefore, that the spirit of the living crea ture was in the wheels; for what spirit is more active, fiery, or de termined, than the spirit amid revolutions? Isa, chap, 6, refers to the same subject. His living creatures are the serapphims, the highest order of angels; and John in Roy, chap. 4. describes the samo sublimo events of the Mes siah's grand preparations, for the last great conflict of this closing age. John says, "And immodiately I was in the Spirit, and behold, a throne was set in heaven, and one sat on the throne." Time was the Christ preparing a shining world, a colestfal planet, an "everlasting kingdom," to be removed, in the fullness of time to this sinful world of ours, in order to restore harmony to the scraphims, eyes, and wheel, all refer to, and are fulfilled in the Messiah coming to close up his great work of this ago as already

stated. Here is the proof : "These things said Isaial: when he saw his glory and spake of him." John 12:31. Now turn to Isa. chap. 6, where you will to Isa. chap. 6, where you will find him describing the Messiah's coming glory. How absurd there fore to apply these wheels, over and wings to any human device of government, however exalted among men. The one hundred millions attending the Messiah's millions attending the Messan's return, have eyes far more peno-trating than poor, fallen men, however shrewd in their own estimation. "That which is highly estcemed among mon, is abomina tion in the sight of the Messich. More hereafter. April 21st, 1883.

> [For the Worker. BAPTISM OF JOHN.

Dear Bro. Sherman,—I was glad when I received the contents of Bro. Evan's letter (of Tonawanda) in the May number that I cannot help to reply, thanking him for the able manner in which he has caplained query No. 3 in your March No. In fact I must say that he is the only man, save yourself, Mr. Editor, that I have ever spoken or written to on this subject without contention.

spoken of written to on this subject without contention. But I can heartily endorso every sentiment of my dear brother's reasoning on this sub-ject, simply because it harmonises with the inspired writer, and also agrees with my own views of the word of God. For four years back I have had more or less differences about this; I have a letter just now on the table while I am writing on the table while I am writing containing twelve pages written on sandy paper, or rather on a sandy foundation, from a local divine at Stayner, the same which also caused yourself much trouble about the divinity of Christ; he has tried hard to crush me, as well as he did you; but when he failed so portally in your case on the

doubts about the confession of those whom John baptised (I wonder just here that he didn't say right out that all John didn't say right out that all John done was of no use and that he didn't fulfill all righteorness, and that Jenus had to be baptismo over as well as all the rest. But he said says it does seem so very far tetched to imagine that these twelve persons did believe John to be the Messiah. I venture to say if there is anything far fetched it is on the side of our friend who has gone a long way round to bring unside of our friend who has gone a long way round to bring unconverted lews from the Jordan to Ephesus to give Paul the trouble to baptise them over. Why did they not baptise them at Jerusalem where they baptised all the rest as he asserts they did? I have mover said positively that Apollos did baptise those twelve, for I could not find a clear proof for that, yet I believe he did, for it is evident they were haptised by some one, and the only question now is, who is the most likely to be the man, Apollos or John, now 14, who is the most niely to be the man, Apollos or John, if you say John then we can very soon find a proof that will stand against that, for John taught all his disciples to betaught air his disciples to be-lieve on Jesus, and that Jesus would baptise them with the holy ghost; so they all heard of the holy ghost did, they not. But those twelve say they not. But those twelve say they did not so much as hear whether there was any holy ghost. This then is as clear as sun-hine that they were not baptised by John. But let us look on the other hand and see what can be said about Apollos, we know that he was at Ephe-sus just at this time and John the baptist was not itead Acts 18th chap, and compare it with five verses of the next chapter. five verses of the next chapter. It is but fair to reason thus that Paul wes the first man that ever preached the gospel at Epheaus, for they desired him tetarry longer but he consented not for this time for he wanted to go to Jerusalem to the feast. But he loft his partners in trade thereand they well understood of his doctrines and what he had taught them. But the

internation of the second they well understood of his doctrines and what he had taught them. But the nextthing we har of is the mighty Apollos from Alexandris—a very cloquent man, teaching diligently that things of the Lord, but knowing only the beptism of John. Now it is but fair to suppose that he did not fully understand this part of the acriptures, as the gospol had not then been fully written out, and that he had not been with Josus nor yet with Paul. So Acquilla had occasion to teach him more perfectly the way of the Lord Jesus. The Jows said Jesus is Joseph's son, but Peter -nid Jesus is the Christ, the son of the living God. But all were in doubt of John whether he is the Christ or not, and tell us plainly so that we may give an answer to them that sent us.

It is but fair reasoning to suppose that Apollos did not know them that Jesus was the Christ until after he was taught by Acquilla, as was the Eunuch by Phillip. What was the result of his preaching here when he so suddenly left for Achais, is it not fair to suppose that it was on account of the error which be made in haptising unto John teptiem, when he is so soon found at the very next place mightily convincing the Jows by the scriptures that Jesus was Christ. It is evident that this exponning slowed him more clearly what had taken place since the preaching of John with regard to Jesus beans the one of the content of John with regard to Jesus beans the one of the place of the preaching of John with regard to Jesus beans the sense the content of the preaching of John with regard to Jesus beans the sense the content of the supplementation of John with regard to Jesus beans the sense the content of the preaching of John with regard to Jesus beans the sense the content of the content of

Paul verity acknowledges John's baptism valid, because he said they should believe on him that she aid come after him, that is on Christ Jeau, and this they had not done. So when they head this from Paul, they were captised in the none of the Lord Jeaus, Now I will stop right here, and do like my brotter give some meelse a chance for more light on this question.

J. Donen.

J. Dones. Stayner, May 23, 1883.

EYES OR NO EYES.

When I first begin to teach when I have begin to teach school in the country, I said to a b ight boy, one pleasant spring morning, who had a long mile to come to a hool every day, "Well, my young man, what did you see this morning on vour way to moining on your way to school 1"

" Nothing much, sir."

I said "To-merrow morning, I shall ask you the same question,"

The morning came; and, when I called him to my desk, you would have been surprised to hear how much he had seen along the road-entile of all sizes and colors: towls of almost overy variety; sheep and lambs, horses and oven; new barns and houses, and old ones here a tree blown down, and yonder a fine orchard just coming out into bloom; there a field covand ever with own or wheat there a broken rail in the fence, there a wash-out in the road : over youder a poud, ulive with garrulous contended ducks : here he met a carringe and there a farm wagon. And not only had he seen all these and many more things in the fields and by the way-side, but looking up he had noticed flocks of blackbirds going north to tileir He saw the barn summer home. and chimmney swallows flying about in every direction; there be had noticed a king-bird making war on the crow, and here a little wron pursuing the hawk; yonder he had seen robins flying from tree to tree, and over there the boboling mingling his merning song with that of the meado lark. In a word, he had seen much to tell me, that I had not time before school to hear it all. A new world had sprung up all around him—earth, water, and air were now full of interesting objects to him. Up to this time he had never learned to look and think. Things around him had not changed in number of chameter, but he had begun to take note of them. - Exchange.

GORE BAY MEETING.

The meeting in Goro Bay on Manitoulin Island begins the first Sunday in next month. I ro. Kilgour of Guelph is to be chief encaker. We hope they may have a very profitable meeting and that great good may be done. The brethren on the Island have shown themselves worthy holding fast the faith and making noble sacrifices for the cause.

Several good articles are crowdod out this month.

\$72 a week made

BRO, BURKES DEATH.

Stayner, May 28th, 1883.

BRO, H. B. SHERMAN :-- Your kind letter of the 14th inst. is received and your expressions of sympathy and words of comfort are, I essure you appreciated both by myself and family. When comes into our very presence and takes away our dearest friends our hearts are necessarily filed with grief, but is indeed a comfort to know that our departed friends have believed, obeyed and trusted in the Lord and have passed away with a firm reliance upon His precious promises.

It is indeed cheering to recollect that our Saviour having become subject to death has alsen again from the dead, and then to know that we shall be like Him and see Him as he is.

Like Him t Glorous thought. Then we shall meet and know our friends again, and shall partake of that life where shall be no more death, neither sorrow, nor crying, nor pain, and where God shall wipe away all tears. May the Lord be with us all that we may be faithful and be accounted worthy.

I regret that I am not able to inform you more definitely respecting the early life of respecting the early life of my husband. His full name is Asa Burke. He died on the 22nd inst., aged 73 years and 19 days. He was a son of James and Jane Burke who came to Canada from the United States several years before the close of the last century at which time this Province wa but a little more than a wilder-They located and made emselves a home in the townshisp of Darlington and near the shore of Lake Ontario where they remained during their lives. These old people was well acquainted with the principles and objects of the religious reformation advocated by A. Campbell and others at that time, having I believe taken the Christian Baptist and Millenial Harbinger from commencement of their publica-

They with several of their children including Asa, were among the first to be hiptised by tne Christians so called when their preachers first visited tha part of the country which was think in 1826, or thereabouts They were among the first also united with the Disciples when their churches were established some years afterward. I think it was in 1842 that both Asa and I united with the Disciples at Harmony school house, the place referred to by Bro. Ask in his memories at Whithy school house and it was through Asa's influence that the meetings were commenced in the Darlington base line or Captain Trull school house. As like all of his reonle was in religious controversy with sectarians always uncompromising.

He had learned that the Bible is the only infallibe rule of faith and practice and he became so impressed with the idea, that no religious opinions or doctrines were anything to him if not directly taught in the Bible. He loved religious simplicity and primitive pureity of style. He always liked to converse upon religious subjects but was usually somewhat impatient in discussing matters with those prone to substitute human reasoning for ceripture, but with outright infieldity he would never have anything to do and would never go to hear an infidel lecture or read an infield book, considering the dectrine as wicked end unworthy of consideration.

During his painful illness it was manifest that his faith was built upon a foundation that could not be shaken. During the

last day, throughout which he suffered much pain, he spoke fre quently of the precious blood of Christ, his unbounded love, the reat enerifiee and to his greatest suffering appeared to derive much comfort from such thoughts. His last words were:—There, the change has come—Lord Jesus receive my spirit." After this be lay still, the severe pains having apparently left him until about twenty infuntes afterward when he passed quitely away.

I feel Bro, Sherman that I have guen you but little of the informatio : you asked but it is the best Leau do, so I will close, thank ing youfor yourkindnessand with ing you evecess in your good work and continued prosperity.

work and continued prosperity.

Your sister in Christ,

Mas. S. Bunne.

P. S. I might say that Ass and
I were memders of the Chunch at
Oslawa and sfierward of the
Pickering and U-bridge churches, but during the last eight or
nine years of the church here in
Notawasan.

Nottawasega.

He died after a painful illners
of only six days.

S. B.

We publish Sister B's letter entire, as it is the most modest and satisfactory oblivary that I have over read. We were sorry that illness prevented us from being present at the funeral. May God comfort the sorrowing one -ED. WORKER

To the Christian Worker.

MISSIONARY CO-OPERA-

To THE ELDER & DEPTHEN IN CAYADA

DEAR BRETHREN. ing the comparatizely small effort put forth by us as a people, to spread the gospel in Canada, and many places needing the trath na it is in Jesus. We desire to call your attention to this some what lamentable fact, and to ask your sympathy and help in an endeavour to enlarge the sphere of our operations.

That ovr Churches are to a de gree faithful in what may be termed their home work, and in reaching the gospel in their immediate locality is proven by the steady and healthy growth of many of the Churches and not less by the modifying influence, they exert on their religious surroundings. Those who can look back over any considerable period rejoice over an influence which has greatly changed the aspect of denominationalism. Weakening power of its teaching and practice. For this and the increase rever ence for God's word we ought to be profoundly thankful. Besides this not a few of our

Charches are engaged in local cooperative work, and by this means reaching a still wider circle.

But it will be apparent that this work, though good, and one that ought to be more generally follow does not exhaust either our capability or our responsibility. e are capable of larger efforts and responsible for a fuller

The regions beyond ought to be reached. How shall it be done? We suggest that it can be done by all cheerfully co-operating to this

To the Elders of our Churches we especially appeal for counsel and aid in this work.

Horier. To the Editor of t Dana Sin.-I. a article for

your juper for Ap you review a lecture I gave in Meaford some time a.g. There a.; one or two points I would like this notice of. I am not a Disciple of Doctor Thomas, but of Josus Christ. having learned those traths before I know there was such a man as Doctor Thomas, I had my attention first drawn to them when I was identified with the Christian body called Disciples and that by a leading member of that body at that time. The promise made to Abraham, which I read Gen. 15-7. I am the Lord that brought thee out of Ur of the Challees to give the this land to inherit it I uoted to you Acts 7-5 to prove that Auraham never personally received a foot of it. I did not seran the seriptures as you aftenned to show because the point which I made and maintale is that God promised that land to Abraham nersonally as well as to his seed (which Paul asserts in Christ) but let that pass. It was not neces sary for me to quote the sixth and seventh verses for every child al most knows and which none denies that the descendants of Abraham received possession of the land for a time, but the point I wished to draw your attention to, and which was fully brought out in what I did quote was that that lard was promised by God to Abraham for a personal possection and that he has not yet received it.

In regard to your neat point of exception, when I quoted Acts try to disabire their minds of the idea which they all held that he was to reign on the cards pletely upsets my theory. How did they ever after being taught by the holy spirit coars to teach that he was to be a king reigning declares before Agrippa, Acts 26-6-7. That he was judged for the hope of the promises made by God to the Fathers and twelve tribes, instanly served God day and night hoped to some. Did they not hope and expect a King and a Kingdom on the carth. And Christ himself says which I quoted at Rev. J-41. "To him quoted at Rey. J-41. "To him that overcometh will I grant to sit on the throne even as I came and am set down with my Father on the throne. And all Christian writers up till the third century expected Christ's personal reign on the earth, as the angel promised to his mother Mary, Luke 1.32-33. Your quotation of men and women being trans-lated from the Kingdom of darkness into the Kingdom of God's dear Son is a mental and moral change preparitory to the inheritance of the Kingdom of God on the same principle as Christ soys, "Matt. 11-12. That from the days of John the Kingdom suffer ed violence and the violent took it by force. But at that time before the day of Penticost do u believe the Kingdom was co-

tablished.
A. WALLACE MASON.

REMARKS ON THE ACOVE.

We are always glad to make any necessary ocrrections, and therefore, if Mr. Mason is not a Disciple of Dr. Thomas, we make he amend honorable.

you and evidently twan never a leading member among w believed such stuff, those who de hold such views are noted for their restfulness and love novelty and are laughed at for riding a hobby, and are absolute

ly without any influence for good.

Now it seems to me that you are in a worse predicament than ever. You admit that the seed of Abraham has received the pron feed land, but you meant that Abraham personally never reis unfutilled so far as he sonally concerned !! So the blossed hope of Abraham is that he shall inherit the land of Canaan. His seed has received their part of the promise, Poor old Abra ham will be quite lovesome in that vast land all by himself. Much like the old woman if she had re ceived her wish, she "wished everybody was dead so that her and her son could keep take a without opposition. There is repromise that his seed will inherit it twice and him cace. Com low let us see some way out of this spark. 3. In your attenut to bolste

up your lame use of Acts 1-6. You ask a very silly question. "Did they over after having re coixed the Holy Spirit crass to teach" etc. You would give teach" etc. You would give out the idea that they had been and were still teaching the temporal reiga of Christ fa Jerusalem. I dely you or any man living to show one passage of scripture that says that the Disciples of Jesus ever did, either before or after the Holy Spirit came, teach the restoring of the temporal "King-dom to Israel." While Jesus was with them he told them what to teach, and when he left them he sent the Holy Spirit to guide thom in all truth. very well what they thought. but did they teach at I You know they Jul not! These columns are one for the Scriptures, I tell you sir, such pervertions are not commend uble. Your quotation from Paul's speech Acts 26-6-7, is not within a thousand mites of the Kingdom come theory—read the 8th vow

ing about. 4. You become highly fouraited when you strike the plain "Translated us into the Kingdon of the dear Son," and one would conclude that you had a soul, and that your spirit was more than wind as your school teaches by reading your spiritual epizitual Yes sir, you are right for once. It means a spiritual change from the spiritual domain of sin, into the spiritual Kingdom of Christ. Now if you could keep your equilibrum when you interfect the prophecies and Revelations and give them their spiritual meaning to. I would have some hope of you.

Upon the decadeace of infant laptism in Presbyter an churches, the New York Sun furnishes these statistics: 'In the Rev. Hall's magnificent church, on Fifth avenue, with its member-ship of 1,750, there were 21 labor taptized last year. In 1)r. Cies by's, which numbers 1,384 mem bers, there were only 17. Dr. Bevan's Brick Church has 1,100 members, but only 23 infants to dedicate in baptism. In I)r. sinco we are all right again may I not ail, is it really two that you I carned these truths (b) lefore you thought you were about 35 years and all men who aread, know something of him. Comment is unnecessary.

2n l. I serioully doubt your statement—that you fearned your statement—that you fearned your ment that for for one people. He might have been a leading mentaler to the statement—that you fearned your find the property of Robinson's Memorial Church 570

Those visiting to know some thing of the alvantages of Mer fold and surrounding country the foldowing still be interesting;

Measond is beautifully situated on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which absent on the south shore of the 4-congraint Bay, which always the standard of the foldowing and while are supplied with the transportation of the No. There is an excellent harbour at the most in a transport of the river which it must through the foldowing the river are mills and factories driven by water power. May a life it also in terminus of the No. there is also a Clearch 7 moles to the No. 18 moles Westward and Colling-wood 22 miles to the S. East. These is a life and well supplied with the transport of the foldowing the country is gently roll ing and well supplied with the town, at which the largest 11st braning and healthy, free of each end that is the supplied with the town by a transport of every kind is grown success fully. Apples and Plums are folly. App

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