

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITE LAM, PUBLISHERS AND PROPRIETORS.

Volume II. No. 8.

MEAFORD ONTARIO, JUNE, 1883.

Whole No. 20

REMINISCENCES No. 6.

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HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

—BY—

JOSEPH ASH

The church in Pickering was planted by James Beatty, Sen., and the late T. C. Scott, of Toronto, in 1813. They came from Toronto to meet with a few who were desirous of obeying the Lord, and baptised them and constituted them into a congregation of worshipping disciples of Christ. Their names were Abraham Knowles and wife, David Barclay and wife, and James Barclay's wife. They had no speaking talent among them. In 1830 or '33 Elder George Barclay, father of David as above, who was a Baptist preacher in Scotland, broke his connection with the regular Baptists, and worshipped occasionally with some Scotch Baptists in Toronto. Some of the most prominent ones were Alex Stewart, a preacher, William McMaster, (now Hon. Wm) Jas. Beatty, sen., and I think the Lesslie family. I will speak of these again in another paper. I am not well informed at what date Elder Barclay began preaching with, and preaching for the little band of five, but I think it was in 1844. Very soon after that little band was stationed in the "highway of holiness." I was sent for to assist them, which I did and continued my visits from once to twice a month, for twenty-seven years. Their place of meeting was a small school house, near Post's mill. Very often I had John McGill for my companion. He did most excellent service as an exhorter and singer. We had now and then an addition, and I think the first one was Sherwood Palmer. Bro. Beatty and T. C. Scott made occasional visits. The cause was now and strange to the people, as it was everywhere in those days, was a consequence received much opposition; we expected nothing else. We went on in this way for several years; making slow progress the brethren became much discouraged. They said to me on one occasion they thought they had better give up meeting. For me to travel twelve miles through all kinds of weather and roads on the morning of the Lord's day and back at night, so as to attend to my work was too much, and they could not depend on any others to help them with regularity, etc. They did not intend never to meet again, but to let it lie over till a more convenient time. I told them, no, never give up, I'd no like that word. Hold fast your began confidence. I know it is very hard for me but notwithstanding all this I will meet with you as often as I can, and by and bye we shall see better times. The promise are giving us as firm a hearing as we can expect, and are bearing the truth, and by and bye we will have a big meeting, and we shall see grand results and be happy. I will bid you bro. John McGill as often as I can, and bro. Olyphant, Beatty, Scott, and perhaps others, will help. With this assurance they were encouraged and went on. About this time bro. F. Sheppard became the teacher of their school and the first time I ever saw him he was sitting an auditor,

and was introduced to me as bro. Edmund Sheppard, from Nottingham, Eng., where he was baptised, and was a member of the church of Christ. He had at that time never spoken in public; I think his first effort 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 told he handled the subject so admirably that a large majority of the hearers gave heed to him. Not long after this, which was in 1846, he went to Bethany College, Va., to qualify himself for usefulness in the Lord's vineyard. At that place he was very active as he always is, and pursued his studies with great vigor. On a certain occasion he delivered a lecture, in the course of which he animadverted pretty severely on "American slavery." This raised the ire of the Southern students so that a habitation between two beds for a while and a rapid journey to his beloved Canada — "the land of the free," and I can truthfully add "the home of the brave," foiled his enemies of their purpose of committing an awful crime and robbing the world and the church of one of its brightest and most useful ornaments. I shall have occasion to speak more largely of bro. Sheppard hereafter. I must say just here that the late lamented Jordan Post and his amiable wife, still living, owe their enlightenment and conversion to the conversations they had with bro. Sheppard while he was their school teacher.

In 1865 the church enjoyed the services of bro. C. J. Lister and J. B. Hart, res. 1866 additions, viz. by confession and baptism. This increase gave the cause a great impetus and a strong and successful 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 Barclay neighborhood in Pickering there were three Baptist Elders, James W. Sharara, Geo. Barclay and Eld. — Wixon. Barclay became a Disciple, Sharara went to the Christian Convention, and Wixon remained a Calvinistic Baptist. Eld. Barclay's services were very useful. It is said he often preached near the home of the late renowned Dr. Chalmers in old Scotland, and Dr. Chalmers was often one of his hearers.

In 1847 Wm Forrester came to Canada from Scotland; he was a Presbyterian. His conversion was a happy result of a conversation with a disciple on his baptism. He, like thousands of others, before they try to find divine authority for it, feel very sure, they can, but when they try, they try in vain, and if he is not convinced that immersion is the only true baptism. He was baptised by Jas. Beatty, sen., on 17th April, 1848; and united with the Pickering church, of which he is still a member. In 1857 or '58 he began public speaking though he had been kindly invited and urged many times by brother Lister and the writer. He is now, and has been for many years the main speaker for the church, and often visits Uxbridge, Stouffville and other places. We have few better speakers among us.

In 1850 Eld. Robert Barrio left the Christiana Connection church and united with the church of Christ in Pickering.

He at the time uneducated, was a strong, clear, energetic preacher, and while he was able to do so, did excellent service for the church. He was so unfortunate as to take a severe cold in his lower limbs, 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 planted the late bro. Daniel Knowles and his sister, and several others who lived near "Highland Creek," became obedient to the faith, being baptised by James Beatty, sen. 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 miles away. After the death in the Knowles family, they lingered and finally ceased to meet, and most of them left to go to Pickering.

I must now speak of the church in Uxbridge, which was planted by C. J. Lister in 1862. The charter members of this church were, Jas. Howitt and wife, who were members of a church in their native country, Scotland; bro. and sister Henshaw, 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 held on, and meet every Lord's day to break bread and edify 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 church. I am happy to hear that young bro. James Howitt jr. is a valuable worker in Uxbridge and Stouffville churches. They with commendable zeal, built themselves a 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. Barclay, 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 brethren young and old his diffidence prevailed and he could not make the attempt. At last I succeeded in getting his consent to try in Uxbridge, twenty miles away. We went together in my carriage and had arranged that I should open the meeting as though I was going on alone, speak a while, step down and introduce him to the audience. We did so, and when I said "we will now hear bro. E. D. Barclay, and stepped down and he took my place, it was like an electric shock on several of the audience. Uxbridge is but a few miles from the old Barclay farm. Two of his uncles, Bill and David Barclay sat immediately in front of the pulpit, the big tears of joy ran down their cheeks while their eyes of wonder were fastened upon him. He spoke admirably for a short time, he having remembered what instructions he had received, to be sure and stop when he got done. No one could divine the events of that young man's life, that were to succeed that hour. The memory of that interesting season gives me much pleasure.

I must give in this paper a brief history of the Stouffville church which was gathered 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 Yako and Wm Caister, two very active and principal members for many years. Following them was a bro. Brown and John Yoko. When Lister first went there John Yoko was a merchant and a hotel keeper in the same building where Lister put up; attached to the same building was a shed for horses over which was a large bull room. John Yoko after seeing how Lister did, hiring a hall to preach in, paying his and horses board, he (Yoko) said to Lister, how is it if you can hire a place to preach in, pay your board, and preach to the people to do their good, and never take up a collection, nor ask for one cent of money; how do you live? Lister replied, my brethren support me. This was a new idea to Yoko; here he said he to a by, go and pay that 50 cts. for the hall, and now, said Yoko, 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 large hall room, if you will preach in it I will rent it, warm and light, and it shall be free of cost. Yes, said Lister, I don't care where it is if the people are satisfied, and will come I will preach in a hall room as well as anywhere. From that time he preached and received the confession of a large number in the hall room. The first time I ever went there, we met in the hall room. John Yoko, 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 soil my hands any more. He came forward, obeyed the gospel, changed his business, and has stood firm in the truth to the present time. They have a fine, comfortable house to worship in. It was at this place where bro. Samuel Keffer, the fine eloquent preacher, first heard the truth. He was much opposed at first, preferring the Episcopal church to the church of Christ. He over his conversion to bro. Alex. Anderson. He became a preacher gradually, by being urged on by the brethren. This church like most all churches has had its ups and downs; many removed to other parts, some died and others went backward to ruin. Wm Yako removed, W. Caister removed to Missouri and died there. I do not know who the principal brethren are now. More next month the Lord will.

JOSEPH ASH.

A writer in the Philadelphia Times has been looking up the statistics of infant baptism in the Presbyterian churches of that city: "In the stately West Arch Street Church, with its membership of 309, not an infant has been brought to the baptismal font during the ecclesiastical year. So with Old Pine Street Church, positively because most of the people are elderly. It has 400 members. The Fourth Church on Lombard street, with a membership of 250, reports no infant baptisms. The venerable old Clinton Street Church, where the eloquent Dr. Wadsworth has the care of 150 members, reports the baptism of one little infant. The Montgomery Avenue Church, with the enterprising Muchmore gathered 273 members, had baptized one infant."

CLIPPINGS.

CHRISTIAN COURAGE.

"Chrysostom before the Roman Emperor furnishes us with a most impressive and beautiful example of Christian courage. The Emperor threatened him with banishment if he would still remain a Christian. Chrysostom replied, 'Thou canst not; for the world is my Father's mansion, thou canst not banish me.' But I will stay thee said the emperor. 'Nay, but thou canst not; said the noble champion of the faith again; for my life is hid with Christ in God.' 'I will take away thy treasure.' 'Nay, that thou canst not,' was the retort; for in the first place, I have none that thou knowest of. My treasure is in heaven and my heart is here. 'But I will drive thee away from men and thou shalt have no friend left.' Nay, and that thou canst not,' once more said the faithful witness; 'For I have a friend in Heaven from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me.' How many professing Christians of this day would stand a trial like this?"

TRUTH.

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 in short she is nothing but darkness about her. Darkness is in her mouth and she is akin to nothing that is bright, glowing or beautiful. But truth courts investigation, her dwelling place is in the light. Her mild glowing countenance blushes not at the scrutinizing gaze. While errors tremble, lest reason should make new discoveries, that will awaken her, truth stands and gives man a mile of approbation for encouragement. If you love truth be not afraid to investigate. If you entertain opinions that you dare not risk against the attacks of their opponents, it is good evidence that they are unsound.

WISDOM.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words that he is wiser to-day than he was yesterday." J. F.

STICK-TO-IT-IVENESS.

The "stick to it" idea is a ruling 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 if 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 investigation, offers no chance for growth, and clogs the wheels of progress. Men have started out in the Christian life on the best basis of work known at the time, but they still "stick to" the old

way, and thus plod along behind those who have kept up with the better methods of Christian work. "Prove all things, hold fast that which is good," is one of the best maxims for Christians. But he who stays in the old rut, fails to "prove all 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 no 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 highest concerning him, he suddenly disappears, and when you ask, where is he? he replies, where? He turns up, zealously at work at something new. Here we have the other extreme, which should be avoided. The happy medium is truly the philosopher's stone. Let us find it and cleave to it.

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 evidence prima facie that he has not yet travelled the road. We need a vast amount of christian courage to enable us "to stand in the evil day." There is no difficulty in standing where there is no danger, but we know not what innocent we will be beset with dangers. The daily prayer of every true disciple, should be, "Give us great courage." Ours being an aggressive warfare we will need all of our courage to enable us to rally out and attack the enemy in his strong holds. Our leader will give us the necessary courage if we ask him.

The coward ought 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 courage 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 ultimate success of his work. This faith will give us great courage for the conflict. The man of courage is a christian hero on any battle field where the truth is to be contended for. God requires great things at our hands; let us undertake the work with earnest hearts, looking to Jesus as our example and leader. Let cowards stand aside for the world is to be captured for Christ, and true heroes are in great demand! Which shall we be my brethren, cowards, or courageous men!

PATENTS.

We inventors do not as a rule sell our patents, or assign, or mortgage, or otherwise dispose of them, but we do sell the right to use them, and we do so in the most judicious manner. We do not sell the right to use them, but we do sell the right to use them, and we do so in the most judicious manner. We do not sell the right to use them, but we do sell the right to use them, and we do so in the most judicious manner.

THE ACTON MEETING.

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

At 4:30 p. m. the meeting adjourned and at 8 p. m. bro. E. Sheppard of Bowmanville, preached to a good sized audience on the "Invitation of the spirit and the bride." At the close of the discourse, the committee on order of business reported the order for the morning hour. Adjourned until 9 a. m. June 13th.

The meeting assembled promptly at 9 o'clock, and one hour was spent in devotional exercises, led by the chairman. Brethren H. A. Macdonald of Cobourg, Hammond of Collingwood and Jas. Anderson of Ganfara, took part.

At 10 a. m. the committee on plan of work reported the following, which was received for consideration by the meeting, and read item by item and adopted as follows:

- 1. Your committee recommend that this meeting proceed to form a Co-operation to be known as the "Ontario 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.
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 Co-operation to be used in paying the evangelist chosen. The surplus to be used to supplement the efforts 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 brethren be asked to make pledges from one to five years and also that contributions be taken from each church half yearly, both pledges and contributions to be remitted to the treasurer before the 1st day of May and the first day of November in each year.
7. The Treasurer to give receipts for all monies received.
8. The Evangelist will solicit pledges and receive monies for which he will give receipt and report the same to the treasurer.
9. The time place and programme of the annual meeting to be left in the hands of the managing committee.
The entire day was spent in discussing and maturing the items,

and every item was fully and freely discussed before its final adoption. The greatest freedom was exercised in discussion and the best spirit was manifested throughout. Every one present seemed to be perfectly satisfied with the result of the deliberations. To the brethren who were chosen as managers, was given the question 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. Ledard, Hillsburg, President. A. Yule Aurora, Secretary & Treasurer. H. T. Law, Meaford, Bro. Barclay Toronto and J. Fry M. D. Selkirk. These five brethren will have the oversight and management of the work. The business meeting adjourned at 4 o'clock p. m., to meet at the call of the managers.

At 8 p. m. the editor of the WORKER preached to a well filled house. After the discourse a few well chosen remarks were made by the brethren present with reference to the profane-Christian entertainment which we had received at the hands of the church at Acton, and a vote of thanks was extended and thus closed what we all believe to be a profitable and pleasant meeting.

The unanimity and dispatch with which the work was done was the best I ever saw. We believe that the line of work mapped 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 more now, as the circular letter will doubtless cover the rest of the ground. We desire to have the brethren who were not present, to know just what is being done, and how we propose 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 pouring rain. Left Hamilton at 9 a. m. on the 7th. I arrived a Bro. Bradshaw at 2 p. m., tired enough. Bro. B. is one of the elders of the Wainfleet church, I rested my weary bones until night, at which time I preached to a fair audience. I preached to a larger crowd on Friday night and to a full house on Saturday night. On Saturday the brethren began to come in from the regions round about, but on Lord's day it was a sight, brethren and sisters from Selkirk, Lake Shore, Jordan, Smithville, Gainsboro, St. Catharines and many other places besides the whole country around the meeting house. I have seen some pretty large gatherings in Canada but I give this one credit for being the largest of all, I tried to speak to the multitude on the office and work of the Holy Spirit. The people list, no I with profound attention for one hour and twenty minutes. After the discourse we had dinner, an ample supply being on the ground for all. Re-assembled at 2 p. m., when a large number of Disciples broke bread in memory of the Saviour's love. After this service Bro. Pardee of Williamsville, N. Y., preached a good discourse

on the distinctive work of the Disciples. At this time the writer spoke on "dividing the truth." We had overflowed audiences all day many not being able to get near enough to hear. There were five sessions during the day, three confessions and two from the sects who had obeyed. It was a happy meeting, especially did I enjoy meeting so many of those whom I had learned to love. I left the meeting in the hands of Bro. Lister and Pardee. I tell you I am in favor of these "June Meetings." They are feasts for the soul. The church at Wainfleet ought to succeed well. 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 Lord's day. I felt like I should never see these good and kind brethren again, and this may be true, but I pray that they may always abound in the work of the Lord.

PERSONAL MENTION.

Bro. Pardee of Williamsville, N. Y. was present at the Wainfleet meeting and delivered one good discourse. Bro. Lister arrived in time for the Lord's day meeting. His horse was very sick on the way from the north. Dr. Fry's familiar face shone in upon our meeting. Bro. E. E. Phillips from Selkirk was present and got his spiritual strength renewed. Old Bro. Benj. Moots was present from Gainsboro, he is a pioneer, also Bro. Strong who is one of the elders at Gainsboro. Elder Peter Cull from the Lake Shore church came to enjoy the meeting with us. At the general cooperation meeting at Acton, there were present of preachers, old Bro. James Black, aged 87 years; James Kilgour; O. G. Hertzog; Gabriel Wo; H. A. Macdonald; M. R. Hammond; E. Sheppard; Jas. Anderson; J. Ledard; H. B. Sherman; and W. M. Crewson from the Island. O. G. Hertzog was only present the first day. Jas. Anderson talks of going to Kansas. Elder A. Anderson was holding a meeting in Moss. Bro. Hertzog reported 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 hospitality of Bro. Jones in Hamilton on the 11th. Bro. Jones is endeavouring to have a grand move made in Hamilton to hold the gospel preached. A bold strike will do good there, no doubt. Bro. Amos Clendenen, was not able to be at the Wainfleet meeting, but he sent a substantial token of Christian love.

OUR MEAFORD MEETING.

Bro. Elliott arrived on Thursday the 14th. We were glad to see him and to receive the "bulletins of Christians love" which he brought from my old friends in Kentucky. Thanks brethren, and the same to ye. Bro. E. delivered one of the best addresses on temperance that I ever heard, on Friday night. On the Lord's day, as we expected, there were fine audiences, at each meeting. Bro. E. has made a fine impression on our people, the comments being all favorable and we all feel sanguine of success. The sermon on Sunday night on "walking with God" was well timed, and produced a profound impression on the large audience. At the close of the sermon, one noble young lady confessed her faith in the Savior, thus early in the meeting we are seeing fruits. A goodly number of brethren from the

regions round about are present. Bro. Doner from Stayner, Stephens from Glenora, W. A. Stephens of Owen Sound, and indeed a good delegation from O. S. Bro. P. Wells and wife from Aurora, bro. King and wife of Preville, and many others that we do not now call to mind. We will give a full report next month.

QUESTIONS.

DEAR INDEX.—1. Is it right for young Christians to go to parties and dances and also 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 parents of such young Christians to request them to prevent the like occurring again, is it right for them to get offended 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 a 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 he approve of it to please those who by excess and exposure injure their physical constitution. This must be kept in mind that "to him that esteemeth anything to be unclean to him it is unclean."

Paul says we may go to a feast when asked by those not Christians, if so disposed (1 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 our duty to refuse doing such acts though they may be called religious.

Parents 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 safe ground, would run away from spoken to. The person brought up among sectarians, who consider it proper to dance, should respect the feelings of those who were in their sects taught that it is a great crime. He in the case put above expects the anti-dancer to forbear with him as a dancer. Why stronger and of more knowledge than his brother in this matter, expect all the forbearance on one side? The fact that the brother, who is the elder, thinks it wrong for the other to leave the church, shows a desire to forbear. No stronger reason could be given by the dancer that he himself feels his position untenable, than the fact that he leaves the church 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 umbrage at another, who differs with him, but his duty is to instruct and convince his brother or he is not in the wrong, and not commit an act really wrong. How any Christian can work himself into an idea that there is salvation for him and leave the congregation of the Lord; cut himself off from the body of which Christ is the head, is beyond comprehension. The way to cure any mischief, if any, that may arise in such cases is to get people full of the work of the Lord. This publication is a "Bible Index," and it is open to those who can "point" to the word of the Lord either for or against dancing. It is an untought question as far as we have read the scriptures and prefer not to have a

"strife of words to no profit" on the subject. Individuals must not for themselves in the light of the laws of God and man as they are spread before them. We do not propose an unlimited discussion on any subject where people only express their own opinions or prejudices, but any scripture bearing on this or any other subject fairly collected will readily be published. R. B.

We give the above questions an answer (?) from the "Bible Index," published by "R. B." (Robert Beatty) in Toronto. The question is, "is it right to dance?" I would think that a Bible Index could 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 shalt not go to parties and dance," therefore it is a matter of opinion. And the next thing we will hear from the Bible Index will be denouncing "Pastors, kingdom of the clergy, organs, 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 dancing question, he puts on his kid gloves and feels all round the question and finally comes to the point, that the dancing 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 with him, (this is profoundly biblical) (the dancer's) duty is to instruct and to convince his brethren he is not in the wrong! Now we know how to manage this troublesome question. When the Christians (?) get to dancing and the elders renege on their word, let not the dancing brother "take umbrage," 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 "R. 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 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, devilish," not of good report. Christians don't dance—professors may. Such pretended answers to two fair questions, is a shame and a disgrace 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 25th of May, 1887, at the home of the bride's mother, near Meaford, Ont., Mr. J. H. Long & Co. of Edmonton, N. W. T., to Miss E. J. Whitehead, of Meaford, Ont., D. S. King officiating.

The prayers and good wishes of a host of friends will follow the happy couple to their far off home. Sister "Tabbie" was the "pure gold" in the Sunday School and Church work, always ready to help or lead in all the work of the Lord. Many costly and beautiful presents were made to her as tokens of love and esteem by her many friends. Among the number of presents was a silver Tea Set, valued at \$40. Mr. Long is a gentleman of stirring worth, and he may congratulate himself in having drawn a first prize. The CHRISTIAN WORKER wishes them much joy, long life and great prosperity.

On the 30th of May, by T. M. Benner, at the residence of the bride's father, Jordan Station, Br.

George M. Collins, of Pelham, to Miss Addie Overholt, of Leith. May they ever remain in perfect love and peace together in this life, that in the world to come they may have life everlasting.

BRO BEATY'S BOOK.

I have read the book the 2nd time with a view to giving a short review of it, but I have concluded not to do it until the author shows that there is a need for such a book. I think this is just, because, 1st, if he means that it is unscriptural to pay the Scriptural pastor, or what he will acknowledge to be a scriptural pastor, there is not the slightest reason in the world for wanting the book, for he does not know of one such that gets any pay, (salary). 2nd, if he means such pastors as the Sects have, and indeed, as our people have in a few places, he will not agree that they are scriptural pastors, hence the name of the book is a misnomer. It would be as sensible to write a book entitled "paying a man to teach our children to dance is unscriptural and Papistical." Paying a man to print the Bible Index is unscriptural and I would not be surprised if the Papacy has outdone the like. Therefore "paying for the printing of the Bible Index is unscriptural and Papistical." 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 say 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 pastor should be paid when he preaches the gospel to sinners, but should not be paid for teaching the Church. Now it often so happens that the Scriptural Pastor has an audience that is part Christian and part alien. We would like to know if half of the discourse is delivered to the aliens should he (the pastor) be paid for half a discourse? In fact if you read it you will find several very amusing things in it. I judge from the last Index that the author "is set for the defence of the gospel as set forth in the book."

Bro. Robert Royce of Acton was made the recipient of a coin, hanging lamp and other smaller presents besides a nice speech from the donors, as a token of regard, on his golden wedding day, by his children and I think, and the CHRISTIAN WORKER thinks that they just served him right, for it is well known that he has been one of God's noblemen for years, so it is his own fault.

It will be worth a quarter of a dollar to any one, especially a complainer, to read the leading editorial in the Standard of June 10th. "I just wish Nancy Jones would read it, and it fits Paul Jones pretty well too I tell you." "I didn't take any of it." No sir. And then for a little space (I presume) in the same Standard appears a facillade between the Standard and the Christian Evangelist as to which paper "beats." Now brethren, we want you to quit being so funny, for the CHRISTIAN WORKER is alive and doing well too. You hear me?

We had determined that we would not notice anything that our exchanges taught, even if we did not agree with them, but in justice to our brethren we must say the quotation on dancing from the Index does not represent the ideas of a respectable disciple in the Province.

