

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

Volume III. No. 4.

MEAFORD, ONTARIO, FEBRUARY, 1934.

Whole No. 28

ALMOST SUNDOWN.

I am looking over my labors
By the light of the setting sun;
For I see by the brightening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing toward its close;
For I see I done in the vineyard,
Than I hoped when the morning rose.

And yet, while the daylight lingers,
I will work as well as I may,
Nor waste the remaining moments,
Regretting a misspent day.

And oh, if now in the vineyard
Are any left there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun.

REMINISCENSES No. 14.

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

JOSEPH ASH

There are certain central points that I feel a great pleasure in amplifying considerably because those places were occupied by men of marked zeal, energy and ability. I have treated on several of these, and now I speak of another which is Meaford. I have already slightly noticed in connexion with the Esquising church the late Wm. Trout. He and his family left Esquising and moved to a small village a little east of Collingwood called Hurontario, there he, Findlay McNaughton, Geo. Jackson and Thomas Compton, their wives and families met in a private house every Lord's day to break bread. Each of these men took part in the worship. They continued thus to meet about eighteen months, during which time they had some additions. About that time Bro. McNaughton and Jackson went west to Meaford. Bro. Trout followed in the spring and settled a few miles north of Meaford. Soon after this Bro. Layton, Jackson and Williams and their wives met with Bro. Trout in his own house to worship and break the loaf. Their numbers were soon increased by new comers, but were much scattered. In order to accommodate each other they changed their meetings from house to house, and sometimes in a school house. Bro. Trout was a carpenter and millwright by trade, and worked at it very hard, but notwithstanding his and his wife's hard toiling they walked through that new country over forest roads seven or eight miles to meeting, and Bro. Trout preached to those who came. He was not one of those great orators who are apt to glory in their oratory, but what he lacked in oratory he made up in an untiring zeal and energy. I have been told he always had a testament about him, and like Elder Menzies, of Esquising, would work and read from sunrise till sundown. He was one of those straight forward men who loved the truth of God's word so well that under no circumstances, nor for any man, would he make one single compromise with man or doctrine. That is the kind of man the Lord delights to honor. It was so through all time. Some men are so fond of the praise of men that they will conform to the world and do things that are

dishonoring to themselves, disgrace their profession and dishonour to the God whom they have vowed to serve. Bro. Trout was plain in his preaching, but spoke the great truths of the gospel in the love of them, and was highly appreciated by those who heard him. He stoutly held some principles that have been dear to me over half a century. I like to name them: His no compromise with the world, the flesh, the devil, or sectarianism; his always failing to find a peg upon which he could hang the christian religion and politics. Also his great anxiety to cultivate and bring to the front the talents of the church. He went every where preaching the word, on the road, at his work, at meal time, and on the Lord's day. On one occasion he was putting up some buildings for a Presbyterian whose minister was boarding there, a debate was opened between the two which went on day after day. The minister spending his time hunting up new arguments to offer when meal time came, and Bro. Trout working at the building fifteen hours every day. The family and all the workmen were the hearers. It is a hard job and a poor paying business to fight against God by perverting his word to sustain a human theory. The Lord told Paul it was hard for him to kick against the pricks (a bundle of ox goads with spikes or brads driven into the ox's) plain truths then, and they will find it harder in the great day of accounts.

Bro. George Jackson, who was an able and talented man, did not remain at Meaford. He was appointed commissioner of crown lands and went to Durham, and Bro. Trout went there and built some mills, and while there a small congregation was gathered; they built a small house of worship. I cannot follow this little band nor Bro. Jackson, but think they did not prosper, and as far as my recollection runs Bro. Jackson could not keep politics and religion on the same peg. Bro. Trout returned to Meaford and this runs the time up to 1872. Bro. Trout spent another season in Nottawasaga, and during his absence Bro. Layton and Williams developed into excellent speakers, and kept the church in a prosperous condition. I have been a little particular in following Bro. Trout in his meanderings in that wilderness country because he was the principle pioneer preacher. Brethren D. L. Layton and J. Williams held the fort in Bro. Trout's absence and kept the church in a flourishing condition, and by constant labor a much devotion to the cause, developed into fine common sense preachers. Those in the church were kept in the faith and practice of the gospel, and those who came in came in understandingly, so that the church in reality was "the pillar and support of the truth" in that section.

There were others in the church which did good service according to their ability. Bro. Williams did his life's work, and in great happiness has gone to his reward. Bro. Layton is still living, and firm and active in the discharge of his christian duties as teacher and elder in the church. This is another instance of the many in Canada of the truth of that grand idea we learned in our first efforts

to re-state the christian religion on its true basis in theory and practice as taught in "the living oracles," that every church should be a school of Christ where all are taught and the talent of all its members developed so that the church should be able to "edify itself in love." In my travels I have met with a few, I think two or three churches where I was told, "now we want you to go on and do every single thing yourself, and don't call on any one to help you." When I am told that I feel sad and think there is something wrong where a church cannot meet on the Lord's day to sing, pray, read the Lord's word, break bread and edify one another. A church that must have what is called a teacher to do all will in the absence of the preacher grow cold, indifferent, inactive and finally Satan will get an advantage over them, and they grow sickly if not die spiritually. I know that if when I young I had been taught that doctrine of inactivity I should have been as silent as they. As far as I know all the churches in that District have been properly taught self-sustenance, and have and do as far as I am informed meet on every Lord's day to break the loaf preacher or no preacher, according to the common idea of preacher. I fear many of our brethren are too apt to attach the sectarian idea to the word preacher, which in reality is *clergyman*. The scriptural idea of preacher is found in 8th ch. Acts, where it is said when the "Disciples were scattered abroad they (no distinction) went every where preaching the word." They talked to all about "Jesus and the resurrection." Every one of those churches as we shall see as we pass on has developed their own talent so that in each church there is one or more speakers, who can edify and instruct the audience they meet. I feel proud to make his announcement. In writing thus I do not want any one to run off with a false idea that I am opposed to preachers and preaching. I am very far from this. It is God's order that the "gospel shall be spread all over the world by its being preached. It must be spread from lip to lip by man. And I am as firm in the connecting idea that he "who goes out preaching the gospel should live by the gospel," and have ample support for himself and family.

In 1849 Bro. Kilgour and Anderson preached to the Meaford church and had a good many additions. I very well remember that those brethren were the first missionaries sent out by the old co-operation that visited this section of the country. Their labours were much blessed. Churches were increased and built up, new ones planted, and much rejoicing was the result. This was in about 1856 to '58. In 1859 or 1860 Bro. D. Oliphant spent some time preaching in that country. Bro. C. J. Lister has perhaps done more missionary work in that country than any other one. Meaford has had the excellent labors of the late B. Franklin, Eaton, Sheppard, Elmore, and many others stretching on for many years. It is now a strong church, and possessed of a land of fine workers. I may mention Layton, Law, Whitelaw, Sinclair, Mackie, Jas. Stirling, sen. etc., and principal women not a few.

Out of this church has grown several others. In connection with every church there are many interesting incidents and I am very sorry I am not in possession of those of Meaford that I might give them.

Cape Rich church is one of the old-ones. The first preacher who preached there was C. J. Lister, a goodly number united and he organized the church in 1869 or 70. It is firm in the faith and prospering. Bro. R. Cox is the elder and a fine speaker. He keeps the church in a prosperous and growing condition by his prudent oversight and sound teaching. His sons, Wm. and John Cox, are the deacons. By a scriptural prudent and wise course they purchased to themselves a good degree and much boldness in the faith, and by a practical continuance in well doing they are seeking glory, honor and eternal life. The Lord says, he that serveth me will my father honor.

The church in Ephraim, situated eight miles from Meaford, Fairmount P. O., was gathered principally by J. C. Whitelaw and D. Stirling, who went there, held meetings, had a good hearing, continued their work at their own charges until they succeeded in gathering a fine congregation six years ago, and have now a good house to worship in. Since then they have been assisted by Bro. Whitelaw, Mackie and Law, who continue their labors. This is a fine healthy band of brethren of about thirty members; they carry a strong influence in this neighborhood. Every one will say that bro. Whitelaw, D. Stirling and Law deserve great honors for their faithful services, and they will be honoured. Our Lord says, "he that loveth me will my father honour." This church has been visited and preached to by bro. Lister, Elmore, Sherman and others. Their principal men are Bro. Falls, Parker, Elford, Smith, Kelly and Cunniff, all live in peace and love, and you will surely overcome "by the blood of the Lamb and the word of your testimony."

INTERPRETATION.—Driven by starvation a poor woman may steal a loaf of bread, or freezing may compel an armful of wood, and in either case is apprehended and incarcerated in prison. But the criminal may rob her of clothing, of bread, of wool, of her husband or boy, and debauching their bodies, crazing their minds, defiling their morals may send both the poor woman to chow and betwixt crime and starvation, and yet the law says "ignorance is no public good." And there is no protection for the poor woman! And this is the result of a christian nation! Will we be any longer partners of this great crime. God forbid!—*S. S. S.*

A man named Steacy, the owner of a splendid saloon in New York, recently gave up business and joined a temperance society. He said, before the Society:—
"I sold liquor for eleven years—long enough for me to see the beginning and the end its effects. I have seen a man take his first glass of liquor in my place, and afterwards hit the grave of a suicide. I have seen many other men, wealthy and well educated, come into my den who cannot now buy hi dinner. I can recall twenty customers, worth one hundred thousand dollars, who are now without money, place or friends.—*New England Eccegetist.*"

SACRED CHRONOLOGY.

Let us again consider the empire of the he goat—Dan 5th chap. And as I was considering, behold, a he goat came from the west, (Alexander and his army) on the face of the whole earth, and touched the ground. This shows the rapid march and conquests of Alexander the Great, in subduing the Persian empire and the world. Upon the death of this renowned military chief, his empire fell into four parts, from one of which "came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land," or land of Israel. We have seen that this power or empire of the Saracens, enslaved the host or people of God and "by him, the daily sacrifice is taken away, and the place of his sanctuary was cast down." v. 11.—Reader have you noticed the striking, the startling declarations of the prophet, bearing upon the eastern horn, or Ottoman empire of our time? The daily sacrifice ceased, and the place of his sanctuary (Jerusalem) was cast down. How admirably this harmonizes with the 12th chap. 1 This power "cast the truth to the ground; and it practised and prospered"—especially when the host of the little horn took Jerusalem and all Syria under Omar, who set up the mosque which stands a monument of abomination and desolation to this very day, hour and minute! Then the all-absorbing question—"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary (Jerusalem) and the host (the people of God) to be trodden under foot?" Some may imagine that the sanctuary here means not Jerusalem (with the temple), but the body of the sanctified at large, called saints; but this is a mistake, for the prophet speaks of "both the sanctuary and the host," which certainly are two objects, not one and the same. Now comes the answer, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Well, we have seen that the sanctuary was cast down and defiled in the year 637 after Christ; and by adding 1335, we have the sum 1972, which being taken from 2300, leaves 328, which date brings us right into the height and glory of the empire of the rough goat; for, Alexander "from Persopolis returned to Babylon, and there died in a fit of debauch, in the thirty-third year of his age, and thirteenth of his reign. Before Christ, 324. 324 + 335 = 1972 = 2300 = 328 years before Christ, placing us into the summit of the grandeur of Alexander's empire.

But, why select the third date of Dan. 12 chap., rather than the first or second? The reason is manifest. The question is, "When shall the sanctuary be cleansed?" Reader, contemplate the boundless masses of rottenness, Alps piled on Alps without end—think of jehaphanism, Islamism, paganism, skepticism, and sectarianism in every shape, accumulating for 1800 years; and then ask, can the work of cleansing be quickly done 1 From 1200 to 1335, there

is a period of 75 years, which certainly is not too long for the cleansing process. The prophet said, "Blessed is he that waits and comes to the thousand three hundred and five and thirty days." Evidently then, the work will begin sometime near twenty-two years hence, and be finished in a period of seventy-five years.

The cleansing of the sanctuary is a most important, and a very prominent event, in the predictions of Old Testament and New. And how clear that it will, and of necessity, must be a work of the greatest magnitude, of which the human mind can conceive. Think of the blasphemous of Roman Catholicism, the cruelties of Mohammedism, the rottenness of paganism, the abominations of infidelity, and the foulness, injury, and contradictions of sectarianism! A full comprehension of this vast mass of indescribable spiritual wickedness, filthiness, and aomination, might cause even Satan himself to stand aghast! When all this shall have been cleansed off the earth, (what a vast work!) then will one universal shout of rejoicing break forth from the enraptured throng, the mighty host, the happy millions, enjoying the reign, the kingdom, laws, and institutions of the glorious Redeemer of our fallen race.

Let us apostle speak in this connection.—"And there was given me a reed like a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles, and the holy city shall they tread under foot forty-two months." Rev. 11:2. To the apostles was the work entrusted, of bearing the "Good News" to the nations, and establishing the kingdom of heaven in the earth. This we judge, is what the apostle intended by the phrases, "temple of God," "the altar," and "them that worship therein." These, in a literal sense, belonged to the Jewish state, representing in our age, the kingdom of heaven, Jesus our altar and sacrifice, and the worshipping saints. The accurate measuring of these has been given by the twelve apostles, who alone had the wisdom, power and authority for the work, from the great Head of the church. This measuring exists nowhere but in the books composing the New Testament, and a disregard to this work of the ambassadors of heaven has been the prolific fountain, whence flowed the latter water of strife, error, endless confusion. This "measuring rod" was cast aside by the eastern and western horns, when building their temples or founding their human establishments. Sectarianism has manufactured its own measuring rods for use on all important occasions, as John's measuring rod is entirely too short, i. e., of use only when measuring according to heaven's directions, whereas the party's measuring rods may be used in accordance with the rules of party or human wisdom.

Amos.

The Baptist *Observer* has just found out that the disciples have a creed. Why, bless you, Bro. *Greener*, have you just begun to read the Bible—our creed!

CHRISTIAN WORKER

ISSUED MONTHLY.
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H. B. SHERMAN, EDITOR.

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FIELD NOTES.

I spent the 2nd Lord's day in January with the brethren in Guelph, speaking morning and evening. The church in Guelph is doing fairly well, and are watching for an opportunity to make a bold strike for the success of the cause there.

On the following Friday I went on to Toronto; met Bro. Barclay at Bro. Menzies, and had a very pleasant and profitable talk on matters of importance to our cause. Left Toronto at 7 p. m., and arrived at Trenton at 10 p. m.

These notes close while I am engaged in the work at Mt. Carmel. Bro. Ainsworth's beautiful black pony has done good service during our stay here, giving us several fine sleigh rides. The hospitality and good will of the people is without limit or stint.

My desire to have our readers fully understand the position of the work here. Let it be understood that Bro. Roy Ainsworth was once a member of the Hillier Christian church, but owing to some difficulty, he was led to sever his connection with that congregation, after which an inviting field was opened before him among the Christian Connection people.

He has labored among them with varied success for some three or four years. He refused to be ordained by their conference, or subscribe to their man made rules and constitution, as a result all the conference was set in battle array against him, and they have waged a most spiteful war.

The church at Hillier is in a low state just now, and needs evangelizing labor very much. They have good people in this church, and have engaged the labors of some of the best men in the restoration. They have a good brick house in a rich farming district, and there is no good reason why they should not occupy that county.

him unable to get to meeting in bad weather. It is a real pleasure to hear these old veterans express their faith in the cause to which they have devoted their lives. Soon the old warriors will be gone, and how easy is the world now, compared to what it was when they began? This is often overlooked by the young men.

Bro. R. Ainsworth, who has been laboring acceptably among the "old Christian Connection" for the last five or six years, came over and urged me to come to his relief at Vernonville, where he is laboring.

After hearing his story, I resolved to go, believing that the best interests of the cause could be served by so doing. As a full report of my work in that section will be found in another part of this issue, I leave this part of my "field notes" for that article.

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MT. CARMEL.

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by He did so, and the beautiful chapel was freed from debt at the opening, and a church was organized? Those who had been immersed were taken in, likewise those who had been sprinkled, also those who had neither. This was the practical working of Elder Week's theory of "Christianity!"

Twenty-seven members were thus organized? Into a church? They have been at work since that time with a commendable zeal. Bro. Ainsworth drove forty miles to get me to come and "set things in order."

When I came I found things as above stated, and began preaching the plain, simple, first principles of the gospel to the people. I began preaching on the first Lord's day of this month (Feb.) and the work is still going on as we go to press.

The result thus far has been fifteen baptisms up to the 10th. Several more will be baptized before we close, and a scriptural organization of the church, which will number over thirty at least; but we are unable to say the exact number yet.

One of the best women of earth passed from earth's sorrows to heavenly joys on the 22nd of Jan., 1884, at Downeyville, Decatur county, Indiana, aged about 78 years.

The subject of this notice was the maternal grand parent of the writer, and while the news was not unexpected, it caused a heart-pang of deep sorrow. Jane Downey was born in North Carolina, U. S., and emigrated to Indiana when quite young, making an overland journey, which was no mean task in those days.

From our earliest recollection she was the grand children's friend, patiently bearing with our childish foibles, sympathizing with our misfortunes, and ready to throw the mantle of charity over our faults.

Next month is the time for paying up many of the pledges that have been made for our work. We have no fears about them, but wish to remind you, brethren, so that you will be ready.

The programme for our annual meeting is being perfected, and we are safe in predicting that it will be the most profitable meeting of the kind ever held in Canada.

We feel like returning thanks to our contributors for the interest manifested in our columns. We hope some day to see a paper in Canada large enough for all to be heard in its columns, and coming every week to cheer your

names Many of our old veterans are painfully quiet as yet, but we hope to have the stillness broken by them soon. There are also young men in the field who ought to let the brethren abroad hear from them.

WELLAND WORKER.—By the time this issue reaches our readers, your evangelist will be in the town of Welland in the work. We already have a meeting-house all complete to enter when we arrive, hence will be saved the inconvenience of going into a hall.

Have you renewed for the WORKER? Send them in. It costs something to publish a paper. The printers must be paid whether you pay up or not. Do right.

SADNESS.

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Brethren, look over this issue carefully, and then think, can this work be done otherwise than by co-operative effort? How much can be placed to your credit, in the work that is being done?

SECOND MEETING

THE LORD'S TABLE NO. 2.

At the home of John—Feb 3rd '84. Deacon Jones.—Will, my friends, I am glad that the time has arrived and we are all permitted to present again I trust that this meeting and investigation may be a pleasant and profitable as in the one I must confess that I was somewhat chagrined over the turn taken in our first meeting.

Matilda.—Yes, Deacon, and I feel the same about the good Methodist. I can scarcely think them wrong, even when I am convinced, they are so liberal, allowing every one their choice in the "mode" of baptism. Methodism is not now what it once was. I can remember when they pleaded for plainness of dress, but alas! they are carried away with fashions, church fairs, festivals, grab-bags, oyster suppers, fine organs, and artistic choirs are all the rage now.

Deacon.—Yes, and to my mind this is of no importance than "when it is observed." I believe that baptised (immersed) believers only should be allowed to partake at the Lord's Table. I know this view has made the Baptist people very unpopular, but it is the right view.

Deacon.—I am willing to admit that they are children of God. Does not our preaching exchange pulpits with the Methodist, and are we not liberal in many ways? But when it comes to the Lord's Table it would be wrong to commune with unbaptised persons, and I am sure that sister Sarah with all her Bible lore will agree with me in this.

Deacon.—Of course they will; they are good pious people. Sarah—Would you allow a Methodist at the Lord's table with you? Deacon.—I—I—I think—that is—none is allowed to partake in our church unless they are immersed.

Sarah.—You admit that they have done enough to enable them to get to heaven and be children of the Lord, and yet you debar them from the Lord's table! Is this consistent? Deacon.—I think that none but baptised believers should commune.

Sarah.—I am a baptised believer; will you commune with me? Deacon.—I—don't—that is—you would not be invited to commune in the Baptist church.

Sarah.—Why not? Deacon.—Because you are not a Baptist. David.—Oh! I see. It is Baptist communion that the deacon is defending.

Sarah.—Never mind, David. Please tell me, Deacon, what I must do in addition to being a baptised believer in order that I may commune with you. (CONTINUED NEXT NUMBER.)

Bro. W. K. Barr of Belleville, has been rather quiet for some time past, but he is capable of doing good work in the master's vineyard, and his heart is in the work of good report at home so far as his moral character is concerned "without reproach." He has promised that he will confine himself to the defence of the whole truth as found in the Word of the Lord. We shall hear from him in an unmistakable way ere long. He stands the highest as a contributor to our co-operation.

PERSONALS

Bro. W. K. Barr of Belleville, has been rather quiet for some time past, but he is capable of doing good work in the master's vineyard, and his heart is in the work of good report at home so far as his moral character is concerned "without reproach."

Bro. R. Ainsworth is a noble fellow and one of the most indefatigable workers. He has accomplished wonders in his field, yet he has had the most spiteful opposition in his work from those who ought to have helped.

OBITUARY.

DIED about the middle of December, WILLIAM, the son of Bro. Nathaniel Thompson, of Wainfleet. He had been hunting in Manitoba with a friend, when he stumbled, and falling, his ribs discharged, which proved fatal to the young man. It was sad news to reach the relatives on Christmas. Bro. Thompson had him sent by express to Wainfleet for burial. The funeral was large. Many could not find even standing room in the meeting house. May the Lord sustain mother, father, sisters and brothers.

Friend after friend departs. Who has not lost a friend? There is no such here of hearts "That fit a not here an end."

CHURCH NEWS.

Bro. D. Stirling baptised Bro. A. Wheeler's eldest son at Meaford second Lord's day. Elder Mackie, of Meaford, enjoyed a visit with the church in Pickering, and remained in Collingwood over Lord's day on the way home. Speaking to both churches by request.

A Bro. Orear sends for our paper from Kentucky, and says I am more than paid by reading Joseph Ash's reminiscences, and says the congregation at Mount Stirling, with a membership of nearly 400, have spent nearly \$6000 in the Master's cause last year, and now sustain Elder M. R. Trickett, preaching.

We learn that Bro. D. Crawford, as editor, and Barnes & Co., publishers, of Charlottown, P. E. and St. John's, have started a paper, naming it The Christian, it is a successor to The Disciple, formerly edited by Bro. Hennes; 50 cents per annum. We are glad to hear this, and wish them great success.

Collingwood, Feb. 5th, '84. Editor Worker. DEAR SIR,—I wish to occupy a small space in your paper to state that Bro. Ledliard from Erin has been holding a meeting in Collingwood and was well liked by those who came to hear the truth; but there was a large union meeting going on at the time. Our gathering was small, but Bro. Ledliard is just the kind of man we want, sound and true to the cause of Christ. Many thanks to the brethren for sending him; they may well be proud of such a man, for he can wield the sword to the right purpose. Trusting we may have him longer the next time and a better hearing so that many may hear the truth and be constrained to obey the master in our sincere prayer.

Your brother in Christ J. M. Hill.

Some interesting articles have been crowded out this month. We hold a larger paper.

OLD AGE.

To be quiet when the world is in a fever... To be a quiet when the world is in a fever...

PREACH THE GOSPEL.

All believers in the living oracles accept this, as obligatory upon the church, and respecting which, a marvelous inconsistency has characterized it for centuries.

save souls through those organs... save souls through those organs...

CO-OPERATION.

To cooperate in the heavenly scheme of salvation, working together for the purpose of extending the Church of Christ on earth, is truly the grandest work in which we can be engaged.

the world. Surely those of us... the world. Surely those of us...

THE WORDS OF AGUR. LESSONS FROM FOUR WISE CREATURES. A. SCOTT.

There are four things which are little upon the earth, but they are exceeding wise; and the ants are a people not strong yet they prepare their meat in the summer...

We must prepare for that great... We must prepare for that great...

Rock of Ages cleft for me, let me hide myself in thee... Rock of Ages cleft for me, let me hide myself in thee...

The spider teach us to prepare for the future... The spider teach us to prepare for the future...

fruits ye shall know them... fruits ye shall know them...

The locusts have no king yet go they forth all of them by bands... The locusts have no king yet go they forth all of them by bands...

The ants are a people not strong yet they prepare their meat in the summer... The ants are a people not strong yet they prepare their meat in the summer...

We said last month, when... We said last month, when...

A married lady made the good confession in Paisley... A married lady made the good confession in Paisley...

Bro. Scott also sends fifty cents to end the CHRISTIAN WORKER to a poor widow... Bro. Scott also sends fifty cents to end the CHRISTIAN WORKER to a poor widow...

PATENTS GOLD McShane Bell Foundry A PRIZE FOUND AT LAST DOBYN'S SURE CURE CATARRH! The Late Elder Benjamin Franklin, From Elder W. K. Pendleton, SEND FOR CIRCULAR PRICE, \$1.25 PER BOX.

