Christian Worker.

H. B. SHERMAN, Porror

" Work while it is gained to-day."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

Volume III. No 4.

MEAFORD, ONTARIO, FEBRUARY, 1834

Whole No. 28

ALMOST SUNDOWN.

am I oking over my labors Be the light of the setting or I see by the lengthening That my day is nearly don

My work for the b'essed Matter
is drawing toward its close;
for itse have I done in the viceyard,
Than I hopedwhen the morning tose

And yet, while the daylight lingers, I will work as well as I may. And waste the remaining moments itegrating a misspent day.

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

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

REMINISCENSES No. 14.

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

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 Esquesing church the late Wm Trout. He and his family left Esquesing and moved to a small village a little cast of Collingwood called Harontario, 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 need also teighteen months, during which time they had some additions. About that time Bros. McNaughton and Jackson went west to Meaford. Bro. Trout followed in the spring and settled a few unles north of Meaford. Soon alter this Bros Layton, Jackson and Williams and their wives met with Bro. Trout followed in the spring and settled a few unles north of Meaford. Soon after this Bros Layton, Jackson and Williams and their wives met with Bro. Trout followed in the spring and settled a few unles north of Meaford. Soon after this Bros Layton, Jackson and Williams and their wives met with Bro. Trout followed in the spring and settled a few unles north of Meaford. Soon after this Bros Layton, Jackson and Williams and their wives met with Bro. Trout followed in the spring and Bro. Trout preached to the owner of the second to have been to house, and the lacked in oratory ho made up in an untiring zeal and energy. I have been told he always had a totament about him, and like liker Menzies, of Esquesing, would work and read from the virial to house the trad of God's word sa well that under no circunstances, nor for any man, would he make one single compromise with man or decrine. That is the kind of man the Lord de lights to hone. It was so through all time. Some men are so tond of the praise of ince that they will conform to the world and of the praise of ince that they wil

Lord told Paul it was hard for him to kick against the pricks (a bundle of or goads with spikes or brads driven into the curls). It was hard to resist tiod's plain truths then, and they will find it harder in the great day of accounts.

Bro. Georgo Jackson, who was an able and talented man, did not remain at Meaford Hewas 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 afar as my recollection runs Bro. Jackson could not keep politics and religion on the same peg Bro. Trout returned to Menford and this runs the time up to 1852. Bro. Trout spent broad and Williams developed intervellent speakers, and kept the church in a prosperon condition. I have been a little particular in following Bro. Trout in his meanderings in that wilders. Secont in Jackson and L. Williams held the fort in bro. Trout's absence and kept the church in a flourishing condition, and by constant labor as 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 pillar and support of the truth in that section.

MEAFORD, CNTARIO, FEBRUARY. 14

showmany to themselves does not remark to be for the dark of the content to the food whom they have been as the processing of the process o

Trout in his meanderings in that widern as 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 at a much devotion to the cause, developed into fine countries in the church were kept in the faith and practice of the government 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 in the durch which did good service 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

ing behold, a he gost came from

piller an ormful of wood, and in cither case is apprehended and mearcerated in prison. Int the runseller may rob her of clothing, of bread, of wood, of her hudward or boy, and delauching their hoolies, craing their minds, defil ing their morals may send both robies and souls to hell, and leave the poor woman to choose between crime and sativation, and yet the public good?" And there is no protection for the poor woman! And this is the ventice of a christian ration! Will we be only lorger partners of this great crime.

A man named Stacey, the owner of a splendid saleon in New York, recently gave up business and joined a temperance seciety. He said, before the Society:—

"I sold liquor for clowen years—long enough for me to see the leginiting and the end its effects. I have seen a man take his first plass of liquor in may place, and afterwards hill the grave of a suice. I have seen a man after man, weathy and well educated, come into my doen who cannot now buy hill. diaher. I can recall twenty customers, worth one hundred thousand dollars, who are now without roncy, place or friends.—New England Evenyolist.

SACRED CHROSOLOGY. Let us again consider the emire of the he goat - Dm 5th

And as I was consiler

the west, (Alexander and his arms.) on the face of the whole earth, and touched not 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, us empire fell into four parts, from one of which " came forth a little horn which waxed exceed ing great, toward the south, and ing great, toward the south, and toward the east, and toward the pleasant land," or land of Israel. We have seen that this power of empire of the Saracens, enslaved the host or people of God and "by him, the daily sacrefice is taken away, and the place of his sanc. Reader have you noticed the striking, the startling declarations of the prophet, bearing upon the eastern horn, or Ottaman empire of our tire! The July sacrifice of our tire? The daily sarrine cased, and the place of his sairc tuary (Jerusalem) was east down. How admitably this harmonizes with the 12th chap. I 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 mesque which stands a monument of abomination and desola tion to this very day, hour and nanutel Then the all-absorbing question—"How long shall be to vision concerning the daily sacrifice, and the transgression of desolation, to give both the same tuary (Jerusalem) and the host he people of God) to be trodder nder foot?" Some may imagine that the sanctuary here means not Jerusalem (with the temple) but the body of the sanctified a large, called saints; but this is mistake, for the prophet speak of "both the sanctuary and th host," which certainly are suco objects, not one and the same Now comes the answer, "Unto two thousand and three hundred two thousand and three minutes days; then shall the sanctuary te cleansed." Well, we have seen that the sanctuary was cast down and defiled in the year 637 down and defined in the year of afted 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 Persepolis returned to Babylon, and there died in a fit of delauch, in the thirty-third year of his age, and thirteenth of his reign. Before Christ, 324. Fytter, page 39, ex-pressed thus, 637 + 1335=1972 -2300=328 years toforo Christ, placing us into the summit of the grandour of Alexander's empire.

But, why select the third date of Dan. 12 chap, rather than the hist or second? The reason is nanifest. The question is, When shall the sanctuary be cleaned? Reader, contemplate the bound-less masses of rottenness, Alps piled on Alps without end—think of pulpslism, Islamson, pagamens, skepticism, and sectarianism in every shape, accumulating for 1800 years; and then ask, can the work of cleaning be quickly done! From 1280 to 1335, there

is a period of 75 years, which ere-t-hely is not too long for the cleansing process. The prophet side, "Blessed is he that waits and comes to the thousand three, nundred and five and thirty days." Evidently then, the work gin somethice hear twenty-two pars hence, and be finished in a p riod of seventy-five years.

The cleaning of the sanctuary is a most important, and a very pominent 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 blasphemies of Roman Catholicism, the cruelties of Mohammedism, the rottenness of paganism, the absurbation of infidelity, and the foolishness, injury, and contradictions of sectarianism: A full comprehension of this vact mass of indescribable spiritual wickedness, filthness, and a somination, might cause even Satan himself to stand sghast ! When all this shall have been claused off the earth, (what a vast work !) then will one universal shout of rejoicing break forth from the enraptured throug, the mighty host, the happy millions, cujoying the reign, the kingdom, laws, and institutions of the glor ous Redeemer of our fallen race

Let an apost's speak in this convection:—And there was given me a reed like a red, and the augel stood, saying, Rise and measure the temple of God, and the altar, and them that worship But the court which is without the temple leave out, at measure it not : for it is given to measure it not; for it is given to the Gentiles, and the hely city shal they tread under foot forty-two months." Rev. 11:2. To the apoutes was the work en-trusted, of bearing the "Good News" to the nations, and estab-nishing the kingdomeof heaven in the earth. This we judge, is what the apostle intended by the phrases, "temple of Ged," "the phrases, "temple of Ged," "the altar," and "them that worship therein." These, in a literal sense, belonged to the Jewish state, representing in our age, the the kingdom of heaven, Jesus our eltar and electrice, and the wor-shiping saints. The accurate measuring of these has been giv in measuring of these has been given by the twelve a posities, who alone had the wisdom, power and cu-thority for the work, from the great Head of the church. This ersuring 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 lutter water of strife, error, endless confusion. This "measuring rost" was cast This "measuring rot" was cast aside by the eastern and western home, when building their temples or founding their human establichments. Sectarianism has manufactured its own measuring rods for use on all important occasions, as John's measuring rod is entirely too short, bein, of use only when measuring according to to heaven's directions, whereas the party's measuring rode may be used in accordance with the rules of party or human wisdom.

Auos.

The Baptist Glenner has just found out that the disciples have a creed. Why, blues you, line. Gleaner, have you just begun to read the Bible—our creed?

CHRISTIAN WORKER

HAUED MONTHLY: 2

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H. B. SHERMAN, . . EDITOR.

LAW & WHITELAWI

: PUBLISHERS & PROPRIETORS : To whom all Pusiness letters should be addressed.

Rabeccintique 50 cente per sanum FIELD NOTES.

spent the 2nd Lord's day I spent the 2nd Lord's day in January with the brethren in Guelph, speaking morning and evening. Phe 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. Bro. James Kilgour preaches regularly for them. It is a difficult matter to find a more public spirited band of brethren than at Guelph.

spirited cand of brethren than at Guelph.

On the following Friday I went on to Toronto; met Bro. Parclay 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. I expecting to get a train at 6 a. m. for Wellington in Prince Edward Co., but the train on that road was snowed in, about half way between Trenton and Picton. I then hired a rig and stirted on a fifteen mile drive, with a driver that knew about as much as the did about the road as he did about driving a horse, which was about as much as Ingersoll knows about the Christian religion. So I took the lines and began to inquire the way. Dark came on when we had gone about four miles; the snow was between three and four feet deep, and the track only partially broken. We got on remarkably well notwithstanding all this, only getting on the wrong road once, until we neared our journey's end, when the cutter upset, dumping melino four feet of snow, the would-be driver on the top of me, and the horse down, with his feet outside of the thills. at Guelph. On the following Friday l

one curser upset, aumping meinto four feet of snow, the
would-be driver on the top of
me, and the horse down, with
his feet outside of the thills.
Well it was not just as pleasant
as some places I have been in
my short career. Finally we
were right side up again, and
wont on. A mile farther, and
came into a valley where there
were a few houses, and we
began to "wake the natives" to
find out what place it was. I
found that it was the long
looked for city of Allisonville.
After several other adventures
I finally, arrived at Bro. Ainsworth's plad that I was alive.
On the morrow (Lordsday) Bro
A. and I went to the meeting
house, two miles, and as we
turned into the yard upset
again. Had a fair meeting.
At night we had no accident
until we neared home after
meeting, and upset again, the
whole family this time. No
one hurt, but by this time I
was convinced that I was guilty
of the "upsetting sin." I mention the foregoing to let my
readers know what a delightfut
thing it is to be a public servant. For further information
about upsetting in the snow, I
refer you to W. K. Burr M. A.,
of Beallaville

of Belleville.

It stormed from Monday until Friday, so that no meetings were held until the latter night; the time being pleasantly spent at Bro. B. C. Ainsworth's in company with brethren R. Ainsworth, W. K. Burr, etc.

about upsetting in the snow, I refer you to W. K. Burr M. A.

ren K. Amsworth, W. K. Burr, etc.

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 furning district, and there is no good reason why they should not occupy that county. Brethren B. C. and Eli Ainsworth are the Eiders.

Old Bro. Henry Ainsworth still lives there, but the infiminish of each [75 years) reader

am engaged in the work at Mt. Carmel. Bro. Ainsworth's beautiful black poney 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. May the Lord help us to labor more parnestly in his vineyard.

MT. CARMEL

We desire to have our readers fully understand the posi-tion of the work here. Let it be understood that Bro. Royal 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 Connexion 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. Conference had passed an edict that no man should baptise or administer the Lord's supper in their church until he had been ordained by them. To this edict he gave no heed, menot for an hour." The result was a special convening of the executive board of conference, and he was dropped from the conference roll, solely on the charges above named, & baptised and presided at the Lord's table without their hands being laid on him. He was in good standing in the church in Castleton. Alusworth was once a member table without their hands being laid on him. He was in good standing in the church in Castleton; this I know, for I was present at their business meeting on Feb. 8th, 1884 and heard him ask for a letter for himself and wife, which was granted without a dissenting voice. He was, and has been from the first, in good standing in the church, but not in their ecclesiastical conference. He began the work of building a meeting house last spring in a neighborhood where it was much need, and was ably assisted by hood where it was much noeded, and was ably assisted by
several others, especially Lewis
Glesson, in whose praise too
much cannot be said for his
cheerful help and liberal contributions to the work. While
they were working away with
might and main, building their
house the leaders of the conferhouse the leaders of the conference were pulling to have the property deoded to conference. But in this they were foiled, hence none of the conference preachers would be with them in their opening, being forbidden by conference to assist a church or "dedicate" a house unless they belonged to conference. Bro. A. sent to Dayton, Ohio, for J. Warren Wesks to tome and sents in the open-

lim unable to get to meetiv! in bad weather. It is a real triul clippel was freed from pleasure to here these old voted their lives. Soon the old warriors will be gone, and how casy is the work now, compared to what it was when they begant? This is often overhooked by the voning men.

Bro. R. Amsworth, who has been laboring acceptably ameng the "old Christian Comexion" for the last five or six years, came over and urged me to ome to his relief at Vernony wille, where he is laboring. After hearing his story, I read 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. How the calls for the lap are coming in from every did that article. How the calls for the second work in the second.

It would 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 the 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 the section will be found in once and the work is still going on a work in the second of the second work in the second of the second work in th bers were thus organized Hillinto a church! They have been at work since that time with a commendable zeal. Bro Ainsworth drove forty miles to get mo to come and "set things in order." When I came I found things as above stated, and becam preaching the plain, simple, first principles of the gospel to the people. I began preaching on the first Lord's day of this month (Feh.) 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 baptised 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. They will from now on take the bible as their only rule of faith and practice, and be obedient to its sacred teachings, and renounce all ecclesiastical councils. They have established the Divine order of worship, and are now rejoicing in the freedom of the truth. One brother from the Eddystone Christiau church arose in one of our meetings and said, "I tnank (fod that I have have a stable to the truth that have have the same and the said."

truth. Due brother from the Eddystone Christiau church arose in one of our meetings and said, "I tnank (fod that I have heard from our brother Sherman the old fashioued gospel, as we used to hear it in 1830, but it is a soarce article now-n-days; I endorse every word of it." and many others expressed themselves likewise. Hro. Ainsworth has ably assisted and seconded our efforts, and has proved himself a true yoke fellow in gospel work. We hope the brethren everywhere will, when they see the name, Mt. Carmel Christian church, think of them as brethron in the full sense of the word, teaching and practicing the bible pure and simple as our churches do everywhere, I bray that the Lord will keep them humble and loyal to his word: The church consists of Elders R. Ainsworth, F. B.

them humble and loyal to his word: The church consists of Elders R. Ainsworth, F. B. Walt and Joseph Joics. Deacons, John Kellogg and Lewis Gleason. These are as good men as can be found in any place, and the church is safe in their hands; they start out on a career of usefulness under fair sailing, with no reason in the world for not doing great good. Those desirous of communicating with them may address R. Ainsworth, at Vernouville, Ont.

ATTENTION ! Next month is the time fo

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 brothren with whom the pledges were left for collection will see to it that the amounts are sent to the treasurer. Promptness in this matter will be eminently satisfactory to those interested in the success of our work and will close the mouths of those who have expressed a lack of faith in the honesty of the brethren.

The programme for our annu The programme for our united maceting is being perfected, and we are safe in predicting that it will be the most profitable meeting of the kind ever held in Canada. The speakers on the occa-sion will be the best that can be attained.

We feel like returning thanks to our contributors for the interst 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 com-ing every week to choir your

Many of our old voter us are painfully quest as yet, but

h ance Many of our old vever as a care paintially quest as yet, but he hope to have the stilliness broken by them soon. There are also young men in the field with young them. Sharpen ought to be the borntern above the first fines of the propers with you. We should use every avenue opered to us to sound out the ward.

Welland Welland in the work. We already have a meeting-glist will be first time this issue reaches our residers, your evangelist will be first the town of Welland in the work. We already have a meeting-glist will be first the town of Welland in the work. We already have a meeting-distributed and prophetic of the work well be aswell be aswell the savel the mouth and will continue there two, three or five week, or even well-early the work is established on the tho foundation of the appeal and the foundation of the appeal and the first work is established on the dilor will reach him at Welland this work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is established on the dilor will reach him at Welland the work is a three work in the work where she died. None knew her but to love her. She needs no the eulogy of any one where she was known. Such grand lives

should be written in gold for an example to the selfish world. I shall never forget the embrace nd affectionate kiss last August I shall never see het more or earth, but I know that I shall se her "over there" if I am faithful to my trust. We all have muc to cheer us even in this sad hour. Not a doubt can exist as her happy condition when the maste makes up his jewels. Mother, your heart is sed! but it wont be

ong until we shall see her.

We thank the Lord for her ood life and christian example. good life and chratian example.
Farewell, thou good mether in larael! Sweet be thy sleep until the tramp shall sound, for lasping they spirit until them.
Grandfather is left for a few days only. I am glad that the googs! furnishes such censolation in the hours of sorrow.

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

SECOND METTING

THE CORD'S TABLE NO 2

know very well.

Sarah—Will they be saved if they should die as they are not im-

rsed ! Descon-Of course they will;

they are good pious people.
Sarah—Would you allow a
Methodist at the Lord's table
with you?

Descon—I—I—I think—that is—nous is allowed to partake in our church unless they are im-

our church unless they are his merced.

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 concistent?

Deacon—I think that none but haptized believers should com-mune.

une. Samh—I am a baptized believ

Sarah—I am a baptized believer; will you commune with me? Deacon.—I—I—I—don't—that is —you would not be invited to commune in the Baptast church.
Sarah—Why not!
Deacon.—Because you are not a Baptiat.
David—On't 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 baptized believer in order that I casy, communes with you.
(construing mean months.)

PERSONALS

OH Brock for A worth of the Hiller chards in Pance Pi-ward Co., is 75 years, 3d. His bife has been desorted to the ser-tice of the master in his county. Although we have a do him Although we have rule echle, he will have a great next in the upbuilding of masters work

Bro W. K. Burr of bellevilly, has been racher quast for some means to that he is expalse of some from good work in the master's vineyard, and his heart is in the work, of good report at home some a his moral character is concerned "with an reprosa he". Ho two promised that he will confine morel to the defence of the whole truth as found in the Word of the Lord, We shall hear from him in an aromistakable way ere one. He stands the highest as a contributor to our co-operation. Bro W K Barr of Bolleville,

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

OBITUARY.

OBITUARY.

Digo about the middle of December, William, the son of Bro. Nathank! Thourson, of Wainfeet. He had been hunting in Manitoba with a friend, when he stumbled, and felling, his rifle discharged, which proved fatal to the young man. It was sad news to reach the relutives on Christman, Bro. Thompson had him sent by express to Wainfeet 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 howhers.

"Friend after friend departs.

"Friend after friend departs, Who hea not hose a friend? There is no union here of hearts That fin a not here an ead."

CHURCH NEWS.

Bro. D. Stirling baptised Bro. Wheeler's eldest eon at Meaford cond Lord's day.

Elder Mackie, of Meaford, en-joyed a visit with the church in Pickering, and remained in Col-lingwood over Lond'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 Joseph Ash's reminiscences, and says the congregation at Mount Stirling, with a membership of nearly 400, have spen teasily \$6000 in the Master's cause last year, and now austain Eider H. R. Tricket, preaching.

We learn that Bros. D. Crawford, as editor, and Brose & Co., publishers, of Charlottown, P. E. and St. John's, have started a paper, naming it The Ohristian, it is a successor to The Discript, formerly glited by Bro. Blenus; 50 cents per annum. We are glad to hear this, and wish them irrest successe. great success.

Collingwood, Feb. 5th, '84. Edstor Worker.

DEAR SIR,-I wish to occupy a small space in your paper to state that Bro. Lediard 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. Lediani is just the kind of man we want, sound and true to the sause of Christ. Many thanks to the brethren for send ing him they may well be proud of such a man, for he can wield the sword to the right purpose. Trusting we may have longer the next time better hearing so that many may hear the truth and be constrained to obey the master is our sincere prayer. Your brother in Christ

J. M. Hitz.

Some interesting articles have been crowded out this month. We sided a larger pupits.

All believers in the living or

ncles accept this, as obligatory which, a marvelous inconsistent; has characterized it for centuries. The Moravians posibly excepted.
The Missionary work of the so-called church has acarcely been anything compared with what it anything compared with what it ought to have been. The example of Jesus—the commands of leans-the teaching and example of the apostles, all contri-tute to show us what they thought upon the matter. Missionary enterprises when carried out with becoming zeal, have a reflex in fluence producing effects upon the principles, that "he who waters others shall be watered himself." To stand still is to re-trograde. Layola understood this. What would the Catholics be to day were it not for the Jesuite ! Their segacity teaches us a strik-ing lesson. Though they are at bottom of intrigue, and some of the worst of policies, and though steeped in error, their zeal and ancrifice, and oternal perseverance, shame us. That they have done no good, but o. iv they have done no good, but with the working that we work with it is a question atrongly que the working the worki as, better be an ignorant Catholic than an Infidel. With this fact befare me, in the main correct, I am prepared to say something about a man, or a religious body, who will oppose missionary so cieties. Have the missionary societies of Protestants done any good! Any man taking the neof this, must be governed by prejudice, and is to be pitted, as well as blamed. What have the Methodists done for the Figie Islanders, for Madagascar and many other portions of the earth! Who dare say they have not done good! Then Livingston, Murray, the Presbytesian and Church of England, see what they have done in China, India, Atrica &c. May I not say, blush ought to cover man's ch who would oppose, even these. But men are to be found who will oppose with their pen and tongue, w'th might and main, tions, which have for their object, simply, preaching the gos-pel! No sect to build up-no deinstinual lives to extend; but simply to preach Christ! What account of himself" shall a man give to God who has put himself in the way and tried to hinder and cripple such efforts? No only do some oppose with tongue and pen such movements; but indirectly at least, to draw tighter their purse strings. Of course they have some objections—can find some tault, no doubt, and justly too; but is it not in

save souls through those organiz. the world, Surely those of in

CO OPERATION.

To cooperate in the heaven ne of salvation, work born scheme of salvation, work ting together for the purpose of operation. Let us rather structure extending the Church of Christ to prevalence and one carth, is truly the grandest good works. Not to inclusive as work in which we can be engaged. It rejorces my heart to learn that our brathere are already between the total control was not believe to the very important. The life by contending earnest that our brothren are already be-coming alive to this very important duty which we owe to God in contending for the faith once delivered to the saints from the east, from the west, from the north, from the south is Macedonian cry, "Come and help us," and will no not like true men respond to the call ! If we cannot go our aclves we can aid those who have the ability, and who are able to go in the strength of Israel's g . up for the prosperity of Zio our prayers will avail but little, unle hand, and give as the Lord pro-Too many of us expect pers us persus Too many of us expect the agest to go to heaven very cheap. In frain coin this, however, we may some that *Roermore to all appointed. We forget often the working that are engaged is done?" of our abundance. One reason doubtless is that we have no heen educated to give, as we should have been, and as the cause of Christ demands. Another reason is we have not been onverted. We love the Lord with our hearts; but fail to love him with all our strength.
One of the hardest things to con
vert is our pockets. I know a good old brother that used to shut his eyes whenever the dear cons were passing around taking up the collection. He could not see them, and was in deep silence praising God for a Salvation "so rich, so full, so free."

We look around on every hand and see people perishing in sin. Now who will go and teach them the way of Salvation! Yes, and who will aid those that go Strange that so many, when the appeals are made, will shut both and care, and then, unmind ful of their duty, pay no attention to the wants of the church, and ear not the voice of God as it hear not the voice of God as the comes ringing down through the ages. Awake thou that sleepest. Open your eyes and behold the dawning of a brighter day, Look yonder, and see the maran-yonder, and see the maran-yonder, and see the maran-gradually moving away. The light of the approaching millen-lum comes flashing along the horizon while the redeemed of horizon while the redeemed of ing in tones of new-born bliss, but in our great joy we shall have to give an account of

working others have peri-hod. I trust we will continue to improve in this respect and learn from the tion failures of the past never to stop and our work and foolishiy lills our wh time, debating the best plans for godly life by contending cornect ly for the path and by assisting according to our ability in every good work. By so doing we will continually enjoy the approba-tion of God, and propitious heaven will rest upon us forever. My heart melts in compassion when I see our brethren preaching the gospel needing a-sistance, and poorly renumerated for their setvices. But gird thine armor on dear brethren as you preach the unsearchable riches of Christ, and crowns of unfaling loveliness will for everniere be thine to enjoy Evermore, sweet thought, though Evermore, avere though a most in-the ages it is ringing, and the re-frain comes back from heaven, Korrmore! While the exultant shout of the saved will go up, "It

W. K. Bons

THE WORDS OF AGUR. LESSONS PHOM FOUR WITE CREATURES.

A. BOUTT

"There are four things which are little upon the earth, but they are exceeding wice; the anteare a people not strong yet they prepare their meat in the summer the conies are but a feeble folk yet make they their houses in the rocks; the locusts have no kings, yet go they forth all of them by bands; the spider taketh held with her hands and is in kings alaces."

These four creatures though small jet their wisdom will fur-nish the thoughtfut with many example is whole Their some and worthy of imitation.

1 " The ants are a people not strong yet they prepare their meat in the summer." Industry upon the part of the ant during the season in which it can labor with profit prevents its suffering the season in which labo durin cannot be carried on. Instinct causes the ant to do what ex perience teaches us who are think ing creatures what we ought to do, viz:—Make provision for the It is a lamentable fact that many individuals are rol so wise as these insects, when sickness, infirmity, accident, or old age comes upon them, they require ussistance such us they would not require had they been provident when opportunity afforded. Not only is this lesson and justly too; but is it not in finitely better to work with some have to give an account of adjected. Not only is this lesson is the cooperations of adjected in the first to give an account of adjected. Not only is this lesson is the cooperations of adjected. Not only is this lesson is the cooperations of adjected. Not only is the first to give an account of adjected. Not only is the first to adject to individuals, but to to hear then the welcome approsections and organizations as to hear then the welcome approsections and the first many of us would be teaches upon the grand communion of Christ than to throw ob-adjacent to have the small is needed concerning things spiritations in their way! Oh, is amount we yearly give for the sale of the preparations we make here. provident

We may proper for that great fruits ye shall know them ' Portugues when the ' booke shall be grans and means to this test and

any other way. Therefore, they escape to the rocks for protection. Incy health upon a sure toundation. A "feeble creature can make its if strong by thus going where its chemics cannot reach The conics remind us of the it." The conics remaind us of the Saxiour's allustration of building upon the "rock" and "sand," We have an enemy we cannot successfully meet on his chosen buttle ground. Therefore, the flest step to be taken in this preparation, is to fly to the "rock of

Marching

king Limmonuel.

under the hinner of

4 "The spider taketh hold with her hand and is in kings palaces." The lesson we learn

from the hible is that of persever-

the lesson he leatned from the perseverance of the spider trying

gam and again to make its web.

ard how he was encouraged to

try again and succeed in attaining his object. The spider learns us a grand leron of perseverance.

he honemaid may sweep as much as she pleases, the cobwels

will appear oven in kings pilaces. Do not give up, you are engaged

in a good cause, ply every energy, try again. Summary,—Notice it

1. The Anie teach us to pre

2. The Conice teach us to place

rder Augur's illustrations :

ourselves beyond the reach

pare for the future.

ance or "sticktoitiveness has not heart of Robert Bruce, of

"Rock of Ages cleft for ne. Let me file u yetfin thee,"

We must huld upon the "rock Christ Jesus," "Upon this rock I will build my church and the gaies of hell shall not prevail against it." "There has been no other name given under heaven among men whereby we can be saved." By faith in, and obed ience to this narro we "build on the rock."

Hearing and doing we build on the rock.

Heating alone we build on the san!

Hoth will be tried by the storm and
the flood.

Only the rock the tried will stan!.

3. "The locusts have no king yet yo they forth all of thom by bands." The locusts are a crea-ture to be dreaded because they go forth by bands." Bhould "go forth by hands." Should they be scattered all over the country they could accomplish little. It is because of their Unity they are feated. There is "strength in unity." "What a ength in unity." scattered and number of people scattered and working without directions can not do, the same number working together under orders can easily

The army must have a suder. The subordinate efficer must echo the orders of the superior. Christ is king. He is commander. The Church of Christ, the body, though composed of many members, must be unit. So the scriptures teach The commander in chief gives general erders to the subordinate officer. The subordinate office is informed what he must do but he must frequently use his own judgment as to ways and We receive general or ders from our commander, but frequently we are left to use our wn judgment to decide and adopt was and means. For ex ample we are commended to meet together upon the "first day of the week" or not to forget the assembling of ourselves togeth or;" but where we shall meet, and who preparation is required as-constructing a suitable place to meet in, what the form of the the hour of meeting etc. These things we must etc. selves regulate, governed by 'te one great principle of fore and with the one great object in view vizz. The "glory of God." The observance of the general ore ex-ist in proper test of following, but in matters of detail we must follow the of things which follow the "things which make for peace." We can make for peace." We can you matters of opinion or expediency We can yied in matters of opinion of experience without secufing truth. In motions of experiency we can aricly follow the rule of the "survived of the fittest." " Ly that

are said test month, when noting that fire George Manio had been re-engaged at Wiston, that we expected to be able to report more of him soon. Well force it s. "He's married." Now that there are two of him, we are use that his work will be a success, especially when it is known that Sisten Anna Sinclair, who greaded over Bio Groot's fortune low, is a staunch disciple and a malle worker in the church. May the Lord greatly bless our brother and sisten. Here's our Cart. Long line and much joy. sex are quet when the weath sex is such through those organs. The weath is such that not to save them at the way were from and it is any worth from any worth wramit worth is all it be careful? Oh, be careful to the who worth wramit worth We said lot m ticing that Bro G

custs going forth as a "land' conquering and to conquer."



GOLD to the roots

memy; to fly to the "rock Christosts" for protection. 2. The Locusts teach us the great lesson of unity, which can-not exist in the church without

The Spider. Last out not The spider teaches us the cast. son of perseverance.

We have something to do Prepare to meet Qui." How ! Come to Christ in the way ap-pointed. He united in Christ and continue so messeveringly unMcShaneBell Foundry

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The Late Elder Benjamin Frankliu,

R. ingellat, and estreet, franchested Christian proteiners, any of this the American Christian Review, of Cetator To 1873, he are of the rec Curr's are advantage thing and saf for many of the case of the hard tell profession and safe for many of the case of the hard tell profession and the case of the cas

From Elder W. K. Pendleton,

on of the Editors of the Chilstin Stan²ard, Circinsal, Ohio; "I knew as I am donne a public favor to the thousands who are saffeting from this are I am donne a public favor to the thousands who are saffeting from this areas by adding my testinouns! to the value of your "Sun Cour, and my uncert securizable and a both, that hy immonia tely best its vituoe, when I seem to be disappointed, and sure if eyes not be disappointed.

Nov. v.187.

It has no equal in the market.

ELDI & G. W. RICE, Edit or Am. th to "toriew, Cortentitionto.

I save u ed the three Card in my lamity and recommend it.
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OUR PLEA AND MISSION. BY D. H. DI FOLK.

As the show his Christ's and as he never sutherns of the exist-ence of but one, it has been and is yet a prominent feature in our effects bring about that unity that the apostles traget, and that the apostles traget, and may again because in few least and of exceeding and the of the san mulant optic sand july ment." That we have That we have done some thing in this respect is evident from the present efforts at unity all over the land. I know that they have not yet learned the inportance of Christian union nor even what it is. But they are learning that sections in is work ness, and that something must be done that will enable Christians to co-operate together. We must expect them to commit many blanders and be many years in finding out their essential errors. But the world does more. And we may justly claim to have led the public mird in this re-What was runk heresy in restoration movement forty Neura ago on the subject of union, is now coming to be regarded as or thodoxy in the minds of the best thodoxy in the minds of the best thinkers of the age. True, they are only beginning to see "men as trees walking." The scales are not entirely fallen from their eyes; they are yet troubled with spiritual ophthalmy; they are disposed to seek a unity of opinion at the expense of the teaching and commandments of Jesus; but if we are only faithful and per-sistent in our effort here, we will sistent in our effort here, we will yet bring the religious world to see that the only hope for Christian unity is in Christ. When we shall have ausceeded in this, men will abandon all creeds and confessions of human origin. They will then turn away from all uninspired bases of unity and build again "on the foundation of apostles and pro-phets, Jesus Christ himself being

the chief corner stone." We have rendered valuable ser vice in the way of correcting the religious nomenclature. The meaningless and unscriptural jar-(meaningless and unscriptural jar-igon of forty or fifty years ago is rapidly disappearing. The shith-boleth of parties, by which each was rendered a barbarian to every other, are gradually giving way to other, are gradually giving way to the more certain diction of the Mory Spirit. We have insisted on the necessity of holding, as matters of faith, only those things which might be expressed by Scripture terms correctly employ-ed. Supposing that the Bible ex-presses all its thoughts in clear, perspicuous phraseology, we have reached the inevitable conclusion that if we have no other religious views than those presented in that volume, we can best speak of them by the use of Bible words. Hence we have contend words. Hence we have content-ed carnedly for a pure speech, that we might speak of spiritual things by the use of spiritual words. We have desired to " speak as the Oracles of God, not in the words which man's wisdom teacheth, but the Holy Spirit teacheth. The times past of our lives suffices to have wrought the will of the world in using the theological terms employed by un-inspired men. And our telegious maghbors have thought it strange that we run not with them to the same exert of worldly wisdom and have sometimes speken evil of us because of our firm adher ence to the words of God, which they have mistaken for obtinacy But they are coming to the best and tes better, and they themselves are beginning to realize the ne erenty of a unity of proch, in order to any effective co-operation in the work to which we are call-

ed. If the work on the good of the present of to completing, the last of the control of the completing the last of the control of the control



TO THE FRIENDS OF BETHANY COLLEGE.

This institution is now in the midst
of the fortweight year of it useful eve
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