

"THERE IS NO EXCELLENCE  
WITHOUT LABOR."



"HAPPY IS THE NATION  
WHOSE GOD IS THE LORD."

# CHRISTIAN WORKER

H. B. SHEPHERD, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. C. WHITELAW, Manager

VOL. 1.

MEAFORD, ONTARIO, SEPTEMBER, 1882.

NO. 11.

## JAMAICA.

We call special attention to the extract from Bro. Azbill's letter from Jamaica. Bro. Azbill is our missionary at Kingston, Jamaica, sent by the "Christian Women's Board of Missions." He has been there nearly a year, and his letters are filled with good news. We must say that the Baptists on the Island are not as bigoted as they are here, and they do not cling to the name Baptist, as the Canada Baptists do. If they give up the name Baptist, they cannot keep from the union. The name is the greatest barrier now. We shall watch with peculiar interest this move. Our confidence in brother Azbill is great. We know him.

"Our 'fraternal meeting' was held at the residence of George E. Phillips, Esq. Mr. Phillips is a Creole, the son of an Israelite. He was educated in a Scotch university, I think; at any rate, he is scholarly, gentlemanly, devout and business-like in all things respecting the Church. He was raised a Presbyterian, but having had his attention directed by Bro. Beardslee, on an ocean voyage, to the evidences in the Bible in favor of immersion, he subsequently became a Baptist. It seemed a blessed coincidence that he had a correct conception of our position and thoroughly unsectarian sentiments. He proposed that the meeting be opened with prayer. A Bible was handed me, and I read the 17th chapter of John. A most touching prayer was offered by Elder Hewitt for the unity of the saints and for Divine guidance in that hour. Never did eight souls arise from the mercy-seat with a profounder sense of the presence of the Lord, or with a higher appreciation of the importance of an occasion which Providence has made.

The object of our meeting was stated by Bro. George Henderson, and I was asked to state more at length the matters which were to be considered. As the entire afternoon was to be given to the conference, I took time to state pretty fully the origin of our movement to restore apostolic Christianity. Then I related how I had been drawn towards the Baptists of Jamaica; how I had made their faith and practices a special study, and how I had found, to my great surprise and gratification, that in almost all practical matters there is not even a microscopical difference between the two people. I then asked them to go over all the ground with me, which they did cheerfully, and in any other than the spirit of controversy. Some of them admitted that they had received erroneous conceptions of our teachings. One had heard that we do not believe in the Divinity of Christ; one supposed that our notions of the design of baptism would detract something from the merits of the atonement, and all but Mr. Phillips took for granted that we hold to the dogma of baptismal regeneration. All were highly gratified, as you will see, to find that there is so little difference between us.

Upon the discovery that for the most part, only imaginary lines divide us, and that there is no good reason why we should not be organically one, the brethren asked me how I thought our union could be brought about. To this I replied substantially as follows: That from the prayer of our Lord, which had been read, we

must infer that there is a possible basis of Christian unity; that divisions are sinful, as the apostles clearly teach; that those only are guiltless who occupy grounds on which any Christian could conscientiously stand; that the people known as "Baptists" in Jamaica see to occupy such ground except in the matter of wearing a denominational name; and that upon the sole condition of their abandoning the use of this name as a proper name for the body of Christ and the adoption of a scriptural name or names, I and all the people with whom I am associated in Jamaica will unite with them, bringing to them whatever help is now being given our missions by our brethren in America.

You will be interested in the verbal and written replies to this. Eld. Hewitt was the first to speak. I can describe him to most of your readers by saying he is much like Dr. Hoppson. As David Walk would say, "he is a man having a certain lordly air and bearing, whose benignity cannot be appreciated by little men." Eld. Hewitt said: "I shall answer for myself; I am ready." Mr. Phillips, who was born to be commander-in-chief, "spoke with a loud voice, saying": "Gentlemen, you know that some of our grandest men in Europe have proposed the dropping of this name of narrow signification for one of a broader and better meaning." Here I ventured to remark that the name "Baptist" does not fairly represent the people who wear it, since they do not think that baptism is the main thing in the Christian system. To this E. Hewitt, Jr. agreed, with an appropriate remark about Christ being the central figure. Bro. George Henderson said: "Prof. Azbill, we must take time to think over these things. I must confess that an aim so broad as that of your people, an aim to unite all Christians, as you now propose, has never before engaged my attention. Many of us have been brought up from childhood with the idea that we should do what we can to further all Christian enterprises through our own denomination. I propose to make these things the subject of special study and prayer."

The following is a copy of a resolution passed by these brethren at the close of our conference:

"A fraternal meeting was held at Montego Bay on the 26th of July, when there were present the Revs. J. E. Henderson, E. Hewitt, T. C. Hutchins, G. E. Henderson, C. Brown, E. J. Hewitt, G. R. Phillips, Esq., and Professor Azbill, as a representative of the Christian Church worshipping in Kingston. After a very pleasant and profitable interview with our brother, Mr. Azbill, it was

Resolved, That we are thankful to find that there is so little difference between the faith and practices of the above church and ourselves and the churches with which we are associated; and that we desire to cultivate fraternal intercourse with our dear brother, the church and congregation in Kingston, in all things pertaining to the interests of our Lord and Savior, Jesus Christ."

The remaining days of the week and the following Lord's day were spent at Mount Carey and Montego Bay. On Sunday I spoke three times in the Baptist chapel. At the last service there were supposed to be

a thousand people present. The theme was "Reforms and Reformers," and the venerable John E. Henderson said he could endorse all that was said. This was equal to saying that he could endorse our position as to a return to the primitive faith and practice of the Church. On Monday we returned to Falmouth, and stopped with Elder Kingdon, editor of the *Jamaica Baptist Record*, having arranged to deliver a lecture for the benefit of his congregation. Here we met Elder Geo. Henderson, father of the young minister mentioned above, and also Bro. Hutchins, whom we had met at the fraternal meeting. While talking over these matters, Elder Kingdon said: "I have had my cards printed with the words, 'the Church of Christ meeting in the Baptist Chapel,' etc. I suppose you would be satisfied if the words 'Baptist chapel' were left off." Elder Henderson said: "I always liked the name 'Disciples.' Personally, I am in favor of the movement."

When we reached Spanish Town on our return, we stopped with Bro. Berry, son-in-law and successor to the late Elder Phillips, mentioned in the beginning. All that had been done was heard with pleasure, and Bro. Berry said: "You may count me as a brother, I and all my people will stand with you in this good work." This was enough to fill up my cup of joy; but it was destined to run over. On getting home I found a letter from Elder John Thompson, a Baptist missionary from London, who has three churches, comprising about 325 members. The letter will tell its own story. It ran thus, substantially:

"DEAR BROTHER:—The meeting the other day was in the order of Providence, and that our mutual friends, Mr. Oughton and Mrs. Beckett, were instrumental in bringing it about, there can be no doubt. I have brought the subject of our conversation before the churches under my pastoral care, and I am glad to say that they, one and all, are in favor of our union with the Christian Church. \* \* I have been to Annetto Bay to advise with my dear friend, the Rev. Wm. Teall, who thinks favorably of it. The way now seems clear, and I am only waiting for the guidance of the Master to help us on further in this matter."

Signature, etc.  
Only a title has been told. But who can deny that this is the Lord's doing? Brethren, pray without ceasing that this may be accomplished whereon we have set our hearts.

Your brother, AZBILL.  
Oberlin, Jamaica, Aug. 9, 1882.

## I AM TIRED.

Yes, "I am tired," from morning till night we hear the constant tone, "I am tired." The people who say this the most frequently are the ones who do the least to make themselves tired, but they are to be pitied above all others, for they are tired of idleness, which has become a fixed habit so that they cannot take rest by means of labor. The first thought is to go to Europe, the mountains or other summer resorts "for rest," but it will not be found by those who are tired of "rusting out." God has it so arranged in the human economy that those who enjoy this life must

labor for that enjoyment. Weariness that comes from honest toil, both merits and enjoys the needed rest; but how can a person enjoy rest when they have done nothing to weary them? We often hear words of sympathy uttered for "Paddy" who is digging in the ditch by the way-side, from those whose lives means "leisure," but "Paddy can enjoy the needed rest" while his sympathizers groan under the pressure of the heat and ply the fan vigorously to keep from smothering. Labor opens the pores of "Paddy's" body which enables him to perspire freely and thus keep cool. The gentleman of leisure sends a servant for the cool lemonade, the fan, the carriage and indeed does not take enough exercise to give him an appetite, thus his appetite fails him, he feels worn out, and concludes that "I am so tired." Tired of what? The truth is he is tired of violating God's law which says that "in the sweat of thy face shall thou eat bread." Preachers are "tired out" and have to have a vocation. How many of them are just kept in a "band box" like the early violet of springtime ready to be nipped by the frost or wilted by the sunshine. No wonder that the average life of man is being reduced every decade, when wealth and fashion are making it dishonorable to labor at honest toil, so that the vitality which God has given to enable man to labor, is imprisoned within his lazy body until his very vitality has become a dead weight to him. If people of leisure would go to the harvest field and open the avenues of the flesh by toil until they were really tired, they would then understand fully the meaning of "rest, sweet rest" to the weary. These words are not for the clerk and the accountant who are racking their brain over their work, while they are in the prison of their place of business. This class have very little time to get "tired" and less money to spend at the summer resorts. We mean those who get "fashionably tired" and have no correct idea of real life, who even have the editor and book-maker to do their thinking for them, and the tailor and dressmaker to make their clothing, so that they only occupy the position of "clothes-racks" in society, these are the ones from whom we hear the complaint that "I am so tired." This is a life for work, and if we expect to enjoy the "rest that remains for the people of God," we must labor to enter into that rest.

In the days of slavery—they had the overseers to go around at a certain hour at night and stop the slaves from singing their happy songs, so that the white people could rest! After toiling all day under the lash of a master their needed rest was accepted with songs of gratitude, while the white ladies—poor things were so tired, yet they had never cooked a meal, nor made up a bed or swept a floor. Labor is sweet, and rest from labor is delicious and refreshing.—Editor.

## SECOND COMING OF CHRIST.

"God has sent prophets, angels, and His Son to announce His words, which are truth. To do the work of God is to believe the truth, and its belief requires obedience to the precepts of truth contained in the revealed word. We are not to inquire what men believe or teach, what they have felt, or what experiences they have passed through. All that was required of men and women 1800 years ago to bring them nigh to God, so as to worship Him in spirit and in truth, was to believe the truth, in which is involved the things pertaining to or comprehension of the Kingdom of God and the name of Jesus Christ, and subsequently to reform their course of life, and be immersed in water for the remission of their sins. This brought them into such close relation to the Deity that they were called sons and daughters of God. No new form of doctrine is presented to us by revelation from the Deity for obedience, nor intervention of anxious benches, promiscuous public prayer meetings, or ecstatic experiences; the way laid down is plain and simple enough for any one to walk in it if he choose, but Gentile priests have invented new machinery not authorized by the Scriptures, for the purpose of making proselytes to their different creeds. If we have obeyed from the heart the form of doctrine delivered to us in the Scriptures, and by so doing placed ourselves in that close relationship to the Deity as to be called His children, we are prepared for any and every event, and the coming of the Messiah. This is our earnest desire and the consummation of our hope. No long faces, no long prayers, nor gloomy looks are required of God's children; no contortions of the body, no violent or boisterous vociferations, no fanatical rhapsodies; but a calm and peaceable resignation to the will of God who made us and loves us, and will do all things right."—Gospel Banner.

"I despise that lack of manhood which seeks to avoid responsibility by silence, or which submits to wrong to avoid the trouble of resistance." He who retires into a corner and prays to the Almighty to strike a blow, which he ought to deliver, is a coward. But he who strikes a great evil full in the face and stands in his place to meet the consequences is a hero.

"Such is my hero, formed on the good plan; A brave and downright honest man, Loathing pretence, he does with zeal and skill What others talk of while their hands are still."

The one class takes up room, the other makes it. I don't wish to excite hostility, but when a prayerful, lazy man gets in the way of truth, justice and mercy and only prays for a cause he ought to fight for, I have something to say to him as well as the saloon keeper—I have no patience with a man who sits all day drowning over his prayers and who if called upon to assist in rescuing the perishing, only says to me, "Let us pray for a thunderbolt to strike the liquor traffic."—Babeek.

CHRISTIAN WORKER.

Published by McMillan & McCowan, at the office of the Meaford Standard, for the Publishers.

Published Every Month by

M. U. BURMAN, Editor and Publisher.

MEAFORD, - - - ONTARIO.

J. C. WHITLAW, Business Manager, Meaford, Ont. to whom all Business Letters should be addressed. SUBSCRIPTIONS SEND IN ADVANCE

THE NEW PAPER.

We will be able to give a definite statement about the new paper enterprise in our Oct. number. We are moving slowly and exercising the best judgment possible in the matter. When we move in the matter, we want all the brethren to feel that it is for the good of the cause of Christ in Canada. Look out for a statement in our next.

OPENING AT COLLINGWOOD.

Our readers will be interested in the details of our house opening at Collingwood on the 27th of last month. The day was fine and by 10 o'clock a. m. the advance guard of the brethren from the "regions round about" began to come in. There were about 20 members present from Meaford, and nearly all the Church from Stayner, and representatives from Glenora, Amont, Owen Sound, Ephraim, Collingwood, Tp., Walter's Falls, Parry Harbor and Toronto. Bro. E. E. Phillips and Sister Robatoy, until Selkirk, failed to get there until Monday. There were of preachers present, McDiarmid of Toronto, Oakwell, of Lawrenceburg Indiana, Gard, of Stayner, Whitlaw and Law of Meaford.

At 11 a. m. the house was packed full. Three dozen extra chairs were provided, and all were needed.

Bro. Pomeroy of Toronto, had charge of the singing, this statement will be sufficient guarantee that the singing was good, to all who know Bro. Pomeroy's happy gift in singing.

The writer opened the services by singing "Old Hundred," and as the multitude sang that grand old hymn.

"Before Jehovah's awful throne,  
Ye nations bow with sacred joy."

Our hearts were filled with thankfulness to the giver of all good; for his love. Bro. J. W. Caldwell read the 16th chapter of Matthew, after which Bro. McDiarmid led in fervent prayer. Then the congregation sang.

"Blest be the tie that binds  
Our hearts in Christian love."

The writer then addressed the audience, using the 22nd verse of the 28th chap. of the Acts of the Apostles, for a text. We tried to present our teaching and practice as plainly as possible. The audience listened with much earnestness to the discourse throughout.

At the conclusion of the Sermon we sang.

Just as I am without one plea--

The Brethren were requested to remain to "break bread," and after the announcements were made for services at 3:30 and 7:30 p. m. Bro. Gard, dismissed the audience. Bro. McDiarmid presided at the table. In a few well chosen remarks he made us to feel that we were truly remembering the sufferings of Christ. 92 Disciples broke bread "in memory of the Saviors love." Benediction by the writer.

At the 3:30, Bro. McDiarmid, was greeted with a full house to whom he discoursed in a masterly manner on the language of Jesus, "Thus it is written and thus it behooved Christ, to suffer and to rise from the dead" etc., Luke 24 chapter. His theme at night was "the great salvation." It would be superfluous to say that the sermons were good and left us feeling that it was "good to be there." The collections during the day amounted to \$150.00.

The Mayor of Collingwood opened his house and asked to be permitted to help entertain our crowd. Mr. Lewis who is Chief of Police took charge of Bro. McDiarmid, Mrs.

Shuman and the writer. Four stay with Mr. Lewis is what is meant by being "pulled in" by the Police, we do not see how any one can object to it. We were treated to mushrooms, by Mr. Lewis, a rare delicacy seldom enjoyed. Mrs. Lewis is just capable of making one feel at home. The brethren and sisters that were present express themselves well pleased with our new house and the prospect for good being done. Such expressions as "just splendid, just the thing, beautiful, it just fills my idea of a meeting house" etc., were heard on every hand, and not an adverse criticism was made on the building.

We feel sure that those who have contributed to this work are well pleased with their expenditure.

Remember brethren that Collingwood is far from being self supporting yet. You are earnestly called upon to remember that you must help this child to walk, and when they become strong, they will not forget mercy.

SUMMARY OF WORK.

Dear brethren of the "Georgian Bay co-operation," as the first year of the co-operation is to close with this month. We feel that we are called upon to give an account of our Stewardship to you, and you will soon be called upon to give an account to me, and we all must soon render an account to the Judge of all the earth, who sees our every motive.

We cannot say that we have done all that might have been done in the time; perhaps we have not acted as wisely in our work as we would if we had more experience. But we feel pleased with the reflection that the errors have been with the head and not with the heart. We can say without fear of successful contradiction that we have been vigilant in our work—that is, we have not spent an idle day.

We have baptized 36 persons during the year up to this writing, Sept. 4th. Gathered into the Church of those who were scattered; 21; making a total of 57. I must say this is the lowest number that I have ever reported, the result of one year's labor, yet I feel if they are all saved, it is worth the labor of a lifetime.

Our principle work has been in Collingwood as is quite well known to all. We can point with feelings of pride to the success that has attended our efforts at this point. We laid the foundation broad and deep when we opened out at this place, determined to establish the cause on a solid basis, so that it would not tip over at the first wind of adversity. We believe that we have a reliable membership in Collingwood town as can be found in Ontario. They now number 27 on the roll, two have gone and will be with us no more here, as their homes are in the south part of the Province. We have built a neat, commodious meeting house in Collingwood, and now the prospect is good for much permanent good to be done. We have preached for a longer or shorter time at Meaford, Collingwood, Stayner, Glenora, Ephraim, Cape Rich, Owen Sound, Kilyth and Warton. We have done what we could under the circumstances.

During this time I went out of the bounds of the co-operation while Bro. Hawkins held a meeting in Meaford, I also visited Erin and Toronto, in the interest of the work at Collingwood, my mission among the brethren at the points named was quite successful.

In addition to the above I have edited the CHRISTIAN WORKER, and have been assured that much good has been done by its publication. We have been "instant in season and out of season" endeavouring to do the work of an evangelist, and make a record that would cheer the hearts of the brethren and inspire their hearts to nobler deeds. We have done our best, and our conscience is clear. We now leave the matter with our Heavenly father and the brethren.

We have at least revealed the possibility of work through co-operation. We do not know what the brethren will do for the next year, but as it duty is clear, you ought to follow in your victories.

Thus far I have only spoken of my own work, Bro. Stirling has also baptized 8 or 10 and done much work in the way of instructing and edifying the churches. His health will not permit him to undertake evangelizing on a very extensive scale, but by his words of counsel and Godly life he has been a great blessing to the cause in the bounds of this co-operation. We would prefer that he write out his own report, but heretofore we have been unable to induce him to write anything for the WORKER.

I must say that my work has been very pleasant indeed, for my judgment has been consulted by the brethren having charge of the work, and not once have I heard a word from any one which sounded like vindictiveness.

KEEPING THE COMMANDMENTS.

Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city. Common Version, Rev. 22, 14.

Blessed are they that wash their robes, that they may have the right (to come) to the tree of life and may enter in by the gates (portals) into the city. Revised Version.

Salvation is the theme suggested in the text, and it is predicated on doing "his commandments," or "washing their robes." Showing first, that man and God are both active in salvation. Christ said, "My Father worketh hitherto and I work" while on the other hand he constantly taught the necessity of man's work or obedience, recognizing the fact that "we are co-workers, or "workers together with him."

No one can be a Disciple of Christ, and not keep His commandments. This is the decisive test for said Jesus. "If ye love me ye will keep my commandments."

God has done for man, what man could not do for himself. Man never could have made a way to heaven, never could have offered a perfect sacrifice for sin. God having done this, it now devolves on man to do his part. God will not do for man, what man can do for himself.

2. As man could not be saved without what God did, and does for him, so he cannot be saved without doing what God has left for him to do. This is not only logical but scriptural.

If it takes certain agencies to accomplish certain ends, those ends cannot be accomplished in the absence of any of these agencies. It takes three angles to make a triangle, as well as three sides. No one angle or side can be dispensed with. Let the triangle represent salvation, and we can see at once that man's obedience can no more be dispensed with in salvation, than can one angle or side in a triangle.

In the human economy, everything that man improves or saves, must yield to him. e. g. wood yields to man passively, in building furniture etc. The beasts of burden yield to him actively. Without their yielding man could not build, manufacture, plow and draw. Hence we see that the yielding of these is as necessary as the work and ingenuity of man.

Next these things must yield in the way that man desires. If one wants a buggy horse, he must have the animal yield to the requirements. The animal must not be clumsy like the dray horse, or gallop like the parson's cob, or run and leap like the huntsman's steed. So man must not only yield himself to God, but he must do so in the way God directs or as he requires. Naaman had to dip 7 times in the Jordan, and Moses was commanded to do all things according to the pattern shown him in the Mount. If it was absolutely necessary to do every thing according to directions in that which was imperfect, much more so is it to follow the pattern in that which is perfect. So we should be careful to do what God commands and the way He commands it.

God's entire dealings with man, shows that He will not do for man, what man can do for himself. We call the parent or teacher wrong

you erroneously so, who tells the child what to do, and then does that for the child. No surer source could be taken to lead a child to ruin. Man is able to do all that God demands of him. Hence it behooves us to learn what God demands and to do the same faithfully and well.

Of the world, God demands that they hear the gospel, believe, repent, confess, and be baptized. Then he says, for the Church to preach the gospel to every creature, to observe the ordinances, to live piously, righteously and godly, and engage in every good word and work. These things are not to be neglected, if we expect to be saved.

Those who do "His commandments" are blessed, in having a right to the tree of life, and entering through the gates into the city.

Mark the expression, right to the tree of life. In doing the commandments we become heirs of God, and joint heirs with Jesus, hence we have a right to the joys of heaven. The child has the right to all the father has left him in his will. Our eternal Father has provided that if we are adopted into His family, the Church, and we can only be adopted by complying with the conditions of His will—that we shall have an inheritance incorruptible, and undefiled, and that fadeth not away eternal in the heavens.

If any one is in doubt as to whether he or she is an heir, let him remember that you can test the matter, and know beyond doubt.

1. Have you kept "his commandments."

2. What are "his commandments."

When we find what his commandments are we know whether we have kept them. For the benefit of those who sometimes doubt as to whether they have a right to the tree of life, we give to the following, references, which you will please turn to and read, and at once know whether you are a child of God or not. Matthew, 28: 19, 20; Mark 16: 15, 16; Acts 22: 16; Luke 22: 19, 20; I. Peter 1: 22, 23; II. Peter 1: 1, 11; Acts 2: 38; John 3: 6.

By a close study of the above you can know whether you have kept the commandments and hence know whether you are child of God.

Then we should be diligent and labor earnestly that we may be ready at all times for our inheritance. This is a question about which we should have no doubts. Above every thing else let us know whether we have "passed from death unto life."

J. W. C.

SOCIAL MEETING.

The congregation meeting in Occident Hall, (corner Queen and Bathurst-sts.), Toronto, held a social on Tuesday evening, August 29th at the residence of Bro. C. E. Pomeroy to bid farewell to Br. W. H. Buchanan on his leaving Toronto for his home in Kentucky. The meeting opened by all singing together the familiar hymn "Blest be the tie that binds," to the tune "Dennis," after which prayer was offered by Bro. H. McDiarmid, and addresses were delivered by brethren C. C. Pomeroy, George Barclay, Thos. Riley, and H. McDiarmid, and replied to by Bro. Buchanan. All were unanimous in their expressions of good will, and kindly feeling, towards Bro. Buchanan, and the heartiest wishes were expressed for his success in his life-work. Bro. Buchanan in replying expressed in feeling terms his love for the brethren with whom it had been his pleasure to associate, and amongst whom he had been called to commence his labors for Christ. The following songs were sung between the addresses: "When the mists," "Soon and forever," "Olivet," and the "Rock that is higher." Supper was set for the company, and at the conclusion of the programme all were invited to partake of the bounties provided. After supper an hour was spent in singing and conversation. The social was a success

in every way, and all felt that it was good to be there. We expect to hear good things of Bro. Buchanan in the future; he came to us with a strong commendation from Bro. McDiarmid, as a young man of good common sense and earnest piety. The west end church of Toronto endorsed Bro. McDiarmid's letter.

C. C. POMEROY.

SUNDAY SCHOOL PIC-NIC.

On the 11th of August the Christian Sunday School of Meaford came to Stayner on an excursion to spend the day in recreation and harmless amusements.

They were met by the Christian S. S. of Stayner, and on the day was clear and pleasant, the fresh air invigorating, and the grove selected being convenient and cheerful, all in a short time were busy in their favorite amusements. Young men and young ladies, boys and girls seemed to be lost to the tears and ills of life, and entirely given up to some mode of enjoyment. The older class of persons certainly could not help but feel pleased as they beheld the smiling faces, and heard the merry peals of laughter from the groups of people if they possessed any sympathy whatever for the young. We must never forget that we were all children once ourselves.

Noon came at last, and with it came near sixty hungry girls and boys. But Bro. Whitlaw being a wise picnic manager soon had the long tables creaking with loads of good things tastefully prepared by the sisters from Meaford and Stayner. It was a feast indeed to the "old boys and girls" as well as to the young.

After dinner was over and "the dishes cleared away" the various games of amusement ceased and all came together and enjoyed some beautiful pieces, sang alternately by the two schools. Then the writer spoke a few minutes to the many straggling faces, endeavoring to lift their thoughts "A way to the fields of delight—where congregations ne'er break up, and Sabbath never end."

May we live to enjoy many such happy gatherings, is the wish of the children's friend.

W. M. GARD.

In order to success we must have system, order, arrangement calculation. There is a time and a way to perform everything. I have known men in many callings who seemed to have nothing particular in view. I have heard a few men preach who had no subject that I could discover, no proposition to prove, and made no explanation of the plan of salvation. They would go through the book, make many quotations, bring forward many irrelevant and disconnected Scriptures, put in their time, and very little was gained. Many industrious farmers do sufficient work to make their prosperous, yet work so much out of season that they are always behindhand. They do not think they will need a sled or boat until the midwinter snow reminds them of their want, and by the time the sled is made, the best sleighing snow of the season is gone. Others do not look after their farm implements until time to begin spring work, and before they get them hunted up and repaired, they have lost a week, and will run through the season, a week behind their thrifty neighbors. In some families there are a number of able boys who may be willing to work, but never pay their cost, because of a slack managing father. For the lack of systematic leaders in worship, the work is let flag. Members lose their interest and become tardy; the world sees no beauty and harmony among the members and they do not attend. The thirty

man in church or State, looks ahead, lays his plans, and is ready to carry them out. The Christian must not be slothful in business. — A. Elliott.

Bro. W. L. Buchanan baptized four young ladies at the Louisa St. Church Toronto, on Wednesday evening August 23rd. — C. C. Pomeroy.

LOCAL ITEMS.

Bro. Caldwell who arrived here recently from Lawrenceburg Indiana, has gained 7 lbs. of flesh since he came to this vigorous climate.

At the regular meeting at Ephrasia on the first Lords day in this month one was immersed by Bro. J. C. Whitlaw, Bro. Law & Whitlaw preach at Ephrasia on alternate Lords days.

We had the pleasure of meeting old Bro. R. S. Bentley of King's Mill P. O. in Dochester Tp., who has been visiting in Menford and round about. He is accompanied by his daughter. He is one of the true "fathers in Israel." Our old men are passing away one by one. Let the young men prepare to take their places.

The latest arrival in Menford, is Bro. John Wells, who is now established here as a Dentist. He has been connected with Dr. N. Pearson in Toronto for the last two years in the dental business. He comes well recommended, and as he is a staunch Disciple as well as a first-class workman, we are glad to welcome him to our town. Dental office opposite Post Office.

We had quite a panic on the first Lords day night at our meeting in Collingwood, by the explosion of a lamp in one of the dressing rooms of the new meeting house. The house was crowded, and a wild panic ensued, one or two ladies fainted, and several were jammed in the wild rush for the door. The fire was put out in less time than it takes to write this. The crowd came back and filled the house again, and we had a good meeting with one addition at the close, and two immersions. The damage to the room was assessed at \$4.00, fully insured.

NOTES OF THE 27TH.

Owen Sound had only one representative at the opening, but it was a good one, Sister Raye Tolton.

Young Bro. Kilgour, from Guelph helped to make up the crowd from Menford. He is a son of the "old man eloquent" Kilgour.

Bro. Wichelo and wife, from Parry Harbor, were at the opening. They are the only Disciples in their neighborhood. We hope to see them at Collingwood often.

We continued the meeting after the opening at Collingwood over two Lords days, with 8 additions, 4 by immersion. They now number 29 members.

Bro. Stephens from Gleairn, was present, and expressed himself well pleased with the work. He believes it is a success thus far. No doubt but there is something in a dream.

Bro. Whitlaw of Menford, and Bro. Sinclair of Collingwood, acted as ushers, and all will testify that they know how to seat an audience, so as to tax the seating capacity of a building. Good ushers are as important as good preachers. A warm welcome at the door makes a person feel like coming again.

Bro. A. H. Finch from Walter's Falls, put in an appearance on Saturday evening, remaining until Lords day evening. Bro. F. is a zealous young brother. From whom the brethren in Canada will hear in an unmistakable way before very long. He is capable of great usefulness in the Masters work, and we hope to soon hear of him in the field.

Bro. Walters, from Collingwood brought a full load with him to enjoy the good day with us. He said, "I am glad I came," and we think many more will concur in his statement.

Bro. Yule and wife from Aurora were the guests of Bro. and Sister McFadgen, during the opening. Bro. this reaches our readers, the editor of the Worker will be sounding the gospel trumpet to the natives of Aurora. There are about a dozen faithful ones there ready for a forward move. This is obeying the command, to "go preach the Gospel to every creature."

Bro. Pomeroy and wife from Toronto, were the guests of "his honor" Mayor Dudgeon, at Bro. Pomeroy's said, "Hospitality unextended, a good place to stop" etc. We suppose they had a good time. By the way—the Mayor was often connected with the Disciples—which accounts for the "fellow feeling" we fondly hope that he will return to his "first love." We know from an intimate acquaintance that he had a warm corner in his great soul, for the Disciples.

Bro. McDiarmid delivered two telling discourses at the opening. He was accompanied by his daughter. They with Mrs. Sheehan and the writer enjoyed the hospitality of Mr. Lewis and his excellent wife. Mr. Lewis is the regulator of the Town, and knows how to make his guests feel at home. He was often connected with the Disciples, and we hope it will not be long before he will again stand in our ranks against error.

The editor of the Bulletin was present and tried to give a correct report, in brief, of the morning services, but through bad proof reading, or bad eye-sight, he printed "sole" for "rule," and by omitting a comma, he makes us say that "conversion is the only scriptural mode of baptism." Other mistakes equalled as bad occur in his report of dimensions of the house of which we do not care to speak, for it is no uncommon thing for errors to creep into a report when the editor is cumbered with many things. We know that he aimed to give a faithful report.

CLIPPINGS AND COMMENTS.

Rev. T. C. Whitmore states in the London Christian that of twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christianity.

The truth is that Infidels who have brains, soon give it up if they find that they cannot make money out of it. No doubt the other 4 found that they could make more money out of their infidel lectures. Bob Ingersoll would soon renounce it if it was not for the \$400 per night that he receives for ridiculing the Bible.

The founders of the Cumberland Presbyterian Church, in their hearty and ordination by the Presbyterian Church, were originally permitted to "except the idea of fatality" as they believed it to be embraced in the doctrine of unconditional election and reprobation, and an atonement limited to a definitely selected number, as taught in the Westminster Confession of Faith. Subsequently having been cut off from the parent Church, in fixing a standard of doctrine for the Cumberland Presbyterian Church which they organized, they adopted the Westminster Confession of Faith modified in the following particulars:—1. That there are no eternal reprobates. 2. That Jesus died, not for a part only, but for all men, and in the same sense. 3. That all infants dying in infancy are saved. 4. That the Holy Spirit operates on all the world—on all for whom Christ died, in such a manner as to render all men responsible, and therefore inexcusable.

And so the Presbyterian world is moving. Modified in the following particulars. We would rather

say that it is doing away with old time Calvinism by wholesale. Now one more move, please, and we are ready to extend the hand of fellowship. Throw away all that is purely Presbyterian, and make the Bible alone as your only rule of faith and practice then you will be Christians.

"Is the bell in 'etc.' psychod spreading among the 'rotant' clergy? Sir of the Rev. Dr. Hepworth publisher that queer book of his with the unpronounceable title of "111," several brethren have been talking as if they really did have faith in the old Pythagorean doctrine that the soul of our grandam might happily fly into a bird. Only last Sunday a Boston minister of the Gospel, the Rev. Mr. Damon, discoursed on "Vegetos of Immortality in the Suffer of Animals," and announced in conclusion that he felt quite certain that heists had souls as well as men, and, although this is not exactly the same as saying that the souls of men and beasts are interchangeable, it is not far from standing on the same legs."

The above is given as a sample of modern "claptrap" that is being spread out by a flow of the soft-pated would-be great steps of advanced thought. We now move that Geo. Miln organize a church called "an asylum for pulpit idiots," and that George be appointed, Elder and Mr. Damon, Deacon.

METHODIST UNION.

The report of the Committee on Methodist Union was called up, and after the preamble affirming the desire of the Methodist Church for union had been passed, the question came up for the adoption of the first clause—"We hail with great satisfaction the efforts that are making to merge the Methodist Churches into one United Methodism for British North America." This clause gave rise to some little discussion on the word "great" in the clause.

Rev. Dr. Gardiner thought that the word was not in the report as first drafted.

Rev. F. Chisholm thought that it was in, though he was opposed to it, and the prevailing sentiment in the report.

Rev. W. Graham said he had never seen anything so strange as the action of some members of the Conference. At every annual Conference and every General Conference he had attended for many years had supposed that union was desirable, and he had held, when reports were being made with a view to this end, people rise up in their majesty and talk as if they had never heard of the question before. As all honest men should vote for the report as it was. They were simply affirming what had been repeatedly affirmed by the whole church—general, annual, district and quarterly Conferences had all affirmed the principle, and the world was looking for this Conference to go along the line of righteousness and truth. He did not wish it to go to the country that this body had burked the Union. They could not afford that. If they knew as much of the feeling of the country as he did they would not attempt it. They ought to have Methodist Union. There prevailed the impression on that the body which made the great declaration would be the most greatly blessed of God. He was not prepared to sacrifice everything for union, but he was prepared to carry out their line of policy, and show people they were in earnest.

Rev. J. B. Aylesworth moved as an amendment, "That we hail with pleasure the desire manifested in favor of an organized Methodism in the Dominion."

Rev. W. Fancher said it was very desirable to know if there really existed a general desire among the people for union. He had every reason to believe that there was such a general desire, and it was incumbent on the General Conference to take such steps, as a Church as would lead in the direction of organic union, and if they allowed this General Conference to pass away, and refused to take any steps, they could be charged with blocking and preventing union. When the question arose the other day for modifying the distinctive features of the local

Methodism he refused to countenance it, but if it were for the general good of the Church, and a united Methodism then he was prepared for some sacrifices.

Dr. Stone said the men who were afraid of the terms of the resolution had been fighting a man of straw. He thought those who had in explaining the words "there shall be one fold and one shepherd," said it did not prevent their being many flocks if only one fold. This was a line of exegesis which compelled them to explain how this would authorize a large number of Methodist sects in one great Methodist Church.

Several members of the Conference asserted, and many denied, that the agitation for union had been harmful to the interests of the Church.

Rev. J. E. McVity said, as agent of the Kingston Church and Presiding Elder of the district, he could state positively that the agitation had been harmful to the interests of the Church. If there were one Church in the Bay Conference, it would be, owing to the agitation. To his mind the whole matter was out of order. Instead of the agitation commencing in the General Conference, a few disaffected men had raised the question in the country.

Here the Rev. J. W. Pickett said he was one of those in favor of union, but he was not disaffected, and he threw the assertion back to the brother.

Rev. W. Graham said he was one of those who had agitated for union, and he was not disaffected; and several other members of the Conference disavowed any idea of disaffection to the Methodist Episcopal Church, but strongly expressed their wish for union.

The amendment was carried by an almost unanimous vote.

The next clause, expressing the willingness to make "reasonable concessions for union," was adopted without debate.

A clause recommending a committee of eighteen, composed of an equal number of ministerial and lay delegates of the General Conference, to negotiate a union, if possible, with all or any of the Methodist bodies, was adopted.

A clause providing for the adjournment of the General Conference, subject to the call of the Bishop and the Committee, was adopted after a little discussion.

The whole report had not been adopted at the hour of adjournment.

The above is a clipping from the Daily Globe. So it seems by reading the report, that after all the boasted liberality of the Methodist Bodies, that there is a strong desire for disunion with a few of the leaders of Methodism. "Hence, conversion" Mr. McVity seems to see a storm that is to follow the agitation of union, and the rejoinders of his remarks indicate that the storm is at hand. When Methodists cannot unite with Methodists, it is a poor show for a union of all God's people on the Methodist platform. Now would be a good time for Rev. Mr. Pickett to move that the two churches lay aside Methodism and become Christians, by taking God's word as their only rule of faith and practice, and make loyalty to Christ the test of Christian fellowship. We are ready to meet them on that ground, and second the motion.

A neat little slip was laid upon my table. At the top was a "square and compass" across an open Bible. Here, said I to myself, is something religious. But right under the open Bible, I read "mutton-ball and supper." Then I thought, and thought.

At Bowmanville, near Chicago, a Congregational church was organized and ordained a pastor. The Council was at first puzzled what to do in the matter, as all the church but the pastor and a boy of fifteen years were females. They put the matter through to its conclusion, however, deacons were being elected. The Chicago Tribune, in closing its report of the proceedings, pertinently asks, "Where are the men?"

Several items crowded out of this page, that won't keep.

TROUT & JAY, LAND AND MONEY-BROKERS, MEAFORD, ONT.  
W. Bay Farms, Mortgages, Notes, and Land Claims of every description. A number of  
Choice Farms for Sale, and a few to Rent.  
MONEY TO LEND AT THE LOWEST POSSIBLE RATES  
FROUT & JAY.



W.M. FLEMING, Owen Sound,  
WHOLESALE AND RETAIL  
DEALER IN PIANOS & ORGANS  
Call personally, or send for Illustrated Circular.

**PREACHERS.**

The purpose of this editorial is to present the peculiar work of the preacher to our readers. We are well aware of the fact that preachers are like mankind in general, &c. that they are liable to err and even to transcend their powers in many things; yet it should be well understood that the office and gift of the preacher is a God given one, for the instruction, edification and building up of the Kingdom of the Redeemer. Without detracting from the importance of the Bishopric or membership of the Church in the least, we feel quite safe in saying that the church loses her hold and power on her work, just in proportion as she neglects to employ the agency of this gift that God has given to enable her to successfully sound out the word. "It has pleased God that through the foolishness of preaching to save them that believe." It seems that this Scripture has been so construed by some as to read "through the foolishness of preachers." This idea has given rise to a great many foolish and hurtful sayings against the education of preachers. This only needs to be hinted at to be understood.

The responsibility of the work falls heavily on the preachers shoulders wherever he is called to labor, and on this account he feels the necessity of throwing all his powers into the work. This for two reasons. 1st. If he is a true minister of Jesus Christ "he feels that woe is his if I preach not the gospel," and woe is the sinner if he rejects it. Having a great desire to have the approbation of his Master and to save the people, he brings all his powers into requisition to make the work a success on this account he is liable to the charge of being over zealous, fanatical etc. Hence you see he is between two fires.

2nd. His success in the work of winning souls to Christ, is the standard by which his ability is measured by his brethren. If he labors earnestly for two or three weeks and there is no visible result in the way of additions, his reputation as a preacher is in jeopardy, and he like other men likes the approbation of his brethren.

The preacher who devotes his whole time to evangelizing, trains himself for that peculiar work, and this is right, for the evangelist is needed as much as any other gift in the church. "We may ask, in all modesty too, when would the church be established in new places if none would make this sacrifice to become evangelists? We venture to say that there would not be one church where there is now ten had not some of our preachers turned evangelist. It takes a peculiar talent to make a successful evangelist, and can we not recognize God in this peculiar talent? "Every good and perfect gift comes from the Father of lights."

There are a few gifts that are absolutely essential to the success of the evangelist in his work. 1st. He must be a good general, so that he will feel that he is master of the situation, this qualification must form a conspicuous feature in his work. You can readily see the need of this in new fields, for he has no experienced Bishops by his side to do the directing of the work. So the evangelist goes to work just as though "he knew it all," and often appears to be officious. Your criticisms on him should be made in great charity, and with the needs of the work fully before your mind. His zeal rises as he progresses and the way to success opens before him, until his zeal, at times seems to know no bounds. This is essential to success. His zeal, earnestness and great hope enables him to so speak the gospel that it is irresistible, and men are made to bow to the majesty of the King eternal."

The zeal, earnestness and fact of the evangelist, excites his work to grate on the selfish ears of those who are in the habit of cool formality at the home church. Adverse criticisms are the result of this.

Perhaps there is no class of men that make greater sacrifices than the evangelist. He is almost an exile from home, yet you hardly ever hear a word of complaint. He is, as a rule, fairly rewarded, but he is the most generous of men, spending more money for the cause than any one of his supporters. He never grumbles. The moment an evangelist begins to grumble, his usefulness is at an end. He is always cheerful in the presence of others, his tears and sorrows are suppressed until nightfall, then he can weep over his fate when others will not be annoyed by it. He bears the criticisms of the people without a murmur. If his motives are impeached by a brother he must bear it, trusting to time to vindicate him. Sometimes he cries out in his soul, "oh I wretched man that I am," and concludes that his work is not appreciated by his brethren. If earthly reward was all that he was laboring for, he would give it up.

You must remember that the preacher is a member of the church, and has some rights that should be respected. We would think from the way that some write on preachers, that they did not recognize them as members of the church at all, but as a class that have a side relation to the church, that can be employed, for so much money, and used as long as it is the pleasure of the employers, after this they are expected to leave and get out of the way for some one else. I want condemnation to be stamped on this, as far as it refers to the preachers, of professional pastors who desire to lord it over the heritage we have not a word of sympathy for them. We want to see labor that many will rejoice in Heaven who have been redeemed through our instrumentality.—Editor.

**CAUSE OF CRIME.**

A word of warning to all, both old and young. We are alarmed at the increase of crime in the land, and well we may be alarmed.

We are paying annually a large revenue to support criminals in our jails and Penitentiaries, but this will not stop crime. There is little good in applying remedies to the effect if we neglect to remove the cause. The purpose of these lines is to look out the cause and suggest the means to remove it. I think that four fifths of the crime of this day is caused by idleness. The adage is an old one—but sanctified by its age, that "an idle brain is the Devil's workshop." It is true that nearly all our young men that are incarcerated for crimes are those that have plenty of time to sit around and "whittle goods boxes," and that it is a rare thing to find a young man in trouble that has his time employed in useful pursuits. The mind must be employed in some way, and if it is not employed in something good it will employ itself in something bad. Never was a man convicted of crime whose life was spent in doing good to his fellow man, or engaged in the honorable pursuits of life, for the simple reason that they were too busily engaged in honorable pursuits to study meanness. If the parents of to-day will see to it, that their boys and girls are kept busy in honorable pursuits—our work for it they will not hide their faces in shame over the conduct of their children.

Did you ever notice that the Holy Scriptures requires us to be always engaged in doing something good. This is not for the benefit of our Heavenly Father, but for our good, if we employ our time as God enjoins upon us to do, we will not have a moment to spare for Satans work.

I was struck with a remark that was made by a young man who is a member of the Baptist Church in Montreal, when asked if they had much trouble with their young members about dancing; he replied, "why no, we have so much to do in the church that we have no time to think about such things, much less to engage in them."

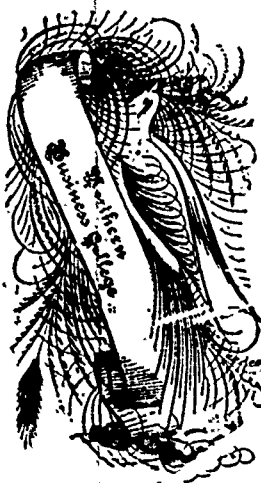
If you want to remove the cause of crime. See to it that every one has

something good to do, or to think about. Have good books for your children to read, don't load your table down with secular papers altogether, but have a good supply of religious papers also. Make your home attractive, so that the children will regard home as the dearest place on earth.

This course pursued by the parents will effectually remove the cause of crime, and then the effect will cease.—Editor.

**THE EFFECTS OF CHRISTIANITY.**

The effects of the work of Christ are even to the unbeliever indisputable and historical. It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator, it freed the slave, it protected the captive, it nursed the sick, it sheltered the orphan, it elevated woman, it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It nobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic purity of which men had despaired, and of meekness at which they utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizon of a race. And while it thus involved the idea of humanity as a common brotherhood, even where its tidings were not believed—all over the world, wherever its tidings were believed it cleansed the life and elevated the soul of each individual man. And in all lands where it has modeled the characters of its true believers; it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent had also whispered to every despairing and depressed sufferer among the sons of men, "Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—From Canon Farrar's *Life of Christ*.



Girls Institute  
Gives a practical education to suit the individual case. It is not a commercial department in an Academy, but a REAL LIVE BUSINESS TRAINING SCHOOL.  
Enroll your children and friends with us.  
C. A. FLEMING,  
100 AVENUE ST. JOHN,  
ONTARIO, CANADA.

**S P I C E S**

**PURE, Whole and Ground Spices, Mixed Spices for Catnap, Pickling &c.**

**V I N E G A R,**

**TEAS, SUGARS, RICE, CORN MEAL, OAT MEAL, CRACKED WHEAT, COFFEE, CURRANTS, RAISINS, SOAPS, &c.**

**P U R E D Y E S T U F F S,**

**HAIR BRUSHES, COMBS &c., &c.,**  
**PERFUMES, POMADES, TOILET SOAPS &c.**  
besides an extensive Stock of  
**DRUGS, PATENT MEDICINES &c.**

—AT—  
**Meaford Mammoth Drug Store,**  
**McCARROLL & ELLIS,**  
(OPPOSITE THE ROYAL HOTEL.)

**SOLOMON HOUSE!**

**NEXT DOOR TO TELFER BRO.,**  
**COLLINGWOOD, - - - ONT.**  
**Millinery a Specialty.**

**OSTRICH FEATHERS CLEANED, CURLED & DYED**

**STAMPING**—We have added over 400 New Patterns, and are prepared to take orders and fill them.  
**HAIR WORK**—all of its various Branches, Braids, Part 2, Curles, Frizzes, and the ventilated front for young ladies. Invisible Nets and Invisible Hair Pins. Hair done over at 25 cents per ounce. Hats done over as good as new, by the New York system. Kid Gloves cleaned, Furs done over, Crapes removed, and Laces done up as good as new. Ladies and Gents' Garments cleaned and pressed.

**F. A. D. GOLDEN**

**M O N E Y,**

**LAW & WHITE LAW**

Are now in a position to Lend Money at Low Rates and on Better Terms than any other agents in the County. Borrowers will save money, time and trouble by applying to us.

**SEWING MACHINES.**

Ladies, have you seen "The White" Sewing Machine? It took First Prize at the Sydney Township Show over the Waver, Singer, and Wilson "B" machines. Don't purchase until you see it. A discount of 5 per cent will be allowed on purchases made at our office.

**LAW & WHITE LAW:**

P.S.—We have been appointed Ticket Agents for Canada Southern and Great Western Railways. Parties bound for the States or 3. entities should give us a call.

**AGENCY OF THE**

**Massey Manufacturing Company!**

Massey-Harris, Massey Mower, Tolton Pea Harvester, Wilson "B" Sewing Machine, Toronto Reaper, Toronto Mower, Tolton Centre Draught Plough, Louisa Sewing Machine.

**REPAIRS KEPT ON HAND.**

**Tobias Fox**  
Owen Sound, Ont.