



CHRISTIAN WORKER

ISSUED MONTHLY:—

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LAW & WHITELAW

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HEED THE CALL.

There was never a time in the history of the Restoration movement when proficient workmen was in such demand as now. The calls are coming from every point of the compass, and it requires a steady head to avoid becoming involved in more promises than can be filled. The reapers are heard in the land harvesting a bountiful crop of the material food. We have seen the wheat crop in several localities in Ontario, and can truthfully say, that an abundant harvest will reward the husbandmen for their patient toil, except in a few localities. Other crops promise well. In view of our Heavenly Father's bounty in this respect, ought we not to be more liberal in sending laborers into the already ripened harvest of the world, to gather sheaves for our Master? The open doors are standing, with perishing humanity around them, calling for the "bread of life." Shall they go unsupplied? This momentous question must be answered by a brotherhood, whom God has blessed with not only "the bread of life," but also with the temporal wealth, which enables them to send laborers into the field. When the prayer is sent up to a throne of favor, for more laborers to be sent into the harvest, lay a reasonable portion of your worldly goods upon the altar along with the fruit of your lips, and God will then hear and answer your prayer. Young men are coming upon the stage of active life, fully equipped for successful work in the Lord's vineyard. We thank God and take courage" at the outlook before us, but the exhortation needs to be given, "enlarge your souls by giving more heartily to the work of the Lord." When ever we can say to good men, "Go ye into the field, we will feed and clothe you," the men will be found ready for this work. It is ordained of God that they who preach the Gospel, "Shall live of the Gospel." Look over the field brethren, think of the score of places where the ancient Gospel has never been heard, pray over it ask God to direct you in your duty in this matter. Give until you feel it; feel that you have made some sacrifice for the Lord's work, and then you may expect the Lord to bless you in basket and in store. A fearful day of reckoning is coming. Who will be able to stand in that day? A few more years at most and a part of a column will be devoted to your obituary, and your name will be also forgotten in this busy world. Then what will your board of wealth amount to? Would you not give it all then to hear the Master say, "Well done." Use your wealth now, and hear the welcome shout then.

TEMPERANCE.

The friends of temperance were rejoiced to hear that the Scott Act was now used in Hanton Co. by a majority of 188 votes on 9th inst. This is a great victory. The Scott Act has been in force three years in Hanton Co., during which time long letters have been written by newspaper reporters and loud speeches made by men favoring the liquor traffic, stating that the Act was a failure that the people were sorry for

voting in favor of it, and that it would be repealed at the first opportunity. This vote to repeal the Act was brought on by the liquor men, and they have spent liberally, both time and money. They have spoken the truth in the few cases where it would suit, they have made every effort, and have lost; yet their apparent loss will be their real gain. If they can be driven from the liquor traffic to honorable occupations it will gain to them and to their families, infinite gain to the families of those men who spend time and money at the dram shop, and infinite gain to those who are being dragged down to eternal ruin by strong drink. The temperance man of Hanton deserves praise for carrying this day so nobly. Their work will give the temperance cause an impetus throughout the Province. And we hope soon to be able to announce the adoption of the Act in the 80 counties now working for it. Let every Disciple of Christ work for the adoption of the Act and endeavor to remove this great temptation and leave no occasion for any brother's way of stumbling into intemperance. J.C.W.

OBITUARY.

The sad news reached us that Sister Elizabeth J. Whitelaw, wife of Mr. J. H. Long of Edmonton, N.W.T., died August 26th, aged 34 years. Sister Long was well known to many of the brethren in Ont., especially in the region near Meaford. She was one of the most active members of the church at Meaford for over fourteen years, a teacher in Sunday School, a leader in singing, and one who visited the sick, always forward in every good work. The aged mother feels the loss heavy to bear, this being the third death in the family during the past twelve months. The brothers and sisters are sad, but can appreciate and endorse the following lines very kindly sent by Bro. W. A. Stephens of Owen Sound: When sinners repent, with gladning voice, Their gladsome heaven in songs rejoice, And still more glad! they learn to sing, The dying souls to the realms of bliss, The angels' death leaves for friends in ecstasies. But to my life, true she has given gladness, So let us rejoice that in faith and love she has passed away to her home above. Luke 21:22. W. A. STEPHENS.

CO-OPERATION.

"We can do comparatively nothing in distributing the Bible abroad, without co-operation. We can do comparatively but little in the great missionary field of the world, either at home or abroad, without co-operation. We can do little or nothing to improve and elevate the christian ministry, without co-operation. We can do but little to check restraint and remove the load of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible, and deceptive persons, without co-operation. We cannot concentrate the actions of tens of thousands of Israel, in any great christian effort, but by co-operation. We can have no thorough co-operation without a more ample extension and church organization.—Alexander's Paraphrase.

The foregoing taken from the "Millennial Harbinger" is the judgement of a man, who was remarkable for his understanding of the scriptures, and comprehensive grasp of the truth as unfolded by the revelation of God, and as worthy of the attention of all lovers of the Master who desire the extension of his cause. G. J. BARCLAY.

Hypocrites, the only evil that is invisible except to God alone.—Milton

YE HAVE DONE UNTO ME.

"Ye have done unto me, ye have done unto me," says Jenny one Monday morning. "Sure! I'll remember it in time, sure! But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them." "Let me see now," and she pressed her chubby hands to her forehead; teacher said, "I'll give you a cup of cold water to one of his little ones, for the Saviour's sake, he would say; Ye have done it unto me," she don't, I know any of his little ones, but I'll try if I can find 'em." She ran into the kitchen where, on the dresser, she copied a large bowl, which was used to mix cake in. "Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water. He'll like a bowlful better still. Bridget may I take this bowl awhile!" Bridget, who was busy with her washings did not turn her head, but said: "Oh, yes; take what you like." Jenny lifted the big bowl down very carefully, but how to fill it was the question. She did not want to trouble Bridget; besides, she had an idea that she ought to do it all herself. A bright thought struck her, taking the cup that always hung on the pump, she filled several tins, and poured it into the bowl. "It's a cupful after all," she thought. It was almost more than she could carry without spilling, but she walked slowly to the front gate. There was no one in sight, and Jenny set the basket on the grass, and swung on the gate while she waited. Presently, along came two little girls on their way to school. "Want a drink?" called Jenny. "Yes, indeed; it's so hot, and I'm dreadful thirsty. I just always am. But how are we to get at it?" Laughing, as she saw the great bowl, she said: "Oh, I'll soon fix that," and Jenny ran for the tin cup with which they dipped out the water. "It's just what we need," they said, and kissed her as they ran off to school. The next that appeared was a short, red-furred Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted by his side. "He don't look much like one of the little ones, thought Jenny, doubtfully; but she timidly held out her tin cup. He eagerly drank it, filling it again, and drinking. "And it must be a blessed angel you are, for its looking for a tavern I was, and now I won't make to go near one at all. And share, after all, water's better nor whiskey. Might I give some to the poor horse?" pointing to his dog. Jenny hesitated; she did not like the idea of having the dog drink from her cup or bowl. But the man smiled at her by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up. After they were gone, Jenny all a her bowl again. "I can't tell you how of all to whom she gave cups of water that hot day. But when she laid her hand on her forehead that night, she thought, "I wonder whether, after all, any of 'em were his little ones?" And the dear Saviour, looking down, and seeing that his little girl had done all that she could for his sake, wrote after her day's work, "Ye have done unto me."—Selected.

The true motives of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front of the show.

CHURCH NEWS.

Bro. C. J. Lister commenced a meeting at West Lake late in August, the attendance was fair, and five made the good confession and were baptized. Bro. Lister also held one meeting at Hillier and says a two or three weeks meeting is required. W.

Bro. E. E. Phillips and wife, of Solihull, were in Meaford, Lord's-day Sept. 14th. Bro. P. spoke to the Church morning and evening, and the brethren were edified, they left on Monday for home having had a pleasant trip via Parry Sound.

Some of our subscribers are in arrears for the Worker, of such we request that they remit the amount of arrears at once. You perhaps think it a small matter but if each one would attend promptly to these small matters it would be encouraging to publishers. Now sit down, and do not put off until to-morrow what should be done to-day. L.&W.

The brethren in Euphrasia commenced a Sunday School last Lord's-day. Many of the brethren were present to take part, and the large class of younger brethren present indicates the attention to the Scriptures to see if these things are so, and as the Word of the Lord is pure enlightening the eyes. We know those who study the Scriptures will become wise unto salvation through faith in Christ Jesus. W.

Bro. J. & W. I have been laboring here and at Stayner. Not holding a series of meetings, but speaking two or three times through the week holding cottage prayer meetings, and having two services on Lord's day. The meetings are very well attended through the week, and our Lord's day evening services are also well attended. Two have been added to the church here during my stay, also one baptized by me at Stayner. I go to Glenora for next Lord's day. H. BROWN. Collingwood, Aug. 26th 84.

Bro. Harding's meeting at Euphrasia closed August 18th as reported in last issue. Arrangements are being made for a debate between Bro. J. A. Harding of the Church of Christ, and Mr. T. L. Wilkinson of the Methodist Church. It will likely take place in December next. The preparations agreed on are as follows:— 1st. Christian Baptism is in question, in it there must be a burial in water. Harding affirms, Wilkinson denies. 2nd. Infant Baptism is of divine authority and has been practiced since Apostolic times. Wilkinson affirms, Harding denies. We expect to be able to announce the time and place of debate in next paper. W.

Bro. SHERMAN. We tried a series of meetings in Priceville, but the people not turning out very well, we went to the old meeting house in Ptolemy, where we had a good and attentive hearing with six additions to the church, five by immersion, and one from the Presbyterians. Our had made the good confession and was baptized by Bro. Ferguson before our meetings commenced. The church in Priceville has enjoyed the advantages of the watchful care and instruction of the elders; and but few of the churches have better and more talented men for overseers, and yet it is a difficult matter to get the people to come out to hear the truth. Some of the young people undertook to make me a

present and succeeded very well for which they have my sincere thanks, and may God bless and prosper them and all true workers in the cause of our Divine Master.

There is a wide and promising field about Priceville, not for a Pastor, but for an Evangelist, and if the brethren would make an effort to assist brother Ferguson and King in something out of the way in the regions rural about, there might very shortly be a strong congregation there that would be a power for good in the community.

Yours in the good hope, W. M. CRAWFORD.

West Lake, Prince Edward County, is a delightful place in which to hold meetings, during the summer. The scenery attracts you, but the live church, contributes most to the happiness of the disciple. The writer spent thirty-one days with the church. Quite a number were regular in attendance, and rendered valuable assistance. The society and friendship of those whom I know long ago, and making the acquaintance of new and warm-hearted disciples, make a deep impression on the heart. May the good Master bless them. Altogether five confessions.—The spiritual atmosphere at Hillier was quite chilly. Had one meeting—8 all told, 5 men and three women. Had the above figures been reversed, the probability is, we would have had more meetings. If no other brother visits Hillier soon, and the brethren desire it, I will try to go down at a time suitable to all concerned. Bro. B. C. Ainsworth commences regular evening meetings on 1st day of the week. C.J.L.

PERSONAL MENTION.

Bro. D. Stafling is on a visit to Nipissing, he did not go to preach, but he is preaching all the same.

Bro. Sherman is in Indiana since the latter part of August, and we have not received from him the usual editorial items for this issue.

Bro. H. Brown called at the Worker's office on his way from Collingwood. Bro. B. is getting well into the work, he expects to hold a meeting in Sydenham township very soon.

MARRIED.

At the residence of the bride's mother, Owen Sound, September 10th, Bro. J. A. Best, formerly of Euphrasia near Meaford, to Sister Rae Tolson, of Owen Sound. They left on C.P.R. steamer, Sept. 13th for Gladstone, Manitoba, their future home. They have the best wishes of all and especially of the Worker. W.

The work of the American Committee of Old Testament revisers was finished some time ago and sent to the British translators. It is now announced that the latter have also completed their task, and that the revised Old Testament is ready for publication. Twelve of the twenty-seven members of the Old Testament revision committee have died before the completion of the work. The mortality is to be chiefly explained by the great age of the men whose scholarship secured their appointment for the important work. The complete revision of the Bible will appear before the end of 1884. The growth of grace is like the polishing of metals. There is first an opaque surface; by and by, you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—Payson

PROGRESS.

The essential idea in attaining to religious progress is freedom from theological systems. Systems are separating, and separating bind to the narrow system and prevents the mind from advancing beyond its limited position, but Christ in the soul, instead of system, keeps the mind open to advance as far as he, the great teacher will lead along the line of advancement. He is the only liberator, the only advanced teacher. When we take Christ, therefore instead of system, nothing restricts the mind and we are always aiming to arrive at the perfection that is in his work, which comes from the fullness of him in whom "all fullness dwells." Under the teaching of the Great Teacher, there is endless advancement. No progress beyond Christ in his work, either in faith or practice. Ed.—Truth Defender.

FACTS AND REFLECTIONS.

The congregation met, the preacher ascended the pulpit, and began to read and the people listened. Upon glancing around the spectators saw not another Bible in the meeting house except the one on the stand. Such is a fact that is becoming very generally true even among professed disciples of Christ, and in proportion thereto they are losing devotion to the one Book. It is probably true, that indifference about having the Bible open in the public assembly, so that each learner may see as well as hear, is an index to the lack of devotion to the Bible which exists elsewhere. There may be exceptions; but it is generally true that those who care not to read the Bible in public, care not to read it in private. Those devoted to the scriptures in private will wish to have them before the eye in public. They learn to love the Book and they delight to have it in their hands and before their eyes as well as in their hearts. They learn that the sure way to have it in their mind and heart is to make it their constant companion.

There is an old saying which declares, "Experience keeps a dear school, but fools will learn in no other." The writer's observations have been that fools will learn in no other school. Solomon said, "As a dog returneth to his vomit, so a fool returneth to his folly; and again, Though thou shouldst betray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. Prov 26:27; 27:22. This shows that the man who can learn by experience is not also a fool. But the unfortunate reflection is, that some of us are such dull scholars and learn so slow in the school which keeps that by the time we have learned enough in that school to save us from mistakes seven times a day we are old enough to die. Some have learned little in that school, it would seem from the frequency with which they are deceived. They may be forward, but still a shrewd talker can disarm their precognition and obtain mastery passport to their confidence. Such may not be fools, but they are closely related to the "simple." The same Solomon above quoted wrote, The simple believeth every word, but the prudent man looketh well to his tongue. Let us be prudent.—Osgood.

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you find your heart open to every good motive, your life strengthened, and your breast armed with a patently against every temptation of fate; truly you will wonder at your own improvement.—Richter.

THE EVENING GLORY.

BY MRS. MARY E. FRYBER.

The shadows were falling softly, The sun had sunk to rest, And the dew, sweet dusk of twilight Was hain and joy to my breast.

I sat at my open doorway, Freshing the fragrant air, And watched the crystal flowers Nodding and bending there.

Over my garden trellis, Freshed thick with deep creep, Long, glossy, buds of beauty Swayed gently in the breeze.

I almost heard the flutter Of many wings about, And waiting still in silence, A rustle seemed to hear.

'Twas but the swift unfolding Of the dainty buds of green Into the milk white blossom— The ev'ning's poorest queen.

Not like thy radiant sister Of the morning's golden light, Glad in her gorgeous garment, Waving in auburne bright.

Then comest in the darkness; The stars above look down, And catch the gleam of thy beauty, The sheen of thy pure white crown.

Oh, evening glory scottles, Read me the fragrant air, Toil of brave souls who walk the earth With never a ray of light!

Still the sunset pathway blossoms With their own white dew of love And the fragrance of their living Is wafted far above.

Only the great hereafter Shall tell how the earth-born flowers Were changed in the amaranth gold, That bloom in celestial bowers INDIANAPOLIS, IND.

PLEASURES AND PROFITS OF HOUSE-TO-HOUSE PREACHING.

The great question of the age is will or does it pay. Or in other words is their profit in any matter under consideration. If, in addition to the profit, can be attached the idea of pleasure in the occupation or pursuit, it becomes all the more desirable. What we mean by the profit or pleasure is the benefit derived from preaching in the family. Surely this is a work of the preacher, as is set forth by the apostle Paul in his labor from house to house. And the many inefficient preachers we have amongst us may be owing to the fact that just here they break down. I am satisfied that as much or perhaps more good is done in this way than by the public effort of the preacher. As in all matters where the voice of God is followed and his design is carried out there is pleasure for all his ways are ways of pleasantness and his paths are peace, so in this most important part of the minister's work, The Saviour has said that "my yoke is easy and my burden is light," and not only so but his service is pleasant. The joys of the redeemed are not all treasured up in the great garner house of heaven, but are scattered along our pathway of duty, and interspersed in the vines of the master's vineyard and mingled in each cup of our duty. Among the many pleasures of the labor from house to house may be mentioned, The association of friends and kindred hearts, who learn to love each other better by exchange of friendships. As steel sharpens steel, so the face of man brightens the face of man. Or, in other words the soul of man is made to drink of joy he would otherwise not be able to taste. Heart exchanges joys with its neighbor and thus shares with him, it with it. And as the society of man is what makes the hills and valleys more green and the sun brightens. As we come to the conclusion it is the master's will, the pleasure of doing the master's work is very great in soul. The pleasant reflection that when we are sitting in some lonely dwelling of God's own child, and talking of Christ and his love, to some heart for which the man of sorrow

is calm while others are excited, industrious, while others are idle, hopeful while others are discouraged, or despairing. Though he soons immediate good arising from his labors his purpose and zeal fail not, for as a man of faith he believes that his labor shall not be in vain in the Lord. How much need of patience the disciple has in times of affliction when the flesh fails and when the spirit is weary and sorrowful! Such times we all have. Disease assails us and misfortune overtakes us and if we have not the patience that the gospel nourishes how weak and miserable we are in time of trouble. And the disciples of adversity yields us only bitterness and shame, and when the trial of our faith is ended and we find that we have lost ground and are worse than before. How specially needful is patience in those evil days which come to all earnest upright souls, when the good understand us and the malicious seek to harm us; when the tongue of slander is against us, and the fickle multitude revile our name. Then, if ever, is the time to be patient, and in the face of clamorous accusation maintain a plying silence, letting our lives, not our words, be our answer to our enemies. It is better to suffer wrong than to go below, better to bear detraction than to reply to hateful language. Examples of patience are precious indeed in those later days when the devices of error are multiplied, and defaming tongues and pens are busy with the reputation of the faithful. Let us look then, to the noble ones who have borne and here hid patience, who for the sake of Christ have labored and not failed. Reader, are you patient? Does this grace of patience possess your heart and adorn your daily walk and conversation? If so blessed are you for your obedience to the apostolic injunction!

OCTOGRAPHS.

1 THES. 5. 21.

"Prize all things, hold fast that which is good." One of the most natural things in the world is to examine the quality of things. Where there is any choice, we want the best to be had. Discrimination is a necessity. Every thing we have to do with is selected with reference to fitness and quality. All we buy and use is examined and tested. The good we want the bad we let go.

Religion is no exception to this rule. There is a call for the exercise of our thinking, reasoning faculties. People who take their religious ideas at second hand and simply on the authority of others as fallible as themselves, make good followers of it, may be bound guides; make very good disciples; may be very zealous partisans, full of zeal and tenacious for traditions and usages, but hardly such worshippers of the only true and living God as they ought to be.

Jehovah wants a worship based upon conviction. The service we render to him is to be intelligent service. Hence he comes to us and says, "Come, let us reason together." "My son give me thine heart." The intellect and affections are to be employed in serving God.

Examination will often lead us to change our opinions and ideas. How often have certain conclusions been reached by a superficial examination, which, on a closer scrutiny have been set aside. I am sure that he who can scrutinize the religion of Jesus, and turn away from it, has looked at it very carefully. The more we study

the character of Christ and his religion the more will we be drawn towards him. The Lord is not afraid of scrutiny and close investigation. Christianity has nothing to fear from criticism. If honestly conducted, no matter how severe, careful, painstaking and protracted it may be honest search and investigation has always resulted to the furtherance of the cause of Christ. It is the cause of infidelity that we are to guard against. All the boasts of infidelity can not check the onward march of Christianity. All the confident predictions of its downfall by all the infidels of all ages have been as they ever will be, the false utterances of misguided souls. Christianity asks no favors. She demands simple honest work. No man can be an infidel, who with an honest and good heart examines the claims and work of the religion of Jesus Christ.

The fact is everwhere recognized that truth and falsehood—the good and the bad—exist side by side, are mingled together and presented by their respective advocates to men for their acceptance. This principle is illustrated in the parable of the wheat and tares. The good seed was sown by the Son of man. But the wicked one came, under cover of darkness and sowed tares. Both grew up together in the world, often not only side by side, but intermingled and intermingled. Nor is it always easy to tell what is true, and therefore good, or false and hence pernicious. Infrequent and demand painstaking labor in pictures the devil is painted as a rule, as a hideous, repulsive being. But the Scriptures present him far otherwise. He is there presented as clothing himself in the garb of an angel of light. So we find in every and every dressed up in the beautiful garments of virtue.

If the false, the evil, the pernicious appear in its native ugliness we could easily recognize and spurn it. But no! It puts on fine clothes, becomes gilded and attractive. It needs therefore our constant care. We need to watch as well as pray. Whatever is presented for our sanction and acceptance must be weighed and tested. "Hold fast the good." Let the bad go the sooner the better. The good alone can do us good. The bad is always injurious. Truth frees; error enslaves. The latter destroys the weeds because they will injure his crop, if let alone. The gold miner keeps the precious metal, but throws away the dirt and dross. This is the meaning of the work of the disciples of Christ. Thus the plea we make before the world. Throw aside the dogmas and traditions of men and return to the old paths of primitive Christianity. In this plea we are right. So long as we are true to it, so long as we are true to ourselves, to our fellowmen, to the Lord and his word.

FRED. HOFFMAN, in Octograp.

The New York Evangelist (Presbyterian) says:—

"There is no positive precept for infant baptism in the New Testament." Of course not. There is a positive precept for the baptism of believers, and the New Testament is not a book to contradict itself by giving one positive precept and then annulling and setting it aside by another.—Christian Index.

Language most shows a man speak that I may see thee! It springs out of the most retired and the inmost part of us.—Ben Jonson.

OBITUARY.

For the Worker

Sister Hill, of Collingwood, has gone to her reward. "Blessed are the dead who die in the Lord," with the spirit they rest from their labors and their works do follow them." A God shall wipe away all the tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. The friends of Jesus here, the relatives of sister Hill, the loved ones mourn, not as those who have no hope, believing "that those who sleep in Jesus will God bring him." Sister H. was beloved by all—the Church here took part in the death of Sister Hill they have lost one of their most exemplary members. The writer has been laboring in Collingwood and Staver for some time past frequently calling on and spending time very pleasantly too, with this dear departed sister whose face even in death, seemed almost like the face of an angel, so composed, so sweet. She never complained but always smiled and said in a sweet voice "I cannot complain" or "I do not feel any better" or other words that showed her complete resignation to the master's will. She appeared quite cheerful till within a few days of her departure, when she became very weak, and could not talk much. On the morning of the 20th inst, about 3 o'clock she quietly and peacefully passed away from the body to be with the Lord Cor. 5. R. Sister H. was born in England, and came to this country when quite young, was in her 54th year. She made the good confession about 20 years ago and continued to maintain a steady allegiance to the king of kings till the close of her pilgrim's age. And now she sings the song of immortal and saints in the happy chorus join.

When we faded without leave, And lay down on the Autumn winds, No great shadow of things Use as, fasting for a moment, Garb show, then like fleeting Phantoms leave us in Disappearment. "There is no light there."

C. Collingwood, Aug. 25th, 1881.

THE MEMORY OF THE JUST IS BLESSED.

McNEIL. LUTON.—I think no better or more fitting eulogium could be found for what I am writing than the above. Of late the church in Dorchester has suffered the loss of two of its strong pillars in the death of Elder Peter McNeil and I soon John Laton.

Bro. McNeil was a member of the Scotch Baptist Church in Scotland, he emigrated to Canada 36 years ago, and settled in Dorchester. He soon became acquainted with the disciples, and united with the church, and was chosen one of its elders, which honorable position he filled to the satisfaction of his brethren to the end of his life. He was a quiet and a gently man, blessed with a wife of rare Christian excellence, who was eminently qualified to fill the position of an elder's wife. They raised a large family, all trained in the teaching of the Lord, and all of whom, at a proper season came into the church to the great joy of their parents. Now they are deprived of a father's counsels which were always given for their good. However they have a mother still. The last anxious care our Lord had while hanging on the cross was for his mother. He said to John, behold thy mother, and from that time John took care of her. Bro. and Sister McNeil made their profession a

living reality it was a household and every day matter to read the Scriptures and offer up prayer. With them the Lord's day was sacred. They were never seen driving off on a friendly visit and leaving the worship on that day. The Lord's house and worship had no attractions they all other things. Every one expected to see the McNeil family at meeting. Rain, wind, or blinding snow were no barriers to them to meeting the must go. Bro. McNeil was an active man a good speaker and teacher, but he has gone and left a long sorrow and a broken heart. But their sorrow must be mingled with our joy that our King is taken away.

Brother John Laton, who died more recently, was one of the oldest members of the Dorchester church, being one of the first to be added to the class of Jesus, under the preaching of Elder E. Sheppard. He loved to see his own nation and I now it came about like many other thinking men, he could not see the charity of the bible in sectarianism. The first true light that beamed in his soul, was given in his table preaching, at Dr. Sheppard's. He soon obeyed the gospel, as also a brother Irwin, long since deceased. They were the first fruits of the gospel in that place. Bro. Laton was classed at hearing the sermon, which had been yellow, darkened and mystified by sectarian dogmas now presented in its true light. He and his wife would spend a whole night reading and examining the scriptures to see if these things were so, and drawing new light and comfort from them. From that time on there was no vacillating in him. He was a true, every day Christian in every sense of the comprehensive word. He had no talent for public speaking, but was always ready to tell the old, old story of Jesus to every one privately, and in this way did much good.

I am told his death was one of rare sweetness. He had all of his affairs so arranged that he could say he owed no man anything, and had nothing on his mind but to depart and be with Christ. anxiously waiting for the hour to come. His complaint was dropsy. I cannot relate the long and full expressions, full of faith and hope that fell from his lips, on the night of his death, and sob of his most excellent wife and loving children, who loved him so that they lay in his love, but not without hope.

The funeral services were conducted by brother Samuel Keffler and brother Isaac Bentley. The procession was very large, 150 carriages, beside a great many on foot. There have passed from earth to heaven, two of the Lord's most noble—who finished their work here and gone to engage in the services of their Redeemer, in their heavenly home. How truly we can say the memory of the just is blessed.

JOSEPH ASH.

Died at the residence of his father in the township of Nottawasaga, Byron Wagner, aged 26 years. The writer addressed a very pleasant and attentive and intelligent audience on the occasion from part of the 13th chapter of 1st Cor. Brother and sister Wagner have the warmest sympathies of all who know them and while they deeply feel the loss of their dear boy, yet they do not mourn as those who have no hope.

H. BROWN, Nottawa village.

Died, at Mc-Ford, Sept. 14th Sister Selena York, wife of Mr. J. Perry, of Carleton, Manitoba. Sister Perry arrived home on Thursday, 11th, "Come home to me." Brother and sister York have the sympathy of all the brethren in this hour of trial.

FAITH'S LIFESON.

I was dreading the dark tomorrow, For my heart was oppressed with fear, And its burden of grief and sorrow Seemed more than I could bear.

REMINISCENCES No. 21.

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

JOSEPH ASH

With this No. I take my leave of the readers of the CHRISTIAN WORKER, as a chronicler of the rise and progress of the church of Christ in Ontario I have not spoken of any part of the Dominion of Canada, but the "Province of Ontario," there are many churches in the "Maritime Provinces," and many individual brethren in Manitoba and the great North-West.

Many have suggested that I rewrite my articles, enlarge, amend, and fit them for a book, if life and health should be spared, I could do so, and make them much more complete. All along I have felt myself incited hampers by the smallness of the WORKER, in which they are published. In answer to such enquiries I may state that I have no desire to publish a book, but if any one desires it, I would furnish the M.S. at a very low rate.

I feel very thankful to several old brethren who have kindly assisted in giving me information I was not in possession of. I have written very largely from memory, and it would be miracle if in chronicling events covering a period of 55 years, I should not be somewhat astray in dates and some other matters. I had a great desire to do ample justice to every one personally, and give a correct statement of every matter touched.

In this number I design to give a brief history of our Publications. The first one was called "The Christian Investigator," it was published in Cobourg by a Committee of which I was one. The first No. appeared June 7th, 1837, it was a tiny little monthly

and created quite a stir among our opposers. There were some very fine articles written by a Bro Murdoch McDonald, spoken of more particularly in my first article. This paper lived only 10 months, by the removal of the printer was necessary to suspend its publication and we could never revive it.

The second publication was a monthly like the Investigator, called "The Witness of Truth." Before this appeared we made a strong effort to get W. W. Eaton of St. John, N.B., to remove to Toronto with a paper which he was publishing there called "The Christian." There were 2 or 3 meetings of representative brethren, but no definite arrangement could be made and the meeting stood adjourned till we could have further communication with Bro Eaton, but before the adjourned meeting had time to take place, Bro David Oliphant circulated a prospectus for the "Witness of Truth," to be published in Picton, P.E. Co. A good many were not well pleased with his hurrying the publication of the "Witness of Truth," before the other movement was finally disposed of; but after considerable talk it was decided by most of the brethren that inasmuch as the whole matter of Eaton's coming was an uncertainty, it would be wise to accept Bro Oliphant and his paper, which was a certainty. The first No. appeared on Jan. 1st, 1846. It was conducted with a fair share of ability and was the medium through which a good deal of information and the defence of the true gospel was spread abroad. It soon obtained a good circulation, what ever may be said about its meanderings of places of publication, and oft change of name, to its honour I am proud to bear testimony that its pages stood up manfully for the "ancient gospel," pure and simple, and was never stained by that blighting doctrine and practice, which originated in Ohio, called "Expediency and Progress." I do not think Bro. Oliphant's tongue ever hisped that doctrine, nor did he patronize the awful thing when put into practice. That paper lived on a good many years, but of the exact year of its decease I am not informed.

The third publication was "The Adviser," the first number appeared in July, 1850. It was conducted by a committee composed of Elds. E. Sheppard, James Black, and C. J. Lister. It had a good patronage and was a good paper, giving church news, travels and labours of Evangelists sent out and otherwise. It contained a large number of very fine extracts from other papers. Its life terminated at the end of three years. The real cause of its death I am not aware of. It is a fact I have observed long ago that a paper conducted by a committee does not thrive well, I have always seen more energy and a greater display of talent and promptness in the business department when it is owned and conducted by an individual.

The fourth paper was "The Indicator," owned and conducted by Bro. C. J. Lister. The first number appeared in Jan. 1869. The fact that it was wholly in the hands of Bro. C. J. Lister was a guarantee that it would give forth no uncertain sound. The "Indicator" was an excellent little paper and free from personal matter, which should be left to private correspondence or settlement, rather than to appear in a public paper. It had an existence of three years and it ceased to be. Then the brotherhood of Canada were left without a paper of their own. At length the Bros., James

and Robt. Beatty of Toronto, published the fifth paper, the "Bible Index." The fortunes of our publications were so various and their lives so short that the Bros. Beatty allowed that if they commenced a paper it should be born to live, not to die. The first number appeared in Nov., 1872, it soon obtained a good circulation and kept steadily increasing. In 1875 Bro. H. McDairmid came to Canada from Ky, and after a time he proposed to publish a paper too, and to show the brotherhood and the public that they (the Beatty Bros.) were anxious for union in all things, consented to retire from the management of the "Index," in favour of Bro. McDairmid.

Consequently by arrangement the paper was put into the hands of E. Sheppard, H. McDairmid, and Colin Sinclair, H. McDairmid editor; but the Beatty's retained the ownership, and the right to assume it at the end of one year, or they could let it run on. It ran on till the expiration of three years, when they took it into their own hands on Jan. 1st, 1880. Bro. McDairmid then commenced to publish the "Christian Sentinel," which was the 6th paper. Things went on in this way for a year. A good deal was said about two papers being issued in Toronto where there should be but one, when again the Beatty's consented to give up the management of the "Index" to a committee of five brethren who were to choose an editor, Bro. McDairmid's paper and the "Index" were then merged in one, under the management called "The Bible Index and Christian Sentinel." The committee chose Bro. H. McDairmid as editor. It thus ran on till 1883, when the Beatty's resumed the "Index," and have conducted it since. Bro. McDairmid removed to Cincinnati and the "Sentinel" ceased to be.

The next and last paper the CHRISTIAN WORKER had its birth on Nov. 1st, 1881, printed in Owen Sound, brother C. A. Fleming manager, and H. B. Sherman editor. It appeared under the auspices of the Georgian Bay Co-operation, and was designed to be a reporter of religious news in that region, and was to show how the Co-operative work was prospering, &c. It was a small monthly sheet and had a pretty wide circulation in a short time, after two months it was moved to Meaford with Bro. J.C. Whitelaw as business manager. Since then it has been enlarged and improved and is increasing in circulation. It is now owned and published by Bros. Law & Whitelaw of Meaford, where it is printed. It is a lively spicy paper and gives a large amount of church news and is conducted with ability.

As I said about the integrity of Bro. Oliphant's "Witness of Truth," so I can say of the "Adviser," the "Indicator," the "Index," the "Sentinel," and lastly the WORKER. None of them have stooped so low as to advocate the detestable doctrine of expediency and progress people over the borders. All our papers speak well of the ability of the editor, the publishers, and correspondents. It is much to be hoped that the two papers now living among us, will continue to display zeal for truth and energy in encouraging and enlightening the brotherhood and press on in every good work.

In taking my leave of the readers of the WORKER, I feel a glowing sensation of joy and thankfulness rising up in my heart to my blessed heavenly Father for so kindly sustaining me through my arduous labours of

about 2 years continued writing my articles, very much of which has been written at the midnight hours when all nature around me was hushed into sound repose. Often too when the pains of Sciatica prevented me from occupying a comfortable sitting posture. I am so glad I am through, and that the love of the Jesus has strengthened and his almighty power has kept me, in the blessing and help of God I shall still move my pen and my tongue to speak while I am here in defence and praise of my blessed heavenly Father.

Dear readers, I bid you farewell In hope of immortality, JOSEPH ASH.

THE CHRISTIAN'S SECURITY.

If there is anything that a human being should desire to feel secure in, it is certainly his "title to mansions in the skies." Men exercise reasonable care and diligence with regard to the title by which they hold their earthly possessions, and this is right. If one goes to work and by industry and economy procures property enough to make him comfortable and independent in his declining days, and then as the shadows begin to lengthen and the evening twilight comes on apace, should lose it all through a defective title, it would be a sad misfortune. A feeling of security based upon a proper understanding of the case, is very desirable in regard to all important affairs. Uncertainty is about the most harassing condition the mind can be in.

But if we feel a desire to be secure in regard to the important concerns of this life, how much more intense should our desire to feel secure with respect to matter pertaining to the life to come! And if the loss of an estate through a defective title in this world is a deplorable misfortune, what language can inadequately describe the calamity involved in the loss of the soul and eternal life in the world to come! This would be a misfortune with which the loss of worlds is not to be compared.

The security furnished the faithful child of God in the sacred writings, is of the fullest and most satisfactory character. The security of God's word surpasses all earthly security. The word of man frequently fails; but the word of God never. The heavens and the earth shall pass away, but the word of the Lord abides forever, and not one jot thereof will fail. On its assurances we can therefore lean in the utmost confidence. On it we may build, as on a foundation that can never be shaken. Its pledges are sure to be maintained and redeemed, whatever else may happen. The promises of the Almighty always have been, and always will be faithfully kept.—Not one of those who have relied upon the divine assurances, was ever disappointed. God can be trusted with the most implicit confidence.

The safety of the child of God depends upon nothing less than the love of the Father—a love that changes not. Human love is sometimes fickle. Even a mother may forget her sucking child; but God's love for his children is unfeeling. While one's father and mother may forsake him, yet if he is a child of God, the Lord will take him up. "The Lord is my Shepherd I shall not want." Who shall separate us from the love of Christ? It is an apostle's triumphant challenge to all the combined enemies of God's children. And what a comfort it is to be assured that no evil power or influence can break down the love that the Lord cherishes for those that are his. "For I am persuaded that neither death, nor life, nor angels, nor principalities,

nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate from the love of God, which is in Christ Jesus our Lord." Thus we stand secure in the love of God, far beyond the reach of any foe.

God's love for his people is something beyond our powers of comprehension. He so loved the world—the wicked world—that he gave up his Son to die on a cross, that "whoever believeth in him might not perish, but have everlasting life." This is something wonderful. That God should send his Son to die for a world in rebellion against him, is the wonder of the ages. Now if God did that for his enemies, what will he not do for his children? He that spared not even his Son, but delivered him up for us all, how shall he not with him freely give us all things? What God has done for the world at large, is the pledge of what he will do for those who do his will.

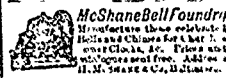
What shall we say to the things? If God is for us, who shall be against us? We are in an evil world, surrounded by evil influences. We are in the midst of agencies that antagonize our spiritual interests and welfare. We are pursued by an enemy who unrelentingly seeks our destruction—the enemy is crafty and powerful, and were we left to meet him without assistance, our chances for success would be poor indeed. But the Lord is with his people, and has promised

never to leave them, never to forsake them. His mighty arm is stretched forth to shield and protect them in every time of need and danger. "I will thy shield and thine exceeding great reward," saith the Almighty, and none "shall upon thee to hurt thee." Our foes may be numerous and powerful; our discouragements may be many and strong; but the Lord is our defender and tells us not to fear. He will bring us off "conquered," and more than conquer through him that loved us and gave himself for us.

With what heavenly peace should these considerations fill our minds? What divine joys they should inspire in our hearts! Perfect resignation of consecration to God brings to the soul a peace that passes all understanding. If we take God at his word and put implicit confidence in his promises, we have abundant assurances that it shall be well with us, both in this life and in that which is to come.—Apostolic Times.

So great is my veneration for the Bible, that the earliest children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—John Quincy Adams.

Who bravely dares meet sometimes risk a fall.



VALUABLE PUBLICATIONS.

FOR SALE BY Law & Whitelaw, Publishers Christian Worker.

Table listing various publications and their prices. Includes items like 'Christian Hymn Book', 'Revised Christian Hymnal', 'On Matthew and Mark', 'Life of Elder John Smith', 'The Living Pulpit', 'Gospel plan of Salvation', 'Christian System', 'Family Companion', 'Tracts on sixty different subjects'.

Written by Mr. H. H. Whelton about 1941. See 'Single of Christian Worker June 1890'

From the 'Single of Christian Worker' [Only known bound copy to exist was sent to School of Ministry, Toronto, 1942]