

# Christian Worker.

H. B. S. IERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITE LAM, PUBLISHERS AND PROPRIETORS.

Volume III. No 8.

MEAFORD, ONTARIO, JUNE 1884.

Whole No. 32.

## AN ARGUMENT OF THE LIQUOR DEALER.

"If I don't do it, others will. And we're right," they say. "To let the people have their fill, while they have cash to pay."

A man once, in a hillside place, Heard robbers lay a plan That very night to kill and rob A wealthy neighbor man.

The hour was fixed—at two o'clock. "I think he 'll be here," said one. They'll get the money, and I don't see any reason why.

That I can't kill him, where's the harm? The robber will be done. He took his weapon, and he went And killed the man at one!

The widow lone and desolate, A sad existence drags With her young children fatherless, In poverty and tears!

And yet the murderer hugs the thought; "I cannot be to blame. The others were," he says, "who killed the man And made it all the same."

'Tis every man, the reason why I make this sad narration, And 'tis to those who need it most I leave the application.

And ask them if they think the man Is innocent of blood? If need for murder at the bar Of clear men of God.

—W. A. STEPHENS.

## REMINISCENCES No. 18.

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

JOSEPH ASH

[In the April number, in speaking of Bro. W. A. Stephens, the printer puts it "a strong political vein running through his addresses." It should be "poetical vein."] My mind is now off to Manitoulin Island in the Georgian Bay, and it is in company with my old and much respected brother and fellow laborer, Wm. M. Crowson. Bro. Crowson lived in and about Oshawa for two or three years, where I had an intimate and very pleasant and profitable acquaintance with him and his amiable wife and children. In regard to his labours on the Island and the churches there, I let him speak. He says:—"In 1878 I made a trip to the Island and found a few brethren at 'Goro Bay' and 'Ice Lake,' viz., G. H. Walter and wife, John Robertson and wife, and Thomas Robertson; then a young man heard of a few others near 'Lako Kagawong' and 'Green Bay,' but did not see them at that time. The Robertsons and Walters had met now and then for mutual improvement and edification, but living some eight or nine miles apart they could not meet regularly. On my arrival at 'Goro Bay' we soon got round, and for a time held meetings in Bro. Walters' house; then with a little help we shingled a newly erected house in the village and put in temporary seats and had our meetings there. My ticket was good for only one month, so at the end of that time I had to leave, but promised to return the next spring. In May, 1879, I again landed at 'Goro Bay,' and was soon busy in holding meetings, and on the first Lord's day after my arrival three persons were immersed—most likely the first baptisms on the Island. As a Brother McCollman and family had settled there, and a Brother Luby was with

me, we went the same day to break bread in the name of Jesus. We were about 12 in number. In June I visited 'Green Bay,' nearly 40 miles distant. There were only about half a dozen in that neighborhood. Old Bro. John Skippin was the leading man among them and in fact the whole settlement. Some time during the following year we organized a church there of about eight or ten members with Bro. Skippin as elder. They had a good Sunday School, which was a good help to them and the cause. In 1879 they built a comfortable meeting-house, which was opened on September 17 of that year. Bro. LeLard, of Hillsburg, myself and a minister of the Baptist Church at Manitowaning taking part in the opening services. Bro. LeLard remained to labor with them for a time. Bro. L. had made them a visit a year previous, sown the good seed, and on this last occasion he had the pleasure of reaping some of the fruits of his labor in seeing quite a number obey the Gospel. There are now about 20 members, but they are a good deal scattered, and Bro. Skippin's health is not good, so they need more help than I have been able to give them, although I have assisted them now and then. At 'Goro Bay' and 'Ice Lake' we had additions now and then. During the winter of 1881 and '2 quite a stir was made between us and the sects. Several came out and were baptised, and some who had been baptised cast in their lot with us, so that during the year we had about 20 additions; but owing to some removals our numbers were kept down. Last summer Bro. James McKillop spent some three weeks with us at 'Goro Bay' and 'Ice Lake' with very beneficial results, eight persons being immersed while he was there and four shortly after his departure, and his presence, personal appearance and his judicious discourses all assisted in giving prestige to the work already done, so that now we are looked upon as respectable, if not altogether orthodox. I have at times made tours in different directions over the Island, and have been almost universally treated with the utmost kindness, and have met with Baptists, Disciples and some of the Christian Connection. My regular preaching stations have been 'Goro Bay,' Mudge Bay, Long Bay, Ice Lake, Lake Wolsley and sometimes when at leisure, in the Townships of Corlon, Allan, Mills, Campbell, Billings and Bidwell, or Goro Bay. There is a wider field and plenty of work, but so much of my time is taken up with my own work that I cannot spend as much time as I would desire. I think there are about eighty members on the Island, but much scattered." So writes Bro. Crowson, and I have copied his letter verbatim about the cause on that beautiful Island. Those brethren, true to their profession, and although scattered, are doing what they can, and soon each family will be a nucleus for a church. There is a small congregation in the Township of Goderich. They have met in a private house for years and are a faithful little band. Bro. Gerran, wife

and sons, a Bro. Beavers and wife are the principal members. Understand their prospects are good, and if they are faithful in piety, zeal and godliness, they may see the good fruits of their labors.

There is another small congregation in the Township of Stanley. They also meet in a private house and observe the ordinance of the Lord's Supper every Lord's day. Bro. John Bultart, who was for several years Elder of the church in Dorchester—a very intelligent, active Brother, a good speaker and consistent Christian—is the principal man in this congregation of eight members. They meet every Lord's day in his own house. The real piety and devotion to the Lord and His glorious cause is well known, and that he will let his light shine to the end of the Christian race is not at all doubted by any.

In the Township of McKillop lives a Brother Samuel Smith who deserves special mention for his great love and devotion to the Lord, and great anxiety to see His cause prosper and sinners come to Him in penitence and humble obedience. It seems he located himself on a farm there where there were no brethren, and seeing almost the whole of the people given up to human systems of worship, his whole soul was stirred within, so much so that he almost entirely alone built a comfortable house of worship on his own land. Bro. Smith is surrounded by people who have eyes, but they close their ears, but they stop them, lest they should see with their eyes, hear with their ears and know the real object of Bro. Smith in the erection of a house of worship. They entirely misrepresent his object, and take it rather as an insult than to praise him for his magnanimity. He has a small band of faithful brethren about him that keep the light burning, and will do so. These small congregations, holding on to their begun confidence and showing forth the Lord's death every Lord's day under such adverse circumstances, offer a fitting and strong rebuke to congregations which are under so much more favorable circumstances who neglect the assembling of themselves together on every first day of the week to break bread in memory of the Lord's death.

Since writing about the churches in Wellington County, Bro. Fowler has removed from Elgin Co. and located in Wellington, so I have missed him in my writing. I have never had the pleasure of hearing him preach, but understand he is a fine speaker and hard worker, desiring to do efficient work for the Master. I had a very pleasant acquaintance with him running over several years before he began to preach. I have much confidence and hope that he will continue faithful to his high and honorable position, and not pay any attention and respect to the glitter of sectarian follies which in this our day are made so fascinating.

JOSEPH ASH.

We want brief reports and petitions from every part of the Dominion. Send them along and we will publish them.

## REPENTANCE UNTO SALVATION.

"Godly sorrow worketh repentance unto salvation not to be repented of," says Paul, and in these words we have repentance introduced to our attention with evidently a deeper significance than is generally attached to it. Repentance is not a question of the conditions upon the fulfillment of which the promise of salvation in sins forgiven, and admission into the Church of Christ, is dependent. What, then, is repentance? The Greek word rendered repentance in the common English version, literally rendered, is a change of mind or will. It naturally follows faith, inasmuch as that is conviction that supreme authority is vested in Jesus as the Christ, to control us, and when that conviction is wrought in man's experience he is then required to change his mind or will with reference to the past, and determine henceforward to lead a new life. Many able writers and clear thinkers teach that the Greek word is more accurately rendered "reformation" than "repentance," and evidently the idea of reformation more exactly covers the ground of a change of mind or will than that of repentance. Clearly, Godly sorrow is not repentance, or it could not be said to work or produce it; but repentance being reformation, or a change of mind or will, Godly sorrow would naturally be the producing cause of it.

In order that we may have a clear and comprehensive view of the several steps in the great matter of salvation it may here be stated that there are three distinct changes involved therein, and three distinct actions to correspond therewith. The three changes are—a change of heart, a change of mind or will, and a change of state. To correspond with these, we have faith, repentance, and immersion. The first works its change in the heart, will, or conduct, and the third upon the state, or standing. Hence, we read that "as many as have been immersed into Christ have put on Christ;" and again, "if any man be in Christ he is a new creature; old things have passed away, and behold all things have become new." Nor are these several actions to be confounded with one another, or be made interchangeable. Faith will not change the will; repentance cannot change the state; nor can baptism or immersion change the heart. There is a Divine fitness for the three items of faith, repentance and baptism, in the order mentioned; and man with all his boasted intelligence cannot improve upon it.

By way of illustrating and thereby establishing our position as above, let us consider the inspired record of the conversion of the multitudes on the day of Pentecost. First of all, "faith cometh by hearing the Word of God," and Peter preached to them the Word of the Lord, the result being that they were pricked to the heart by the clearness of the testimony, and this change having been wrought they ask what they shall do. Repent and be immersed is the inspired command that follows. Their hearts being changed by faith alone they are not treated by infalli-

bility as saved persons, but they must likewise change their will and their state. We read that in consequence of this command, as many as gladly received his word were immersed, and in this way about 3,000 souls were added to the church.

There is a clearness and an appropriateness in this which is not generally apprehended. Faith is regarded as something very different to the acknowledgement of the supreme authority of Jesus as the Christ over the entire man; repentance is thought to be Godly sorrow, or contrition of sin; and what is baptism considered to be? Evidently, we assert, that it fills no intelligible or necessary position in the teaching and practices of the multitude in connection with salvation. The poetical idea that "Repentance is to leave the sins we loved best, and show that we are earnest grievers, by doing so no more," only approaches the scriptural idea. It is that, but it is more. It covers the whole ground of the complete surrender of the will to Christ. In the case of the Jews in the New Testament times it meant a change of mind or will from the requirements of one covenant to the other; or in other words, a transference of submission from Moses to Christ. It amounts in all cases to a resolve that whatever others may decide to do we will serve the Lord. That is repentance unto life or unto salvation. If duly attended to, the idea of continuing in sin that grace may abound can never arise. Sorrow for sin is quite as much a part of faith as of repentance, and is evidently regarded by the Spirit of truth as being distinct from the latter. When the Pentecostians were pricked to the heart, they were alarmed at finding themselves guilty of rejecting and murdering the Messiah; in other words they were overwhelmed with sorrow for the part they had so recently played, and were alarmed at the probable consequence. But sorrowful though they were, they had still to repent, to change their minds, their wills, and their allegiance, in order to changing their state by immersion into Christ. Can it be doubted, then, that repentance is what we have declared it to be? Reader! Have you repented? Is your will resolutely made to serve the King of Righteousness, the Lord of life and glory? If not, do not deceive yourself by imagining that anything short of this satisfies the Divine requirement. Repent. Do not deceive. God is not mocked. For whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. If God has made salvation possible, and proffered it for your acceptance on clear conditions, be wise and duly attend to those conditions, and eternal life is yours. God is not a man that He should lie, neither the son of man that He should repent, (or change His mind); hath He said and shall He not do it? Hath He spoken and shall He not make it good? *Ca. Pioneer.* T. W.

A CAMEL will work seven or eight days without drinking. In this he differs from some men who drink seven or eight days without working.

## CROSSING THE LINE.

A boy who went with his father on a voyage to South America was anxious to see the equatorial line and said to an old sailor:

"Jack, will you show me the line when we cross it?"

"Oh yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said,—"Yes, my lad."

"Why didn't you tell me and show it to me?"

The sailor replied; "O my lad, we always cross the line in the dark."

Moderate drinker, you always cross the line between moderate and immoderate in the dark. Mental and moral night settles down on you as you cross the line between moderate and immoderate bringing you to that awful fact of ruin and death only a little way further on in the road you are traveling.

—E.

## THE DRUNKARD'S WILL.

"I, beginning to be habited in body and mind and having long continued in that course of intemperance from which I have not resolution and strength to depart, do make and publish this my last will and testament:

"Having been made in the image of my Creator, capable of rational enjoyment, and sound reasoning and judgement of imparting happiness to others, and of promoting the glory of God, and knowing my accountability; yet such is my fondness for sensual gratification, and my utter inability to resist temptation, that I have given myself entirely to intemperance and its associate vices, and make the following bequest: My property I give to the rum-seller. My reputation, already tottering on a sandy foundation I give to destruction. To my beloved wife, who has cheered, comforted and helped me thus far through life, I give shame, poverty, sorrow and a broken heart. To each of my innocent children, I bequeath my example, an inheritance of shame and poverty.

"Finally, I give my body to disease, pain and early dissolution, my mind to distraction, and my soul—that can never die—to the disposal of that God whose commands I have broken, and who has warned me by his word, that no drunkard shall inherit the Kingdom of God." F. T. C.

## BRO. ROWE'S "RETRO-SPECTIVE AND PRO-SPECTIVE."

This article is one of the richest editorials that I have read in a long while. It has truly much of the good old Ben Franklin ring about it. Bro. R. gives about sixteen propositions or brief theses, stating our position and strength. No. 16 the last though not the least in the schedule, is reproduced here for the double purpose of stating a truth and of correcting some enormous impressions about Bro. Rowe's views.

"That individual Christians may, in their discretion, form voluntary associations, as Colleges, Sunday Schools and missionary societies provided always nothing therein is practiced inconsistent with New Testament teaching, and which does not antagonize the legitimate work of the church." A. C.

# CHRISTIAN WORKER

ISSUED MONTHLY

Printed by A. Suter, at the office of the "Monitor," for the Publ. Serv.

H. B. SHERMAN, EDITOR.

LAW & WHITELAW

PUBLISHERS & PROPRIETORS

To whom all Business letters should be addressed.

Subscriptions 50 cents per annum.

## SHALL WOMEN SPEAK IN CHURCH?

"DEAR BRO. SHERMAN.—Do you think it right for women to take part in our public meetings? What did Paul mean by 'Let your women keep silence,' &c.?"

"Yours,"

"Bro. B. A."

1st. Yes. I do think that our sisters have a right to take part in prayer and prophecy, (edification). Prophecy means to speak to edification in the passage, 1 Cor. ii. 5.

Now, let us take an unprejudiced view of Paul's instruction in the first part of 11th chapter, and then interpret his other statements in the light of his instructions here. Why give instruction as touching outward apparel for the women when praying or prophesying if they are not permitted to speak? Is not praying and prophesying speaking in the church? Are not the women "in Christ Jesus?" Does not Paul say "There is neither Jew nor Greek, bond nor free. There is neither male nor female, for ye are all one in Christ Jesus."—Gal. 3:28. So we see that there are no restrictions on account of sex wholly, but certain restrictions are made so that order may prevail in the church.

Let us see what the Apostle is coming at in chap. 11? Does he not oppose the idea that women are to keep silence in the worship in the church? Hear him. "Judge in yourselves: it is comely that a woman pray unto God uncovered?" Why to be sure it is; "for it is a shame for a woman to speak in church" either covered or uncovered. What nonsense is made of the Apostle's teaching with this view. Paul distinctly declares that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." When the man prays or prophesies he is to have his head (Christ) uncovered; for it is through Christ (the head) that he prays to God. But the woman, when she prays or prophesies, is to have her head (the man) covered out of sight, so that she, like the man, may pray to God through Christ, and not through the man up to Christ, thence to God. This accords with Paul's teaching already referred to—"there is neither male nor female," etc. "all one in Christ Jesus." The Apostle illustrates this grand thought by natural decorum concerning wearing apparel; man bare-headed, women with heads covered with long hair, etc. Yet he gives the same privilege to the one as he does to the other so far as praying or prophesying is concerned. Let it be remembered that the matter of *saints' worship* is the question in hand here, not governing the order of worship.

Now let us turn over to the 14th chapter and see what Paul is talking about there. He is giving direction here about how to use the different gifts which were held by the church at that time so as to edify the body by their use. Here we see that it is the order of worship, not the worship itself, that is under consideration. There are the proper officers to control the order of worship; hence the women are to keep silence on this matter in the church; they may learn in this at home and even assist in this, in a private way, but it is a shame for women to get up

and contradict the Bishops, or try to rule in any way in this matter. So would it be a shame for a man to do so. It is altogether likely that the Apostle said this because of some women who had become impudent in the Church in Corinth, and is applicable to all such everywhere. But when it comes to using this statement of the Apostle to silence our sisters in Christ from praying or speaking to edification in the church, we pervert the Apostle's teaching, and make one part of his teaching inconsistent with another, which ought not to be done. So far as to women becoming public teachers, as preachers, etc., there is no warrant for it in God's Word. But while the whole tendency of the Scriptures are against it, even her nature and the nature of her duties in life will forbid it. Let every member of the body of Christ find his place and fill it, and seek not a place which does not belong to him.

## THE EVERTON MEETING.

The annual meeting of the Wellington Co-operation was held at Everton on Saturday and Lord's day, May 31st and June 1st. Bro. Hugh Black, President, made the opening address, and took occasion to congratulate the co-operation on the unparalleled success during the year just closed. Representatives were present from Erin Centre, Erin Village, Minoosa, Acton, Guelph, Nassa-goya, Luther, Walkerton, and large number of other brethren from the region round about. They resolved not only to continue the co-operation, but to make an effort to do much more during the coming year. All churches co-operating and desiring to co-operate with this co-operation are requested to send delegates to a meeting July 6, at Everton.

The first address of the programme was on "Our duty and need of co-operating in spreading the Gospel," by Elder Jas. Kilgour. Then followed a sumptuous dinner and social time. At 1.30 p.m. Bro. Sheppard gave an address on "Shall we retain our identity, and how to retain our young people in the city churches." Then followed a lengthy address from Bro. L. Parkinson on "The duty of young and old in giving of their substance for the cause of Christ." This was followed by a business session. The following motions were agreed to:

1st. That all the churches make a special effort to increase in liberality for the good work during June, so as to report at the meeting July 6th.

2nd. That the time and place of holding the next annual meeting be left with the Board of Managers.

3rd. A committee was appointed to draft resolutions expressing the love and esteem of the brethren toward old Bro. James Black, who was unable to be present at this meeting, he having been one of the ardent supporters and workers of this co-operation for 43 years. God bless the old man. (We did not get the text of the resolution.)

4th. Committee on Divine worship reported: Bro. Anderson to preach on Saturday night; Bro. E. Sheppard at 11 a.m. on Lord's day, with Bro. Kilgour to preside at the opening and at the table of the Lord; Bro. Fowler to preach at 3 p.m., and Bro. Scott at 7 p.m.

Bro. A. Anderson made the closing speech on Saturday afternoon at 4.30.

This closed one of the best meetings ever held by the co-operation. On Lord's day immense throngs of people attended the meetings. Every available space in the large building was densely packed, and many had to remain outside. About 400 Disciples sat down to the Lord's table to lovingly remember our Saviour's love. There were five confessions on Lord's day, one more on Monday.

Brother Kilgour, Scott and Fowler continued the meeting until Wednesday night with one more addition, making seven up to this writing. Bro. Scott then went to Minoosa, and Bro. Kilgour came home, leaving Bro. Fowler to continue the meeting. The Treasurer's report shows the co-operation to be on a good financial footing, with a balance of some \$100 in the hands of the Treasurer.

This does not look much like dying out. God grant that the work may grow until every true Disciple is working harmoniously in the good work. Let fault-finders make a note of this and get out of the way, because these meetings mean work for Christ. We are indebted to Bro. John Kilgour for this report of the meeting. We may not have gotten every item just as it should be, but it will be found substantially correct.

## THE FIRST ANNUAL MEETING OF THE ONTARIO CO-OPERATION OF DISCIPLES OF CHRIST.

The above Co-operation closed its first annual meeting last night in the pretty village of Aurora. That it was a time of spiritual refreshment, none will doubt who partook in the various daily exercises. In prayer for guidance, in words of exhortation, and in songs of praise for past mercies and mercies more to come, much time was spent.

Amongst the brethren present who have long labored in the gospel field were: brethren Kilgour, Lister, Forrester, Menzies, and others; while of younger men there were brethren Barclay, Law, Merritt, Stephenson, Answorth, Mook, Mundy and a list too long to particularize.

The meeting opened on Tuesday June 10th, at two p.m., Bro. Kilgour presiding. Brief addresses by a number of those present on the necessity of earnestness in the work of Christ, interspersed with singing and prayer.

The pleasure of this opening meeting was lessened by the receipt of a telegram announcing the serious illness of Bro. E. Sheppard and his consequent inability to be with us. At night Bro. Sherman preached to a good audience. On Wednesday the brethren met at 10 a.m. After devotional exercises the financial statement was read by Bro. Yule, showing that in the nine months since this work was begun nearly \$1400 have been sent in for the carrying on of this work, over \$300 of which still remains for future work. The Treasurer's accounts were audited and found correct by Brother Lister & Whitelaw.

An interesting feature of this session was an address by Bro. Lister on "Preaching the gospel from house to house." It was fairly alive with well digested thoughts and profitable suggestions.

Brother Menzies, Stevens, Wells and Forrester were asked to recommend to the meeting the names of some brethren who should direct its work for the coming year, and brethren Lister, Kilgour and Laddie to prepare a resolution of condolence with Bro. Jas. Black and Bro. E. Sheppard in their illness.

In the afternoon the names of Bro. Laddie, Yule, Law, Fry, Barclay, Mundy, and McGill were recommended as managers by those appointed and unanimously chosen by the meeting, and the following resolution of sympathy passed:—

"That it is with deep regret we learn of the serious illness of our aged brother, Jas. Black, and of the illness of brother E. Sheppard. We miss their presence and counsel in our deliberations, and we

extend to them the assurance of our heartfelt sympathy, and we pray and hope, by the goodness of our Heavenly Father, they may be speedily restored to their usual health and strength."

Jas. Kilgour,  
Chair. J. Lister,  
Jas. Laddie.

The afternoon sessions were occupied by Bro. Sherman's report. It was full of interest, and with the report of work done by other labourers for this co-operation showed that 128 persons have been added to the church, mostly by confession and baptism during the past nine months.

At night Bro. Kilgour preached to a well filled and attentive house on "The Religion of the Bible."

On Thursday morning the delegates from churches reported the state of the cause of Christ in their own neighborhood, and many requests for help were put in, some thought was given to the best way of raising funds, so that the Evangelists may be less hindered in the prosecution of their chief work. Many good suggestions were made, and attention will be given at once to this matter.

The afternoon was spent in prayer and song with brief addresses of both a spiritual and practical nature, and was a time of great spiritual refreshment to all present.

At night Bro. Sherman preached to a full house, and Bro. Kilgour closed with a touching appeal to sinners to come to Christ.

So closed the meeting, and while we look back on the part with thankfulness for the rich blessing bestowed, we look forward to a field both large and ripe. In view of which the great need is an increased liberality and an increased activity.

J. L.

## FIELD NOTES.

**LOBO CHURCH.**—Our visit to this church was a very pleasant one. Situated in a fine farming district, and being well united together, they are a power for good. Bro. A. Sinclair, the main Elder in the church had his horse hitched to the buggy every day, visiting with me from house to house. This church is for co-operation to a man, and they show their faith by their works. Dr. Macklin, who is located at Poplar Hill is an energetic worker in the church. The do-nothing idea can not find where to lay its head in all this region.

**MOSA CHURCH.**—We were conveyed to this church by Bro. Neil Sinclair, on the 10th. Held two good meetings on Lord's day. The brethren wanted the co-operation fully explained, after which they endorsed the work by making a liberal contribution. This church is doing well under the direction of the Elder, Bro. J. J. McKellar, of Alvinston, as chief speaker, with Bro. Dugald Sinclair as associate. We made our home in the genial company of Bro. Archie Munro's family. This church is anxious to have the writer come and hold a meeting for them.

Leaving Moss we arrived home, stopping one day, and then off down east to Mt. Carmel. There some have been troubling the Christians since they have accepted the right way of the Lord. The opposition has been of the unreasonable kind, hence had to deal with, some are trying to take them back into their old bondage, but they heed them not. We had overflowing audiences at both meetings on Lord's day, and a full house on Monday eve. There is no such danger of that church with such men as E. Gowan, E.

Mallory, J. Kellogg, R. Aba-worth, and a goodly number of others, at the helm.

Returning from Mt. Carmel we removed the family to the city of Guelph, (55 Suffolk-street) where we are now comfortably settled down. What ever may be said of the bad effects of the *Scott Act*, our experience at Acton has been, that "trying houses to live in is a difficult thing where the *Act* is in force. Rents in Acton are on the rise and every house is full, which made it imperative that we go to Guelph where there is no *Scott Act*. Yet we suppose the "King David's men," will continue the cry, that the *Act* ruins the business wherever it is in force! Let there be a close inquiry into the state of things in the county of Halton, before accepting such nonsense.

On the 24th of May I went up to Walkerton to assist Bro. Scott in a meeting he had been carrying on for ten days, up to the time of our arrival the audiences were small, yet two young ladies had obeyed the gospel. The church in Walkerton numbers 50 members, but they are scattered over considerable territory. They are at peace among themselves but are moving slowly. Bro's Jno. and James Tolton are the principal speakers when Bro. Scott is away. Bro. Scott by hard continuous work has made some progress since he has been laboring there, and gained a few accessions to their numbers. Walkerton is the most difficult place to get a hearing that we have ever tried. The people appear to be perfectly satisfied with themselves, and the church has lost heavily by removals, principally to the North-West. Walkerton is a beautiful town of 2700 inhabitants, romantically nestled in a valley surrounded by high lands, making it a lovely spot in which to dwell. They have a neat meeting house built of white brick, which will comfortably seat about 250 persons.

This month's labor closes with the annual meeting, of which we intend to give a pretty full report in this issue.

The treasurer has sent out a statement of our finances. There may be some omissions and any noticing such will greatly oblige him by notifying him of it. Bro. James Lynn, of Welland, pledged \$10 which is omitted in the report. This is the only omission noticed by the writer.

## OUR POSITION ON MISSIONARY WORK.

### WHAT WE BELIEVE.

1. We believe that no man can be a Christian who does not breathe the missionary spirit of Christ, and who does not, to the extent of his ability and opportunities, assist in spreading the gospel.

2. We believe that no church is the Church of Christ which does not, to the utmost stretch of its capabilities, assist in sounding out the word of life.

3. We believe that all the churches of Christ should continually cooperate in every good work, and especially in support of preachers of the gospel in the general field.

4. We believe that individual Christians or the churches, have a right to send proclaimers of the gospel wherever they please, provided they generously support those whom they send.

5. We believe that one Christian, or any number of Christians, have, in harmony with the word of God, and in the name of Jesus Christ the right to select a preacher and send him where they please, provided they support him in his work.

6. We believe that if one congregation can not alone sustain a preacher of the gospel in the general field, that several congregations should combine their energies to the accomplishment of that end.

7. We believe that any man who desires to go out and preach the gospel, on his own charges, has the right to do so, provided he goes out with the consent and endorsement of the congregation in which he holds members' ip.

8. We believe that if the churches of Christ, as such, will not, according to the measure of their ability, sustain preachers of the gospel in the general field, that any number of individual Christians in those churches have a right, by a voluntary agreement, to select a preacher and put him in the field, and send him to the ends of the earth if they so choose; provided, of course, such voluntary associations do not contravene the word of God, nor establish an ecclesiastical separate and distinct from the Church of God.

9. We further believe and maintain that it is the right and privilege of individual Christians to pass their missionary gifts through the hands of this voluntary association of Christians, who simply associate for personal convenience, and who serve only as a channel of financial communication, and who voluntarily agree to serve the churches without salaries or a fixed money compensation. If such an association is composed of good and true men—of honorable and thoroughly tested men—and the association has no constitution but the Bible, and is not incorporated by law as a worldly institution, we see no differences between that and a bank of exchange, through which, by drafts and bills of exchange, our money is directly transmitted to missionaries either at home or abroad.—A. C. Tveita.

The above, from the editor of the *Review* is sound, but would not be considered safe by a few in Canada. To each of the nine propositions the CHRISTIAN WORKER responds *Amen*, and *Amen!* The *Review* has never published a safer and more sensible editor, Bro. Rowe is not infallible, but we have known for years that those "do-nothing but find-fault-kind" in Canada will get no sympathy from the editor of the *Review*. Bro. Rowe is not converted, but he is only late in printing his missionary position. Many do not need to proclaim to the world where they stand on such questions, but are willing to be "known by their fruits." Men are "judged by the company they keep," is where Bro. Rowe's trouble has been. Let our readers preserve this for future reference, as *time brings change*.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of others and caring too little for the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

NOTES AND NEWS.

Bro Mundy, of Port Hope, is a plant in an annual meeting.

Bro R. Atterworth made a good plea for Mr. Carmel.

The editor is now in a meeting at Wainfleet, and will continue for a couple of weeks.

Old Bro. James Menzies, of Toronto, was with us. His heart is in every good work.

Bro. George Barclay's report on the "West End Mission" elicited a spirited discussion.

Bro. Leonard is a good worker in a general meeting, giving shape to the business of the meeting.

It was a rich treat, enjoyed by us all, to hear the warm-hearted exhortations from the brethren.

Bro. Lister's address on "House to house preaching" was the address of the meeting.

The editor is in a meeting at Wainfleet. Began on the 15th and will continue two weeks.

Bro. J. A. Harding, of Ky. commenced a meeting at Meaford June 15th.

Bro. Hertzog, is in a meeting at Garafraxa, four additions at last report and still going on. This is good news.

No good enough to pay up ar. rears on your subscription to W. WORKER and ask your neighbor to subscribe too.

Bro. A. Scott is in a good meeting in Mimosa, three additions and a growing interest. And so the good work goes on.

The address of H. D. Sherman is changed from Acton to Box 569, Guelph, Ontario. Correspondents, take notice.

Bro. Lister held a week's meeting at Stouffville recently, and baptised seven persons into Christ.

The Canada Temperance Act (Scott Act) is to be submitted in Grey County this summer. "THE WORKER works for Temperance."

Bro. William Forrester, from Pickering, was at the annual meeting and took a great interest in the work.

Brethren R. Ainsworth and L. Gleason, from Mt. Carmel, were at the annual meeting and enjoyed the meeting hugely.

Bro. Kilgour took occasion during the annual meeting to make a plea on behalf of the brethren on Manitoulin Island.

The veteran, James Kilgour, president over the annual meeting with dignity and to the entire satisfaction of all. May the Lord spare him for many years to work for the Master.

Bro. J. W. Stevenson, who is laboring for the church in St. Thomas, was at the meeting and reports the work increasing and the outlook very encouraging. Bro. S. is a wide-awake man.

The general meeting was not as large as we hoped to see, on account of the meeting being held at Aurora, which is not very central for the churches, but what we lacked in quantity was had supplied in quality.

"The harvest is plentiful, the laborers are few." When we look over the field and see the vast amount of work to be done and so few to do it, we are led to exclaim, "Who is sufficient for these things?"

At the annual meeting of the Ontario co-operation recently held at Aurora, Bro. H. T. Law, of Meaford, was appointed Secretary-Treasurer of said co-operation for the ensuing year, to whom all correspondence relating to the work of the co-operation, pleas and money for the support thereof should be sent.

We were glad to meet our young Bro. Silas Moore, lately home from Lexington, Ky., where he has been in the "Bible College." He is broken down in health somewhat, but we trust a rest from study will soon bring him around again.

The first year of the co-operation shows up as follows: 1. Two more churches added to our number in Ontario. 2. Number of additions, 128. 3. Places helped, Collingwood, Sherwood, West End, Toronto; Welland, Mt. Carmel, Port Hope and Hillsburg. The amount of money raised during the year nearly \$1400. This work has been done directly through the "Ontario Co-operation." "By their fruits ye shall know them."

Rev. J. Gillilan attacked us in an article in which he denies our statements, etc., about the Mt. Carmel work, and we refused to publish his article. He then had it printed in the Index. Inasmuch as he raised the question of veracity, we replied, giving documentary evidence to sustain our statements, but the Index refused to publish our reply. If we would open our columns for an attack, we would certainly give space for reply. The rejected manuscript is now at the CHRISTIAN WORKER office in Meaford. We adhere to our purpose to keep personal controversies out of our columns.

Perhaps never in the history of our brethren in Canada have we had more cause for thankfulness to the giver of every good and perfect gift than at present. The Gospel is being preached at more places than ever before, and consequently many precious souls are being saved. The Macedonian cry, "Come over and help us" is going up all over the Province and the demand for labourers cannot be supplied, such being the case, should not all strife and contention about plans drop, and should not every follower of the meek and lowly Master visit with each other in doing the work of the Master while he is called day for the night cometh when no man can work.

The writer had the pleasure of meeting with the brethren who assemble for worship at Western Avenue meeting house, Chicago, on the last Lord's day of May, and enjoyed the meeting very much. Bro. J. W. Allan preached a plain, practical, and common sense discourse to a large and appreciative audience. I do not know anything about other congregations of Disciples who worship in that great and wicked city, but would recommend any of our brethren who may visit or move thereto, to find Bro. J. W. Allan, who will introduce all such to a zealous and sympathetic congregation of Disciples of Christ.

WIAWATON, June 6, 1884. Editor Christian Worker. DEAR BRO.,—Bro. T. L. Fowler, of Eyerton, was with us here over three Lord's days recently. The brethren here were much pleased with his sound, practical, gospel sermons. Notwithstanding that the Salvation Army was in full blast, we were favored with good audiences—at least for this old battle ground, where so much prejudice against us still exists. During Bro. Fowler's visit four were added to the church, and we hope that others who heard may obey, and that soon. GEORGE MUNN.

OBITUARY.

At Meaford, Monday, June 16th, Bro. Clair Sinclair, aged 21 yrs, son of Elder D. Sinclair. Clair was the youngest of Elder Sinclair's family and has been a member of the Church at Meaford several years. A printer by occupation, and up to the time of his decease, about a year ago, worked regularly on the CHRISTIAN WORKER. Bro. and Sister Sinclair have the sympathy of all the brethren in this hour of affliction.

Bro Peter McNeil, of South Dorchester, fell asleep in Jesus on 26th April last. He was born at Kamin, Lochowale, Scotland in 1816. Brought up amongst the Presbyterians but united with the Baptists in Glasgow when a young man. He came to America in 1848 and united with the Disciples, when the church was very young and feeble, in South Dorchester in 1850. Bro. McNeil was one of the best of christians. As a co-worker with the writer through a period of more than thirty years he secured the utmost confidence by his faithfulness and the most ardent affection by his amiable and noble character. He was an elder of the church for over twenty years, and the loss to the congregation is great indeed. He leaves behind him a devoted wife and ten loving children, all of whom are in the church of Christ. His disease was pneumonia and inflammation of the heart. May 22nd, 1884. E. S.

GOSPEL REMEDIES.

The world is always looking for remedies for its manifold evils, and has been for six thousand years. It is always devising antidotes for the legion of ills to which flesh is heir. We hold that the gospel furnishes remedies for them all for its infinite dispensary, and desire to submit a few of the many which have been tested and proved to be sovereign and infallible.

- 1. Are you weary? Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt 11:28.
2. Are you carrying heavy burdens? Cast thy burdens on the Lord and He shall sustain thee.—Ps. 55:22.
3. Are you anxious and troubled? Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus.—Phil. 4:6-7.
4. Are you tried and tempted? God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation always make a way of escape that you may be able to bear it.—1st Cor. 10:13.
5. Are you sorrowful? Surely He hath borne our griefs and carried our sorrows.—Is. 53:4.
6. Are you in doubt and perplexity? I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.—Ps. 32:8.
7. Are you poor? Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which He hath promised to those that love Him? James 2:5.
8. Are you despised? He is despised and rejected of men; a man of sorrows and acquainted with grief.—Is. 53:3.
9. Are you discouraged? Wait on the Lord; he is of good courage and He shall strengthen thine heart; wait, I say, on the Lord. Ps. 27:14.
10. Are you weak? They that wait upon the Lord shall renew

their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—Is. 40:31. These are but a few samples. The dispensary is full—no lack in quality or quantity—free, "with-out money and without price." Come, for there is balm in Gilead and the great Physician is there.

THE WORD OF GOD.

We think sometime too little importance is attributed to the word of God, and it is often called "a dead letter," and by others "paper and ink." We should view it as containing the divine will of our heavenly Father. Indeed it is his blessed way of communicating to man what he would have him do to be saved. Words are signs of ideas. God communicates to man his ideas by his words.

If I were absent from home and should write to my wife, it is by my letters that she would be enabled to trace my whereabouts. The belief of my letter would cause joy or sorrow, as the circumstances may be. Just so with man and God. He sends man a letter containing the promise of salvation. The obedience of his letter or law will result in man's salvation. The atmosphere is the medium through which the light of the sun is communicated to this vast and stupendous globe, and if the medium of communication were taken away, endless darkness would prevail.

The word of God is the medium through which the light of divine revelation is communicated to man, and whenever the word of God is taken from his creature, spiritual darkness is inevitable. Looking at it from a legal standpoint, David says it converts the soul. James xix. 7. Paul says God at sundry times and in diverse manners spake to our fathers by the prophets, hath in these last days spoken to us by his son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, upholding all things by the word of his power. Heb. 1:3.

There never was a rational being saved since the coming of Christ, by any other way than by obedience to the word of God. Nor did Christ pray for any others than those who should believe on him through these words. If man can be saved otherwise, why send missionaries to heathen lands? and why send the Bible? The angel said to Cornelius, "He shall tell thee words where by thou and thy house shall be saved." Hence the people known as Christians or Disciples contend for the Bible and the Bible alone. Indeed, we are commanded to contend for the faith once delivered to the saints. Yes, let us contend till the last enemy of the Bible shall retire from the strife with their broken shields.

"And the sound The earth around, From the ringing to the setting of the sun, Till each gathering crowd Shall proclaim aloud, The glorious work is done. A. CAMPBELL."

OLD SERMONS.

Prof. Fisher, in an article in the Independent upon "old sermons," gives the following suggestions that indicate under what circumstances an old sermon may be repeated with profit:

We do not tire of reading again the productions which most fascinate us. Poems which move us, essays, even novels, are re-perused. Why, if one has succeeded in giving apt expression to his best thought and feeling, should he immediately tire of it? Why should he find it unprofitable to enter into a discourse with unimpaired fervor which he has given once, or more than once? If the truth in a discourse is of great moment, if the style of composition is fitting, why should the preacher be deterred from addressing it to audiences which have not listened to it before?

Here we have arrived at the true criterion. Is a sermon the genuine expression of the minister's mind now? Does it say what he wants to say to-day? Is it, in matter and form, a reflex of his present mode of thought and feelings? Does he want to tell it now, no matter? If he has preached it a hundred times, it will occasionally happen that an old sermon is forgotten or half forgotten by the author. When he takes it up anew, the thought reproduces itself. The sermon is born anew. Modifications of language, an addition here or an omission there, convert it into a spontaneous embodiment of his heart's convictions. Without an effort he throws himself into it. The lapse of time, it may be, has impressed upon him more deeply the importance of what he wrote years ago. It is not an ill-fitting garment which he has outgrown. It suits his existing state of consciousness. It is all the better for being old, as the Scripture truly says of old wine.

A QUEER TEMPERANCE LECTURE.

C. T. Campbell, a noted temperance advocate, in a lecture recently said: "Bar keepers in this city pay on an average \$2.00 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and, at ten cents a drink, the poor man pays \$6.50 per gallon for his whiskey—in other words he pays \$2.00 for the whiskey and \$4.50 to the man for handing it over the bar. Make your wife the bar-keeper. Lend her \$2.00 to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon, she will have \$6.50, or enough money to refund the \$2.00 borrowed of you, pay for another gallon of liquor, and have a balance of \$2.50. She will be able to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough to keep you until you get ready to fill a drunkard's grave."

THE HEATHEN WITHIN OUR GATES.

It is a healthy sign that Christian people are opening their eyes to the needs of their neighbors. Judson, the father, went out as a missionary to the Karens and did a great work; Judson, the son has gone as a missionary to the neglected poor of our great metropolis, and is likely to do a better work than his father. The London Congregational Union has been looking into the condition of the poor in the great metropolis of the world, and, as the result, has published "The Bitter Cry of Outcast London;" a picture of destitution, degradation, utter woe, and hopelessness, that can hardly find its parallel in history. The richest capital the world has ever known, the city of palaces and merchant princes and money kings, has two millions of people so poor that they hardly know what it is not to hunger, so friendless that they have never slept in a decent chamber, and so godless that they are as ignorant of Christ as the Hottentot. What London is on a large scale every other great city is on a smaller scale.—Christian-Evangelist.

DO WE LOVE THE BOOK?

A peddler came into my house Tuesday. He could scarcely talk English. He was old and crippled. I asked him about his religion. After some time he found out what I wanted and told me he was a German Jew. I asked him to read a German tract obtained from Brother Holman. He looked at it, shook his head, saying "No read him." I then got my Hebrew Bible. He eyes

ned it, and when he saw the text, there was a light over his face that I can never forget. He would read a few lines and then kiss the book. Tears came into his eyes. He turned from one page to another and seemed to forget for the time his age and lameness. He offered to trade me his goods for the book. Had I been able I would have given him the book. I will ask my readers now, the question which came to me when I saw this poor old man's love for the book. "Does, who have the Bible always, love it as we should?—T. W. Cottingham in Christian-Evangelist."

"Father Haqan" a Catholic Priest gave the following timely true and eloquent utterance in a recent lecture in Chicago.

I learned in thirty years of Irish public life to scorn the patriot who talked of dying for his native land and who left his children to starve—it may be to die while he squandered his money in drink. I concluded that if I desired to see my countrymen at home reconstructed as a nation, and to see my exiled brothers lifted up above the position of hod-carriers and laborers in the stranger's land, to see Irish children winning the respect of foreign people, I must begin to talk to people on husbanding these slender resources—retrieving what the penal laws robbed their fathers of, and restoring to the children of our generation the education that in the last century cruel laws denied to our forefathers. Here to night I stand, and I declare that I would say to all the powers that ever came to Ireland. Give me but one generation of sober, educated and religious Irishmen, and I will defy the world.

We smother the following from the St. Louis Life and Health amendment that we present against the return of the "hered" death that fills the land with more woe and a vile, than when small-ox and yellow fever combined.

John Wesley says: "My own conscience accuses me of having designedly misrepresented a single passage of Scripture, or of having written one line with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all party names and unscriptural phrases and forms that have divided the Christian world were forgotten and we all might sit down together, as humble, loving disciples, at the feet of the Master, to hear his Word and imbibe his spirit, and to transcribe his life into our own." Let us cast away "all party names and unscriptural phrases and forms that have divided the Christian world." That is the right spirit.

If a man has 100 dozen eggs and sells them to 100 different persons at 10 cents per dozen, and each man considers it an unimportant matter not to settle promptly, if at all, the egg merchant would have to retire from business. He would have neither money nor stock. Our readers will understand what danger we avert and what a host of duns and vexatious things we avoid, and why we adopt the cash system.

There should be a bold push made to extend the circulation of the WORKER. The universal verdict is that it is good and growing better. Let some brother or sister volunteer to get a good club in each neighbourhood. Don't blame the editor. You wouldn't do any better yourself.

ADVANCED THOUGHT.

Men don't believe in a devil now, as their fathers used to do. They're forced the door of the heart...

There's a pent of his eleven feet or a fiery dart from his bow. To be found on earth or in air to-day, for the world has voted a...

But who is mixing it a fatal draught that makes a heart and brain? And loathe the stir of each passing year with ten hundred thousand slain?

Who brights the vision of the land to-day with the fiery breath of hell? If the devil here and ever was? Won't somebody rise and tell?

Who loathes the stars of the toiling saint and digs the pit of his life? Who shows the stars in the field of time wherever foot steps life what?

The devil is voted not to be, and of course the thing is true; But who is doing the kind of work the devil alone should do?

We are told that he doesn't go about as a roaring lion now; But whom shall we hold responsible for the roaring now?

PORTAGE-LA-PRAIRIE, May 26, 1894.

BRO. LAW & WHITELAW.—I received your note of the 8th only a few days ago, as I was away from home teaching school in the country.

We received by telegram the sorrowful information that Elder Archibald McLarty, of Howard, Ont., departed this life May the 24th.

Perhaps it would be interesting to some of our Ontario friends and brethren to hear from the church residing in Portage-La-Prairie.

Yours respectfully, MAGGIE A. CAMPBELL.

Dear Bro.—Our meeting at Collingwood is closed for the present. It was commenced by the writer four weeks ago, Bro. Lediard coming up near the end of the next week and continuing with good success for about ten days.

The Lord willing, I leave tomorrow for a tour on Manitoulin Island, then on my return to visit Pricerville, Muskoka and Harry Sound, under the direction of Bro. Gilbert McArthur, of Stayner, who assists the rest of the patri-

spread of the Gospel. Any brethren in Muskoka or Harry Sound who may see this will please send a card to the Brother named above to let me know where to find them and I shall be glad to call on them if I can.

Your brother in Christ, W. M. CREWSON, May 26, 1894.

COLLINGWOOD, May 22, 1894.

Dear Bro. Sherman.—The church here takes this opportunity of returning many thanks to those kind brothers and sisters who have so nobly responded to our call, thus complying with the injunction of the Apostle Paul to "bear one another's burdens and so fulfill the law of Christ."

And now, brethren, when it is necessary that we should have help to sustain the cause, it is not wrong to ask it of you; so we wish to state to your readers that we can stand more of the same Christian liberality, and may God, who loves the cheerful giver, bless you abundantly through Jesus Christ our Lord, is the prayer of Your brother.

JOHN M. HILL.

LOSS AND GAIN.

The Christian must experience the loss and the gain brought to view in the Gospel. The true convert to Christ will realize that he must lose the friends with whom he lived in the service of the world.

After dinner, I went to my neighbor, who was in his garden; and, strange to say he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said: "You have abused me. I will kill all your hens, if I get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," I said. I did not wish to injure you and now I see I have made a great mistake in letting out my hens, I ask your forgiveness, and am willing to pay you sixtimes the damage." The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at

the presence of Jesus in the hour of death and at last the crown of life will be placed upon our heads. Who would not lose the present, the fleeting, and gain the everlasting and abiding? It is a glorious exchange we make by taking Christ, for by it we make all things desirable and enduring.

WHY AM I NOT A CHRISTIAN.

1. Is it because I am afraid of ridicule, and of what others may say of me? "Whoever shall be ashamed of Me, and of my words, of him shall the son of Man be ashamed."

2. Is it because of inconsistencies of professing Christians? "Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ? "What shall it profit a man if he gain the whole world, and lose his own soul?"

4. Is it because I am afraid I shall not be accepted? "Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner? "The blood of Jesus Christ cleanseth from all sins."

6. Is it because I am afraid I shall not hold out? "He that hath begun a good work in you, will perform it unto the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can and that God ought to be satisfied with that? "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason? "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

CONQUERING AN ENEMY.

I once owned a large flock of hens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had killed in his garden and that he had killed several of them and thrown them over into my yard.

Greatly enraged at his procedure, I determined at once to be revenged, to sue him, or in some way get redress, I sat down; and ate my dinner as calmly as I could and by the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbor about hens, thereby making him my bitter, lasting enemy. I concluded to try another way, being sure that it would do better.

After dinner, I went to my neighbor, who was in his garden; and, strange to say he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said: "You have abused me. I will kill all your hens, if I get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," I said. I did not wish to injure you and now I see I have made a great mistake in letting out my hens, I ask your forgiveness, and am willing to pay you sixtimes the damage." The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at

his club—then at the hen he had been pursuing, and said nothing. "Tell me, now," said I, "what is the damage, and I will pay six fold and my hen shall trouble you no more. I will leave it entirely with you to say what I shall do, for I cannot afford to lose the love and good will of my neighbors, and quarrel with them for hens or anything else."

"I am a fool!" said the neighbor. "The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine."

TRUE REFORM.

CHRISTIANITY THE REFORMING POWER. "The Light Himself Shall shine revealed. One tale of glory overthru thy court, Thy own Messias relate."

For he shall reign till he hath put all enemies under his feet. Christ is the great reformer or corrector of man's wrongs, and the remover of his woe.

Christianity is the reforming power. The Church of God—the organized expression of the gospel—is the channel or agency through which this power works.

An ancient writer said, "I have known but one Poleman and one Phedon who were made better by his philosophy, whereas Christianity has turned its myriads from vice to virtue."

Napoleon, to whose word a world listened, and at whose step thrones trembled, said: "Men have called me the great Napoleon they admired my genius and feared my power, but now I die in exile, and none are so mean as to do me reverence. My presence was necessary with the army to direct their movements and to inspire them with courage. But Jesus Christ, without court, army, navy or treasury, has commanded the highest affection and the utmost confidence of men. To-day millions would die for him, while I die despised of all. I tell you General, Jesus Christ was God."

Divine truth and love bring the light and heat that illuminate purity and give life to all good seed thoughts. The "Light Himself" now shines. The stream of salvation cannot be rolled to its source. The floods of light cannot be driven into the central sun by darkness.

Sin itself, the root, the essence of sin, is the cause of man's woe. In the proportion that it is destroyed true reform is produced. This is salvation. The Savior, Jesus alone can do this. This he does. He brings back to man his lost peace and purity. He reinstates paradise in him, and fits him to re-enter his paradise.

Where he moves deserts bloom, death springs to life, violence is changed to purity, laws are purified and legislation is corrected. His words break the bonds of sin, casts out devils and destroys hereditary and acquired appetites for filthy words and poisonous drugs and drinks.

The victims of evil habits are saved by his power, and youth is restrained from the paths of the destroyer by his truth and love. Such as Gough and Murphy are are redeemed and made flaming heralds.

Such reform is thorough, lasting and universal. "He looks, and ten thousand of us are saved. And myriads wait for his word: He speaks eternity, filled with his voice, Redeems the praise of the Lord."

TEMPERANCE.

The following testimony in regard to prohibition in Maine, is worthy of our attention. LEWISTON, Me., July 25, 1893. Hon. MISS GARDNER.

Dear Sir—Your favor inquiring as to the operation of our liquor law, is received just as I am leaving for a somewhat protracted absence. If I neglect to answer to it may be forgotten therefore I must content myself with a very brief response.

The "Maine Law" has been a success. I do not mean that it has prevented entirely the sale of liquor, so there has the law against stealing prevented theft. It has, however, almost entirely destroyed the traffic in the country portions of the State. There are some counties in which the jails have been practically unoccupied for years. In the cities its enforcement is, of course, more difficult, but whenever the authorities have been friendly and vigilant, the sale of liquors has almost entirely stopped.

The law is popular. The next year we vote on a prohibitory amendment to the constitution, and it will be adopted. Very truly, WM. P. FRYE.

An old friend is better than two new ones. The time once was, when it was and badge of disgrace to be known as an abolitionist, now hardly a person has a word in favor of slavery, and especially among politicians. So we believe the time is coming when hardly a person in public life will own that he ever had any sympathy with slaveholders.

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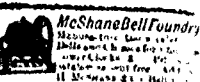
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