

Christian Worker.

H. H. SHERMAN, EDITOR.

"WORK WHILE IT IS CALLED TO-DAY."

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Whole No. 25

THE LITTLE MESSENGER OF LOVE.

BY LOVE BRID.

'Twas a little seraph preached to me
By sweet, unconscious child—
A baby of a scarce four years old,
With blue eyes soft and mild.
It passed in a soft day;
I seated in a car,
Was thinking, and near'd my home,
Of the spiritual jar
And discord that pervade the air
Of busy city life,
Each caring but for "number one,"
Self gave provoking strife.
The ghastly weather seem'd to cast
On every face a shade,
But on one countenance were hues
By sorrow deeply laid.
With low-lowed head and hand-slap-
ped close,
She sat so poor and old,
Nor seem'd to heed the scornful
glance
From eyes unkind and cold.
I looked again, Oh, sweet! I said,
The night that met my eyes I
Sitting upon her mother's lap,
With baby face so wise,
Was a wee child with sunny curls,
Blue eyes, and dimpled chin,
As a young, pure, and loving heart
Unstained as yet by sin.
Up on the woman's poor and sad
Her eyes in wonder fell,
Till wonder changed to pitying love,
Her thoughts, oh, who could tell!
Her tiny hands four roses held;
She looked them o'er and o'er,
Then choosing out the largest one,
She struggled to the floor.
Across the waying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The rose, she ran to hide.
Her little face in mother's lap,
Fighting she had done wrong,
Not knowing, baby as she was,
That she had helped along
The up hill road of life a soul
Cast down, discouraged quite,
Across the woman's face there broke
A flood of joyous light.
Dear little child! thy was indeed
A messenger of love
Sent to that woman's lonely heart
From the great heart above.
This world would be a different place
Were e'en to give to those
Whose hearts are sad as much of love
As went with baby's rose.
—HARRIS YOUNG PEOPLE.

REMINISCENCES No. II.

—OR—

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

—BT—

JOSEPH ASH

The church at Norval, in the township of Esquesing was planted in 1820, by the late Elder Menzies, on the principles and after the order of the Scotch Baptists. John Menzies, William Trout and James Mitchell, elders. Elder James Menzies was a remarkable man. A fine speaker, of untarnished morals, a careful student of the bible, a hard worker at his business—blacksmithing and farming; a man of strong faith, warm zeal, and deep piety. Religion with him was an every day matter, his memory and knowledge of the scriptures was hard to be equalled, and not to be surpassed. So great was his knowledge of the bible, that, if asked where any passage was, in the whole bible, he could tell the book, chapter and verse, and even what part of a verse. We used to call him "the living, walking concordance." He was so constant in his bible studies that he kept his large bible on his bench, read a few verses, then work, and think of what he had read, and so on day after day and year after year. He preferred preaching in his native tongue, which was the "gaelic." In or about 1838 he read several numbers of the *Millennial Harbinger*, sent to him by a friend in Ohio, who had gone there, heard the ancient gospel, and received it. His son James, now of Toronto, says the reading of those numbers of the *Harbinger* enlightened his father's mind very much

but no one knew of his change of views. Old Elder Stephens, the father of the Stephens family of Owen Sound and Glenora, and most of his family were associated with him. About 1838 or 40, the late bro. Jacob Snuro, of Jordan, and Z. F. Greens went to see Brother Menzies, carrying with them several numbers of *The Christian*, a monthly, published by bro. W. W. Eaton, then of St. Johns, New Brunswick. The reading of these papers and the conversations with Green and Snuro made a complete change in his mind. Snuro and Green exercised a very hard struggle with the "noted concordance" man, but when they began talking with him they were surprised to find him so far advanced in the reformation, and instead of opposition, as they expected they found a cordial reception. At the time of the first June meeting in Canada, held in the old log meeting house, in 1843 the majority of the members had become settled in their views on the subject of the reformation. They then ceased to be called "Scotch Baptists," and became "Disciples of Christ or Christians." The church was a strong healthy body when I first met them in 1844 at our second June meeting. I had before this become acquainted with the Elder and his son James. I must relate a very pleasing incident before I proceed with my history. I was then living in Oshawa, and by dint of perseverance got away, and with a carriage, self and wife started to go to that meeting. Not being acquainted with the road we strayed out of our course and it was in the afternoon before we reached the long and anxiously looked for pine log meeting house. As we stepped into the door Elder James Black was speaking. He stopped short and said, "well, brethren, here is brother and sister Ash, of Oshawa. The meeting was brought to a stand still until every one in the house had crowded forward and introduced themselves, giving their names, and greeting us with a right hearty welcome and shake of the hand; then the meeting proceeded, and Elder Black finished his discourse beginning where he left off. Brethren where do we find such ungarish love and simplicity now? I want all to ponder this. The meeting then went on, and a happy, heavenly one it was.

Another exhibition of great love and zeal occurred on Lord's day. They were not expecting a very large gathering, and had made no special arrangements to accommodate strangers to a hearing, but to their great surprise a large turn-out of strangers from the surrounding country came, so that the house was not capable of holding one half of the people. Elders Black, Menzies and others held a consultation over the situation, and called on the brethren and sisters to vacate their seats, let the strangers in so they could hear the gospel preached, not according to Wesley, Calvin, Knox, King James, or any other man, but according to "Christ the Lord." They who had heard believed and obeyed went outside, and the house was filled up and the meeting went on. The brethren stood about the door and windows to hear as best they could. Again I say, where can you find such love, zeal and devotedness to the cause of

Christ, and anxiety for the conversion of poor sinners now. No they would rather say, "I went give up my seat for anybody."

Old Bro. Stephens above referred to came from Ireland, where he held membership with a Carson Baptist church, and was a good preacher. He stopped in New York, became acquainted with old Bro. Errett, father of Isaac Errett, now of Cincinnati, Ohio, and the late bro. James Buchanan, who for twenty-six years was British consul in N. Y. Bro. Buchanan advised Bro. Stevens to go to Canada; he came and got a fine tract of land in Esquesing near Norval. When Bro. Buchanan ceased to fill that honorable and responsible position in N. Y. he removed to Drummondville, near Niagara Falls, where he spent the remainder of his life in retirement. He was a man of high education, ability and standing, and filled the high, responsible, and lucrative position with great credit, and to the entire satisfaction of the two nations which he stood between. Amidst all this splendor he made religion his first business. In 1845 I visited him at his own house; he showed me a large room where he held public meeting and broke bread on every Lord's day. He kept his course up till the Lord removed him up higher. I have an interesting book of his own writing which he presented to me. He was never afraid to speak a word for the Saviour before the highest officials.

Returning from this digression I must speak a little more about the Stephens family. W. A. Stephen, of Owen Sound, was baptised by his father in the River Credit, on 4th July, 1832, and associated with the church in Toronto of which I have a very imperfectly spoken the charters members of which as I am a low more perfectly informed, were James Armstrong and wife and daughter, Sam'l Sheeklin and wife, James Beatty, sen., James Leslie, Wm McMaster, Mr and Mrs Cockshut, Peter Rotherford and wife, Mr and Mrs Buting and others, and if I am correctly informed, old Bro. Oliphant, father of bro. D. Oliphant. This Toronto church at this time was of the Scotch Baptist order. Old Bro. Stephens died in Esquesing in 1835; the family removed to Meaford in 1850. I shall have more to say about the Stephens family hereafter.

This Esquesing church was the spiritual birth place of Eld. Alexander Anderson, and Eld. Menzies his spiritual father. Here is where Alex. burned his fiddle. He was a fiddler, so he would fiddle for the young folks to dance, but when converted, like all truly converted persons, had no place in his heart for the dance. The same day of his baptism he went to his home and took from a shelf made across the beams of a log house, his fiddle, deliberately went to the fire place, laid it on a lively blazing fire and saw the flames devour it, saying to it "you shall never trouble me any more." Bro. Anderson soon began to use his gift in the church, and from that time till now has not ceased to occupy and improve upon his splendid talents. For the present generation it is quite useless for me to amplify upon Bro. Anderson's usefulness in the cause of the blessed Master, for almost every church in Canada has tasted the sweets of his fine

ability and truthful preaching, deep piety and great love for the cause of Christ and fallen man, strong, clear knowledge of things, and his pleasant smiling congenial companionship.

I feel a pleasure in writing a little extended about this church—its members and acts, because here is where our great and happy June gatherings commenced, and where brethren, scattered and unknown to each other, first met to become acquainted, and mingle their songs, prayers, preaching and conversation in joy, love, and union. I was always opposed to the discontinuance of those great Provincial yearly gatherings, and the "Provincial Cooperation" for the spread of the gospel. I think it was not a wise move and should rejoice to see them successfully established again. Then we could hear by word of mouth the prosperity and prospects, in almost every church, which cheered our hearts, and we could learn the wants and desires of all, see each other's faces, form and renew acquaintances, and become more and more assimilated, our hearts run together in love and union. Now all this is confined to small circles, and all we can know of the prosperity, prospects and wants of the churches generally is learned through the very, very meagre reports through our papers. Then we had little means of conveyance, the common roads, our horses and carriages were our means of conveyance, and we could go 40, 50, 60 and 100 miles, and think it no hardship. Now we have railways to almost every point we want to visit, and can go in so short a time. Such gatherings encourage proclaimers of the gospel, stimulates the brethren to move in the cause, and make more liberal contribution for the gospel, and calls in hundreds of hearers that perhaps otherwise would never hear the true gospel of Christ which is God's saving power.—Rom. 1-16.

Now brethren I have told my *think so*, and have no more to say now. I hope, the Lord will, to reach Eramosa in my next. Farewell.

ORDER OF PUBLIC WORSHIP.

"This is the one purpose for which we have met?" "This is the chief purpose that has called us together?" "This is the great purpose for which we have assembled"—such and such like expressions are constantly made by those who preside in congregations of disciples, and yet in scarcely one instance in a thousand is the practice in harmony with such expressions. For, instead of coming together with the thought of Christ's body and blood most prominent in the mind, and the desire to hold communion with him through the commemorative bread and fruit of the vine having a joyous place in the heart, and instead of selecting hymns in harmony therewith and reading such scriptures as are appropriate thereunto, it is generally true that from an hour to an hour and a half is spent in singing and reading and preaching or teaching and a little praying, without one direct reference, and sometimes scarcely a remote reference, to the Lord's supper. Not unfrequently hymns are selected in view of "nice tunes" to which they are

set, and the preference for these tunes is determined by their popularity, the which is often determined by their resemblance to "operatic music," and hence is mostly characterized by an "irreverent haste." The hymns too are frequently those which were written with extended poetic license, and hence have scarcely a remote or reverent reference to the death and burial and resurrection of Christ. When the preacher is present he is liable to speak on any theme; I once heard one deliver a religious-scientific lectures on such an occasion, and the religious part was very small. When the preacher is absent, whether the Scriptures are consecutively read or not, for mutual teaching and exhortation, yet subjects are constantly liable to be presented and discussed, on which a variety of thought may be expressed, that will divide the attention and occupy the mind in a direction and degree that tends to unfit the spirit for contemplation of the sublime, humbling, touching spectacle of the Savior on the Cross.

In view of all this it here is suggested that the disciples of Christ be consistent. Professing to come together for worship let them act in harmony therewith by properly attending with prepared mind and heart to the Lord's supper, in which Jesus Christ is evidently set forth crucified. When they come together for worship, let such hymns and tunes be selected, as tend to solemnize and prepare the mind and heart for exalted and touching thought and feeling. Dr. Lowell Mason's musical compositions are mostly very suitable for this purpose. Then as it respects the heading for introduction of the worship, whether selected from the Old Testament or the New, let it be upon the same principle and for the same purpose. The selection should be made through the week by him who is expected to lead the meeting and should be carefully read not less than a dozen times in preparation for public reading on the Lord's day. All this properly done, and the prayers, one, two or more will be no forced work—no mere performance—no heartless lip-service that will stop far short of heaven and fall fruitless to the ground. With proper appreciation thereof to precede our public prayers, it will not be difficult for the Christian man acceptably to express thanks giving and petition the throne of grace. For by such precedents the mind and heart are separated from worldly thoughts, motives and ambitions, so that contemplation of heavenly things becomes the chief delight.—*The Octograph*.

EXCHANGES.

The *New England Evangelist* commenced the same month and year as the "CHRISTIAN WORKER," is a new and welcome visitor edited and published by Frank O. Ellis, 88 Munroe street, Lynn, Mass. Is ably conducted and means work. Its articles are short and to the point, like the *WORKER* would stand more subscribers and only pay its way. We hope the brethren will give bro. Ellis substantial aid while the paper is young, assist its circulation that it may continue to urge forward every effort to spread the Gospel in the Eastern States, then after a few years it will force its own way and be a mighty power for good.

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it is the drink of lions and horses; and Sampson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what went into the mash-tub went into the kneading-trough, families would be better fed and taught. If what is spent in waste were only saved against a rainy day, work-houses would never be built. The man who spends his money with the saloon-keeper, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the ker-ring's comfort, but to roast him. Men do not keep pot-houses for laborers' good, if they do, they certainly wish their aim. Why, then should people drink for the good of the house? If I spend money for the good of any house let it be for my own, and not for the landlord's. It is a bad well into which you must pour water; and the best beer house is a bad friend, because it takes your all, and leaves you nothing but headaches.

Ho who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and lire riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as allow habits for health and wealth. Those who go to the saloon for happiness climb a tree to find fish.

THE SCOTT ACT ENDORSED.—At a public meeting held in the town of Oakville in the interests of temperance, and addressed by the Rev. D. L. Brethour, of Milton, the following resolution was unanimously passed by a rising vote:—"Resolved, That having had eighteen months' experience in the working of the Scott Act in the County of Halton Ont., our conclusion is that it has done more to suppress the traffic in intoxicating liquors than any Act heretofore on our statute books. Crime has been lessened, pauperism decreased, morality improved, and business more prosperous. In view of these facts we would urge that every possible means be employed to have the Act made yet more stringent."

It is the mother who moulds the character, and fixes the destiny of the child.

Some hearts, like evening primroses, open most beautifully in the evening of life.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.—*Tillotson*.

That is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Evid that the day is wasted in which you have not succeeded in this.—*Talmage*.

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FIELD NOTES No. 3.

Those who have had experience in moving, will know how happily we spent the first week of last month. After settling down at Acton, your evangelist boarded the train for Bowmanville on the 13th. Stopped off in Toronto and had a pleasant talk with Bro. Geo. A. Barclay, who is now well known as one of the managers of the co-operation. Bro. B. is full of hope for the success of our work. He turns neither to the right or left, but follows his convictions of right regardless of consequences, he being a good preacher, and there being so much need for work in the field. It is a pity that his whole time is not taken in the ministry of the word. As it is he speaks at some point nearly every Lord's day. We arrived at Bowmanville at 7:30 p.m., and was domiciled at the home of our beloved brother, E. Sheppard, whom we found quite ill, but he was able to be out and assist in the morning service of the church. Bro. Sheppard's name is a household word all over this land, and he is much beloved by the people in Bowmanville, for whom he has labored so much. He now talks of leaving, but is not quite sure as to what his future course will be. Sister Sheppard was very sick during our stay at B. and fears are entertained of her recovery. Bro. S's pathway has been bedewed with tears—nine children sleep beneath the sod, and now his companion is prostrated and he is rendered almost unfit for active work himself by sickness of a serious character. May our heavenly father deal tenderly with our brother. Our meetings were well attended on Lord's day, especially in the evening. We continued the meetings until Thursday night. The church at Bowmanville has passed through the fire, and the pure gold has thus been revealed. They now number about one hundred members. If Bro. Sheppard refuses to remain longer they will want some one to take his place. They are now well united and working in harmony. Bowmanville has over 4,000 inhabitants, and is beautifully located on elevated ground, and surrounded by a fine farming country, making it one of the most delightful spots in Ontario. The church here has no sympathy with the "anti-missionary idea" which is a controlling mania with some. We made our home with Bro. W. A. Neads, and a real homelike was. On Friday the 19th I went on to Port Hope, some twenty-two miles east from Bowmanville; here I found the little band well united and pushing on in the divine life. Bro. Mundy began to tell me how they, from the time I had first sounded the word here, had not missed a meeting, that they have more converts than all the other churches in the town during the eleven months of their history. They have a nice little Sunday School, and nearly all of the members take part in the prayer meetings on week nights. When I see what a grand work has been done here in less than a year, I thank God that I had the privilege of preaching the gospel first in this place. What has been done here may be done in scores of places. We had large audiences at both meetings on Lord's day. I wish some of our older churches would visit the little band at Port Hope and imbibe some of

their zeal and brotherly love. Port Hope church is weak and must have help; it cannot be expected that they would be self-sustaining so soon. They have been able to do so much, thus far, by the philanthropic help of Sister Scott, whose praise is in all the churches. Different brethren have volunteered their assistance in the way of public speaking for them, and will continue to do so as long as they can. Here is an example of what can be done through co-operation. That they appreciate what has been done for them can be seen by their report in this issue of the WORKER, of pledges to the co-operation. On Tuesday, the 23rd, I went on to Cobourg. In another place I have told how I spent three days at that place. One thing I am glad to report of the church at Cobourg is, that their sore troubles of the past are all healed up, and that permanently. They are in perfect unity, as Dr. Wood said, "in better condition than at any time since he had known the congregation." I made my home with Bro. Wm. Pomeroy, who is a faithful, devoted disciple, who through all their trials remained steadfast in the faith. On Friday, the 26th, I went on to Prince Edward County. At Trenton I fell in company with Mr. Lehman of Stouffville, who spent most of the summer at Meaford, at work on Mr. Train's mill; this was an agreeable surprise. By dark I was domiciled at the very pleasant christian home of Bro. Hyatt, who lives in one of the most picturesque places in all this county. I cannot give an idea of the immense sand banks here, in words. Just imagine thousands of acres of sand drifted like snow, forming mountains, covering trees until the tops of tall cedars protruded from the mountain top like little bushes. Dig down only a few feet and you come to the last winter's snow. The sand is so clean that it would not soil a white dress, and is as fine as Indian meal; but it must be seen to be appreciated. The country around the West Lake meeting house is picturesque, and is quite a resort for pleasure seekers. Our meeting began on the fourth Lord's day in October, and continued until Nov. 10. The interest from the first was good and continued to grow until the close of our visit. There were six baptised during the meeting, and we feel sure that many were almost persuaded to become christians. The last days of the meeting were the best. The church in Prince Edward County has never been an aggressive church, and as a result they have not grown as they should; perhaps there are not as many members in the county as there was in former years. I am glad to say that they see where they have failed, and are ready to take hold of any good work that will assist in making amends for past neglect. They do not have the regular Lord's day contribution as our churches almost universally do, and as we believe scripturally too, but have yielded to the opposition of a few who have been improperly instructed in this matter. The church at West Lake have not supported the Sunday school, and as a result have very little hold upon the children and young people. This is perhaps the worst feature of their outlook. The church that fails to get hold of the children will pass away with its generation, and the children will go to churches that look after them. I am glad that they have decided to go to work in the Sunday school. There is a large membership in the church but no young people. We have written these words as a warning to all churches. Don't neglect the children. I shall go from here to the church in Hillier, and from there home.

VOLUME NO. 3. Again we step to the front and say to our readers that Vol. 2, of the CHRISTIAN WORKER is a thing of the past. Its record is made up, and as editor we must meet it at the Bar of God. Taking a retrospective view, we can see many failures on our part, and we expect to profit by this, another year's experience in journalism. We have tried to, faithfully, represent our cause to the world, and recommend our great Head, Jesus Christ, to a dying world as their only hope; and have carefully noted the items of news that would cheer the hearts of our brethren sending them out in our columns. That our readers would know what is going on among our great brotherhood, in supplying a paper to meet the wants of our Canadian brethren, we are assured that we have been successful in a large measure as the letters commending our course amply testify. We could publish flattering letters enough to fill this entire issue. But what is much more substantial is the increasing circulation of our paper among the brethren, and even among those who are not identified with our people. We here return our thanks to those brethren who have so kindly assisted us in our work by writing for our paper and by helping to increase its circulation. Bro. Ash, has been steadfastly at work supplying our readers with interesting reminiscences which are read with great interest and profit by many of our readers. Some complaining that their paper is completely worn out, so many are reading it. We know of no relief for such unless they turn agent in their neighborhood and get everybody to subscribe for the WORKER. We come again to our readers to ask their help in the good work. The "Ontario Co-operation of Disciples of Christ," is now moving on, as you can see by our "field notes" and by the treasurer's monthly reports. This we believe is the work of God, and the brethren generally esteem it as such or their cheerful contributions would not foot up so well. The CHRISTIAN WORKER will as in the past go steadfastly forward in harmony with the brethren in their co-operative work bearing on its pages to our readers the good news of our beloved Zion's progress. We will glean from all sources, good things and send them out to cheer our readers. We have the promise of regular contributions from some of our best brethren who will give us the cream of their thoughts. We ask the brethren to send in any item of news that will contribute to the upbuilding of the Kingdom of Christ. We will allow you to say what you have to say in your own way on every thing of general interest but personal wrangles are henceforth barred from these columns. Brethren may discuss their differences sharply as long as principles are involved. Our subscription will remain at 50 cents per annum and we do not think that any will complain at the price. There are many other good papers published which the brethren should take if they are able, but let it be remembered that the CHRISTIAN WORKER is assisting in promoting the good cause in Canada, that it is in sympathy with our co-operative work, with every effort to spread the Gospel of Christ and with our brethren generally. As we need a medium through which we can urge forward our work in Canada, let all put their shoulders to the wheel and help now, in giving the CHRISTIAN WORKER an increased circulation. It now has the largest circulation of any paper ever published for the brethren in Canada. As soon as we can see our way clear it will be issued semi-monthly, and we will see our way clear as soon as the subscription list is doubled. Now let each reader try to send one new name along with his renewal and the work will be done. "Finally my brethren be strong in the Lord." Let each one set a guard upon his own actions. Let no root of bitterness spring up, but follow after those things which make for peace, and let us so labor that we can say at the end of our next volume that "I have done my whole duty." Pray for the success of the cause of Christ, remember in your prayers those who are leaving their homes and going forth day and night "to tell the story of Jesus and his love." May God our Heavenly Father bless us all in our efforts to do good.—Editor.

SUNDAY SCHOOL CONVENTION. On the event of our visit to Cobourg on the 23rd of last month, we were unable to hold meetings on account of the "Canada Sunday School Convention" being in session. I spent three days in convention. There was a diversity of talent present, that of high order predominating. The important questions of Sunday School work were discussed by men of ability in a manner which will be of great advantage to the teachers present, of whom there were many. The principal addresses of nights were "wise and otherwise." The address of Dr. Nelles was of the highest order. I am bold to say, that the address of Dr. Nelles was the best, in thought, in truth, and power, of anything that I have heard for years. He marched on through his subject like a giant dealing deadly blows to the errors and foolishness of the latter day churches. He made a masterly plea for a return to the simplicity of Bible truth. Took a hopeful look over the field of investigation going on in the world to-day. Declaring that truth has nothing to fear. Submit it to the most severe test,—and it will come out of the fire of investigation the pure gold that it is, minus the dross." He recommended the "return to apostolic practice, making the morning service a Bible reading and praise service." He wanted a return to the good old ways when the churches would sing. "Now we have no congregational singing, it is done by a choir, and sometimes not even the choir will sing, for one of the choir steps to the front and performs like a stage actor, 'A solo.' The effort to give an idea of this masterly address must prove futile, hence we desire, by recommending that our readers invest twenty-five cents in the report of the proceedings, which will soon be ready for distribution. The doctor's discourse would sound well from one of our pulpits, and would take a high rank as an able presentation of our plea, as far as the west. This address contained more sound sense than all the other addresses combined. The address of Joseph Wilde of Toronto had many good points in it. His immense popularity drew out a large crowd, said to be the largest ever assembled at a religious gathering in Cobourg. He only spoke a half hour, and if the chaff was out of his speech there would remain 15 minutes of good sense. Mr. Burncald, D.D. gave some very interesting accounts of his trip through Egypt, the Pyramids and other items of much interest. His was a profitable address. Doctor Parsons of Toronto delivered a powerfully worded address on the Holy Spirit in

Sunday School work. The address had more noise and less Scripture properly applied than anything else at the Convention. He said that a Unitarian has promised the Holy Spirit to the Sunday School teacher, "to guide them into all truth!" etc. If the reader is a Unitarian, can he recall the most ignorant teaching on the Holy Spirit 50 years ago he will be able to form some idea of the teaching to which we were served. We had vainly thought that God had winked such ignorance out of existence. The general teaching and drift of the Convention work was good. As to methods of instructing the children in the Sunday School, some of the best points were brought out that I ever heard. Doctor McVicar, Prof. of Christian Didactics in McMaster Hall, Toronto, led on "the teacher or before his class. The doctor drew on quite a storm, and I thought winced a little under the sharp fire of questions which he hurled. He said that all our work as teachers was futile, unless God by the Holy Spirit opened the way for the truth to do the work." This is old time Baptist Doctrine. "That if the teacher failed to lead the pupil to Christ, his work was a failure." Just at this point I arose and the following dialogue took place:—S. "I having received the divine ideas through the word of God as revealed, can I not impart that idea to the pupil by the same means?" M. "What do you mean by impart?" S. "You are a teacher, and I trust you understand, hence do not ask for information." M. "Yes, you may impart what you know, but you cannot make it grow." S. "I accept, but sir, as a teacher, have I made a failure because I cannot make it grow. I am a success so far as my ability goes, if after I have imparted the divine idea through the word, the pupil is not brought to Christ, is it not owing to the failure of God to send the Holy Spirit to prepare the way? Hence not our failure, but God's." M. "Oh no, God makes no failures." S. "Does not the theory laid down involve this position?" M. "We are getting into deep water, and away from the main question." The Doctor gave many good points on teaching which each one should read. He emphasized this truth that "information does not make men good." He thought that the devil was one of the best theologians, that a man might have all the information in the world and yet be no better than the devil in hell, and upon this point he strongly urged the necessity for moral training to make other information of real benefit. Hon. H. S. Blake delivered a fine address on Thursday night. His captivating oratory held the vast audience spell-bound for an hour. He reviewed the past of our Sunday School work and succeeded in a masterly manner, making all feel that it was a high honor to be engaged in such a grand work. As he approached the outlook for our work his eloquence rose to fever heat, and a perfect river of words poured forth from his mouth conveying some of the grandest thoughts clothed in thrilling language, sending thrill after thrill through the audience until the enthusiasm arose to a tremendous height. As he sat down a roar of applause followed. The "summing up of the lessons of the convention" was good. This was done by Mr. Andrews in a half hour speech, which was delivered in a graphic and eloquent manner. Two or three farewell speeches were made after which the convention closed. Prof. Case from Akron, Ohio, led the singing during the convention.

THANKSGIVING. Among the many duties to which we are called, as the followers of Christ, few return a richer harvest of blessing than that which somewhat neglect to our Thanksgiving. To magnify our trials, and underrate our blessings, may be a mark of nature, but it is surely no indication of grace. We keep the anniversary of our sorrows and our trials, our trials and our disappointments; talk of them to our friends and indulge on the peculiarities of these trials, and the painful nature of these sorrows, as though they differed materially from the difficulties of those about us. While the days which have been running over with goodness and mercy call forth only an occasional burst of Thanksgiving. It is not very easy to tell why we mourn over the ills as a somewhat undesired affliction and yet credit much of the good to ourselves and our own industry and tact. It is true we note our larger blessings, and are conscious of a passing feeling of gratitude, but who habitually counts the smaller mercies? Who traces the intricate ones that come through trial? Who watches and gives thanks for those sweet effects of the "afterwards" of Divine chastisements, that bring, according to God's promise, "the fruits of Righteousness to them who are exercised thereby?" Yet every one of these varied events of our life, sunshine and shadow, storm and calm, are covered by that command of the apostle, "In everything give thanks." Our own Dominion has kept its annual Thanksgiving day. It is wise to have special thanksgiving for special mercies; it is wiser to cultivate a thankful spirit that shall at all times respond to the giver of all good; and to form the habit of meditating on our mercies, and giving thanks daily and hourly if need be, for daily or hourly blessings. Every day brings temporal good, and protection from danger seen and unseen, deliverance in the hour of temptation, and exemption from it, and all is crowned by the full, free gift of eternal life by Jesus Christ our Lord. Surely this is sufficient to call forth a song of heartfelt thanks, giving here the strains of which shall break forth with fuller power and sweetness, in the new song in the city of our God. Where can a people be found, who have greater cause of thanksgiving than ourselves? Who have greater spiritual advantages than we? What nation or people enjoy civil or religious liberty as the rightly trained mind can enjoy it here? What land possesses safety and peace in a higher degree than ours? Have any people enjoyed richer, temporal or spiritual blessings since Adam was turned out of Eden? God is loading us with blessings, pouring out at our feet in a perpetual stream the good things of the Kingdom of both earth and heaven. As we run up our mercies, let us raise our Ebenezer and say "hitherto the Lord has helped us" and His mercy endureth forever. "By His mercy therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."—Hillaberg. Our first annual meeting of the "Ontario co-operation of Disciples of Christ" will be held in June next. We want to make it one of the best meetings of the kind ever held in Canada. We hope the brethren will be thinking over this, and preparing to be present, and contribute to the interest of the meeting. The brethren hope to be in shape to put one or two more men in the field immediately after the annual meeting.

IMPORTANT NOTICE.

This being the first number of Vol. 3 of "Christian Worker," we send copies to some of our subscribers with the request that those who receive them will hand the papers to some friend or neighbor, who may be induced to subscribe, in this way the circulation of the paper should be increased and much good done.

Send postage stamps, bills, or P. O. order, and papers will be promptly mailed.

L. J. W. Publishers.

PERSONALS.

Bro. Sinclair is intending to change his field of labor from Wadgetown.

Bro. Ash writes that he is heavily "laid up" with Sciatic Rheumatism. We are sorry to hear this.

Cheering words come from Bro. Gardin in his field of operations down in Indiana.

Bro. Stevens, from Prince Edward Island, has been engaged to labor for the church at St. Thom. as.

Bro. R. Royce goes out from Acton, laboring in "word and doctrine" among the churches round about a part of his time.

Our philanthropic sister S. H. Scott, has gone to make her home in Detroit Mich. Her address is 340 Mullett St.

A card from Bro. Lieter says that the trouble in the church at Jordan, is in a fair way to be settled, whereof we are glad.

Bro. W. C. Bealy, of Omagh, made a visit to the Meaford last Lordlay in October, and spoke to the church morning and evening with acceptance.

Bro. Hertzog attended the "yearly meeting" at Lobo, which was held on the 2nd Lordlay in Oct. He intended to hold a meeting in Michigan if arrangements were made.

Let a general canvass for new subscribers be made from now until Jan. 1st. We hope our present readers will promptly renew their subscriptions and send new names.

Bro. Benjamin Aynsworth was with me in the meeting at West Lake. He has been preaching for this church more or less for eight years past. He is a noble man and a true yoke fellow in gospel work. He is well entwined in the hearts of the brethren at West Lake. He makes no claim to brilliancy, but his upright life makes him a power for good, besides he is a good preacher.

Hon. J. Simeon of the Bowmanville church is a man that deserves honorable mention for the steadfast adherence to the truth. He is a man of large wealth, generous to a fault and a perfect gentleman withal. He is connected with the church at Bowmanville, and has been a member of the world since he was a boy. He is now an old, and an-joyed in blessed immortality.

LIFT UP THE STANDARD FOR THE PEOPLE.

The religious world seems to be in a commotion and the effects of the "current reformation" is coming to the surface on every hand. One half century ago, our plea was first heard echoing from the hills of West Virginia and a few places in Kentucky, scarcely an upstart in sectarian pulpits that did not spurn this plea, or feel that he was amply able to crush it with one stroke from his monstrous intellect. These were the days of "war to the knife" on many a battle field has the truth enfurled her banner, and where crowds held the people together then, now their posterity rejoice in the freedom of the truth. During the twenty-five years following the time of which we write, a sense of conquest was varied on which would call out the imitation of Angels. One after another of these would be giants of sectarianism fell before the artillery of the untrammelled truth, until the time has come when none will rally out from the sectarian forts to do battle for its indefensible cause, except a few that are regarded by their own people as reckless adventurers.

The truth upon which our fathers took their stand, is held sacred by their posterity, and all the "hue and cry" of alarmist about "whether are we drifting," will not change the facts one iota. If this alarming cry is raised and kept before the people to satisfy a class of readers who will starve on better kinds of food, it is best to say so, and the people will not be deceived by the cry.

Our fathers started out with the ruling motto before their minds: "No unscriptural tests of fellowship must be made." Safe ground than this does not exist, and this is held sacred as our motto by nineteen out of every twenty of our brethren. He that makes a test of fellowship out of anything not mentioned in God's word, is the guilty party. He that refuses fellowship with his brethren because they build meeting houses, have hymn books and benches in their meeting houses etc. etc., is a schismatic. Yet all these things are unscriptural. But they are not anti-scriptural. They are matters of expediency of which the scriptures say not a word. The founders of this glorious truth, Christ and the Apostles, told us plainly what to do in all matters pertaining to our salvation and our work, which common sense would not dictate unaided by revelation, but in all matters where common sense would be a safe guide, there is no revelation and many things are necessary which are not scriptural, yet not anti-scriptural. Whatever is anti-scriptural is not allowable under any circumstances, and he that holds fellowship with anti-scriptural doctrines and practices is debared from our fellowship. A church, whose "justification by faith alone" is anti scriptural, hence a bar to fellowship. Infants sprinkling and adult sprinkling for that matter are in the same catalogue of anti-scriptural doctrines and practices, hence a bar to fellowship, but the tests of fellowship insisted by a few who are identified with this reformation are of a different character, co-operation, paying a salary to preachers, missionary meetings, etc. are made tests of fellowship, these may be all unscriptural, but they are not anti scriptural, they are not a bar to fellowship. "Lift up the standard of the people," and let us cry, all along the line, "The men of God will not be separated from us." If you think these things are not wise in the eyes of God or in our own eyes, let us be able to show less than 20,000 members is somewhat humiliating. "What is the night?" Echo comes back with the answer, "too much lethargy, not enough work, too much discussion of plans, and too little work on any plan." The answer is true as every disciple must admit; but how long shall it remain true? Would to God that every disciple in Canada would from his heart respond,

"Not a day longer." Go where you will, talk with the brethren of any locality about preaching the gospel to those who never heard it and they will immediately tell you of a place near by where the people have never heard the pure gospel, and how they would rejoice to have them hear it. Ask if he is willing to help send it to them, the answer comes quick and sharp, "yes, indeed." The truth is the people are anxious to do something for the cause which God has entrusted to their hands. Ye leaders of the people, who mourn over the lack of spiritual energy in your flocks, get them into this work, and make them feel that they are doing something for the good Master, and you will see a revival of your church such as you are not accustomed to see, and a revival that will cause your heart to rejoice. "What of the night?" Why a mighty eva is coming which bodes evil to those who are standing idly in the gateway of our Master's vineyard. Stand ye like men, in the harvest field of the world. Thrusting in the sickle of truth. Reap golden sheaves for the master, and when his coming, oh! blessed thought he is coming! He will receive you into everlasting habitations. The investigations going on in the religious world to-day, are beacon lights to those who "stand by their guns of truth," and are not terrified. Let the investigation be sharp, severe and critical. Truth fears it not, but rather courts it. God who "rides on the storm and thunders when he pleases," will take care of the truth and all his servants who are entrenched within its walls. "What of the night?" Why, sir, I can tell you, the armies of the living God are getting ready for a forward move, and we utter the note of warning here clear and distinct, that those who prefer to play the "dog in the manger," neither eating nor letting others eat, must become converted and go to work, or take a back seat, and sit by the wayside mourning over their own delay while the workers are zealously at work converting the world to Christ. Trim your lamps my brethren, brighten up your sword of the Spirit, begin the drill for the contest in drawing on, and soon all your powers will be brought into activity. The outlook is cheering and growing brighter every day. Lay aside your playthings for the hour of work is up on us. Look to God for strength and he will be our strength in every hour of need. Let not unbelief enter into your hearts, ask God in faith and the needed help will come. Be careful of your lives, that you may be pointed to as living examples of what the truth will do for fallen men. "Stand fast, quiet ye like men." Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord.—Amen.

WHAT OF THE NIGHT?

Let the watchmen pass the call around to all the sentinels on duty "what of the night?" We stand before the world in a conspicuous position, declaring as we do, a superior knowledge of God's word. Every man that hears our plea asks the question, "what are you doing to let the world know this better way?" What reply shall we give? We cannot say, "all in our power as a people." Why should we not be able to truthfully say this; I submit that there is no good and valid reason. It is cheating to be able to say that our people are waking up to their duty as never before, and the forces are at work with heart and hand to do something worthy of us as a people. We may learn valuable lessons from our neighbors. Less than one hundred years ago the Baptists as a church held the comfortable doctrine of "election and predestination," and at that time were living in conformity to their faith, viz: opposed Sunday schools, mission work, etc., holding that if they were the "elect," God in his own good time and manner would "In the still small voice" let the "elect" know it, and that it was presumption on our part to try to convert the world, a work that God would do himself if he wanted it done! Where are the "Hardshell" Baptists to-day? A congregation of them can scarcely be found to-day; let anti-mission people take warning. The Presbyterian church holding the same view in theory, have put "election" in the back ground, and are now a missionary people. Where can you go without coming into contact with this people? Comment is unnecessary. If people with so many errors can do so much by effort how much ought we to accomplish by putting forth a like effort. We believe that "the truth is quick and powerful and sharper than any two edged sword," but how much better is it than an old dull mass of iron, if we do not use it! God has committed to us this powerful sword. Let us sound it out. "What of the night?" If such is being done in this reformation, we are ready to do that much has been done in honor to the noble cause who has pushed this reformation in the United States, and our numbers have reached nearly a million, and the truth through their efforts is penetrating the jungles of India, the valleys of the country of Japan, as well as the salubrious climate of Australia and New Zealand; much has also been done in our own Canada, yet in fifty years we are unable to show less than 20,000 members is somewhat humiliating. "What is the night?" Echo comes back with the answer, "too much lethargy, not enough work, too much discussion of plans, and too little work on any plan." The answer is true as every disciple must admit; but how long shall it remain true? Would to God that every disciple in Canada would from his heart respond,

meeting to break bread on Lordlay consists of wife, self, and our two eldest children. Four people living in Godrich formerly met with us but have taken on the assembling of ourselves together as the manner of some used to be, some have left in different directions, some have gone to other meetings. I have commenced meeting in private houses and schoolhouses, but have no house of our own. Sometimes about twenty would sit down at the Lord's table, but now we are holding on by Faith hoping for better times and praying for the Lord of the Harvest to send forth labourers into this field, and I believe I will hear us and send a man to help us in the good work. A Brother in Lobo laid four dollars in our hands for this work. Bro. Kester said I will go and preach. Godrich town is three miles from us.

SELL IT TO THE CHURCH.

Bro. Gerrard evidently is wrong, because if the church means all the members, then the Church has not been told, if a member is absent. We think this is one of the questions needing a grain of common sense in dealing with it. "Tell it to the Church," means no less than to "tell it to the proper officers of the Church, and if they fail to regain him, then the law of the Lord is imperative, "Let him be unto the Church as a heathen." The Bishops of the Church are the proper persons to administer the discipline, and as the law of the Lord is to guide them in this, they need not ask the members whether they shall obey the Lord or not. We do not believe that any case of discipline should come before the congregation unless the Bishops have disposed of the case, then let them report to the assembly that the Church may acquire their action.

OUR HOUSE.

DEAR WORKERS:—Our meeting house is approaching completion. The site is 45x28 built of brick, hollow wall—it will seat about 200. The entire cost of the house and lot will be about \$1750.00 to meet this, we have a subscription of \$1140.00 so we will yet require \$610.00. Through Bro. Wells of Acton, we have been kindly aided to the sum of \$175 the proceeds of the old King church, with a promise of \$45 more as seen as it can be realized. The following brethren have very kindly assisted:— Bro. S. Wood, Markham, \$50; Bro. J. L. Lajoie of Vaughan, \$10; Bro. J. H. Scott now of Detroit, \$10; Bro. J. H. Hanns of \$25; Bro. E. L. Trout, \$10; Robert Peaty, and Bro. W. C. Bealy of Toronto, \$20, and Bro. M. N. Stone of Glencairn, \$20. These brethren have the heart thanks of the little church here for their liberality and kindness. Preparations are about completed for opening on the 25th inst. Bro. Sheppard of Bowmanville, and Bro. Hertzog of Suspension Bridge, have promised to be present and it is expected that Bro. Sherman will be able to arrange his work so as to be here also. We invite all brethren who can come, to be with us at the opening, and if any conclude to come will drop me a card, arrangements will be made to meet them at the station and conduct them to a home. For years the brethren here met from house to house to break bread, during the past year we have met in the Mechanic's Hall, a large unseemly place and now we hope soon to meet in our own house. The undertaking was a large one considering the few brethren and our limited means but we hope with the sympathy and help of our brethren to survive and pay the last dollar. With our house to worship in and proclaim the glorious gospel, we look for a success that has not been ours in the past. Yours, A. V. Acton, 8th Nov., 1883.

FROM A. GERRARD.

BRO. SHERMAN:—Would you allow a suggestion? We have an improvement to propose, perhaps a column in the Disciples to ask questions about the N. T. One question I would like to ask. Bro. Mat. Christ says: "Tell it to the Church," does it usually meet at the particular place, and to be silent if Disciples from other congregations happen to be present? Or does Church there mean those who are in Christ without respect to where they are from? I spoke to some of our acquaintances in Godrich to come and hear one of our preachers, we were going to send for. He stayed me by asking me for the chapter and verse, I thought and considered but could not remember of reading about it, at last I thought of the word "How can they preach except they be sent," all the difference was in the letter "d." He said we never sent for a preacher but he is always sent to us from other churches. "Come over into Macedonia and help us," was the result of a dream or vision of Paul. Godrich is situated at the west end of the B. & E. Huron R. R. It is also visited by steamboats from Collingwood, Darluth, Detroit and other ports on the great lakes in summer. The Disciples

THE UNION MOVEMENT.

At a recent meeting of the Conference of the "Christian Connection" a committee was appointed for the purpose of conferring with the Disciples as to the possibility of finding a "common ground" upon which the two bodies may unite. The committee is composed of J. Gillilan, Bowmanville, (chairman) T. Garbutt, Newmarket, J. H. Shoults, Orono, C. H. Hainer, Oshawa, Elder W. Per, 171 Jarvis street Toronto, in as much as they have made the advance, we ought not to place obstacles in the way, because we have been preaching union for sixty years. One thing is sure we have no principle that can be sacrificed for the sake of union, and no union is desirable if such sacrifice must be made. The "Christian Connection" proposes only to take the Bible and all alone, as their rule of faith and practice. This is our plea precisely, they imminently for baptism; they profess to be congregational in church government. So do we. They believe that Jesus is Christ the Son of God. So do we. They insist upon repentance; so do we, and many other things they held in common with us. If a delegation of our wise brethren would meet them in Conference on this matter, to see how much common ground could be found, there could be no harm done, even if the object of the meeting was not accomplished, and we would be making an effort to assist in bringing about the union for which our Savior prayed. We only mention this in case so that the brethren may be thinking over the matter, and we caution our scribes, in writing not to "jump at conclusions." Whatever is done, let it be in the spirit of Christ. The "Christian Connection" have twelve hundred members, and some ten or eleven preachers in Canada, so this union, in spite of reports, we can afford to move slowly in this matter but cannot afford to make undue delay on the Bible alone which is with "Faith in Christ" and "fellowship. For us pray.

ISLAND ORDINATIONS.

Avrett is having his hands being explained and defend ordination ceremonies at Island Park, last August, in which the women took an active part. We think it would be much better to acknowledge that it was a mistake, and thus end the matter. After carefully thinking the matter over, we have decided that it smacks of ecclesiasticism too strongly, and will be a hindrance to our mission work if persisted in. We do not think the men engaged in the ceremonies aimed to do wrong, nor establish a precedent which will gradually grow into law, but this is the tendency. Let it be nipped in the bud. In your assemblies for consultation, attend strictly to your legitimate work, and give no occasion for offence.

MODIARMI—WATSON.

MODIARMI:—I shall be glad to furnish this valuable work to all who may favor me with their orders, at \$1 each, single copy, reduced rate for large orders, postage paid. J. H. BARCLAY, Box 302, Toronto.

RECEIVED.

RECEIVED:—I have received by post dated RECI before, your letter, containing in plain and simple language, the reasons for the union of the two bodies. I am glad to hear that you are making progress in your work, and I am sure that you will be able to do much good for the Lord. I am glad to hear that you are making progress in your work, and I am sure that you will be able to do much good for the Lord. I am glad to hear that you are making progress in your work, and I am sure that you will be able to do much good for the Lord.

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DUTY.

"I slept, and dreamed that life was beauty— I woke and found that life was duty." There is no pleasure half so sweet As duty nobly done; Tho' thorns may pierce my bleeding feet, I yet therefore will run. At times, my heart is faint and weak, And I almost despair— The pathway to the goal I seek Is never smoother fall.

THE TIMES OF DANIEL.

(WRITTEN FEB. 1875.)

Reader, we have at length arrived at an interesting stage, in the pursuit of our investigations. The Messiah when among men said, "And shall not God avenge his elect, who cry day and night to him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man comes, shall he find faith on the earth?" Luke 18:7. Shall he find "this belief" or confidence in the earth, that he will avenge them? We think he will not. People dread the subject and shun the investigation of it. If the Lord is coming to work the wonders mentioned in the foregoing pages, how important that we know the period, if indeed it can be known with any degree of assurance, of the grand and thrilling change. Now reader, we are by no means inclined to pursue the course of some, thirty years ago, with respect to appointing a specific time for the ending of the old, or the commencement of the new age; as this would be unwise and injurious. The fanaticism, excesses, and hasty calculations of the past forty years, we shall with special care, strive to avoid. The judicious reader will have observed, ere now, that the object we have in view, differs from that held forth, by those alarmists of former years. Their subject was the physical renewing of the earth by fire; after which the Lord would in person, reign amid his saints upon the renovated kosmos or earth; while our subject is the moral renovation of, not the kosmos but the aionos—not the earth, but the age, by cleansing it from all the accumulated pollutions, and abominations of the last thousand years or more; and by substituting the new age, close at hand, in which goodness, peace, fidelity, and righteousness shall cover the earth, as the waters cover the sea. Is not our design a laudable one? Or reader, will the "mad dog" cry, the scare of adventism, setting a time etc. drive you into a non-investigating mood? If so, you are not a full grown man or woman, and perhaps never will be. Rest assured friend, we are no alarmist; and the great excitement of 1843, caused within us naught but pity for those mistaken men. We are not in sympathy with their sentiments, and never was, but long before that exciting period—even as early as 1835, we felt certain, from reading prophets and apostles, that something extraordinary to effect a great change, would be done. Reader, rest assured that something will be done. Some are shocked at setting an exact time for this superb change—so are we; but, are we forbidden to observe the passing signs, by which we may approach to a certain distance of that most interesting period? We think not. We

set not specific time as some have done. This, the Messiah condemns that, he approves. Are we mistaken? Let us examine Mark 13 chapter. "But of that day and hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father." v. 32. Well, this seems pointed indeed. The Messiah says the day and hour no man can know; and this we affirm is certainly true—indeed we go further and say that even the particular year cannot with certainty be known; still, we may possibly with some assurance, approach within a few years, this side or beyond the true period. Here is no room for dogmatism; and modesty should in this matter reign supreme. But do you say the subject should not be approached at all? Then you contradict the Messiah, who commands us in positive terms to set our hearts upon it. "Take ye heed, watch, and pray; for ye know not when the time is"—"thoday nor hour"—the exact time. Who will now assert, that we should not touch the most sublime, and soul-absorbing theme? The Son of God declares that we must take heed, watch and pray; and this requires a lively and thorough examination.

The Messiah says, "Now learn a parable of the figtree; when her branch is yet tender, and puts forth leaves, ye know that summer is near; so ye in like manner when ye shall see these things come to pass, know that it is nigh, even at the doors." What a beautiful and appropriate similitude! Do we wish to know, in a hard winter, how close at hand summer is? Observe the tender branch shooting out its leaves. Reader, do you see them? If so, how far distant is summer? Your answer is that you can tell nothing! Why tell nothing? Is this treating the Christ of God with that respect due to his paramount dignity he holds in the celestial states? But you reply, I will not "learn this parable," nor anything else on this subject. Ah, you are now understood—prejudice reigns!

But, though we know not the day nor the hour when summer may be upon us, yet we may quite lawfully form a period sufficiently broad to satisfy the inquiring mind. If it is useless to observe this sign of the approach of summer, why advise us to do so? Now, a thrilling event is promised—that of the Messiah coming on the clouds of heaven, in order to institute a new age, state, or condition of things—the signs of the near approach of which, are quite minutely given by him as may be seen in Matthew, Mark, and Luke; and of these signs or tokens, the Lord impressively say, "So ye in like manner, when ye shall see these things come to pass"—what things but those tokens, signs, or preludes spoken of in this chapter under consideration? Now, as you look at the sign or thing showing summer near, so you should observe the signs, tokens, or things showing that the coming of the Son of man is near—how near! Reader, will you answer? Here it is; "know that it is nigh, even at the doors." Is not that pretty close at hand? A little too close we fear for some! Who will now say that it is improper to look for the time? He says, when you see the signs, it is even at the doors, which is indeed near at hand.

Take another example. The Son of man coming in the clouds, resembles a man who, leaving his house, and taking a long journey gave authority to his servants, and also gave to every man his work. Of course, those servants had some encouragement or con-

ception as to the time of their Lord's return; although the exact period might be to them unknown.

The Lord chose his special servants, the apostles, to whom he gave authority to manage his house, (church or kingdom), and point out to men and women their proper work. The Master has already been absent more than eighteen hundred years; and still we are commended to watch! How are we to watch? Just as in the parable, by observing the signs of the Master's return, and by doing his work; for, in the parable, the Master gave to every man his work to perform; it was therefore his Lord's work, not his own; so in this case, we should perform the work given us by his apostles, not the schemes of our own invention or those suggested by ideal views of expediency. The strong incentive to action, with those servants in the similitude, was their Lord's return: so with us; the great inspiring motive to constant, untiring service in heaven's cause ought to be the glorious, triumphant return of our long absent Messiah, whom we delight to honor, love and adore.

Why, in the similitude, would their Lord return? Most certainly to see what the servants had been doing, also, to behold the present condition of his house. Had they become insolent, drunken, and riotous, injuring his building or defacing his premises, he would cast them out, and devote them to utter destruction. Well, how stands the matter with us to-day? If the Lord should come, how would he find us? faithful, devoted, pure, and true, or grasping, dishonest, drunken, riotous, filthy, and rebellious? Would he find us in the unity of the Spirit, or divided into parties each working after its own pattern? Are we gentle, peaceable, harmonious; abounding in deeds of benevolence to the suffering, or are we boisterous, covetous, treacherous, drunken, and revengeful?

Oct. 20, 1883. AMO.

OUR PLEA AND MISSION.

AN ADDRESS BY R. DUNGAN.

(Continued.) I do not mean to say by this that we are wholly unlike all other religious people in the manner of our spiritual convictions. It would be unreasonable to suppose that we have none among us that trust in appearances and not in heart. Outside of our brotherhood, I have no doubt that a large majority of church members have made choice among the churches, not from doctrinal or practical preferences, but from other and less worthy considerations. Convenience, the circle of acquaintance, the popularity of the pastor, the wealth, influence, and respectability of the membership are, in the estimation of multiplied thousands, questions of greater spiritual import than those that would lead to any scriptural investigation of faith and conduct. And I have no reason to doubt that there are some among us who have no exalted ideas of our work. They are with us because they are with us! They look upon our effort about as they do upon the other movements of the times. They would gladly remove all the distinctive features, that we might sink down into the "sisterhood of churches." They would hew off the positiveness of divine law and tone down the gospel of the Son of God to suit the depraved tastes of an unregenerate age, that we might give "none offence" to the disobedient. But we are happy in the thought that the number is very limited. Such persons have yet to learn that they

is not our purpose merely to maintain the existence of a party in religion, but to return to the primitive order of things: to the appointments of Christ and the teaching of his apostles.

And I want to repeat it now, with all the emphasis of which I am capable: If our work is not of God; if it is not to do that which Christ appointed, and that too, which was not being accomplished without us, then we are a sect in the full import of the term; heretics, the whole of us, and the sooner we disband the better. The Lord of hosts has never recognized but one law and one people at a time. If we are not that people, and governed by that law which he gave, then we are only perpetuating divisions, and the divine anathema is resting upon us. Whether we are serving the Lord or not by carrying forward his appointments, can be determined by a careful examination of the following questions:

- 1. What is the Church of Christ?
2. Did that organization, established by the authority of Christ through the ministry of the apostles, exist at the beginning of this century?
3. Are we the Church of Christ and are we doing the work for which it was established?
4. Is our continued existence a necessity?

Before we can proceed in the investigation of these questions we must settle a few preliminary matters of importance. For the want of an understanding of these, the whole subject is generally misapprehended.

1. Is the Church of Christ a new organization, or is it only the Jewish Commonwealth reformed? Paul says it is a new man—church—Eph. 2: 14, 15. It was not yet in existence when the Saviour was upon the earth; far he said, "upon this rock I will build my church." Matt. 16: 18. He announced that it should be established by the apostles when the Holy Spirit should have come upon them. Luke 24: 46-49;

Acts 1: 8. To this agree the words of the prophets. Isa. 2: 2, 3; Mich. 4: 1, 2. These predictions were fulfilled on the first pentecost after Christ rose from the dead. See Acts 2: 33; 11: 15. Thus the church began, not at Sinai, nor with John the Baptist, but at Jerusalem.

2. We must realize that it is Christ's Church. It does not belong to Moses, Elijah, or John the Baptist. Christ is the head of the church, Christ is his body. Eph. 1: 22, 23; Col. 1: 18. He purchased it with his own blood—Acts 20: 28—giving himself for it that he might sanctify and cleanse it with the washing of water by the word. Eph. 5: 25, 26.

3. Christ is, and of divine right ought to be, the only ruler and law-giver in his church. Neither councils nor synods, traditions nor popish edicts, can have any voice in determining the law by which the sinner shall be saved or the saint governed. The gospel of Christ contains the only divine law in these respects, and neither saint nor angel is permitted to preach any other. Gal. 1: 6-10.

(To be Continued.)

Do I REMEMBER.—Dear Brothers Law & Whitelaw.—Please find one Dollar inclosed. Kindly send me two numbers of the WORKER for the next year. I want one to give to some of my friends to read. Address, Stayner P. O. Ont. Yours in love, JONV DOWNER.

[The above is a sample of letters received.] Many more should do the same. You cannot make your friend a more useful present. L. & W.

FAMILY PRAYERS.

We are far from thinking that the good old custom of having family prayers is being dropped from Christian households. It is a custom held in honor wherever there is real Christian life, and it is the one thing which, more than any other, knits together the loose threads of a home and unites its various members before God. The short religious service in which parents, children and friends daily join in praise and prayer, is at once an acknowledgment of dependence on the heavenly Father and a renewal of consecration to his work in the world. The bible is read, the hymn is sung, the petition is offered, and unless all has been done as a mere formality and without hearty assent, those who have gathered at the family altar leave it helped, soothed, strengthened, and armoured, as they were not before they met there. The sick and the absent are remembered. The tempted and the tried are commended to God, and, as the Israelites in the desert were attended by the pillar and the cloud, so in life's wilderness the family who inquire of the Lord are constantly overshadowed by his presence and love.

There are many reasons which are allowed to interfere with and thrust aside the privilege of family prayer in homes where father and mother mean to have it daily. Whatever comes in the way of a plain duty ought, however, to

be set aside. If there be any among our readers who recognize the need there is in their house to have a daily open worship of God, let them begin it at once. They must find the time, choose the place, and appoint the way. The actual time spent in worship may be a few minutes only. A brief service which cannot tire the youngest child, if held unvaryingly as the sun, in the morning when the day begins, and in the evening when its active labors close, is far more useful and edifying than a long one which fatigues attention.

It is possible to have a daily worship which shall be earnest, vivifying, tender and reverential, and yet a weariness to nobody. Only let the one who conducts it mean to aid the Father in the sweet obedience of the grateful child, and maintain the attitude of one who goes about earthly affairs with a soul looking beyond and above them to the rest that remaineth in heaven. It is not every one who is able to pray in the hearing of others with ease. The timid tongue falters, and the thoughts struggle in vain for utterance. But who is there who cannot read a psalm, or a chapter, or a cluster of verses, and kneeling, repeat in accents of tender trust a short prayer? When you think of it, that includes everything.—Christian at Work.

OBITUARY.—Died on the 27th ult., Daniel Laws, of Jordan Ho belonged to the Baptist Church, was highly respected, and had many friends. He was sick some 7 months. His father losteekly the loss. Every thing was done that a father could do to prevent the sad event. A little child and a sorrowing wife are left. O. J. L. Jordan Oct. 15

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