Christian Worker.

WORK WHILE IT IS LLED'TO-DAL.

LAW & WHITELAW, POBLORIERS AND PROPRIETORS

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MEAFORD ONTARIO, JANUARY 1885.

Whole Nc. 39

Tae Lord's Day.

" tok C Mbersky

of the control of the

In dark or light.

Day after the noticely her ejecch.

Of Thee I and night.

Gicams unth the wonders of Thy power!

Thus, lover by hear.

Thyself art honored, and Tay children lifes!

By days of action and in nights of rest

All days are Time.

And unto Thee,
Their Source Divine,
The meet that can devoted be From out each seven, Our s all to raise Toward that hear a.

Toward that hear ...
In songs of praise,
where dwells Thy glory, Lord !

In low rejoice, And thro' the minutey of praise and

prayer

The better fitted for an entrance there.

THE SISTERS OF THE CHURCH OF CHRIST IN CANADA, GREETING

U.

As Bro. Munro has been advocating a greater interest in the work among the churches in this fair Dominion of ours, and as we are being roused to a sense of our duty in various ways, shall we not heed the timely monitions and ask ourselves the stion individually, am I doing all I can do for the spread of the gospel I ofethinks I hear a deoided, no! from every hones Sister's heart. Perhaps our fath ers, husbands, and brothers, are doing all they are able, we will not decide for them, they are capable of doing that for themselves; and besides, it is quite out of our projince. Our chief concern now is, how shall we discharge our duty to the best interests of the cause we all love so well. Pernaps it may not be out of place to call attention to one phase of the missionary ques-tion which may not occur to all; but which is really a most important one. I think, in fact I know, that we have the truth untrammeled by human cross or traditions of men. We ought, therefore, to be the more carnes; ly engaged in spreading the pure unadulterated gospel that those who are inclined to accept the religion of Christ may receive it in its purity and symplicity. While we in Canada are doing comparitively little, we find that various denominations are encircling the globs with their doctrines, although mystifying and darkening the word of the Lord in the minds of the people This is why I protest against the almost oriminal inactivity among our people when those who are a far behind as in the light and knowledge of the word of God, are so far ahead in other matters. Does our doctrine teach us covet ousness I may verily. And if we ousness I nay verily. And it we do not yield ousselves as humble instruments in Gol's hands for the accomplishment of His designs, we deny ourselves both the privilege and blessing spoken of by the apoetle James when he by the apostle James when he declared that He which converteth a sinner from the opror of his way shall zave a soul from a ath

nor opportunity to go to those goods, should or help endow a may become the more interested who are without the goods, it college to educate our course out in the cause could be more easily not opportunity to go to those 20491 shreed or help endow a becomes our bounden duty to at home. ustum the e who can and will go. And this is wherem we may donfy the Lord in the ends of the earth; besides we owe it to car fellow-creatures to make an effort to give them what does up so much good, and if we did not owe it to our fellow-creatures we ecetainly one it to our blessed Redeemer who bought us with a price, even with his own precious blood, and white Col'dentable of the Ismelites one-tenth, Ille has generously left it to ours lees in this dispensation and shall rea abase His confidence and gave little or nothing because we have the chance to evade it! No, no; Gospel does not teach thus, and our own carnal natures turn in regust from the child who when under his mother's eye divides liberally with his fellows but when left to himself selfish ly appropriates the whole. This may not be an apt illustration, but it strikes me that just about in that light do we appear in the sight of Almighty God when we refuse to give of our means for His sake. Surely, if we consider that when with a pure and right cous motive we give our money we are giving it literally to the lord, even though we do not just see what good it is going to do. He will take care that we do no lose our reward even though the money goes to the bottom of the ocean, so let us lay by in store as the Lord has prospered us. The when we find an opportunity to do good we will not be crippled And let us a plish this work not by asking from husband, father or brother the mite that we give; but by denying ourselves of some coveted fuxury supply the means, and also practice that self-denial which we as followers of the mesh and lowly Saviour should do, for ever Christ pleased not Himself.

Them has probably been in spent for caudy and nuts during the past fortnight than will be raised in a year for church work, and why? Not because they are needed to sustain life, but it's customary at Christmas time and we and the children like them. What a pity it is not fashionable to give to missionari, sork coffers ! But seriously, we ought to remember that "The earth the Lord's and the fuliness there of," that we are but sojourners here and should act accordingly. of," that

But it is not necessary further on the subject for no doubt every Sister who reads these words is consible of our obligations, but like us, am puzzled to know how to proceed; and new as to ways and means we in-Tito correspondence. We of the Wainfleet church, have been having monthly meetings, and mean to re organize in January for an other year's work. We had some ides of adopting a name for ou socioly, and it has been suggested that the "Ontario Band of Misand Workers would be suitable prilized. Where the numerical young in certain cases have gone around those lukewarm, sleepy more service than he work. Still the name is an after strength of the young will war to the world and have fed upon churches who have evidently for consideration, and we are not at rant it, I would advise the hold.

clinstian workers it would be had to find, and having period prayer meetings of great value, confidence in their integrity, we 1. Our young people are would be quite withog to plice all he raise at their disposal, knowing that it would be wisely expended, but while they as in dutychound are aroused ting their new States and Terratories in the far west, our great North West is being left out in the cold, it seems to me that we may by a combined offert send som one to bistour our bles to the ering and thirsting for a taste of the good news and no intend to the Scriptures, prayer and singing of wouldnesding sonre prepare on minds to receive all the in true tion we can get in the right spirit, and by reading missionary nows and essays upon the subject, acquaint ourselves with the item of interest on the subject, and at the came time collect what men we can and keep it together until such time as we may see at opportunity to use it to the bear advantage, and we kindly ask all who may be inclined to make an effort to give us the benefit of advice and auggestions, and if any brother or eister with conscients ous scrupies and a pure motive oustrate to us that ou ground is untenable, or our object unworthy, we would be nost happy to hear from him. Carries Angles.

OUR YOUNG PEOPLE.

IN TWO ARTICLES.

No 2.

3. Our young people are too gatherings of the church. Not only in business meetings, but also in meetings for worship, the "young" are too frequently mere ciphers. "There things ought not so to be." Are our young people wholly to blame for this state of affairs! We think not The older brethren are to blame in not making a part of the reyoung to engage in and encouragingly lead them forward. En counge: them to take park in the reading of the Scriptures; in ding and singing hymne, etc. and why not allow them to tea! mitable extracts from our religi ons literature? These extracts one literature? Times cannot of should always be brief, and not of wherheter. We a controversial character. We have an abundance of such litera ture; moreover we have many writers who are well qualified to supply any demand which may be supply any telemator such litera-made, upon them for such litera-ture. Such readings may be fol-lowed by a brief comments, either by the reader or by the iby the reader or by the, indi-nal who has charge of , meet-ing. In this way religious meet-lings can be made—with a little care—both interesting and profit-able and the talent of the young as well as of the cid can be thus pullisted. Where the numerical

we sent a small contribution scientists or tenerity which use to the C. W. B. M., of the U. S., ally sheads in the way of leger that whom a nobier band of new they brother in the States. have found they young people's

1. Our young people are sel-dom. If ever, required to engage to any official work in the church. One off a they are unqualified for, viz., the eldership; but why are not roung men equally as well qualified as old mon to serve in the capacity of what he term deacons! How often have I seen old men hoboling about in the Lend's house serving the con-gregation with the elements of the Lord's supper, and collecting the weel ly offering while young, ible-hodied prethren sat motionless spectators. This is early out or place. The young men should be required to ergage in all of those duties they are equally well qualified to perform—if not bel-tor-than older orethren.

5. Our young people are not always required to share in the

financial responsibility of the

say, "my family are all engaged with my on the farm and what

over, we give comes out of the

common treasury and therefore I, as the head of the house may well give the lamp sum as divide up, and each member of the family give a little." This reas 18 falacious. Here family composed of six members; collectively they can contribute \$12 annually to the cause. I would prefer that each member to the cause. I contribute \$2 than the the head of the house give the lump sum In the first case the spirit of giying would be cultivated by each member of the family and each would feel they were charers in the financial responsibility of the cause, whereas in the sec neither of these benefits would result. The importance of this natter cannot easily be over estimated. Even Roman Catholics have long age learned the value of these facts. In the majority of cases, however, Joung people have pocket money of their own but of this store, but smaller great, they should be required to cor ute. In this way they will feel more the effects of giving and he more easily learn to i that they are sharers in the finan cial responsibility of the church value to the giver spiritually unless the amount given is ke ly feit: This is one ressen why the "widow's mite" was such a valuable contribution. Paul says to the Phil, 4:7, "I desire frai that may abound to your account." What, then, need we expect of the Christian, young or old, who does not bear such fruit! Noth ing but spiritual death. This is one reason why so many in the church have a name to live and are dead.

6. Our young people are ne-glected because we fail to meet their social requirements. This fact has given some of the church-es no little trouble because the

the o short articles, however is the object of the object of the short articles, however is the fingle to point out the scrainers and make a row suggestions which may assure the strength the same. Though we cannot enjoy "conmanity of gools as they did in the early church and though we cannot a somble pursely a together daily in a social capacity as they did to comfort, exhert and thus strengthen and encourage one at other, becoming familiar with each other's difficulties, trials and temptations and this derive nureason why no should not come together occasionally in this way. Think not that the injunction, neglect not the assembling of yourselves together as the manner of some is" refers only to Lord's day meetings. I plead for a re turn to the practice of the prim itive enurch in the matter of satisfying our social requirements at least these far as no can follow Wa suggest their example. We suggest therefore, that the members of the local church come together as frequently as possible and spend a few evening hours together and read, sing, pray, talk, partake of physical as well as spiritual refreshments and ongage in exercites calculated to benefit christiana physically, morally and spiritua mentally, spiritually. church that does its duty in this respect will have little difficulty in keeping its young members from the world with its sinful amusements and social corrup

4) 7. As a people in Canada, we fail largely in Sunday school and prayer meeting work. We, above all people, have always emphasized the necessity of a thorough knowledge of the Scriptures in order that we may intelligently and acceptably worship God. And yet in my travels among our churches and in my endeavors in other ways to obtain information on this question, I find that in some very important matters our precept and example are not in harmony. With all of our boasted knowledge of the Scriptures, etc., the sects are far more zealous in maintaining Sunday Schools and in having their children taught the Scriptures than the Disciples in Ontatio are. In some of our strongest country es the Sunday School is closed all winter, and I can give in stances where it is not opened in spring. No wonder if people are ignorant of the teach-ing of the Bible. Some of our brethren wonder why our church es do not grow faster in Ontario, but when we consider these mat-ters the wonder is that they grow at all, or even continue to exist If the hours of 10 and 11 a.m. are not convenient in winter sea son for country congregations to meet for Sunday School service, why not meet at the hours of 2 and 4 p.m.! The sects similarly situated keep their schools open situated keep their schools open continuously. We have some good, live churches among us whose precept and example are in harmony. It is to be hoped that steps will be taken soon to

and shall hide a multitude of sin. I all mixing about it, but we are hig of young people's prayer its social backs. To discuss the gotten, that, "They who sleep and in consideration of the fact amnion to do all we can for the meetings, attended and conducted over arising from this neglect of sleep in the might." Let us whose that we have neither the ability cause whether it be to send the wholly by them elves that they have neither the ability cause whether it be to send the most specifically the churches would require a late of the day he up and doing that we have neither the ability cause whether it be to send the most specifically the churches would require a late of the day he up and doing the constitution of the start of the start

"AND FOR CHRIST."

We may very readily see why the apostle reproves division, why he reproves these who said "I of Paul, or I of Apollos, or I of Cophas," but also reprove those who said "I of Christ?" The reason is not that it is wrong to simply a follower of Christ without being denominationalist, but first us some said, I follow Paul, I am independent of Peter; others, I follow Apollos, I am independent of either, so there were those who seed, "I don't depend on either, I am of Christ. thereby setting up a schism be-tween Christ and his chosen apostles. Herein was the sin, in- 7. timating that there was a difference between the guidance of Christ and his apostles. We have these same schismatics to day. Recently a lady said to the writer, "If it were my duty to be baptized the Lord would so impress me. I am his; he knows my desire to follow him." I said he is trying to impress you all the time by his spirit in his apostles; they say he commanded them to disciple the nations, bantizing them. She replied, "Yes, but I don't depend upon men. I am of Christ. No one can come be-tween me and my Saviour." This is just the party Paul was reprov-

Agam, here is one who says, "I don't have to ask Paul or Peter. or James, or John, whether my sine are forgiven. I have the witness in myself. God has spoken peace to my soul. Hie Spirit has operated upon my heart.
I am of Christ." Let us remerier Christ is not divided. He does not teach one thing in him word and another some other way. He does not say, "He that be-lieveth and is baptized shall be saved," then say to an unbaptized. sinner, "You are saved." Chrish and his apostles are one, and he that is of Christ heareth him J. T. HAWKINS. apostles.

If I am asked what is the ren edy for the deeper sorrews of the human lieart-what a men chould chiefly look to in his pr through life, as the power that is to sustain him under trials, and enable him manfully to comforts hls afflictions-I P oint to some thing which in a well-known hymme called "The Old, Old Story," told in an old, old look, and taught with an old, old teaching, which is the greatest and best gift eve given to mankind.- [Wm. E. Gladstone.

The best thing to give your enemies is forgivenese; to an opour heart, to your child, a good example; to a father, defer to your mother, conduct that will make her proud of you; to your self, respect; to all men charity.

The man who holds the ladder at the bottom is frequently of more service than he who is state

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songs of rejoicing and praise from every tongue and thanks-giving from every heart.

God has not only manifested It's laving kindness in bestowing these temporal blessings, but God so loved the world that. He gave His only begetten Son that whosoever believeth on Him should not perish but have eternal life. For we are not our own, but have been bought with a price, oven the precious blood of desus, therefore we should glorify Him with our bodies and spirits, which are His. It's loving kindness in bestow which are His.

which are His.

And now during the year upon which we have entered let every mement and c portunity be improved. Sound out the Word of the Lord in every locality, that we may all rejoice together in seeing many turn from the evil way to serve the true and living foo and enjoy the exceeding great and precious promises of the fospel.

We desire and intend that

We desire and intend that the Worker shall go forth every month with words of exhibitation and teaching to the brethren, and with such lessons to those without as will point out the way, of life and salvation as proclaimed by the Apostles of Christ. In this work we ask the assistance of all. Then when another year has passed away it may be said that we lawe used our talents wisely, and we will look forthat we have used our means wisely, and we will look for-ward with joy to the welcome that will be given to the faith-th servants.

W.

HARDING — WILKINSON DEBATE.

In the December number w gave a brief outline of Bro. Harding's opening speech on the first proposition, viz. "Bap-tism is immersion in it there ust be a burial in water," and

ted that in classic Greek the ted that in classic Greek the word kaptizo meant to immerse, but said Loxicographers discriminate between the classic and scriptural sense of the word. In the classics it means to drown, and challenged Mr. Harding to produce a single case in history where a person was baptised in the classic sense and lived. Said Liddell & Sectit took to neur. as one of Scott took to pour, as one of the definitions of baptize out of Lexicon to please the their La Baptists.

Said baptism was an effect and it made no difference how that effect was produced as long as it was produced. Tried to make the audience under-THE NEW YEAR.

Shall-we not-stop, for a few moments at least, on the threshold of the New Year, and meditate with grateful-hearts on the blessings of the one that is past. Truly we may say that goodness and mercy have followed us, and that God has been mindful of us. Unworthy though we may have been, still God has, with a bountiful hand bestowed the blessings of will be supposed to the providential care and the bounties of his hand call forth sours of rejoicing and praise from every tongue and thanks giving from every heart.

God has not only unguifested to make the nudience understand what he meant by the followed us order to kill and throw in order to day with the care interpret the remark that we be to have the followed us the followed with the dog to the hay and drowned him (here he volcable) the remark that we be to have the remark that we be to have the following allustration: Suppose a timul receives un order to kill and throw in the dog, and down his gove, and the dog, and down his object. The dog comes rush that is made any difference what mode he employed in discharged the company of the dog, comes rush that it made any difference what mode he employed in discharged the company of the dog, and down his gove. The man with the care that the dog to the hard that the meant by the made that the meant by the made what he dog, not draw it of the dog, and down his gove. The man with the care that the dog to the his man and the providence of the dog, comes rush that the dog not down his gove. The man with the care that the dog to the his man and the providence of the dog, to the his man and the providence of the dog, to the dog to the his man and the providence of the dog, to the dog to the his man and the providence of the dog, to the his down in gove and the meant by the following allustration: Suppose a man receives in order to kill a dog, he takes down his old water to every down in the dog and down his gove and the meant by the dod man with the dog and down his gove and the meant by the dollowing hide and

Quoted Heb. 9-10 to prove Quoted Heb. 9-10 to prove that baptism signifies a putification, and quoted £2ck, 36-25 to prove that purification was affected by sprinkling. Said God has appointed an ordinance which is easy and decent in its application and should be performed by sprinkling.

During the delivery of this speech Mr. Wilkinson frankly admitted that the Greek yerb usmitted that the Greek verb haptizo did not mean to sprin-kle or pour, although in a sub-sequent speech he affirmed that he could produce a Lexi-con, and perhaps would do so before the debate closed, which defined baptizo to sprinkle, but when pressed to do so couly stated that he could produce an extract from a Greek Lexi-con defining baptizo to sprincon defining baptizo to sprin-kle, but neither the Lexicon or the extract therefrom was pro-

In the evening of the first day the hall was filled to over-flowing long before the hour for beginning the debate ar-rived, and when Bro. Harding rise to reply to the above speech, it was apparent that the interest in the discussion was becoming narry and more the interest in 'the discussion was becoming more and more intense. B'ro. Harding began by saying that the apostles or some of them were most vigorous debaters, cited 'Paul's career at Ephesus, to show that disputation was part of his work. Said he would yield the case if Mr. Wilkinson could find one single case of affusion the case if Mr. Wilkinson could find one single case of affusion for Christian lapticm in-the New Testament. In reply to Mr. Wilkinson's statement as to the language our Saviour employed, Bro. Harding said it did not signify as far as this discussion was concerned whether he apole pure Greek or Hellenistic Greek. The New Testament was written in Grock, and when Jesus said "He that believes and is baptired shall be saved,"

their Lexicon as one of the definitions of baptize by pointing out the fact that in England where said Lexicon was published, there is more than one hundred Pedo Baptists to one Baptist, and asked, "Is it reasonable to suppose that the publishers of a great work would run the risk of incurring the displeasure of a hundred Pedo-Baptists to please one Baptist? Said Liddell and Scott could not find a single case in Greek literature where the use of the word baptize justified retaining to pour as one of its meanings and consequently, in every edition subsequent to the first to pour has been left out

To Mr. Wilkinson's state. ments as to baptism-being an effect, Bro. Harding showed that in baptism a specific action was necessary, and asked his opponent to state what act Jesus required his Apostles to perform when he commanded them to go and baptise.

In his criticism on the 10th

verse of the 9th chapter of Hebrews. He said many of the ablest Pedo Baptist scholirs, Commentators and Translators had rendered dirers washings, divers immersions, and read from the 15th chapter of Leviticus, and the 19th chapter of Numbers to show that the Jews were frequently compelled to bathe the body in water under the ceremonial law and showed that bantism was never-called a purification but the purification was the re sult of the washing or bantizing. The one being a cause the other an effect. Showed also that the word sprinkle was never used in connection with baptism. When Ezekiel said "I will sprinkle clean water upon you and ye shall be clean." He had reference to the sprink ling of the water of purif on the Jows on their return to lerusalem under Zerubbabel which prediction was fulfilled B. C. 531, consequently the phrase "I will sprinkle clean water upon you," could not re-fer to either John's bartism or Christian Baptism. Said pure or unmixed water was never sprinkled on any person ander the Mosaic Law, or any other law emanating from God. The clean water referred to was the water of purification, and quoted or read the 19th chapter of Numbers to show how it was prepared and for what pur-poses it was used.

We find that our space will not admit of a continuation of the report in this issue, but in the February number we will tism is immersion in it there must be a burial in water," and promised to give our readers as many of the arguments, advanced on the grown set to give our readers as many of the arguments, advanced by the disputants, during and is baptired shall be saved, the debate, as pocible in this dark gave that expression to issue. We find on looking to wor our notes that a fulfillment of said promise will necessitate such a condensation of the arguments notes that a fulfillment of said promise will necessitate such a condensation of the arguments notes that a fulfillment of said promise will necessitate such a condensation of the arguments notes that a fulfillment of said promise will necessitate such a condensation of the arguments grown as the same optione of the batter introduced during the debate, Mr. Wilkinson after stating the proposition, which his opponent had undertaken to prove, said. If I can produce only one case in which haptism dwarn of a burial in water, I will—have broken down Mr. Hisralling's argument, Jesus lid not use the Greek word laming in the plunging and to must be cause he did-not speak the Greek word laming so in the drowning of the result of the action, to immerse t does not follow that the commanded the Apostles to immerse. Admit- with reference to Liddell & favor of infinit sprinkling were aim to give as many of the

Scott taking to pour, out of so completely overthrown during the debate, it is not surprising that another desperate effort is being made to strengthen or supply the missing links those oft exploded and rapidly decaying theories. H.T.L.

AN INCIDENT.

The following rather amusing incident occurred during the re cent debate; Bro. Harding had asserted with considerable em phasis the fact that all the de nominations, not excepting the mond, considered immersion val id haptism and the discipline of the Methodist church gave the of sprinkling, pouring or immer-cion. This Mr. Wilkinson denied and said he could produce a dis-cipline which did not contain immerse. In the evening Bro. Harding alluded to the matter and Mr. Wilkinson produced the book by which he was to make good his denial. Beo Harding asked Mr. Wilkinson to find the place, meaning the baptismal Bro. Harding turned to Bro Stirling and asked him to find it, which was quickly done. Bro Harding then took the book and read that the candidate should be haptired either by sprinkling or pouring, and if he (the candidate desired it by another mode. Mi Wilkinson asked, where is the immersion." Bro. Harding replied-"in that other mode." It was so apparent to the audience that Mr.-Wilkinson had been caught quibbling that manifestations of disgust could scarcely be restrainī.

PRAYER.

In visiting different places of worship we see some congregation kneel during prayer, some stand and others remain reated, part of the audience bowing the head for ward, the remainder sitting up right apparently looking on us look into the scriptures for an roved examples, and if we find that sitting was the prevailing of nost usual custom, let us adop it, and the rame with kneeling and standing. But we should on ly assume such attitudes as were nictised and approved of in the criptures.

At the de lication of the Templ Solomon kneeled before th cople with his hands stretche

cople with his hands stretched owards Heaven. 2 Chron. 6-13. Daniel kneeled, and prayed tree times a day. Dan 6-10. Ezra, fell, upon his knees, and nayed. Fzm 9-5,

And the Palmist sava les u neel before the Lord our maker. Pralm 95.6.

Now let - us - turn to the Nev Testament, Jesus withdrew from the Disciples about a stone's cast and knéeled down and prayed Luke 22-41.

NEWS NOTES.

The people of Dunnville have larited Bro. A. Scott to delate with Mr.-Watts, "infidel."-Have of heard whother it will go on.

Brother Scott's pamphlet of Watts Reviewed" is meeting with great favor, and good sale at 10 cfs. each ; 15 for \$1.00. dress A. Scott, Walkerton, Ont.

The ! rethren in Walkerton met and enjoyed a pleasant ovening at Elder James Tolten's house on Old Year's night.

Bio, G. J. Birelay reports good meetings at West End. Tor and increasing attendance

Bro. Jas. Black, sr., sends en couraging words, and we will pro-fit by his advice.

Bro. Hertzog spent Tuesday vening, 1)ec. 30, with the brethren in Detroit, at the Sunday hool anxiversary, and speaks o it being the best of the kind he er attended.

Bro. A. Scott reports one added to the church at Minto.

Bro. Hertzog reports being with he church-in Lobe on the last Lord's day in December, and with the elders ordained Bro. Macklin as a relesionary to Japan. The ervices were interesting and pro fitable to all, and Bro. Macklin made a touching furewell address.

What about Bro. Munro's proposal that Onterio support Bro. Mack-

We would sympathize with Bro. and Sister W. A. Smith, of Chatham, formerly of Ridgetown, in the loss of their daughter Mable F, 2ged three years, after a short iliness of six days, of diphtheria.

The brethren in Priceville meet regularly every Lord's day-for worship. During the past year eight have been added to the church. Bro. D. Ferguson, who takes a very active part in church takes a very active part in council go among the people and assistant work, writes that they all miss them in "getting religion." Some dear Bro McRechine; they miss his presence and help. He has his presence and help. He has a line works do do not active breaken who attended the meetings, thinking it was a line works do the meetings, thinking it was

Some months ago, in an obituary notice, Bro. Brown was made Scripture to them bearing upon to say that he addressed a very conversion and divino acceptance, pleasant and intelligent muliintelligent."

The annual meeting of the Onario Branch of Dominion Alliance takes place in Temperance Hall Toronto, Jan. 20th, 21st and 22nd. Speeches will be delivered by S. H. Blake and others, The railways are making one and one third fare to the convention.

Every congregation make arrangements now, to hold a meeting of three or five weeks as is now, and all the time. wait until all the work and business is done, or it will be too late.

Two persons made the good confession and were biptized by Bro. Lediaid at Ridgetown, 3rd Lord's day in December.

Will too sisters please read Carrie Angle's letter in this issue, and the younger brethren read Bro. Scott's

We are inclined to think that Bro. Sontt underestimates our young people's knowledge of the Scriptures as compared with those in sectarian churches. Truly our younger brethren do not study the Bible as much as they should -and who does t-but so far as our acquaintance extends they certainly take the lead. We are

people, and hope that many will be profited by the practical and nocessary suggestions given,

A card from Bro. Joseph Ash informs us of a good meeting at Rodney. Fifteen have confessed their falth in the Saviour and have been haptized into Jesus Fifteen have confessed Christ. The meeting is still going on. Bro. Ash did not say who is preaching, but this is where lite. W. D. Campbell is lawring regularly

Two believers were haptized at Stratford on 30th December. The Master's cause is growing in

Ibo. Harding left Meaford the next Tuesday after the debate. reaching home on Christman day, where he was greated with a daughter four days old as a Xmas Box. Bro. H. is now holding a good-meeting-in Detroit, One added to the saved at the commencement of the meeting.

One added to the church in Luther in December, and one to the congregation on Louisa street, Toronto.

Our meeting in Nassagaweya asted over two Lord's days. Dark nights and extreme weather prevented continuance. The church- was strengthened and much encouraged by two valuable idditions (man and -wife) from the Haptists .- T. L. Fow'er.

Brot Hugh and J. W. Kilgour to Stratford on Lord's day, Dec. 21. The zeal and activity on the part of many of our brethren are encouraging. This will be the first exangelistic tour for these brethren. Hope it may not be the last .- T. S. Forder.

The town of Stratford is stirred up to a great extent religiously. Two evangelists have been oper ating there of late. Union meetare now in progress. All Christian workers are requested near the close of each service to conversion they wanted, went lown among the people and read, without comment, portions of Scripture to their bearing upon leasant and intelligent multi-but they were arrested at once the minds of the people. Divine truth is at a discount in Stratford. -T L. F. in Standard.

HILLIER

The meetings have been in progress here some three or four weeks. The congregations are small most of the time. True, the roals and weather have been unfavorable; but there is another reason. The church has been prostrated by internal dissensions. There are some noble disciples here, and if those troubles could be buried, bright prospects might loom up. Still the losses already felt by partyism may soon be re-

JORDAN,

Good news comes from Jordan. All home in the church again. Thankful indeed to hear it. That church has lost a great deal by divisions. But let us hope the old church may do much good yet.

DIVISIONS.

When will our churches learn that division is a sin ? And that a division maker, a schismatic, is a beretie, a sinner ! C.J.L.

Real faith is as satisfied, our acquaintance extends they reets as firmly on the abiding certainly take the lead. We are promises of Jehoral, as if it had very much pleased, however, with all the blessings of grace and Bro. Scott's letters to the young glory in hand.—Toplady.

list, visited Toronto, and for three days (Dec. 2nd, 3rd and 1th). held services in the Metropolitan Tabernacle. This building is auproved to seat three thousand spersons; as there were three services each day, nine thousand per day, or twenty seven thouser and persons could in the three days attend the services. This num I her oftickets were is ned, each tick est good 'only' for the service snamed thereon, and were furnish ed free. Many of course attend ed more than one service, and many also obtained admission without tickets, as the crush of the crowds at each service was so very great. I had opportunity to attend but one service, this was it the evening, these were for anen only : the sight of such a rast assembly of intelligent look ling faces was simply grand. Mr. "Moody's success appears to me to ship-his ability to marshall the first of workers who flock around shim, I is management of the various aids and attractions, singting, music, etc., in these services are the chief secrets of his power Mis-manner is very easy and commonplace, entirely free from formality. His preaching is con-flucted-in-a-co-versational style, rand-he succeeds in dispelling the risual feeling of formatism existting between preacher and people.
What I heard of his teaching
was very good; he was opposed
to the prevailing idea that "faith
sis the gift of God," and can only The obtained by-urgent; earnest entayer, and showed clearly by an ant illustration that it was the consent of the will-to believe God's word as readily as we believe any testimony. The chief objecgo far enough; when he got the accept Christ, he-followed this in the modern way of invit-Zug to prayer, and asking the "workers" to labor with them, and so try and "bring then stirrough," instead of following the example of the aportles and di-execting them as believers to "repent and be baptized in the name of Jesus Christ for the remission of sins ;" just here is where the amodern tevivalist fails. Of course if he should follow this example his audiences would find little difficulty in obtaining seats, oven in smaller places of worship thu the Metropolitan Tabemirle. 0. J. R.

Dear Worker.

Corswell, Dec. 11,384;

I spent two Lords' days. in November with the church in Luther. The readers of the Luther. Worken will remember that I field a series of meetings in this church last Spring, when there were 19 laptisms and three reclaimed. I am happy to report List these are all, with one or two exceptions, continuing stead-Jast in the faith. This is a marwel when we are aware of the fact that one or two disorderly breth een have been causing a great wheal of strife in the church for for some time past. for some time past. Thus, in-stead of being a protection to the groung, they have been a great faindance. By the faithful as-sistance of the many good and true brethren and sieters we and -coeded in getting the church in a Setter condition. The congrega-Tough, Elder during my stay. Ile is a noble and true Bro. in the church, and is son-in law of our auch esteemed and venerable Bro. Robert Royce, late of Ever-San, now of Acton. Bp. George Cher is the Cher elder. One in-lividual made the good confession The church passed several resolu-

D.

D. I. MOODY IN TORONTO. tions expressing their thankful. He informs the readers that I mess and appreciation of my serve stand "equately" on the prohibites willed Toronto and for these lices during the last visit. When thus called upon to perform unpleasant duties it is encouraging to know that our labors are appreciated and thankfully received when faithfully performed. Thunder storms are sometimes neces-sary to purify the atmosphere. It is to be hoped that the Spiritual atmosphere will be pure in the Luther church in future. May they strive to do their duty. "Be of one mind" and live in A. Scorr.

> ONTARIO CO OPERATION. It is still in existence. It has

for labourers two preschers who are highly esteemed in the church, Prothers Hertzog and Sinclair. Bro. Sinclair has made some successful efforts since Sept. Much good has been done so far. Now the question for the churches and brethern_to consider is, rhall the co operation be sustained? This means, will you ald it with your means, sympathies and prayers ! The managers are excellent men for their position. Not one dol: lar of your money will be used, applied or appointed for anything else but preaching the gospel and elping weak churches. this is a much needed and praise worthy work. Send in your gifts to Bro. H. T. Law, Meaford, Ontario. No Brother of Sister but what ean do a little to help in this good work. You will never-be sorry for aiding such-a movement. Do you value the thought upon this great salvation in all-its bearings ! . Have you able to do so likewise. We would thought of your own-responsibili-ties in relation to it? What be greatly pleased by finding all content to abide by what the shall-it profit a man if he should gain the whole-world- and lose eternal life! Have you estimated the claims the Master-has Lord has been pleased to make known as his will. upon you and the obligations. He has placed upon you! Have you thought upon your opportunities one by one, slipping away t How much have you already done t. Or it may be how little! Remem ber, you are only passing through this world once ! I will never forget hearing a ludy once my just as the doctor appounced that all hope was gone. "On, what have I-been doing all my life ? An excellent and noble lady whose mind was filled with the best of intentions, but the thread of time suddenly snapped. Can you not, dear reader, give some thing every week ! 1 Cor., chap. 16; don't say you 'cannot' lay by a little. Very much is possible 16 : to the person who says I 'will,' or I will not. Oh, would it not be wise to deny ourselves of some things and give it to the Master Think of death and what may pass through our minds then Make up your minds solidly to give something overy week, and God will bless you. He loves a cheerful giver. C J.L.

For the Worker, _In the Wor DEAR LINTORS KER for December, Bro. C. J. I. replies to what I wrote in review of H. R. Sherman on womer speaking or teaching, and he proremarka He has certainly mistaken the drift of my remark and given us a drift of his own teaching. He kindly advises me to read the Now Testament with care, and this is good advice for ne both. He divides the subject into two sides, and says one side nd then shows how r the bition, bition," and then shows now the other side stands somewhere else. He proceeds to give specimens of the way that side is usually supported. He then makes state

and that is true. I stand Paul on the Lord's word, and not off at one side of it drawing infer-I drew no inferences, mp ences. sald nothing about woman's superiority or inferiority. He seems to think I should sgree with his statements about woman's position and work, but I said nothing directly about them, and only called attention to what the Lord said she should not do. He says that "circumstances must be taken into account whom westry to understand just what Paul in ulated and what he enjoined. This is a wide gate truly; cir cumstances to decide "just" what what C. J. I. the Lord's word means may perhaps say that he refers only to the present subject, but if true in this case, it must be true in many others, and if not true in others it cannot be true in this either. Take for an example, the not conformed to this world, but be transformed ;" and now let circumstances direct; and what then ! Also, speak not evil one of another brethren." cumstances" are often allowed to "just" decida here. Again; "lie not one to mother." What "cir Surely cumstances" can modify or change praise. that command? We also read "endeavoring to keep the unity of the Spirit in the bonds of peace. Here circumstances lead many to "just" do differently to what the word says. We think safe ground is occupied when circumstances do not decido what is taught. We intend to stand squarely on the Lord's word, and ope that Bro. C. J. J. will be

> Joun Burghart. For the Worker. THE SPIRIT DWELLS IN THE BELLEVER.

Thousubjoined, it is under stood, was penned by an aged dis-ciple who has lived in Kenmosa since 1831, a period of fifty-five years. May we nek the best attention of cirnest students of the revealed will of Gotto the words of the honored writer, supposed to be the aged James Black : Paul, writing from his prison in Rome to the Church at Ephesus, reminds the members of this dietinguished congregation that the 'carnest" which the Lord bestow ed upon them, when they first themselves to his service, that after they believed, they wen sealed with that Holy Spirit of promise, which was the earnest of their inheritance until the re demption of the purchased possession. Eph. it 13, 14. And before he concludes the letter he exhort them not "to grieve that Holy Spirit" by any improper conduct. Chap. iv: 30.

These are but a tithe of the facts and proofs, that to become disciple of Christ is to be made "a con of God;" and if, a con a partaker of the Spirit. Gal.

-With Paul, the New Testamen student can say. The fruit of the Spirit is in all goodness and rightcourness and truth. The possessor of the Spirit in the beginning of the gospel dispensation was made known by the manifestation of extraordinary gifts, Since then, by its fruits. are not apparent where he does not abide. "It any man have not abide. "It any man have not the Spirit of Christ, he is none of his." Rom. viin 9.

Such is the language to which in these days of violent rationaltem, we solicit the study, of pub ments , which were no doubt, lie teachers, and those who address made, as the concluding sentence I large and varied audiences through anythin mand the good contession made, as the concluding sentence large and varied audiences through and was laptized during our stay. made, as the concluding sentence large and varied audiences through the church passed several resolu- of his article says, that is, hastily, the press.

Jesus, the sovereign of heaten than once.

LIVING LABORER. London East, Ont.

For the Worker, MARRIED.

On the 31st Dec. 1884, Bro. C. H. Jay, of Meaford, and Sister Nancy B. Tolton, of Owen Sound, were united in marriage at the home of the bride's mother.

by D. Stirling.

Also Bro. Wm. Richardson, of St. Vincent, and Sister Strati Tolton, of twen Sound, by the at the same time

My soungest brother was mar by me to Miss Henrietta Beaty on Christmas day. She is niece of R. and J. Beaty, of To onto. On the following Lord's day he made the good confession

and was baptize l. A. Scorr. SWEETYESS OF-SPIRIT.

There are some Christian mer who somehow carry the charm of an attractive atmosphere with them. Even when one differs in udgment with them, as far as the poles are asunder, one n none the less drawn and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frunkness, such thorough self-respect on one hand, and on the other hands-meli-perfect ro gird-for the judgment of others that one cannot help loving them however-conscience-may-compel conclusions, on matters of mutual consequence, -unlika-those -which they have reached.

Thoso are not weak men either What people like in them is not thut, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with Sometimes one is even more drawn to them when they are in opposition because they are so true and just that their respect carities with it all the refreshment of variety with none of the frier ton of hostility-

Natural temper has thing to do with this. God give great gift to a man when he gives him a sunny disposition, s candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be Just. They are jealous, sos picious and mores in their natur al bent. It is hard for them to believe good of others. It is easy for them always to put the wors construction upon matters. It sometimes seems as if it were almost more than grace can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—[Selected.

SCOTT ACT.

DEAR FELLOW-WORKER-Pet opponents of the Scott Act, pray-ing for an alteration in the law, girl, had that kind of confidence tions are being circulated by the eo as to require the polling of a three fifthe majority vote in favor of the Act before it can be brought into operation.

ing that no change may be made bruss hall, a slight expression of in the Soott Act, that would anxiety, showing she had sone make it less effective, or that doubts and fears after all; and embody in the same prayer a Father's word was true, and that petition for the total prohibition there was really nothing there.

We would warn the public pot flour issued by the Anti-Scott Act Association.

A DEFINITION OF PAITH.

I desire to give to the readers of the Christian Worker some extracts from the "Gospel Vindisitor," the first publication issued among us as Disciples of Christ in Canada, as early as 1837, to show to the thousands of brethten now who have grown out of the small beginning about that time and to show that at that early period we made no uncert-ain sound, but that we laid strong and firmly in our preaching and writing the true principles of the doctrine of Christ, on this strong foundation the churches of Christ have been reared, where they not dwell, and upon which basis they are so prosperous and happy, caroctarian camps all a ound us, and bringing peace and joy to the hundreds who accept the glorious gos pel of Christ every year-my first is under the above captain Joseph-Ash. nfidence; no

"Faith means merely cold, intellectual conviction, but confidence; a feeling of the heart. To show the distinction clearly. I imagino a man unaccustomed to such an elevation to be taken to the summit of a lofty spire and asked to step out from any opening there upon a narrow board, a board suspended by ropes over the dizzy height. How will be shrink back instinctively from it t - Explain to him the strength of the ropes, show him their size and convince him by the most irriestable evidence that they have abundant strength to support many times his weight. Can you make him willing to trust himself to them! No; but the builder, whose confidence in the scaffolding has been established by experience, stands upon it without fear, looks down to the dony pavement a hundred feet with an unmoved and below, steady: eye. Now, you must ferings and death, as not merely to admit their efficacy, but to

trust you'relf to it. A father was once amusing a number of children with an electric machine, and after one or two had touched the knab and receiv ed the shock they dren-inck from the apparatus and looked upon it with evident Pread. The father held out to them presently the irr, uncharged, and consequently harmless, and said distmetly, but without emphasis, "i you touch it now you will nothing. Who will try it! . u will feel

The shildren drew back with their hands behind them. "ໂ' do not believe me," said he.
"Yes, sir," said they with one
voice; and several bands were held out to prove their faith, but they were quickly withdrawn before reaching the dangerons her father that led her really to trust him.

The rest believed his word but had not heartfelt faith in it At a meeting of the Executive Even the little believer's fault liance it was unanimously resolved to issue counter petitions, ask ing that no chance may be made to be the counter petitions, ask ing that no chance may be made to be the counter petitions. would make it more difficult to there was an evident feeling of socute its adoption or enforce, relief when she touched the knob ment. It was also resolved to and found from actual trial her

This last is christian faith ovof the liquor traffic.

This last is christian faith over the in the canvass for signatures actly. It not only believes what for fruit let no one be mixed, but let the the Saviour says, but it acts in lowing it.

For the truth, the whole truth, conversers be careful to see that reliance upon it. It trusts to and only the truth as it is in no person signs the petition more Christ and throws itself upors Him, and tries to hush its remainfears and to feel fully the ing ag 'nat being induced to sign the | confidence which it knows is de-Still, there will be toooften a slight misgiving-a hesitating fear alternating and mingle ing with its confidence and love, and expressing itself in the pray-r, "Lord, I believe; help thou my unbelief." There ought not to be the slightest misgiving. It is sinful and unreasonable even irsthe least possible degree

Amorr

WE MUST LOVE GOD ABOVE ALL ELSE.

Eli, the secr of Israel and pro phet of tied, was not in all things what a true prophet of God and leader of Israel's heats should be-He had raised his children thatwere evil and shame to him, and who were corruptors of larger. He lacked that moral force out dignity of character, that heights of moral feelings, that mark the character of Samuel. Issiah, Jeremiah, and other prophets and terchers of Israel ; yet he evhilited a true and earnest love for Israel, and for the honor of God. A respect for God and his law, and the ark of the covenant, that the fierce wrath of Ged that de-stroyed his family could not extinguish. Eli was of the priestly family of Aaron, chosen by Gostto stand before him. Did E choose him out of all the tribes of Israel to be my priest, to offer upon my altar, to burn meens; to wear an ephod before me C God charged him with honoring his own sons above God, and withappropriating the offerings at hisaltar for their own entichment "Wherefore the Lord God of In rael saith, I said indeed that house and the house of thy father should stand before me forever. But now the Lord saith, Be it fare from me ; for them that ho me, I will honor, and they thatdesire me shall be highly esteem-Then the youthful Samuel cd." is commissioned to warn him of the speedy destruction of the family. Eli was ninety-eight-years old, pressed down by the family. perchension of threatened evil in his old age—Israel engages, in battle with the Philistines—he awaits with anxious forelessing: the tidings from the battle. A. tunner comes, tells of the defeas and fearful slaughter of Israel, of the death of his two sons. He bears it all with fortitude, "Is came to pass when he made mentien that the ark of God taken, that he fell from off the seat backward by the side of the gate, and his neck broke, and his died." 1 Sam. 4: 16. Thindied." 1 Sam. 4: 16. Thushowing notwithstanding the hand of divine displeasure rests heavily upon him and his family, still his ove for God, his law, for the sanctity of the sacred ark of God, was stronger than love for his people, his sons, shis own life: Who of us can give at solid proof of respect for Go and his sacret institutions !- | Gospel Advocate.

In a world where there is so much to be done, how happy that there is so large a portion of day-light; in a world where there is uch to be suffered how merciful that there is so much nicht

CONFIDENCE.-If you cannot trust a man out of your sight, that fact is evidence that you have no confidence in him. Now we ought to have sufficient confidence in God to trust him, whether we see Ilim or not.

Prayerful meditation: upon ligious truth does for the Christan spirit what the quiet continu-ed imbibling of the sunlight does for fruit in insturing and met

THE TOXES HAVE THUR DWI LLING

The Lory have then dwellings, factities bed there is to Bu food a en Son, that blessed

One,
Hal not a place of rest:
A locale resource pites.
Has so gong place anglet be,
And knowline there in angletly priver. In love remembered we.

A thousand tongues are calling for by the cit of raine. And galded to so of the corgloys, A of dear path you have, line, the city seems a nothing. Since Caristics heathers would be defined as a seem of the city seems and his path is a seem of the city seems.

Initravellar day we down

My shee are bases and from
Or all the thermy way.
And a laps to have the tag.
My agree has a my days:
The blood of he accesseth,
The confector is come;
This goods done both titled with
local And made my heart his home.

Lo, I am with you alway, 15, 1 an wan too many,
15 har the promise may,
16 holds my him to revery land,
1 journey with the King;
16 gives me grace and glory,
116 is now our oad shold, Fil fee Une sheep, for lata Pil reap The what me, have a field.

"IMMORTALITY."

BY IL BROWN. (Continued from last 1800). "tom in a strait betwirt two having a desire to depart and he with Christ, but to ided in the flesh is more needful for you." Or this I offer not a word. But what does the great teacher himself say or teach on this subject? He said to the tweite, "Prach saving the kingdom of heaven is at hand Behold Isendy on forthas sheep in the midst of wolves. Beware of men for they will deliver you up to the gentles, etc. But fear not them that kill the body, but are not able to kill liver you up to the gentiles, etc. But fear not them that kill the body, but are not able to kill the soul—but he says fear him who is able to destroy both soul and body in hell." Christ said to His disciples, to whom He appeared after He arose from the stead, and who were terrified." "Why are you troubled, and why do thoughts arise in your hearts, behold my hands and my feet, handle me and see for a spirit hath not flesh and bones as ye see I have. No doubt the materialist will say "those were days of superstition" why did not the Saviour correct the error. He did not deny the existence of spirits but intimates that they are not material. The materialist wants a material spirit or none, he cannot underthey are not material. The materialist wants a material spirit or none, he cannot understand—a spiritual body—of course he can't. He wants the flesh and the bones. Gowith me to the Mount of Transfiguration. Do you see l'eter, James and John Yes, you say, and Jesus too. These are all material, they have the flesh and bones. But 30 you see those other two? Who are they! Matthew says "there appeared unto them Moses and Elias," and they were talking with Jesus. Did Moses appear in his spiritual body. "There is a spiritual body. "There is a spiritual body." You know Moses died and was buried in the valley in the land of Mosh. But you say "he arose from the dead," but that won't do. "Christ bocame the first fruits of them that slent."
But where is Abraham I well I won't do. "Christ became the first fruits of them that slent." But where is Abraham ? well I suppose he's along with Mose. The author of the epistle to the Hebrews 6-15, pays of good old Abraham, "After he had patiently endured he obtained the promise." Yes and I have no doubt Isaac and Jacob and all the natient worthing obtained. the ancient worthies obtained the promise too. I guess they are all together "in l'aradise" assaisted by their labor, their encouragement, and their means are all together "in l'aradise" to build up congregations in places where there are now thriving churches, and some body." But where is the rich man and Lazarus I suppose they are just where the Saviour left them—Luke 16-23. the ancient worthics obtained

relation and Lizaus had material parts, torques, thingers, even, we distrop, but you and true R 2 nad hones, or we do. I believe this spiritual holy posses es all the parts or counterparts of the matural to be five sousces so has the spiritual We may classify chem as follower list reason, 2nd control of the five stresson, 2nd control of the second five stresson the five stresson the five stresson the five animal has somethoug and gots to them. something an igners to them, but in the types astathem legt in the tyels—a stathen just long enough to excen pur-pose—for instance the interior annual socias to have also tion poe. For instance the interior amin if so, has to have allost for two will observe it only lasts then just long enough to tide their young over complete in splessness and atter dependence then they forsake them I gave. Mon have ason—the brine reasons not at all—every loaver will build a man like every other beaver, and he will build it as ross a dry floor, if contine I, just as soon as across a streem. So with the birds in constructing their neste, they are all alike, they show no design, no thought, no reason, wills to do and not to ue; he wast arbrerous, he invents to not have arbrerous, he invents to the star, and with every cative. Forey surmounts the tree his wate, and with exe-cative force surmounts the greatest dimenties, he suidua; and computers the fiercest ani-reals that inhabit the deep, dark places of the earth, he takes possession of the forest and nakes the wilderness to blossom like the rose. The fiercest animals will almost inwandly flee from the presence of a mere child. Man is indeed "fearfully and wonderfully made." The inferior animal is made." The inferior animal is conscious of nothing. They have no conscience, no desires, they don't even know they are living, they fear not death, and when dying don't know it. Man, with his in mortal longing of the contract of the contr Man, with his in mortal longings, affections and passions,
looks beyond the boundaries of
time and "survives even the repulsive horror of the tomb."
This wonderfut something in
man, and to the finite mind,
incomprehensible, that renders
him what he incleed is the
most wonderful creature in all
the universe of God, and constitutes him Lord of, and overthe universe of God, and con-stitutes him Lord of, and over, the earth on which he dwells and gives him endless capabili-ties of education is that known and denominated by the Chris-tian world, "Immortality," and if it benetthis, I ask what is it? and echo answers "What" H. Brows.

Collingwood, Dec. 16th, 1884.

Bros. Law & Whitelaw,

Bros. LAW & WHITELAW,

I desire through the Worker, to call the attention of the brethren to the opening that has been made in the new districts of Muskoka and Parry Sound, where Bro. D. Stirling, Bro. A. H. Finch and I. have been laboring in the Gospel. There are now about 30 disciples out there, noarly thirty of whom were immersed during our late tour, the greater number of these with some others have been set to work

number of these with some others have been set to work and are endeavoring to, at least "Hold the fort" in hopes of being reinforced ere long. Shall we leave them to fight the tattle alone? If we do, it may be an unequal struggle for a time and then the cause will die out, and the work will have to be above over again, and have to be done over again, and have to be done over again, and it is often much more difficult to resouritate a church that has been neglected, than to build it and establish it while it has life. Many of the brethren out there, while they were with us in the older parts of Ontario, assisted by their labor, their encouragement and their means to build up congregations in places, where there are now and their means to build up congregations in places.

But says the materialist "the upon our time, our takents, rish near and Lazants had may or our means. Can we necessite leat those claims, and not become to spon the for the result? Some may answer that they have not the necessary talents or health or strength to go out there, and that the Lord docnot approve of "paying preaching," and, therefore, they are not colled upon to do in whiting But have not such persons very rione ias opinions about what the Lord approx -. Can we in heaven, come to earth and not where to by his he d m order to save us, who suffered here in body and in soul to save us, who predifted and commissioned his apostles to go into all the world and preach the gospel of salvation who has committed to his church the work of continuing his cusin the world for the salvation of many; that he will approve of our doing nothing. Can we feel under no abligation to hold forth the word of life? Orhis the time passed away when Those that preach the gospel shall live of the Gospel (" But dear brothren let us all go to work with a will, those where m have their business and their families and go into those destitute places, without pay, let them do so, and those who are approved but, who cannot go without being sustained, let them be sustained; and let those who have the means, but cannot go, contribute to their support, and in this way let the work go on. But let us have order in our work, so that the hundreds and the fifties may be fed with the "Bread of Life," and that the fragments may be gathered up and noth-

> There is plenty of work to be done in all of our "new countries as well as in foreign parts, but it needs systematic work to accomplish much good and good, efficient men, proper ly sustained, and devoting themselves wholly to the work, will do more than five time their number who are compell el to resort to fishing, trapping or tentmaking for a living. We have a case in point. What is called The Wellington Co-operation" has by its judicious ex anditure of the funds contributed through it for the spread of the gospel, accomplished much good. In fact, about thirty of the churches in Ontario are indebted in a great neasure for their existence and present usefulness to the efforts put forth by those who were sent out by it. And I know of no better way in which we can work together to sound out the word beyond our own inmedi-

ing be lost.

ate neighberhoods. We ask then the co-opera tion of the churches, and of every brother and sister in Christ Jame throughout out country on behalf of destitute places. A good many small sums would when brought together make enough at any rate to send a preacher out there and they need one all the time I have no plan to propose, but I trust that any money sent to the WORKER office or to Bro G. McArthur, Stayner, will be faithfully devoted to the work. Let us then not be weary in

ope of the Gospel. W. M. Crewson.

THE FOUNDATION. Much has been written about

foundation of the Lord's church, and nothing new need be and about it; and still there is reason that it be not neglected The "foundation laid in Zion" should be promport in all relicie ous teaching. We should know what it is and how to get on ithow to remain there and fill up laces or their duties to a pastor our place in the great temple resting on it. In the present age of speculation and confusion is sitgious thought, teaching and who gave up glory and honor prictice, there is much need for on the subject. There is andent from a poor that he had he therresent time much ignorand and great indifference among the teachers of the great rival donominations about the foundation that Paul speaks of in 1st Cor., 3: 10 and 11, and which the Lord spoke of his cif -Mat 16 10. We fear there are many connected with congregations of the Lord's people whose ideas on this matter are very limited. From observation and testimony we con clude the great foundation idea of the kingdom is not inside so pro mment as it should be. Preach ing on texts and elaborating what are called doctrines do not or ner ally yield much information about the foundation and its connection with man's satuation by faith in the Lord Josus Christ. It is of the greatest consequence that the great foundation principle of the great toundation principle of the church be always prominent in the teaching of those who labor to ex-tend the kingdom. When the Saviour promised to build His church on the glorieus truth stated by Peter, He placed himself be-fore the minds of His followers in a very pointed way. He is the only foundation of His charch and also its head and supreme ruler in everything connected with it. Jesus being the found ation and head of the church himselt, to thurch builded on doc trine, single or many, can be a church of His building. He has nly oue church or body, and He is its head, life and light. Doc. trines or teachings drawn fo Word of the Lord may enlighten and and direct us in serving the Lord, but they are not the means of salvation. The Lord does not require as to bow down or serve doctrine, but all will be eased must how to Him that they may be saved from a and be raised to glory by Him If Jesus were not the foundation of His church, doctrone could no be of any value. It is not teach ings about Jesus that will save us out He alone when submitted to by faith. The great truth that Jesus is the foundation of Ilis church should end all contentions "doctrinal foundations." Being head, He is also lawgiver, and supreme authority in a things that pertain to the body for all time. His church cannot have any man-made rules or laws con nected with it. He gives it laws and commands all to submit and cuter in and enjoy eternal life and glory. The reception of a theo-logical formula of doctrines will not place any one on the found ation, nor give a right to the tree

party or do our own pleasure. numbers, to settle disputes, to report 1's procress, and to plant the truth in new places in the im-mediate neighborhoud of a church? well-doing and we shall reap if we faint not. Yours in the

of life. The Lord hunself must be received and submitted to by faith, that we may become His children. If made none, we must

JOHN BOYCHART.

Baos. Law & Whitelaw,

Is there not a tendency am

us to go to extremes! Do we no

as to go to extreme: 100 we not were often depend too much upon the work of the evangelist, to build up the churck to add to its

Family Companion, by F. Goodwin, Talks to Bereaus, "I. Errett, Western Preachers, 30 sermons, Gespel Preacher, by B. Franklin, do His pleasure, and not serve t

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I fear we do, at least in some decay and I fore that this tendoney is growing, and that the diders and others who are estable of teaching are neglecting their duty in this matter. It may not always be through indifference; it may often be for want of proper one suragement on the part of the brothern. It is not right for the elders of a church to give up their neitheris it right for the member of the church to expect the clderr to do so. Let the elders take then places and fulfil their duties and let the Exangelist do his work of el by the Redemer. - Mondy. their are none qualified in the congregation to be placed in the placed in the charge then the examplified in the hard "Figs and elegane, in his work congregation to be placed in the New Test ment," says:

10. G. A. Jacobs, an English their areas of the New Test ment, in his work that the New Test ment, "says: are best able to teach and to pro til they shall be proved and then the subject, it remains indisputiii they shall be proved and then the same of the margine in the let then be fully installed in the able that infant leptism is not office and let the church show, mentioned in the New Testament. office and let the church show mentioned in the New Testament, its appreciation of the labors of No instance of it is recorded there the elders in a becoming manner no illusion is made to its effects; and let every member go to work no directions are given for its ad

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith .- Flar-

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—

Get but the Truth once uttered, and Tis like a steem when, that drops into its place, and which once circ'ing in it pliced sound, not all the tunnell of the carth can hake - Lorell Nothing else is to be called the business of life at all, I am treme, you may think; but this is liberty and life to me know Christ .-- Mucdonald

Religion is rever fashtonable. The way of peace is not the board way superintended by Paris, but the narrow way watch-

Notwithstanding all that has been written by learned menupon in camest, and very shortly fault-in camest, and very shortly fault-inding and lekewamness will entirely disappear. Iven so, Amen. W. M. C. in interception of the Christian Scriptur-es "the fundamental idea from which infant baptism was afterward developed," a d by which it may be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance.



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