Christian



Worker.

H, B. SHERMAN, EDITOR.

" WORK WHILE IT IS CALLED TO DAY."

LAW & WHITELAW, PURISHERS AND PROPRIETORS.

Volume II. No. 12.

MEAFORD ONTARIO, OCTOBER, 1888.

Whole No. 24

THE CHURCH WALKING WITH THE WORLD.

The Church and the world walked is

The Cherch and the world waster as apart.
On the changing shores of it.
The world was enging a goldy sage.
And the Church a hyuna satisface.
On e, we mey our hand, "saul tee merry World.
"And walk with me this way."
But the good Church hid ber suosy hands only answered "Nay.
"well not alway so my hand at all.
And I will not salk with your You way is the way that leads to death. ar way is the way want death 3 Your words are all untrue."

"Nay, walk with me but a little Share,"
"The road I walk is a pleasant road,
And the son shine always there;
Your path is thorny and rough and

Your path is thorny and rough auroce.
But nube is broad and plaint;
W way is paved with flowers and
daws.
And years with tears and paint.
The way also ment alwars these.
Wast, no toll I know;
The sky also roy our is always dark,
years is is a lot of wee;
There's roue neough far you and me
To travel side by side.

Half slyly the Church approached the

World
And gave him her band of snow;
And the World grasped it and walked
along.
Saying in accounts low,
"Your dress is too simple to please

our dress is too simple to pleas my taste; will give you pearls to wear, h velvets and silks for your grace

Rich velvets and silks for your grace-tal form, And diaminds to deck your hair. The Church looked downat her plain white toles, And then at the dazzing World, And blushed as sheasaw his handsom-

lip
With a smile contemptuous curled
I will change my dress for a costic

Sald the Church wit's a smile of graco; i her puro white garments drifte

Then her pore waite garmens amay,

And the World rave in their place
Braunful astims and shining sike,

Row and gone and costly pearls

White over her forehand her bright
hair fell

Cauped in a thousand curis.

"Your house is too plate," said the proaded World, "All build you one like mine; Carpet of Brussels and curtains of lace, And farniture ever so fine " So be built her a costly and beautiful

So he built her a costly and beautiful
house;
stoat splendid it was to behold;
lier sons and her beautiful daughters
dwelt there
Gleaming in purple and gold;
Rich fairs and abons in the halls were

held, And the world and his children were flarer Laughter and music and feasts were

beard the place that was meant fo

in the place teat was meaning prajer, bere were cushioned pews for the rich and the gay. To set us their pomp and pride; lat the poor, who were clad in shabby array. Sat meekly down out side.

"You give too much to the poor," said

the World,
"Yar more than you ought to do;
If they are in need of shelter or food,
Why need it trouble you?
Go take your money and buy rich
19bes.

Tables.

Bay horses and carriages fine,
Boy pearls and jewels and dainty food
Boy the rarest and coefficient wine.

My children they dots on all thes.

shings,
And if you their love would win.
You must do as they do, and waik in
the wave
That shey are walking in."

Then the Charles held fast the string of her purse. And modestly lowered her head, And suppred, "Without doubt you

And modestly low-the and modestly low-the more at earning the strength of the modest leave the strength of the World and some of the Usurch Warked closely hand and heart, And only the Marked shows apart.

count tert the two apart.

Then the Church and down at her case and saids

"I am rich and my goods increase;
I have need of nothing or ought to do, little lough and dance and feast."

The sily Wouth heard, and he laughed limits sloves,
Anth-wooking said, saids—

"The Church is fallen, the beautiful Church,

And her shame is her boust an I her

The ance' drew to the merry seat, and whitevered to stake her pance, Their the Lind anthons of rapture were heated, And hea a were covered with sheme, And a voce was heard at last by the

off a vice was heard at let by the Charich
From him who sat on the Thrine, kniw thy works and how thou het sail,
'l' am rich' and has not known as thought and has hot known as thought and hot hot works and him at the port of the before my face is received. I from my presence cast these will be and the contract of the port of the contract of the con

theorut,
And blos tuy name from its place.'
-Zion's Warter Tower

IREMINISCENSES No. 10.

listory of the rise and Progress of our cause IN GAHADA.

> --- TY---JOSEPH ASH

BALLIER CHURCH.

I think I stated in a former paper that Z. F. Green was the lists one to preach the "ancient gespel" in this place and county, but bro W. K. Burr informs me, Benj. Howard was the first, and som after Green joined him. It appears that the clurches of Hillier and Athol or West Lake were gathered by Howard and Green, but were not properly organized by them. I have said a good deal in former papers about those men, and bro. W. K. Burr corroborates most of what I have said. Bro. Burr gives me a list of preachers who have labored in that county as follows: Howard, Green, Hubbell, Moss, Williams, S. E. Sheppard, Hillock, Oliphan, Anderson, Lister, Kilgour, Black, Bartlett, Starke, Kemp (and the writer of this) Clendennen, Franklin, Trout, Horner and Stone. He says bro. Moss held a debate with a Universalist, so also did C. Aynsworth and were very successful. It was in this place where the name "Greenite" was first given to tha Hisciples. The leading men in this church at the first were Cornelius Aynsworth, W. K. Burr and Henry Aynsworth are the elders, bothexeellent preachers. Bro. Burr has labored in the field in Canada very extensively; is a fluent speaker, good writer, a pleasant congonial man and composes some good poetry, and now as I am informed, is publishing a paper in Belleville.

iormed, is publishing a paper in Belloville.
Considering the hestof preachers who have spent so much time in this county, the most of them of a high order of talent, and added to this too, all the home talent and the many oxedlent members, it is simply wonderful that there has been no extension of the cause in that county. There is moeffect without a cause," and the problem to solve is, what is the cause. One wise bro, who knows something about it, though not living there, has given his solution which is they. The character of men who start any cause is stamped upon it, and though some of its adherents may be excellent men they cannot throw off the curse if the doctrine and character of those who start it are bad. If this solution is true how very coreful we should be not to give countenance to any man profes-

sing to be a pracher of the gooped who holds Lad doctrime or so man of lead morats to the late of the

on to the young man. So determined and he being a solid sturdy Englishman, he reliable the proprietors of the was an Englishman, he reliable there called "The Old Countryman." He was a professed in fidel and belonged to an infidel and belonged to an infidel association whose head quarters was "The The Chick infidel band came for the reliable there called "The Old Countryman." He was a professed in fidel and belonged to an infidel association whose head quarters was "Laming Hall." At a time bro. A. Campbell was in N. Y., and those infidels invited him to lecture in their Hall. He gladly accepted their invitation an delivered a locature on the evidences of christianity and at the conclusion if I remember right, scenters of the Infidel band came forward confessed the Saviour and were immersed in the "north river." Mr. Pickering was one of the number.

"The Old Countryman" nowspaper was largely patronized in Canada, and Mr. Pickering was on a business tourin connection with it. After the

always found a hearty welcome. Her bible intelligence was far leyond the common, and her faculty of telling it extraorlinary. Her zeal never grow cold, her faith never weakened, her picty always full and pure; her anxiety for the conversion of poor sinners showed itself in the many she induced to forsake sin and live for heaven and eternal life. I have heard it said that they never knew any one who had been in the meshes of sectarianism that had gotten so perfectly and completely out of it as sho and family had. Wm C, the oldest son, now resides on the homestead; James went to Toronto when young where he now resides. William, Robert and James labor in word and doctrine and are, as many know, talented influential men. A great many have come into the church. Wm C. has labored in the gospol very much and still does so. The church there is mainly kept up by his labors. He was the principal man that kept the cause alive for many years in Postville. For many years a distance of over thirty miles, to presch and assist the church. The so.t-in-law of Juhn Beaty, James C. Earl, a few years ago removed to Oakville, a distance from the church of over twelve miles, which weakened the church but they are going on in their wonted career.

This must suffice for this number, and my next will start at Norval, where the walking concordance. as old bro. Manies was

This must suffice for this num-ber, and my next will start at Norval, where the walking concor-dance, as old bro. Monzies was called lived.

OBITUARY.

For the Christian Worker. WHITE .- Died at his resider in the Township of Erin, on the sighteenth of August, 1883, Ed-ward White, at the advanced ago

of 85 years. Bro. White was one of th early settled in this township, and for many years a member of the Erin Centre congregation. the Erin Centre congregation.

His last days were days of much suffering and weakness, and to see him at rest was a cause of thankfulness though mingled with canniumess though mingred with sorrow at his loss. He was laid in the grave in the presence of a large gathering of friends and neighbors in the hope of a glorious resurrection to eternal life.

JAMES LEDIARD.

MITCHELL - Died at his resi dence in Everton, township of Eramosa, on the 11th of Sept., at the advanced age of seventy-one, Bro. James Mitchell. He was for many years a member of the Church in Everton, and a teacher of the Bible class His Bible class scholars carried him to the grave. He died in peace after years of suffering and in hope of resurrection and reward. A large gathering of friends were present who had known and respected him in life to pay their ast tribute of respect to his memory.

JAMES LEDIARD, Hillsburg, Ont.

Hood.—Died at at her home near Duntroon, on Wednesday, Sept. 12th, in the 35th year of her sge, Sister Hood, wife of Bro.
James Hood. She was brought
up in the Presbyterian Faith, she

Collingwood, preached a very impressive discourse on "The Ressurrection" to an attentive audi-once. At the close the Hymn commencing "Sister thou wast mild and lovely," was sung, and the assembly proceeded to the Cometory and paid a last rite to our dear friend. She leaves a sorrowing husband and three little ones to mourn their loss.

J. R.

Stayner, Oct. 1st, 1883.

TO CHRISTIAN WORKER.

DEAR BROTHER:—The Apostle said, "I have no greater joy than to hear that my children walk in the truth." So it must be a source of much joy and gratification to Christian parents to see any of their children obey the Saviour. Elder D. Ferguson had the satisfaction to see his eldest son stand up at our regular meeting on Lord's day the 16th inst, and contess his faith in Christ. He was immersed in the afternoon in the Saugeen river. Brother confess his faith in Christ. He was immersed in the afternoon in the Saugeen river. Brother and Sister Bell in Proton were also made happy a few weeks before, on the occasion of their daughter (a very intelligent lady) deciding for the Saviourand obeying the gospel and uniting with the congregation. In this place. We hope and pray that they both will give in their cause of rejoicing by continuing faithful to the Master, adoring the doctrine of their Lord and Saviour, by a holy and becoming behaviour to the end of their days.

Your brother in Christ, John McKechnik.
Priceyille, 22 Sep., 1883.

Priceville, 22 Sep., 1883.

Pricoville, 22 Sop., 1883.

When poople are starving, it bread I bread I the want, not lee tures on digestion and assimilation—not treatize on the chemical processes of bread making and bread-taking. When people are starving for the bread of life, it is the gospel of Christ! y want—the sweet, simple, estisying goepel Christ—and not thyoric, pulpit-oratory, literary bonquets, science, evolution, eschetology and criticisms on Greek and Latin words. With all our larined men and wiso men, and with all our colleges and college-bred men, and with all our great libraries and countless periodicals, the masses are still perishing for lack of the gospel of Christ. Education is a good thing, and worldly visiom is a good thing, and smart men are good in their places, but these can never take the people want is bread, not theories, not pulpit vapor, not heathen mythology, not protop-lasm.—Americar Christsan Esciete.

One was baptized at Port Hope, on 2nd Sept. Bro, Hert-zog was present on Lord's day, and on the 16th.

Read Bro. A. Scott's letter in this paper. Sister DoLanny related some of the same incidents when in Meaford, and reports having visited the places mentioned where some fearful masseres took place. This history is only too true, and it will repay our readers to lead Bro. Scott's letter.

her age, Sister Hood, wife of Bro.
James Hood. She was brought
up in the Presbyterian Faith, she
however, confessed her Faith in
Christ and was Baptized by Bro.
Anderson on the 23th of October
1872. Her Christian character
was worthy of imitation. She
possessed those graces which
adorn the Christian. The funeral
took place on the 14th, Rev. Mr.
Rosworth of the Baptist Church,

CHRISTIAN WORKER

-: 138UED MONTHLY:--

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U. B. SHPRMAN. . . EDITOR

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FIELD NOTES No. 2.

Our last notes closed while a Sweets Corners, in Haldimand Co. We spoke three evenings at the above place, and met with much encouragement in our work. As Treasurer will report each month, the money and pledges received, we will not mention that. From Sweets Corners we came to Selkirk and spoke Thursday night to a small audiene owing to incessant rain. On Priday night we spoke in a Metho-Nelles Corners on the Air Line R. R., to a large andlence who had never heard a Disciple of Christ preach before On Saturday we came to Wain-fleet. The elders of this church were fearful of our work, owing to adverse influences, but after we work fairly before them, they cheerfully gave us much en couragement and substantial aid. We spoke to large audiences Lords day morning and evening, also Monday night. This church did n obly as the report will show. Bro. Goo. Moote from Gainsboro came over to Wainfleet to urge uto come to their aid in a meeting at that place. This meeting was commenced by brethren Lister and Silas Moote, then Bro, Hertzog come one Lordsday, then Bro Dean one night, then myself two nights. This is enough to ensur a failure in any meeting. do not think it wise to trade horses in battle, especially when so general a wapping business is indulged in as in this case. Bro. N. Thompson came over from Wainfiest with me. We found Bro. Lister in the Buckwheat harvest, but he confesses that he cannot make the bunches stand He must remember that this is a fine art. At night the house was full and the attention good. This was on Tuesday the We spoke also on the next night to a crowded house and a deep religious feeling per vaded. This church had refused to co-operate on account of the unfair light in which the co-operation had been represented to them from certain quarters, but we are glad to say they are now in hearty accord with the work as thele contribution will show. Gainsboro we have a good band of brethren, numbering about one hundred members. On the 20th in Company with Bro. Huntsman I came over to Smithville. This is my first visit to this place Here the church is unity, work-ing on in the eyen tenor of their We spoke Thursday, Friway. day, Saturday and Sunday to good audiences. There is a noble bard of brothren at Smithville under the leadership of our es teerand Rro. N. Wardell I am satisfied that this "man of God has not or been fully appreciated by his brothren, yet there is no man living who enjoys the confidence of his brethren more, and being a good report without, he is a power for good, worldly-minded Christians receive no sympathy from him. When we arrived Bro. Issae Wardell was opposed to our co-operation work. we left he was one of its strong est supporters. Bro. Coon of thi church is a man of broad views, that is heartily in favor of sendant the gospel into the regions beyond. and believes this can only be done

necessfully through cooperation hence he is a strong supporter of the work. After meeting on Sunday night. I come over to Bro. Robert Boughner's in the Lake Shore" congregation, here we rested the weary bones to our hearts content. Bro. and Sister B know how to take care of a weary preacher. Their house was the stopping place of the late J. D. Benedict, who was a man of God in his day, and has left his mark behind him, he has one, but he lives in the heatof the people.

We began our meeting at "Lake Shore" on Monday night, with small audience, owing to the rain Our audiences increased until the house was crowded full. It is a real pleasure to meet with these brethren again. This is one of the best churches in the "Old Niagara Dietrict." One noble young man confessed faith in his Savior and was immersed during the meeting. He is a teacher in our common school, and we expeet much from him as a laborer in the Master's vineyard. Lak-Shore Church, of course, is in favor of our concernitio work because they are is favor of all good work. We are able to prove these statements by referring our readers to the treasurer's report. We spoke at this place from Monday to Friday night and came to Hamilton on Saturday the 29th.

We were made welcome at the home of Bro. E. C. Jones, formerly of Wiarton. The cause in Hamilton has never made much progress in the way of additions. but there has been from the be ginning a few who have stood up for the truth, chief among these is old Bro. Mallory, whom we found unwell, yet able to be out on Lordsday morning. This is the home of Bro. A. Anderson and he speaks for the Church once on Lordsday when he is not away There ought to be a strong effort put forth at this point to enlarge our influence in this beautifu city. We spoke three times to fair audiences. On Tuesday I came over to Acton, attended to some business, and spoke to a small audience at night. This church is enjoying a fair degree of prosperity under the leadership of brethren Wells and Royce. We arrived home on Wednesday the 11th.

The churches are waking up all along the line, and if the report for this month is to be taken as a fair sample of our work, we will all rejoice together over a good work done for our Master.

EVANGELIST.

On the 8th of this month 1 Buffalo to meet Sister Ella Nelson, who is now here from Ind., but owing to delavs she failed to come on the 9th as agreed upon, hence I had to remain over until the 11th, we put in the time very profitably at a Sunday School Convention at Tonawanda. There were of preachers present. Trible, of Buffalo, Hertzog and Pardee, of Suspension Bride, Sinclair, of Clarano. Neadam, of Brant, Osborne, of Tonawanda, Th meetings were good and we think profitable to all. To me it was a feast of joy, to meet my old friends and especially to know that the converts last Man'h are holding fast the faith. Of course I was domiciled at Bro. Evans'. Br. and Sister Summy from Washington D. C., were present, and and reported the church at Washington in perfect unity and doing good word for the Master. We have only room to say this much.

We ask every brother and sixter to tale a friendly interest in the Worker. Send in them of church noise, ask your neighbors to subscribe,

PERSONALS.

It is rumored that bro, Sheppard is contemplating a move from Bowmanville to \$2. Thomas.

Bro, Hertzog has engaged to preach every Londsday at Port Hope for six months, but he caredy makes it every time.

Bro. H. Brown has ma le quite tour among the churches, south and cast. We should like to hear ow he prospered, also the cause.

Bro. O. G. Hertzeg stopped at Handlton on lds way home from Por Hop. He reports the out-look at Port Hope good, and that they are in need of a meeting at that point.

Bro. Wm. M. Gard. in a pri vale letter from Newpoint, Ind., states that he Laptized two per ions recently, at " Center Square, We are giad to hear of the success of our brother in his work

Bro. Lediant came over to Ac ton and event the night of the 11th with He reports one baptiem at Hillsburg, and that he another year has been engaged for by the Erin Centre Church.

Hereafter all mail intended for H. B. Sherman, must be address. ed to Acton, Ont. Items of news and articles for publication, with all business communications hould be addressed "Citristia" Wonker," Meaford, Ont.

Bro. Geo. Monro has paid a visit among the churches in the Niagara district. The brethren speak of him in terms of praise, wherever he goes. We are not aware of his intentions for the future, but he is to labor in Canada.

Bro, Cavanaugh was at Selkirk on Lordsday the 23rd and enjoyed the day with his brothren in ea use any with his brethren in the Lords house. Bec. C. is very popular at Sckirk among the school children as their "old teacher." He is attending the medical college at Ann Harbor, Mich.

Bro. Fowler has been laboring among the churches in Welling ton county recently. They are on the lockout for an Evangelist to labor in that co operation This is right. Men in the field preaching the Gospel, and the brothren at home holding up their liands, is the Lord's way

Bro. James Anderson, formerly of Garafraxs, Ont., is now in Kausas, preaching, and reports. being nicely settled and well into the work. Wishes to hear good news from Canada, and have his C. Worker, addressed to Reserve P. O., Kansas.

Bro. Silas Moote while at hom during vacation preached for the churches in Niagara District to good acceptance. The brothren in that District are expecting much from him in the future Ho is now in the University in Lexington, Ky.

Bro. C. J. Laster continues the work where he has been for more than a year. His labors are livídel between Gainsboro Wainfeet and Joseph. sorry to learn that the differences between the brethren at the lat-ter place still exist. We pray that God may lead the way to the healag up of these ugly wounds in the body of Christ.

Brethren you cannot spend fifty ents better than to make your neighbora present of the Wongen for one year, as it will contain reast not yield to customs, but reeding on gospel subjects, teaching the way of calvation. Try it, until the hammers break there-

NEWS NOTES.

Herofs an extract from Bro Ash's private correspondence: "I am very anxious that you ould spend a time preaching here when it can be done. Our young Bro Campbell who preachshero is a true one. Three haptized lately. I think if you ould be here you would say I avo a nico place and that Ro is nice village beautifully locat

2004.

ONTARIO CO OPIRATION OF DISCIPLES OF CHRIST RECEIPTS,

Total reported for Sept., \$146 07 Cobourg...... Everton, Hugh Black... 15.09 Nassagawey, J. Lediard. 5.50 Toronto (west end) G. J. Barclay 15 00 Selkirk, H. B. Sherman.

Sweets Corners ...do......
John Millerdo..... 19.00 2.00 Wainfleet.....do.... 22.00 Gainsborodo..... Smithvilledo.... lake Shore.....do... 38.50 Mrs. Steele.do 2 00 Total \$421.67

Bro. Sherman also reports pledges payable in March next mounting to \$116.25.

A. YULE, Sec.-Treas. Aurora, 10 Oct., 1883.

Already the calls for work is ow places are coming in. land is crying for a pure gospel. St. Catherines has a few ciples that are auxious to have the cause of Christ catablished in that town. . Several brethren are exceedingly auxious to have a meeting held in Campden. There is just one way to expedite this work, and that is to fill up the treasury. Men will be put into the work as soon as our freasurer has the funds whereby they can be sustained. Rally Brethren -a mighty conquest is upon us. Strike hard. Let every disciple put his shoulder to the wheel, and all give one grand lift to-gether, then the short of triamph will rend the air.

The following from Bro. Gerrd has the true ring to it. We should be glad to visit Goderich help our brother, but be patient brethren. The co-oper-ation must be first worked up. Many of the brethren do not un derstand the co-operation yet. There is nothing lost by moving lowly "We are with you in that noble work and hope the co-operation may succee d in planting churches all over this fair land of ours within reasonable distance to attend meetings and then extend all over this world till th Kingdom of our blessed Redeem er shall sproad from pole to vole I wish to assist in this co-operation and not only work with hands for the support of those who spend all their time preach ing but also liber in word and loctrine myself that we may induce poor sinners to love Jesus Christ and repent and obey the Grepel and induce these who love the Lord in Rabylon to come out ad that we may help our bre thren to continue faithful unter death." Alexi. Gressand.

Leave consequences to God, but do right. Be genuine, real, sincore, true, upright, godlike. The world's rankim is, Tenn your sails and yield to circumstances. But if you would do any good in your generatio, you must be made of sterner stuff, and But if you would do help make your times, rather than be made by them, You

When misrepresented, um no croske I nava to clear your alf. Clouds do not last long If in the course of duty you are tried by the district of friends, gird up your lours and say in our heart, " I was not driven to tirtue by the encouragement of filends, nor will I be repelled from it by their coldness." Finally, be just and fear not; "corruption whos not more than bon o to; truth live and reigns when falschood dies and rets.—Spur-

rate letter from a beloved brother lown from Duluth, not long board that magnificent ship the t not been announced that a gentleman was to preach in the Bro. S. opened the secrice and it did not take long for no to discover that he was a cible. He stated he would not peak from a text, but would speak from a subject and that subject would be "the impresed and expressed will of God." I need not tell you that he soon be came "master of the situation" and signally riveted the attention of a large and intelligent audience. Bro. Scott is an antitical digester of thought, and will make his mark. Say I Boy, Sherman, is enkes me there are one or two hundred brothren and sisters who would like to see your face once more here, " ere wa go hence," When are you coming! You skip-ped home by way of Detroit, now why did you do this t could you notjust as well have crossed over at this end of the lake? Ever your brother, E. Evans.

SISTER DELAUNEY'S VISIT TO MEAFORD.

On the fourth Lords's day of last month Sister Delauncy, wife of Professor Delauncy, missionary to Paris, favored the citizens of Meaford, and a goodthe country, with a two hours talk or lecture on "Paris and our mission" During the delivery of the lecture the interest manifested and the attention paid was most intense. Apparently every person in the large audience was axious to catch every word that fell fron her lips. The beauties of Paris were graphically des-ribed. Scenes of carnage and bloodshed, especially the "massacre of St. Bartholonew," were depicted in a manner calculated. of St. Bartholonow," were de-picted in a manner calculated to produce feelings of thankful-ness for the political and relig-ious freedom we now enjoy. The triumphs of the gospel over priesteraft and supersti-tion, infidelity and other abomi-patitus. St. descibed by the tion, muchly an other atominations, as described by the lecturess were cheering. Sister Delauncy's heart scens to be in the undertaking, and being well adapted for the work of a wen adapted for the work of a missionery, we have no doubt if she and her noble husband are supperted and otherwise encou-raged as they should be great good will be the result of their labors. The gospel of Christ labors. The gospel of Carist being the "power of God unto salvation," is it not the duty of every christian to do what they can lowards sending the gaspel

good news to earth's remotest
bounds, and therefore wherever
Sister Delauncy goes, we trust
she may receive a hearty welcome, and hberal contributions for the support of the Paris mission. II. T. I.

If any of our subscribers de not get their papers regularly. they will please notify us and mi sing copies will be promptly sent. Fometimes papers go a tray in the mail, over this we have no course. We wish every one to get the paper moviarity. LAW.

REPENTANCE

L W 400ALVEY, IN COV. ON ACIS. Testifying to both leve and Greeks repentation toward Git

out falls in our Level Jones Cirist. The order in which the term) repentance and faith occur in this last sentence, and in some other passages, has been urged as proof that repentance occurs be fore faith in the order of mental operations. But this is a most, fallacious source of reasoning From it we might argue that same-Here is an extruct from a prestification precedes futh, because ate letter from a beloved brother. Paul addresses the Thessalonians at Tonawanda :-- On our way as having been chosen to salvation "through stuctification of duce, I had the pleasure of a very apartand the behef of the truth: brief, but pleasent acquintance for that the confession precedes with Bro. Andrew Scott, on faith, because Paul says: "If thou shalt confess with thy mouth United Empire I should not the Lord Jesus, and believe in-have known he was on board, had thy heart that God has raised him from the dead, thou shalt he save ed." The order of the words describing two actions proves nothing in reference to the order of their occurrence, except when it is made evident that writer's intention to indicate the order of occurrence. tention is manifest here.

The purp so of the sentence in

question is to state the two load

ing topics on which he had testi

fied among the Ephesians, and the order in which they are mentioned was suggested by the nature of the case. All the Joing in Liphesus and all the Centiles who attended the synagogue wor-ship already believed in God, before Paul preached to them concerning Jesus. It was also ne. essary that all the heathers should learn to believe in G-d before hearing the gospel of the Son of God. Morrover, they might be induced to repent toward God, as they had all been taught that they must do, before they believe that Jesus was the Son of Repentance toward God, bringing men to an honest and candid state of mind, was a most excellent preparation for faith in Jesus Christ. This was the design of John's munistry. He prepared them for the reception of Jesus Christ, by calling them to repentance before God. Paul also attempted to make known the true God to the Athenians, and told them that God had "commanded all men overywhere to repent," before he introduced to them the name of Jesus. This, however, is far from being proof of repentance before faith in the the ordinary sense of the expression, which requires not repont-ance toward God before faith in Christ, but repentance toward God before faith in God.

That a man can repent toward a God in whose existence he does not believe, is vot assumed by any party ; but all grant that some degice or species of faith must procede repentance, whale the provail. ing Protestant parties contend that saving faith, as it is sty.ed wust follow repentance. The mistake which they commit arises from a misconception of the nature of both faith and repentance. Regarding reportance as simply sorrow for sin, and faith yielding up of the will to Christ, they very readily reach the con-clusion that the former must proclusion that the former must pro-ced the litter. But in this con-ception the sorrow for sin which produces repentance is mistake a for repentance itself; while the yielding up of the will to Chriss, which is really repentance, it mistaken for faith. Repentance, therefore really covers all the ground usually assigned to both repentance and saving faith, lea-ting no room for faith to arise att-or it.

Many of our sub-cribors lend their Woman when read to a neighbor, thus making known our plet and rud-ion, this is good. Others send in a sub-cription for a friend, this is better.

SPARER HOME. "Heeven 12 my fatherland, Heaven 12 my home,"

the the hills the son is setting,
And the eve is drawing on a
B wig drops the gentle to shight,
Nor another day is gone
Gone for age, its rece is over,
Now the darker shiels with a me,
Still, the sweet to know after
Whate one day measer home,

One day nearer," since the sailer, as neight a the waters o'er, inde the light is sailed higher, the the light is sailed higher, the higher had been a sailed the light in the light beat enterthe foam, As his light beat enterthe foam, the occaning crease with replace, "I am one day searer house."

Worn and weary, oft the polynum of Haila the setting of the son it for his yeal is one day mears. And his fourney nearly done. Thus we feel when does not feel assert the stand sould some we room; A show the high yeth is o're we. We see und day nearer home.

Nearer home I yes, one day I carer from Pather's housen high-lething seen fields and the fountains Of the land bryond the sky. For it is leaven your brighter of a And the lamp hung in the done; And our tente ato packed still closer, For we're one day heart home.

[SKLEGIER.

WHAT IS MAN?

To the question at the head of this article, the Psalmist adds, "that thou art mindful of him." There is no subject that him. There is no subject that furnishes more food for reflec-tion than "what is man?" and God's mindfulness of him. Man is exalted above all of God's is exalted above all of God's creatures, and made only a lit-tle lower than the angels. This of itself ought to give us an exalted view of this subject, as it pertains to God's loftiest creature. Yet this exalted crea-ture, man, should remember his nothingness when compared with the errat God. Man is histothingness when compared with the great God. Man is able to superintend and cultivate a small garden in this vast universe of God, and even this only by the help which God supplies. God can, and does superintend all this world, and the thousands of worlds in addition, such performing its the thousands of worlds in adjlition, each performing its
Vircuit by his direction without
jir or discord. "What is man t"
Nothing. Man can only live
one second at a time; could
not invent a plan by which he
could use two seconds at once.
Where is our boasting? God
lives all eternity at once. He
grasps the two ends of eternity
and brines them together in a and brings them together in a cycle, and dwells in the endless expanse as one eternal now How great is our God! and yet the has designed to pay atten-tion to man, diminutive as he is, God made man, as his greatest and best work, in his own image, and was mindful of his wants in a superlative

But to the question, "wha is man? is man?" we answer, man is physical, mental and spiritual, and he must pass from the infant to the man state in each of his natures, because he is not answer, man is WO or us natures, because he is not born fully developed in either. A vigorous spiritual man cannot live where the mental or intellectual is starved, nor can the intell' etual exist in robust health, where the physical is starved. Hence God's mind fulluses ongle to consist in wears. fulness ought to consist in pro viding for the development of man in his three fold nature We have but to open our eyes to enable us to see that God has done this to an extent that

j,

eat his bread. As is well known, a strong physical mon cannot exist without labor to harden it, hence there is a part that man must perform in developing the physical, and the labor of sowing, cultivating and reaging only develops the physical into that robust strength which God intended it to physical into that founds free-gth which God intended it to enjoy. We may ruse the ques-tion just here. Has not God been mindful of man's physical wants to the extent that if man is not strong physically it is his tault alone?

You casily glide to the intel-lectual from the physical, be-curse man cannot do his part euse man cannot do his part in providing for his material wants until the intellectual man is sufficiently developed to enable him to take hold of this work. God has provided for man's intellectual growth in a marvellous way. By reading the book of God, man will find all the food that is necessary to develop him into a strong intellectual man. The brightest intellects of earth have exhausted themselves in trying to sound its depths, but at last exhausted themselves in trying to sound its depths, but at last exclaim "the half has never been told." "Oh't the riches of the depths of the knowledge of God." If man tires of the of God." If man tires of the mtellectual foor found on the sacred page, he has but to turn his eyes ou nature and behold the wenderful works of God the wenderful works of God, and he will appreciate the statement of the Psalmist, "the heavens declare the glory of God, and the firmament showeth his handy work." Hos God not supplied the means for our intellectual growth and development? If a man remains a pigmy in knowledgo it is his own fault. Let man read the forth his hand and nartake from inains a pigmy in knowledge it is his own fault. Let Lan reach forth his hand and pattake from this table of intellectual food, and be wise; the invitation is extended. God has likewise been mindful of man's spiritual wants. He has revealed another and a better life than this which we now live. Our spiritual natures crave this by muition. God has furnished a besis for the hope of this better life after death; 1st by his promises recorded in his holy word. 2nd by the resurrection of his Son Jesus Christ from the dead. 3rd, by the revelations made through bis Apostle John, on the Islo of Patnos. These three sentences furnish the basis of our hope, and in them is found food for the spiritual man. God has furnish the way with the man is found food for

and in them is found food for the spiritual man. God has furnished man with the one true church in which Ho dwells by his spirit; in this church are the neans of grace necessary for our spiritual growth and development. The means may be itemized as foltows: 1st. ".postle's doctrine." 2nd, "Fellowship," 3rd, Breaking of bread; 4th, "Prayers." These, with all that is comprenended in them, furnish ample means for man's spiritual means for man's spiritual growth. But with all these wise provisions, if man refuse to comply with the requirements of the Gerpel, stays out of the church, and hence does not use the means, he will starve spiritually on a soont of his own neglect. There is also a law of our being, of which God is the author, that our highest happiness on this earth is only reached by effort on the part of man, to make others happy, hence "no man heeth unto himself," but it becomes necessary for his own happiness at that ine shall do what he can in preaching the gospel to others, means for man's spiritual growth. But with all these

er ature." The more we do in this good work the stronger was laceme spiritually. In carrying teach all nations," there is a part in which all can pattich pute, and those who do not bar any put in true work, can always be jointed out by their spiritual leanness. We have late to as! "who enjoys the comfort of the 'loly Spirit and arostrong in the Lord?" Every always be control out by their spiritual leanness. We have but to as!, "who enjoys the comfort of the 'loly Spirit and are strong in the Lord ?" Every one who has observed will say "those who are foremose in every effort to bles humani ty by every good work." Shall we then, wonder at the spiritu-Shall ally slain on our battle fields of "Awako thou that sleepest." God has provided the means for our spiritual growth and development. Spurn not his favors, but lay hold of the work, and at last "you shall some reading brinding in the aily slain on our battle fields come rejoicing bringing in the sheaves." CHRISTIANS ARE PERSONS PARDONED, JUSTIFIED, SANCTIFIED, ADOPT-ED, SAVED.

I. While adjusting the most important terms and phrases in the Christian system, in order to a more perspectious and comprehensive intelligence of it, it is expedient that we should alway advert to other predicates of the genuine Christian. The five terms at the head of this state; and then indicative of his state; and then indicative of his state; and then the same products and the same products are same products. indicative of his state; and denot include any attributes of his char-

ceter.

II. These predictions are but so many counterpart aspects of a new state in reference to smold one; or they represent the gespel as affecting the position of man in the universe in all those points in which sin affected him. Was he guilty, condemned, unholy, alicn, and lost in Adam the first? When in Adam the second, he is just in an opposite state;—he is pardoned wherein he was condemned—sanctified wherein he was condemned—sanctified wherein he was unhoy—adopted wherein he was unhoy—adopted wherein he was alien—and saved its subjects in reference to these points. Pardon has respect to guilt; justification to condemnation; sanctification, to pollution; adoption, to alienation, and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, unholy. acter.
II. These predictions are but so

condemnation; sanctilication to pollution; adoption, to alternation; and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, unholy, slien, and lost; while those in Christ are pardoned, justified, sauctified, adopted into the family of God and saved.

111. In former dispensations, and in the present, two things are immutable as respects the preparation tor a hange of state, while the act by which that change is formerly consummated Is not necessarily immutable. Thus, in reference to actual transgression, faith and repentance, in all dispensations of religion, were necessary to forgiveness, justification, sanctification, adoption, salvation. In one word, God cannot forgive an impenitent and unbelieving transgressor. But whether this or that act shall consummate a change of state, as respects man's relations to the moral universe-whether that act shall be creemicison, animal scerifice, laptien, confession, peaver, etc., is not from any necessity, either in the divine or human nature, namutable. It has been changed; but faith in God's appointments, and repentance for jest transgressions are now, always were, and overmore shall be, necessary to forgiveness.

DESTRUCTION OF SATAN'S WORKS.

The vivid declarations of these prophets require but little com-ment. Daniel declares, 2:11, that the kingdom which the God of heaven will set up, "shall break in pieces and consume all these kingdoms, and it shall stand for ever." This has nover yet been done ; but, on the contrary, these kingdoms combined and to carth ly vision, destroyed this heavenly kingdom, which had its commenc ment on the memorable day of Pentecost. Must the word of God fail? Not at all. Though the Messiah's kingdom lost power and influence in this world, it gained a thousand fold in the heavens whence it shall return and destroy all enemies; thus in the end ful-filling this prediction. His saints shall then take the kingdom, as foretold by the prophet.

Once more; "for behold, the day comes that shall burn as an oven ; and all the proud, yea, all that do wickedly, shall be stubble; and the day that comes shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch." Mal. 4:1. If this was seen in the destruction of the Jewish state, how infinitely greater shall its accomplishment be, in the wasting and destruction of the present monsters of wickedness; with whom the ancient rebellious nations were as nothing in comparison. This prediction shall have an amplefulfillment. in the perdition of all the powers political and ecclesiastical ow in opposition to the Son of God.

But we are not yet slone with Peter. Having announced the 'estruction of the earth and heavens, he says, "Nevertheless we according to his promise, look for new heavens and a new earth wherein dwells rightcourness.' Reader, where is this promise We can find it only in the following; "For behold, I create new heavens and a new earth ; and the former shall not be remembered, nor come into mind. But he ve glad and rejoice forever in which I create; for behold, I create Jerusalem a rejecting, ar her people a joy, and I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in nor the voice and of crying." Isa. This clearly indicates what sort of new heavens and earth, we may expect. Evidently, a renovated earth and atmos phero is what is intended. cause of all wickedness, rebellion and misery, must be driven from is only reached by effort on the hast done this to an extent that should call out our wonder and admiration.

His provisions for man are oblighted by effort on the hard of happy, hence "no man heeth unto hanself," but it becomes that he shall do what he can in provisions for man are only such as man cannot supply here or in some hands in the best of heart of hands part. Got leads the cather, gare it the properties which causes vegetation to spring up, "giving seed to the author of some and bread to the eater," sower and bread to the eater, sower and bread to the eater. The sends the heat and coll, sunshine and rain, none of himself; and if Got had not done this nam must have perished. Thus do we so how mindful God has been of man's physical wants. It may be a botter tutth, but truth it is physical wants. It may be a botter tutth, but truth it is spritted field is necessary to not truth, but truth it is spritted field is necessary to sweat of his face" man's good physically, our spiritual health and sweat of his face" man's good physically, our spiritual health and sweat of his face" man should "preaching the gospel to every sweat of his face" man's good physically, our spiritual health and sweat of his face" man should "preaching the gospel to every sweat of his face" man should "preaching the gospel to every sweat of his face" man should "preaching the gospel to every broad view of the subject truth, but truth it is puritual field is necessary to sweat of his face" man should "preaching the gospel to every sweat of his face" man should "preaching the gospel to every sweat of his face" man should "preaching the gospel to every broad spiritual health and truth it is puritual field is necessary to our new shiftent and truth it is puritual field is necessary to our new shiftent and the sum of the preaching the gospel to every sweat of his face, the sum of the cather. The face truth is a sum of the cather was not spiritual health and treperiod for the subject of the subject of the sum of the cather was not the cath both otherwise harmony and hap, piness cannot be restored. The

not the Adversary and his min-ione, be compelled to fall back in both places or states! We ought to rejoice in the achievements of our celestial Hero, so I norable and glorious to his name. This view gives a satisfactory solution of the question, what is the new heaven't For now, "the work to come," spoken of by Faul, Hob 2:5, is entirely subject to the Christ, by his taking possession of Satan's dominious in the air, and establishing "that world," or the new Jerusalem over the earth —"angels, authorities and powers being made subject to him." In this manner are the heavens and earth made new-that is, foes in each are destroyed; while fresh hosts of good men and angels take their paces. Paul seems to favor this view when he says, "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Ton. 2:11.

enly Kingdom will appear with him. "I charge yo therefore hefore God, and the Lord Joseph Christ, who shall judge the liv lug and the dead at his appearing and his Kingdom," 2 Tim. 4:1. Reader, in view of there sublime wonders, well might John exclaim, "And I heard a great oice out of heaven saying, Beheld the tabernacle of God is with men, and he will dwell with them, and they shall be his peo-ple, and God himself shall be with them-their God." Rev. 21: "And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying Hallelujsh; for the Lord God omnipotent reigns." Rev. 19.6.

"I was glad when they said to

When Jesus appears, his heav

me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem, Jerusalem is builded us a city compact together, whither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks to the name of the Lord. For there are set throne of judgement, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Psa. 1 22. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall over be removed, neither shall any of the cords thereof be brok-But there the glorious Lord will be to us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us." Isa. 33-20. "And the ransomed of the Lord shall return, and come to Zion with songs and ever lasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." 35:10.

One next theme shall be, "Tite

FRENCH MISSION.

FRENCH MISSION.

Sister Dolauney has authorized us to solicit and receive contributions from the brethren in Canada for the missionary work in France. We believe it to be the duty of the brethren to assist as much as possible in this goal work. Those who have heard Sister Delauncy lecture will have some idea of the difficulties in the way of preaching the gospel in a country full of infidelity and 'atholicium. It will be some time yet before the church in France will be solf supporting, and now is the time help will do good. Owing to difficulty in sending money so far, Sister Delauncy thought it would be more convenient for the brethren to send their contributions to the Churstian Worker office, Maaford, and we have agreed to forward front time to time when designable, thurstaving expense and loss. We will acknowledge receit to ward fron time to time when desirable, thursaving expense and loss. We will acknowledge receipt of money either by postal card or through the Wonken as desired. Now Brethren this is the simplest way we can conceive of doing the work. There can be no room for objections on account of machinery, salaries, etc., the money will go directly to Bro. DoLauney, who is hard at the preaching. We now atk the brethren to assist even though your means are small; sand if only 25 cents. Send as individuals. Send as congregations, send cheerfully, send liberally and much good will follow. Address Chustran Wonger, Meaford, Ont. Meaford, Ont.

Publishers.

It is said that to live well we must pray well. All true. The tovere is true also, that to pray well we must pray well. When life is correct; when the walk is thoroughly conscientious and unright; when the speech savoreth of the things that profit and elevate, then it is not difficult to pray. Unbecoming conduct makes a suggish heart, and words unfitly apoken are a weight upon the pinions of the soul. No preparation for a prayer-meeting is so good as work done for the Master.—Set.

"There are three things," said an old pastor of much insight and experience, "that are necessary to make a really suc-cessful minister—grace, learning and common sense. Now, if any one has not grace he can get it from God, and is he has not learn ing he can get it from man, but if wants common sense, neither God nor man can do anything to help him."—Christian Standard.

Mercy is welcome news indeed To those who guilty stand; Sinners who feel what help they Will bless the helping hand.

But let our debts be what they may Hewever great or small, seoon as we have naught to pay Our Lord forgives them all.

Brethren, send on your reports ad contributions. We have and contributions.

McDIARMID - WATSON,
Debate, -- I shall be glad to furoish
that valuable work, to all who may
lavor no with their orders, at \$i\$
each, single oup, reduced rate for
large orders, postage paid,
UEO .* BARCHAY.
Box 202, Toronto.

\$70 a week made at home by the lasts number of the hards and before the number Capital not needed, We will start you. Mee, norm, Loys and girls wasted every saces to wark form. Now is the time whole times to the desires. No other basil near whole times to the estimates. No other basil near will par you need a way. No other basil near will par you need a way. No other had need will par you need a way. No other had need to come the common lays, by engaging at once. Outly centle and terms free. Maner paids fastly, cally, and he waster.

REST not, lifely sweeping by . go and dare

A. ACOTT.

"lileased are the deal that de in Lord from henceforth a v.e. saith the Lord from henceforth; y s, sait's the soldit, that they may rest from beir labors, and their works do follow hem."

About the year 1310 the Yaudois of the Piclmont Valley found it necessary to procure more territory to accommodate their fast-Increasing population. They could not procure any adjoining terri-tory, but the agents they had a ut out for the purpose succeeded in getting what was required in the Province of Calabria, in the Southeru part of the Kingdom of Nagles. The Vandois were required to pay to the Lords of this land an annual rent. They were left to cultivate the soil as they pleased. Their agreement, which might properly be called their char vas subsequently confirmed by Ferdinand, King of Naples.

The first Vaudols settlers in this Province were cumually joined by others of the same faith from their old home as late as the year 1500. They had also been visited annually by two postor. from the Piedraont Valley, and religiona exercises nero re guidily attended to. Up to this time they were happy and prosener, y. The Roman priests, how ever, from the very first had watched them with a jeslous eye. Their enuity increased, and in the year 1561 it culminated in open was against the Vaudois. This was another horrible massa cro which we do not care here to describe. An idea of the horror may be imagined from the fact that when the particulars of the massacro reached Rome the citizens became so examerated and furious that they burned the palace of the Pope to the ground.

But previous to this general cre-for only a very few of the Vaudors escaped to their old home, and the settlement in Cala bria was completely demolishedthe blood-thirsty jaws of the Roman Church had been opened to receive all that was earthly of ou the most eminent and reverse of martyrs, John Louis Paschal eloquent and talented preacher had been brought from Geneva to act as pastor in the Vaudois Church of Calabria. He had been reared in the Piedmont Valley, but had gone to Geneva. where he could have more religi ous liberty and a better education He left behind him in Geneva his betrothed, who had also been brought up in Piedmont. She was willing for the sake of th cause dearest to them that h should enter upon his duties in Calabria, which they both knew would be attended with great dan ger. The public preaching of the deroted young man gave great of fence to the priests, and they a once tried to stir up the pa of the ignorant people against the Vaudoits, telling them that ". Lather had come among them."

The Marquis Salvator Spinelle Principal feudal lord of the Vau dos, seeing the danger, requested a delegation from the Vaudois to meet him at Foscalda. The Vau consented and requested Paschal to accompany their dem tation. This he cheerfully did thinking he would have a fine opportunity of defending his faith in the presence of the priests, and in July, 1559, they set out for Foscalda. On arriving at an unn hero in the truest sense, and he land that would be the loss of my | +1 by the nailton, and they here was not thus to be turned from | out." I came t follow this con | to its yoke and carry its bardens what he considered his duty. Morrover, he thought he would of the righteourness of their curse and at the same time expose the errors of the Church of Rome. ed by the priests who had accused was disappointed,

The Marquis was in full evinfor the purpose of getting Paschal into his power. It was a meanly Manquis, who ordered the deput perous, temporally and spiritually. Ho was heavily ironed, and hi-They were industrious, and they fetters were so painful that he was were well repaid for their untiring under the necessity of giving what enersy. The Roman pricests, how-little money he had to the officer under the necessity of giving what improved his last me in the money he had to the officer vering a most power in charge that he might looses his fetters a little. Nino days were occupied in this journey, and he used every opportunity of "preaching Jesus" to his fellow prisoners. From Naples he was taken to Roine, that he might be dealt with by the inquisition On this journey he passed alonthe same route that the Apostic Paul did on entering Rome under the Roman guard. Along this route hundreds of the martyrs of the Primitive Church had passed to immortality, and now, 14 cer turies later, another martyr passo through the same gateway.

Here he was cast into the dun geon in the tower of Nona. No one was allowed to see him but the inquisitors, who continually urged him to recent. His brother Bartholomew, however, at last obtained permission to see him He was a Roman Catholic, but devotedly loved his brother. He was brought into the damp and cloomy dunceon, and he could see by th gloomy light that his bro ther's hands were cut and inflamed by the coras which tied them "He was paie and emaciated, but calm and resolute." What a meeting that was ! I would like to give the conversation which took place, but the lack of space forbids. Bartholomewused every argument in his power to get h to recent, even offering him half his possessions and reproaching him with having lost all he has by heresy. Paschal answered, "I have nothing to lose upon the earth that I must not loose sooner or later, and I sequire an unberitanco in Heaven which all the powers of the earth shall not be able to take from me." "Oh, my dear brother return to the boson of your family; we would all be so happy to have you there," said

Bartholomew Faschal was overcome with emotion at this and with tears etr. sing from his eyes homewer-ed with trembling voice, "Would to God wewereall metagain united score and its communicants by in the Savious's love I for my natics skirs would be pleasanter to me than the vaults of this prison in this town they were met by a But if I remain here it is because member of the Marquis's house. Josus remained with me, and my hold, who was secretly a friend of Saviour is better to me than my the Vaude's, who tell then they family." "Would it be to lose had "powerful enemies in this him to come with us I" asked Barhad "powerful enthics had not income with as a becomes of our cause in what are the form," and advised Peckal—as tholomen, awed by this outburst, units missing the machine in Molasamed, he perceived he was the leater—"Yes," was the tepty "for the missing has succeeded in conquented to attract tany defense, but to gate of my dangeon will not open its pations, and rules with a red return from. But Peachal was a except by means of an adjuration, of iron. Its votaries are recken-

after this interview Battholom be able to convince the Marquis visited him again, and when the mank was exhorting Paschal to turn he replied. "All your areu ments are founded upon human At the appointed time they up-peared before the Marquis. Passeyes to the greec of God, for you peared before the Marquis. Passeyes to the greec of God, for you chal had expected to be controut, will be intxensible before him. Bartholomow was not allowed to him and have an opportunity of interview him again, and now defending his faith. In this he Paschal was left alone to prepar for the terrible fate which was net for dutant. He remained time pathr with the priests, and had steedlist to be end. He summoved this delegation merely wrote a touching letter to hi wrote a touching letter to hi betrothed when he knew the enwas hear. "The affection which I bear to you," he wrote "inand deeply laid plot, and it was rudely creases with the increase of my successful. Paschal was rudely creases with the increase of my successful. Paschal was rudely core to Gol." He received his Lition to return home, reserving 1560, which was that he was to Parchal and Mark Vacgli, who be burned at the stake. This were thrown into a dangeon. The centence was executed on the fellatter was immediately put to tor-ture to make him abandon his the great square of the Castle of faith, but without avail, and it is supposed that he died under this assembled a crowd of people, cruel treatment, as no account has among whom were the pnests, been given of him. Paschal was cardinals, bishops, and Pope Pius sent in 1560 in company with HII, sitting upon an elevated treatment was a National Librations. twenty-twogalley slaves to Naples | platform, all gleating over the On his way to the stake Paschal vering a most powerful discourse in a clear voice —preaching Je The priests, axasperated at this at length ordered the officer is charge tostrangle him. This was done. The flames shot up devoured his body. A wail o sympathy went up from the crowd The ashes were thrown over the bridge into the water. Thus Rome killed the body of John Lous Paschal, But God tool charge of his spirit, and "th ho is dead he yet speaketh. They cannot destroy the truth he scaled with his blood.

wall." I cannot follow this con

reation further. Three days

OUR PLEA AND MISSION

AN ADDRESS BY D. R. DENGAN.

DEAR BRETHREY :- Out sub

ect to night is,
"Our Position, or is there suf ficient Report for our Existence a Separate Religious Body f

I am happy in meeting with ou, and in the privilege of speak ing on this x asion, though I had not expected to address you at this hour.

It seems strange that at this period of our history as a reli-gious people, we should be found debating the propriety of having been born, or maintaining our present right to exist; but such has been the choice of the programm-committee, and I have been ap pointed to lead in its consider ation. The subject demands aoro time and ability than I have at command. I am compelled to be brief, and if I shall be able to say anything that will lead to a thorough investigation of this whole question, I shall be satis-

Seciarianism has for centuries been so popular and potent that, in the opinion of the masses, the right to form a new party in re-ligion is only a question of power and preference. If the new party shall have sufficient vitality to overcome the fieres opposition that its infantile atruggles will excite in the hearts of its older sisters if it shall count its colleges by the the hundred thousand, it have demonstrated its orthodoxy leyond the passibility of a reason-able doubt. Such is the popular view of the subject. But us such reasons are not so highly valued, and as proofs of the righ tecusness of our masse they are

with unwavering confidence, Catholicism has asserted its authority in all countries ; has run, the changes on its official infalli bility to the ends of the earth : ulers its institutions of learn ing by the bundred, the convents for its vailed sisterhood by the thousand, and its subjects by the hundred million. Among them mighty men of the earth ; captains. generals, kings and potentates, the learned and the wealthy, Lar montan, too, is seen to prosper. A noxious weed, and yet it luxunates in the marshes of American corruption. Even now it is bringing its fertilizing substances from afar, and it is emitting a signch more vilo and deally virtue and moral purity than the polluence of Chinese idelatry. Hence, mere prosperity or success in an undertaking, is not proof of righteousness; for it could be plended as well in favor of the wrong as in the right. By such a rule, Joseph Smith and Brigham Young would be regarded more favorably than Luther and Calvin and Wesley.

We could easily plead prosper ity in favor of the divine approv al. Perhaps no people in all the history of Christianity have itcreased in numbers and in the elements of power and influence more rapidly than we have. In fifty years we have conquered a hearing before the world : from a handful we have come to number more than half a million: from being despi ed and rejected of men, we have reached an eminonce of respectability among the reli-gious bodies of the day. We bear all the historical marks of divisanction. Can others boast of numbers 1 So So can we, they rejoice in the prosperity of their institutions of learning ! So do we. Do they confide in the learning and wisdom of their great men! (I speak as a food); we more. We have the same right to boast ourselves a little that others have. But such things are not a sufficient founda-tion for the confidence of honest sensible men. The religio orld is ready to manifest its charity-not to say policy-by pronouncing us orthodox, and enrolling us among 'sister churches modestly decline any such honorable distinction. We would thank them kindly for the favor; but our right to exist as a separate religious body must come from a higher source than ecclesiastical courts or neighborly good-will. If we have no divine right to exist. the sooner our requiem is sung the better.

What we mean by divine right or authority, is what God has a what he has caused to be "writter, for our learning." We have no new revelation to plead, neither visions nor dreams by which to apologize for our conduct ; nor do we rely, in any way, upon the circumstances that thrust the pioneers of this religious more ment out from their ecclesiastical moorings, nor the great sucress that aftended their efforts.

Our appeal is to the revealed will of God-"to the law and to the testimony; if we speak not according to this word, it is be cause there is no light in us." If the Bibie does not domand the effort that we are making, then the divine favor does not rest upon us. Our cause must not rest upon any interpretation of divine providence, but upon the " Thus saith the Lord." Where God speaks, we may speak, and where he is silent, we must be Filent.

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those wishing to know some ing of the advantages of Mea-

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