

Christian Worker.

H. B. SHERMAN, Editor.

WORK WHILE IT IS CALLED TO DAY

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Whole No. 20.

SONGS IN HEAVEN

If music be so very sweet,
While here we plod along,
What must it be when our tired
feet
Shall tread the Shore of Song?

If Christian fellowship can bind
Our hearts in bond of love,
What may it not be when we find
Ourselves at Home, above?

If here we take delight in prayer,
And love God's throne of grace,
Then may we long, without a fear,
To meet Him face to face.

Yes, and, perhaps it may be true,
"Prayer ends with earthly days;
Or rather, that it flows into
One ceaseless song of praise."

When we shall tread the shore of
song,
Where music ever rings;
When we shall join the radiant
throng
And see the King of Kings;

Then shall the worth of prayer be
shown,
The soul of song be given,
And sweetest fellowship be known
To all who're safe in Heaven.

REMINISCENCES No. 16.

—BY—

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

—BY—

JOSEPH ASH

I commence this article with the old church at Owen Sound, one of the oldest settlements on the Georgian Bay. This place is noted for its fine harbor and as a central point of trade and commerce, and having a fine agricultural country around it.

Some of the first to settle there was several of the Stephens family already spoken of in my article on Esquimaux. These were members of the Esquimaux church. Alexander soon engaged in mercantile pursuits. Wm. A. was appointed collector of customs for that part; a position responsible and honorable which he has filled with entire satisfaction to all parties to the present time. Very soon after their settlement they gathered as a church, being joined by Bros. Boyd and Blythe, from Toronto. W. A. Stephens was appointed overseer and has filled that high and responsible position ever since. At times this church had a good membership, who built the first brick house of worship in the village which they still occupy. They suffered very much at one time through a "ravage" preacher; "a wol. in sheep's clothing," who nearly ruined the church, but the steadfastness of the Stephens family and some others carried them through that fiery trial, and they are now in a healthy state. W. A. Stephens is the principal overseer of the church and a good speaker, a strong "practical" vein running through his address. The brethren all over Canada and elsewhere know considerable about his poetical talents. On one occasion he received laureations from the hands of Lord Palmerston, Premier of Great Britain, for one of his poetical compositions. While speaking of this church and its struggles in a new country I know the reader will bear with me in filling a pleasing and profitable circumstance I heard many years ago. When Bro.

W. A. Stephens was getting goods to his new home in Owen Sound over the new muddy forest roads he was driving his team of horses with a wagon loaded, and as is often the case under similar circumstances, got irremediably fastened in a mud hole. Just at that critical moment a man (I think a stranger) drove up with a good team and an empty wagon. Mr. Stephens very politely asked him to unhitch his team and help him out of his trouble. But the man showing out the old human nature paid no heed to Mr. Stephens' position drove on. Mr. Stephens had no alternative but to unload his wagon, get it out and load up again, which was no easy task. But he at last got on and went home.

Not very long after Mr. Stephens found his selfish man, who had so haughtily treated him, in exactly the same position, completely stuck in the mud. Mr. Stephens, just as every true Christian would do, felt glad for an opportunity of exhibiting the spirit of his Lord. He merely remarked to the man, "You are in a bad fix," got out, unhitched his team, hitched on to the man's wagon and helped him out. Had Mr. Stephens appeared before that man with a cohort of Roman soldiers with all their glittering shields, spears, coats of mail, and their terrible frowns, and their terrible countenances threatening the man with almost instant death he could not have so completely subdued him as he did. Then the man would have been subdued through fear of physical force, but now his heart was subdued, and of a consequence the whole man. Result: that strong and selfish man stood up before his kind helper and wept like a sorrowful child. Mr. Stephens cast no reflections; not even hinting at the former transaction; bade him good-bye and went on.

The above is one of the most perfect exemplifications of that grand and leading principle of the blessed Saviour, stated to the world for the first time in the world's history in that memorial sermon on the Mount; Matthew, 5th, 6th, and 7th chapters, and repeated by the Apostle Paul in Romans, 12-20.

At the present time the outlook of the church is good. Wm. A. and Alex. Stephens are the principal men, ably assisted by Bros. Tolten and Finch, and honorable women not a few.

The church in Derby Township, 8 miles from Owen Sound, now called Kilyth, is an offshoot of the Owen Sound church. The charter members were the boys Fleming and Tolten, with their wives, and sister Robinson. It was organized by Bros. Lister and Kilgour, in about 1858, with Mrs. Fleming and Tolten as elders. Lister and Kilgour held a series of meetings with them, and had a very large increase. Bro. Lister has devoted a great deal of time preaching and visiting from house to house among them and with fair results. This church has been very steadfast in the faith and cast a strong and healthy influence over a large district of country. Many of the old members have, in much peace of mind, with a clear view of their heavenly home, gone to rest. Others have grown up to fill the vacancies made by their death. Converts have

brought in and the church is now in a healthy condition; with John and James Fleming and Bro. Donald as leading men. They have one of the most comfortable and commodious meeting houses owned by our brethren in Ontario.

The church in Wharton, like Owen Sound, is in a fine location, it being at the N. W. corner of land adjoining the Georgian Bay; possessed of a fine harbor and the terminus of a railroad. It is comparatively a new place, very picturesque and very attractive for a sojourning place during the heat of summer months. Many tourists from the south seek this and other places around the Georgian Bay and farther up to Lake Superior. A Bro. Hiram Brown and wife, of Meaford, settled there, who were the first Disciples in the place. Then Mrs. Jim Trout went there after the death of her husband, which took place in 1875. She being moved by a genuine zeal for the Master and His cause, sent for Bro. Hertzog at her own expense, who held a series of meetings and had a large increase. He organized the church with Hiram Brown as overseer.

They have built a fine brick meeting house, and are in a prosperous condition. They have had the preaching services of O. G. Hertzog, Sherman, Finore, McFarland and others. Bro. D. Stirling has done much to instruct, build up and touch sinners. Their present preacher is a Bro. George Monroe, whom I was well acquainted with years ago when he was a lad of a boy. I am much pleased to know that he has consecrated himself to the services of our Lord as a preacher of his gospel. I pray he may honor his high and honorable position faithfully and truly till the Lord shall call him home. I am always delighted to see young men faithful and true step out from the world to teach and call poor sinners to the bleeding Lamb.

I do not like to leave Wharton without a word more about sister Trout and her late lamented companion, John Trout. Perhaps I feel more keenly about this than I otherwise should, as her husband had not been a companion in a affliction and trouble among strangers far from home with my dear son John away down south in Florida. I went down with my son, and after getting him in a comfortable position left and came home. Not long after he chanced to find Bro. Trout, and of course being Canadian and brothers in the Lord, a strong attachment sprang up. Soon another brother joined them, a Bro. Sinclair, from near St. Thomas. All down there seeking health, which that foggy, damp, swampy, malarious country cannot give. My son returned only to stop a few weeks with me and die. So did Bro. Trout. So did Bro. Sinclair. My son never tired talking about those fine men in the bloom of life. Being well acquainted with Bro. Trout, and having all those pleasing and yet painful reminiscences clustering about my very funeral, I feel a well of joy springing up in my pained heart when I read and think of the faithful, lonely companion of Bro. Jim Trout. Well, when we get home we can talk these matters all over in joy, as he

The church in Priceville in the Township of Proton, was organized by Bro. John McKechnie, assisted by Elder Jas. Black, Dr. McKechnie was the principal man there, and is now the Elder of the church. The church is in a prosperous condition, sound in the faith, carrying a sound and good influence all around. It is pleasing to realize the fine record of this congregation and strong hopes are flowing from a knowledge of the zeal, activity and ability of the King. It is hoped he may improve upon his talents and so increase them for further usefulness in the Master's cause.

The church in Marchmont was planted by a Bro. Campbell in about 1849. The principal members were Jacob Bowley Clark, Smith, Payne, Gillot and John Beard. I speak advisedly when I say these brethren with others, male and female, are faithful and true to their profession and high calling. In all my experience I have never known a church to fail when its members are faithful, intelligent, prayerful, pious and united in this congregation is. They have considerable talent which they are not ashamed or bashful in using to much advantage to the cause of our Lord. Very much injury is done to many congregations by allowing roots of bitterness to spring up among them. Strife and envy follow, and Satan who is always on the alert gains an advantage over them which at last casts a shadow over them and fills their heart with sorrow. From reliable information, some of those evils are allowed among the members of this congregation of staunch Christians.

The church in the Township of Luther, at a village called Little Toronto, was at first made up of members from the church in Eden. It was organized in 1863 by Bro. Anderson and Kilgour. The Elders were Hugh McDonald and Donald McLellan. They built a house of worship in and are in a prosperous condition. James Anderson, son of Elder Alex. Anderson, preached for them for several years, and is like his father a fine speaker, but I am sorry to know he has within the last year returned to the State of Kansas. A soul saved in Kansas is just as precious as one saved in Canada. But we can ill afford to raise up talented preachers and have them leave us when our country is so ripe for the harvest and so few to reap it. It is hard to find so inviting a field for the spread of the gospel as Canada. Donald McLellan is now the one the church depends upon for public speaking.

The church in the Township of Minto is another offshoot from the church in Eden. This also was organized by Bros. Anderson and Kilgour in 1858. Bro. John Donald was then, and is now, Elder and teacher. A good many of our travelling preachers have visited them from time to time, and a good many have been added to their number. I have no doubt if I was personally acquainted with this church and a number of others in that large district of country I could relate a good many interesting incidents of sterling worth showing the intelligence, fidelity, faith, zeal, and love of their members. Were I in a position to do so it would be a great pleasure to me to visit every one of them, from their respective parts, speak of the glorious times of the Kingdom and the glorious Redeemer. Since writing about Walkerton in No. 13, I have learned that Bro. A. Smith, late of Walkerton is still

Mantola, has become located at that place and is preaching for that church and others in that region. He seems to be a talented young man and it is hoped he will sail clear of rocks, quicksands and gull streams of this one error that now pervades the sea of life he will be a blessing to our race, purchase to him if a good degree, spend his life in honour and usefulness and a crown of glory that fades not away. This is my hope and earnest desire.

JOSEPH ASH.

COOPERATION.

The following is selected from the Scheme of Redemption by R. Milgrom:

It is the duty of every congregation of disciples, as far as they have the ability and opportunity, to preach the Gospel to the unconverted in their midst, and also in other adjacent destitute communities. This may be accomplished.

1. From what has been said of the duties of the several members of the Church. For what is a congregation of disciples but an association of Christians united together for the purpose of doing jointly what they could not so well do by each one's acting in his own separate and individual capacity? Romans xii, 4, 8, and 1 Cor. xii, 4, 27, etc. And hence every congregation of Christians, a really an evangelical society, divinely ordained and authorized to send out missionaries of the Cross whenever and wherever they may have the means and the opportunity to do so.

2. From the example and practice of the primitive Church. The Church of Jerusalem, for instance, sent out Barnabas as a missionary to Antioch, (Acts xi, 22,) and after that Church was truly established and well supplied with Prophets and Teachers they were required to send out Paul and Barnabas on one of the most important and successful evangelical tours recorded in the New Testament. Acts xiii and xiv.

III. *It is the privilege, and, I may add the duty, of all the Churches in any given district to cooperate with each other in the full extent of their ability, through their Elders, Representatives, or other chosen representatives, in sending the Gospel to foreign lands, and in making disciples of all nations. This is a work which, of course, requires the united efforts of many Churches, and to the extent of this cooperation there is no limit whatever prescribed in the Word of God. Whether the association should consist of all the disciples within the limits of a village, or a city, or a county, or a state, or a nation, or a continent, or the world is a matter of mere expediency, which God has wisely and benevolently left to our own discretion. For be it remembered that after we shall have made all the divisions and subdivisions that may be thought necessary for the sake of convenience, there is, nevertheless, still, by Divine appointment, but the ONE BODY. (Ephesians iv, 4,) and it has been made the pillar and support of the truth. 1 Timothy iii, 15.*

In every such cooperation, however, great care should be taken to preserve no preceptor

line of policy which is inconsistent with the Scriptural rights and privileges of the several Churches. The delegates who compose it are but the representatives of their respective congregations, and they have, therefore, no right to legislate on matters of faith and piety, nor to make names in any way or in any sense a condition of membership, nor to adopt such a constitution or code of laws as will allow unconverted and wicked men to become members of the cooperation. But they have a right, as the representatives of the body of Christ, to transact all their legitimate business by the common rules of decorum and good order, and to use whatever means may be found necessary in order that the Gospel may be preached to every creature.

It is evidently, then, the duty of all Christians to labor and strive together in every way that they can consistently with the word of God for the conversion of the whole world. And if they had all done so from the beginning, how very different would now be the moral, social, and religious condition of our fallen and perishing race! How many of those in heathenish darkness might now be rejoicing in the full light of the glorious Gospel! And how many precious souls that are now in Hell, among the wailings and agonies of the damned—how many weeping, out now in Mercy's sight—oh, how many of those lost souls might at this moment be tuning their golden harps among the redeemed in Heaven if the Church had but faithfully fulfilled her mission to the world!

Here, then, we have the answer, and the only proper answer to the question, Why it is that the Gospel has not long since triumphed everywhere. It is not, as before suggested, owing to any unwillingness on the part of God, or of Christ, or of the Holy Spirit; it is not owing to any deficiency in the Gospel scheme of salvation which God has so wisely and so perfectly adapted to the wants, capacities, and circumstances of all men; but it is simply owing to the fact that the Church has failed to do her duty. It is because so many of the professed followers of Christ have turned aside to vain jangling and forgotten their mission of love and mercy to our perishing race; that the ways of Zion now mourn, and that the triumphs of the Gospel have been so very greatly retarded.

Wonderful are the resources of the Bible; the wisest and those occupying the highest stations find its instruction invaluable, whilst the most humble and wretched may turn to it for help and comfort.

God has arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours—James Macintosh.

Those who have finished by making all others think with them have usually been those who began by doing so; think for yourselves—Athenian.

"political" connected to "poetical" in June issue

J. A. Smith

CHRISTIAN WORKER

ISSUED MONTHLY

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H. B. SHERMAN, EDITOR

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OUR WORK.

"To the work," our Master orders. He'd the call that no true believer can resist.

Linear out upon the border land, of the rich harvest.

Original

The letters are pouring in from all quarters

about our success in the good work of preaching the "glad tidings" to a lost world.

We are pleased to note that every letter closes with, "I pray that the Lord may abundantly bless the preaching of the word, and that many may be led to obey the gospel."

We are overwhelmed with letters of encouragement from every quarter, and desire to say to all that have thus written, "God bless you brethren, and sisters, for your words of cheer and encouragement in the field."

For the information of all we beg to report that the gospel is "triumphing gloriously." We have never had more to encourage us than at the present time. Kind friends and true brethren are standing by the work holding up our hands in a noble manner. We are now at the end of a six weeks' siege in the town of Welland, and the siege has not been raised yet. The good Lord has blessed our work beyond our most sanguine expectations.

We have a meeting house that will seat 400 people often full to overflowing, and always well filled, our average attendance being nearly 300, which is the largest ever known in the town on similar occasions.

And now at the end of six weeks the interest is unabated and growing day by day. A goodly number of the good citizens have come out and been "buried with Christ," and "the end is not yet." The outlook is brighter now than at any time during our meeting.

We have banded together about 30 baptized believers as a congregation of disciples of Christ, and have the elements of success in our number. As soon as one comes out and obeys the gospel he immediately sets to work to induce some one to come and do likewise. Such expressions of joy and peace are made by those that have come out on the Lord's side is very cheering to me. We have organized a Sunday school, and have men of experience for officers, and the teachers are of the staying kind. We give the minutes of our meeting "to organize," as given by Bro. D. Burtch, secretary and treasurer, in another place. Let no one think that this has been accomplished easily, or without an effort. We, first of all, attribute our good success to the Lord Jesus, who has promised to be with his disciples, in this work, "even to the end of the world." Without his help we could do nothing, and our hearts go out to him in devout thankfulness for his help. In the second place we have been aided by the good brethren and sisters from Welland and Gaisborough by their presence and words of cheer. In the third place we have been ably assisted by such men as A. Heudershot, D. Burtch, D. Young, John Ennis, John McGinnis, J. J. Lister, and of noble women not a few. Bro. C. J. Lister is everywhere present with a pocket full of tracts, and a word of advice and exhortation; his help has been invaluable. We have been assisted by the opposition of brethren, who have done us more damage

to go on and convince them that we are unworthy of the harsh things said against us. We have been ably assisted by the brethren who are co-operating in supporting the wife and children, thus enabling us to give ourselves wholly to the work of the Lord. Finally, we are made to feel that "all things work together for good to them that love God."

Of course we are meeting with some opposition from sectarianism. They are trying to get the Salvation Army to come and overshadow us; but our work being of God it cannot be overthrown. We have been so deeply impressed with the statement of the *Pastor*, "Why do the heathen rage, and the people imagine a vain thing? The truth is, we do not attribute much credit to ourselves, except it be that the preaching has been all done by Bro. Hertzig. We believe that the name of Christ has been honored here, and rejoice that we have been permitted to bear some humble part in the work. We are having additions at nearly every meeting, and how long it will continue thus we are unable to say; but from present indications we will be able to report many more before we close at this place. I ought not to forget the noble-sacrificing Bro. Swaze, who has been with me from the beginning. He looks after the fires, lamps, house, and sees to it that the baptistry is kept full of pure water. We will be able to give a final report in our next.

IN THE FIELD.

To the careful observer who is watching the movements in the field, the outlook in some directions is very cheering. The army of workers in the field are keeping up a steady fire all along the line, and in many places the war is waging with tremendous fury. The large force of proclaimers in the field who are backed up by the Elders and Deacons of the churches are becoming a terror to evil-doers and tradition-mongers. The wicked city of New York has only one man to stand before the people holding forth the plea for a restoration of the primitive teaching and practice, but he is a mighty "man of God," and will be the leaven that will "leaven the lump." Bro. J. Z. Tyler, in Brooklyn, N. Y., will make himself felt, and will make the people feel the force of truth. In Philadelphia we have three preachers and the reports of success are most encouraging. Washington city is now blessed with a good bidding and one of the best preachers in the Restoration, Bro. Power has a strong hold on the hearts of the people in that city. A movement is on foot to establish a mission on a firm basis in the city of Boston, and the prospect for success is quite assuring. As we travel west to Kentucky, Indiana, Ohio, Illinois, Missouri, etc., the warfare among the people for Christ is the strongest. The host of able preachers in these States are doing a valiant work, and the reports of success are marvelous, and will cheer the hearts of all true disciples who read them. The disciples are co-operating with each other in the good work as never before, and thus insuring the greatest success possible. On the Pacific coast the work is progressing grandly, as will be seen by all who read the *Christian Herald*. Let it not be thought by any that these achievements are being wrought without any opposition from our own brethren. There will be found a few here and there all over the United States who will not work themselves and do what they can to prevent others; but we are glad to note that the influence of this class is

growing beautifully less every day. The field here in Canada is an inviting one, and as we take a look over it we feel like exclaiming, "who is able for these things?" Calls are coming up from a score of places for the pure gospel, and who will supply the want? Those that cannot do this alone are quite anxious to co-operate and thus do a part of it at least, but in this they are opposed by those who could do the work but will not touch it with one of their fingers.

The workers are now busily engaged carrying on the work successfully and winning many souls to Christ. The reports from our field are beginning to be more cheering than heretofore. Our force of laborers is not as large as it should be by half. To supply this lack we must encourage young men to enter upon the work. We are not so anxious about how this work is done, but we are very anxious that it shall be done. And if any brother sees a better way to reach the people with the glorious gospel of Christ than the way it is now being done we bid them God speed, and will not "forbid them because they follow not us." But what we are opposed to is this "do nothing policy." "Go ye therefore into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." *Jesus Christ. May God help us all to work.*

THE LORD'S ARMY.

Every night during the last three weeks the town hall, Meaford, has been crowded to overflowing. The Lord's Army, as they call themselves, an offshoot of the "Salvation Army," having besieged the town, continue to attract crowds to their meetings, and the wild kind of excitement prevails thereat. As a people they appear to be very much in earnest, and claim to be engaged in a work of restoration, even the restoration of old-fashioned Methodism, and if a work of that kind requires only zeal without knowledge they will no doubt succeed in the undertaking. The officers of the aforesaid army are women of average intelligence, inferior education, and apparently have not the slightest conception of the scheme of redemption as revealed in the Bible. They exhort sinners to come to Christ, to take up their cross and follow him, yet they wholly disregard the plain teaching of our Saviour and his apostles, when they undertake to tell sinners what to do to be saved or how to come to Christ. The great commission, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved," is never quoted, and when the day of Pentecost is referred to at all it is to show the necessity for obtaining a baptism of the Holy Ghost now. The examples of conversions as recited by Luke in the Acts of Apostles are not referred to; in fact they do not seem to have much use for the Bible at all. They depend more upon exhortations, praying, singing, and the recitation of religious experiences by boys and girls, (some not over ten years old), and men and women. The singing is lively and frequent, and the exhortations are generally short but intensely earnest. Everything is done that can be done to keep up the excitement, and consequently many converts are being made. Looking at it as a reformatory work or movement, there is no doubt but that good will be accomplished. But considering the absence of gospel or scriptural

teaching in their meetings, the amount of irreverence manifested not only in the audience, but by many who claim to belong to the Army, and the ungrounded hopes the converts are encouraged to entertain and express, I am inclined to think if they succeed in restoring old-fashioned Methodism, and cause thoughtless people to depend upon their feelings only, as an evidence of pardon, they will have accomplished their mission.

WALKERTON, April 8th, 1884. Box 25.

DEAR BROTHERS, - I began a meeting in Luther on the 6th of March and continued over three Lord's days. The Luther church sent Bro. Jas. Kilgour, of Guelph, to supply my place in Walkerton the last Lord's day of the meeting. His visit was much appreciated by the Walkerton brethren. I might just mention here that I have received much encouragement in my labors from this faithful brother and veteran in the Master's work. I will never forget his services. We found the Luther church in rather a disorderly condition in some respects. An effort had been made to put things right ere I arrived. This effort did good, and by the able assistance which we received from Bro. Grier, Bro. Tough, and others we succeeded in getting things just right. We directed the first few discourses to the stirring up of the church. How far we succeeded in this will be seen by the success of the meeting. We next began teaching the first principles of the gospel, using a chart to instruct by the use of the eye as well as the ear. I find the chart of great benefit in those meetings. The church (with a few exceptions) worked well during the meeting. 21 were added during my stay, 18 by baptism and three wandering ones restored. A Sunday school (a thing they never had before) was organized. S. S. supplies sent for and new hymn and tune books for church and school. The school is large and promises well. I enjoyed, during my stay, the hospitality of Bro. Tough, whose wife is a daughter of Elder Robert Royce, late of Everton, now of Acton. These are faithful and zealous workers in the church. Elder Grier spent almost the entire three weeks with me, taking me from place to place with his horse and cutter. He is a noble, self-sacrificing Christian, and is of good report of those that are without. Much good was accomplished by our thus canvassing the neighborhood; audiences were large during my stay. Bro. Crowson, McClure, Dixon, Bell, Kings, and others were active workers in the meeting. A movement is in progress to get an Evangelist to settle in the neighborhood, also to build a new meeting house in Luther, I hope to see both efforts successful in the near future. The advantages of this church are second to none of the churches I have visited in Canada, I trust and pray that they will improve their opportunities and advantage.

A. SCOTT.

At a large meeting of the temperance workers of Welland recently, a resolution was passed condemning the cowardly utterances of our M. P.'s on the 26th of March. It is a good plan to bring home M. P.'s to their senses who want to carry a bottle of whisky in one pocket and a temperance speech in the other. Let the resolutions come thick and fast. Lend your WORKER to your neighbor and ask him to subscribe.

MEEDITATIONS.

No 1.

A SCOTT.

"For this thing I besought the Lord thrice that it might depart from me. And He said unto me, 'My grace is sufficient for me.'" 2nd Cor. 12:8, 9.

What a significant answer is this to the Apostle's prayer! Have we not frequently found it so? I appeal to those who have passed through the dark and stormy billows of trouble and sorrow. How often are our requests denied and yet our prayers are granted. In the dark hours of grief in the midnight quiet I stretch forth the hand and ask for the day star. "Yes, it come!" No; but there comes a new power into the eye which makes me independent of its coming. I ask that this heavy burden be lifted from me; it is not lifted, but I received new strength to bear the burden which makes its removal unnecessary. The Israelites asked Moses to intercede with the Lord to take away the serpents. The serpents were not removed but a remedy was provided whereby those who were willing could be delivered from their power. We remember the alternative prayer in Gethsemane, "Let the cup pass from me," if not let "thy will" be "my will." In the Gethsemane which we may be called upon to pass through, let that be our alternative. God forbid that we should without condition ask the cup to pass from us. The refusal to drink it may be death to us. But we can ask for assistance in taking the cup.

As the angel of the Lord strengthened Christ in the garden so will the Lord strengthen us; for he has not said "I will never leave thee, no, never forsake thee." Again, "He will not allow us to be tempted (or tried) above that which we are able."

Yes, His grace is sufficient for us. Tired are we of life? We must not ask to be taken "out of the world" but to be preserved from the evil. Ask to have the seeming sorrows become the real joys of life. "My brethren, count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1:2. Ask not to be released from toil; but that toil become a real pleasure to us. The individual who was watching the golden sunset supposed he was to be disappointed when he saw the dark cloud appear on the horizon which he thought would hide the sun from his view. Imagine his joy on seeing the bright rays of the "Sun of Righteousness" thus illuminating our souls, making the supposed dark spots the really bright spots of our lives. "We see only through a glass darkly" now; but the day is coming when we "will see face to face." Then we will be able to look back upon what now seems the worst journey and exclaim, "O comforting sorrows! O happy afflictions! O soothing pain! O sweet bitter! O healthful sickness! O peaceful storms of trouble, anguish, adversity, bereavement!" "For before I was afflicted I went astray, but now I have kept thy laws." Hadst thou not sent those afflictions and sorrows I should have forgotten thee, and thus have missed heaven. Did not our Saviour himself, from under the shadow of the cross, speak of His peace. The soldiers took his garments. Joseph took his body; but the disciples got His peace. "Peace I leave unto you." "My peace I give unto you." Yes, peace that passeth knowledge came from under the terrible clouds of sorrow which overhung and surrounded the Cross of Calvary; Surely the "reliefment" of our peace was upon him. Sweet Peace thou art the fruit of

such sorrow as man has never experienced and knows little of. Mary having gone to great trouble and expense in preparing spices and ointment came to the sepulchre expecting to find the body of Jesus. But alas! what disappointment the body is gone, the sepulchre empty. In our own grief she asks, "Sir, tell me where they have laid him." It is hard for us to prepare our space and come to the very door of the Sepulchre and find not the body of our Lord. But "God's ways are not as man's ways." The cause of Mary's great disappointment was the cause of her greatest joy, she came expecting to find a dead Lord; she found a living Lord, O! the grace of the broken ointment box! O! joy of restoration, I have found more than I sought. Here I found not weary Christian, but the way God deals with us. Take courage. Be not too eager for the earthly fumes of our hopes fulfillment. Be not too anxious for the trappings of life, lest we lose life itself. God grant that we may from our lowest soul be able to say "Thy grace is sufficient for me."

THE GIFT OF THE HOLY SPIRIT.

What was promised by Peter in the phrase "Gifts of the Holy Spirit?" One writer in the A.C. Review, says, it cannot be the spirit, because we cannot possess any thing of which we cannot take cognizance by our senses. The old Quakers would make sad work of that objection. The Scripture said to the Friend, he could not accept this, and that about Christianity, because he could demonstrate by his senses. The Friend queried, Hadst thou a mind, a spirit a soul? O, yes, just like other men. Canst thou feel it? No. Canst thou smell it? No. Canst thou hear it? No. Canst thou taste it? No. Canst thou touch it? No. Then by thine own testimony thou hast none; and why should I hear the longer? Another writer says: It is not the Spirit. It is one of the Spirit's Gifts, and as the Editor stated, "It is the gift of eternal life." Baptism for remission is plain enough; but the term, "Gifts of the Spirit," requires a deal of doctrinal before it is fit for the people. Another sectarian method of teaching God's will. Do any of those writers really know? Is there any scripture which testifies that it is not the spirit, that is promised; but only one of the Spirit's gifts? And if one of the Spirit's gifts do they know which one? Would not a sectarian be a little more consistent with himself, and as consistent with the Scriptures, if he would affirm that if it were not the spirit that was promised, it was faith? "And to another faith, by the same Spirit." If we are not willing to accept the statements of the apostles at par value, why should we be so forward in condemning others, for practicing "all sorts of turnings and twistings? May God help us to be just and faithful to his living word.

LOOK FOR THE GOOD.

There is a great deal of good in the world. But there would be even more, if that which is there were recognized, appreciated and used more. And this is especially true of individuals. It is very seldom that a man's character will be bettered by our continually picking out its flaws and throwing them at him. Usually it only serves to harden him and confirm him in his evil. But look for the good in him, no matter how little it be, and how hard to find. Show him that it is recognized, and that it is so far gains him respect; and it will soon reach out, spread, and perhaps eventually encompass the whole character. It is in this sense, too, that we are to "overcome evil with good" by directing the grain of good that is in a man, cultivating, sowing, developing it, until it gradually crowds out the evil by the vigor of its own growth. Planting and watering is always more profitable than weeding. - The Gospel Advocate.

NEWS NOTES.

HILLSDALE. Bro. O. G. Hertzig is here holding a meeting. I have been preaching here on Lord's day evening for about 18 months. The brethren give up their services once a day for the purpose. Good audiences are great interest felt. One year ago we look for much good to result.

Bro. Leland since we have seven persons have been added to the flock.

Bro. Hertzig and Lady closed the meeting at Hillsdale with seven baptisms.

Bro. Ash writes me that Bro. Kiefer has recently made a visit to Ridgetown. We hope that they will secure a laborer in that needy field.

Bro. Hertzig has made two efforts to hold a meeting in Garafaxa but failed each time on account of snow drifts and the deep mud. The third time is the charm.

Good word comes from Luther. Bro. Scott has been there for some time in a meeting. At last report there had been 18 baptisms, and still going on. Bro. S. has been meeting with grand success.

We have received the initial number of the Law and Order Advocate, edited by Rev. W. K. Burr, M. A., of Belleville. It will doubtless fill a long felt want. We can well afford to welcome all advocates of "law and order" in this day of lawlessness. We would thank our contemporary to leave that handle off our name when he prints. It is plain H. B. S. Not "Rev."

The church in Hamilton donated eighteen popular hymns to us at Welland. We wish a few others would do likewise as we need 50 more.

Having business over at Buffalo, N. Y., we stopped over night with our old friend L. Evans, at Tonawanda, on the way and enjoyed a good tea with the disciples. It is a royal favor to meet with these good brethren and sisters. Bro. Rand, Sunday school superintendent reports the school improving better all the time. It was the best school in my knowledge a year ago. The Evans is up to his eyes in the temperance campaign. He is the prohibition, first, last, and all the time.

Bro. Osorno's time at Tonawanda, N. Y., expires soon, and he contemplates a visit to Canada. Come on Bro. O., we have work for such as you.

The brethren at St. Catharines are very anxious to have the work begin there immediately. Bro. Hertzig is looking towards that field.

The latest word from Mt. Carmel was that they are "holding the fort." Bro. Lister is contemplating a visit down east, and will see them on his way.

Bro. B. C. Alsworth writes me that the church at West Lake is doing well, and that the Sunday school is growing day by day, for which we are devoutly thankful.

Port Hope failed to get a co-operation between them and Colbourn, to employ Bro. Sinclair, but they are not at all discouraged but intend to push on. See Bro. Mundy's letter in another part of this issue.

It seems that the people have become alarmed here in Welland for the subject of baptism will be neglected, hence the C. M. preacher delivered a discourse on the subject, and the stores around in the hills. No baptism at the time.

Dear Brother, I have been thinking of you a great deal lately. I have been thinking of the work you are doing in the hills. I have been thinking of the work you are doing in the hills. I have been thinking of the work you are doing in the hills.

The Infidels of Welland have been in the habit of having their representatives come here and deliver a prepared lecture, and then invite some one present to oppose them "on the spur of the moment" which is so manifestly unfair that I wonder at the people submitting to such work. They recently announced that one of their men from Philadelphia would be here. The writer asked them to put their doctrine into a proposition and affirm it for one day, of three sessions, and we will deny it. Then we want the privilege of affirming the christian religion, and they will have the opportunity of denying. They have accepted, and Bro. A. Walker, of Kokomo, Ind., will represent the religion of Christ. If some one does not back down the strength of Infidelity and religion will be fully tested. Date of discussion not certainly known.

Bro. Sinclair baptized two while here; we expect to have him come to us for a six months. Through the kindness of liberality of the co-operation they have promised us \$10 for six months, or \$150 for twelve months. I have written Bro. Sinclair, but have not got an answer. We are holding on to our work. We are holding on to our work. We are holding on to our work.

Bro. Sinclair will come to us in a few days. We are holding on to our work. We are holding on to our work. We are holding on to our work.

Bro. Mundy's time at Tonawanda, N. Y., expires soon, and he contemplates a visit to Canada. Come on Bro. O., we have work for such as you.

We had a pleasant call at Bro. A. Anderson's, in Hamilton recently. He reports no progress in the cause, yet they are holding their own.

Bro. C. Sinclair from Ridgetown has just visited Port Hope and Colbourn recently, and not much success in the way of adoptions.

Dear Brother, I have been thinking of you a great deal lately. I have been thinking of the work you are doing in the hills. I have been thinking of the work you are doing in the hills. I have been thinking of the work you are doing in the hills.

Dear Worker, We closed a series of meetings at G. with five adoptions by immersion, and a few others almost persuaded, also a few who had almost grown weary were refreshed, the brethren strengthened, and the prospects of future success brightened. May the Lord bless his cause and people in this place and to his name be the praise.

Read carefully the testimonials of responsible men and Dobyne Sure Cure, and if troubled with Catarrh send to the proprietors for a package of their remedy.

We would ask those of our readers who are in arrears for the CHRISTIAN WORKER, to send in the amount due, by first of May, if possible. You will enjoy reading the paper better when you have paid for it. And we will rejoice with you.

PREACH THE GOSPEL. It is with pleasure we announce to the readers of the CHRISTIAN WORKER, that a Co-operative movement is started by some of the good sisters in Owen Sound, to raise funds for the purpose of sending an Evangelist to the North-West, to preach the Gospel. The sisters have taken the lead in this work with a true resolve, and good will which is a great blessing to the cause.

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OBITUARY.

Bro. J. H. Mundy, of Port Hope, died at his residence, Edin, Barbara McLaughlin, after a short and painful illness, on the 14th day of March. Our sympathy is extended to the bereaved family.

Bro. Mundy was a devoted Christian, and a faithful laborer in the cause of Christ. He was a member of the church at Port Hope, and a faithful attendant at the meetings. He was a man of great faith, and a man of great courage. He was a man of great faith, and a man of great courage.

Gainboro 27-3-84

COLLINGWOOD.

I have paid a visit to Collingwood, and in my intercourse with the church there, I have learned a few things concerning their position and prospects, that I take the liberty of setting before the brethren, in the hope that they may be led to both sympathize with, and help this tried band of Christians. The history of the church is something as follows: The Georgian Bay Co-operation ranks Collingwood as a good point to establish the cause of the Redeemer, sent Bro. Sinclair, the evangelist, to the Collingwood area, to preach the Gospel.

Bro. Mundy's time at Tonawanda, N. Y., expires soon, and he contemplates a visit to Canada. Come on Bro. O., we have work for such as you.

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of faithful, earnest, intelligent Christians and it is for this faithful few I plead. They are making off with many souls to help the cause of Christ.

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Gainboro 27-3-84

SECOND MEETING.

At the house of John—Feb. 3rd, '84. Mattida.—I never heard anything like this before. But what am I to do? Our church will not adopt it, and I cannot be satisfied again while following unscriptural practices, and to sever my relations with the Methodist church, is too great a sacrifice. I am almost sorry that I did not remain in ignorance.

Bro. Mundy's time at Tonawanda, N. Y., expires soon, and he contemplates a visit to Canada. Come on Bro. O., we have work for such as you.

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Lord's table, not a baptism table. That all the children of the Lord have a right to the table. That those who have the table should have the table.

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DESIGN OF BAPTISM.

BY R. MILMOAN IN SCHEME OF REDEMPTION.

Seldom, if ever, is the full design and import of a Divine ordinance formally stated in the Holy Scriptures. In this respect God often acts the skillful physician. He has an object to be accomplished; some disease to be eradicated from the human soul. He provides and administers that remedy, and leaves us to infer his design from the effects produced, and the general statements and incidental remarks made concerning it. This, I think, is true of Baptism; as it is also true of the Passover, the feast of Pentecost, the feast of Tabernacles, the Sabbathical Year, the Year of Jubilee, and many other ordinances of the Old Covenant.

True, indeed, it is often stated in the New Testament that Baptism is for the remission of sins. But this is just as true of faith, repentance, and confession, as it is of Baptism. They are all for, or, rather, in order to the remission of sins. Compare Mark xvi, 16; Acts ii, 38; iii, 19; xvi, 31; Rom. i, 16; x, 10, etc. They are all links in the chain of God's appointed means, which serve to bring the sinner under the influence of that blood which alone can procure his pardon and tender him just before God. And hence, to say that Baptism is for the remission of sins is to give but its general design, which it has in common with faith, repentance and confession. But besides this, it was I think, evidently intended,

1. To remind us of the burial and resurrection of Christ. This seems evident for the following reasons: 1st.—It is certainly in harmony with the effect produced on the mind of every intelligent person who sees the ordinance properly administered. As he beholds the candidate for Baptism buried in the water and again raised out of it, he is involuntarily led to think of the burial and resurrection of Christ.

2. It is in harmony with God's gracious plan and purpose to commemorate the great and leading events of his administration by means of suitable rites and ordinances. The completion of the Atlantic creation, for instance, was commemorated by the Sabbath; the spring of the first-born of the Children of Israel when the first-born of the Egyptians were slain, by the Passover; the giving of the Law from Mount Sinai, by the feast of Pentecost; the sojourn of the Israelites in the desert, by the feast of Tabernacles, etc. And hence it would seem to be peculiarly appropriate that the three great and leading facts of the gospel, viz. the death, the burial, and the resurrection of Christ, (1 Cor. xv, 1-4), should also be commemorated. The first has been commemorated by the Lord's Supper, and certainly nothing could more appropriately commemorate the second and third than Christian Baptism. True, indeed, in a sense and in one aspect the Lord's Day very forcibly reminds us of the resurrection and triumph of our blessed Lord and Redeemer. But an event so very important as this deserves to be commemorated and illustrated in every conceivable way. It was not enough to sacrifice the one goat as a sin-offering on the Day of Atonement to cover the sins of the people; a scape-goat was also found; to be necessary in order to bear these away into a state of complete and everlasting separation. And just so it is with respect to the resurrection of Christ. The time when is historically represented and commemorated by the Lord's Day; but the act of the living God? It is represented

ally represented and commemorated by the ordinance of Christian Baptism.

3. The Apostle seems to intimate this pretty clearly by connecting Baptism with the burial and resurrection of Christ. See Rom. vi, 4, and Col. ii, 12.

4. To indicate to us in the most impressive way possible the great changes which then and there takes place in our own relations, that is, our transfer from the Kingdom of darkness into the Kingdom of Christ. Col. i, 13. And hence we are all baptized by the authority of the Lord Jesus Christ into the name of the Father, and of the Son, and of the Holy Spirit. Matt. xxviii, 19. Without the regenerating influence of the Holy Spirit producing in our hearts faith, hope, love and repentance, Baptism is but an abomination, and can, of course, be of no benefit to any one. There must of necessity be a renewing influence of the Holy Spirit before there can be a moral birth of water. But the man who has been begotten by the Spirit of God is, according to the Divine arrangement, introduced by his Baptism into the Kingdom of Christ, (John iii, 6,) made partaker of the Holy Spirit, (Acts ii, 38,) and constituted an heir of this eternal inheritance. Rom. viii, 12-17.

5. To indicate to us in like manner, our change of state; or, more particularly, our death to sin and our resurrection to a life of holiness. This point is presented with great force by the Apostle Paul in the first part of the sixth chapter of his letter to the Romans. In the closing paragraph of the fifth chapter he speaks of the great and superabounding fullness of the grace of God in the Scheme of Redemption. "Moreover," says he, "the law entered that the offense might abound. But where sin abounded, grace did much more abound: that as sin has reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

But just at this point of his argument Paul perceived that the Jew would, in all probability, urge an objection. To the blind Pharisee or Sadducee this would seem to be entirely too much grace, and he would therefore, no doubt, attempt to turn Paul's whole argument into ridicule, or to reduce it to a practical absurdity, by endeavoring to show that its tendency would be to induce men to sin more and more. "What shall we say, then?" would be his reply. "Shall we continue in sin that grace may abound?" Certainly not, says Paul. The supposition implies a manifest absurdity; for "how," says he, "can we who have died to sin live any longer therein?" That is, how can we who have been separated from sin continue to live in it? But, Paul, will you please to inform us when, and where, and how we were separated from our sins? What, says he, "do you not know that as many of us as were baptized into Christ were baptized into his death?"

and experience all its various influences, whether they be for good or for evil.

And just so the man who is, by the Divine arrangement, baptized into the death of Christ is made to realize and to enjoy all the blessings and benefits of his death. And hence we see why it is and how it is that Baptism is for the remission of sins. It procures for us pardon, not by virtue of any intrinsic efficacy in itself, abstractly considered, but simply by bringing us, through the Divine arrangement, into contact with that blood which cleanses from all sin. And "therefore we are buried with him (Christ) by Baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Compare, also, Acts ii, 38; Ephesians v, 26; Titus iii, 5; Hebrews x, 22, etc.

6. It is probable that Baptism was intended also to typify or foreshadow our own death, burial, and resurrection.

7. Because, in 1 Cor. xv, 29, Paul draws from it an argument in proof of the final resurrection. "Else," says he, "what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" As much as to say, "What is the meaning of baptism if there is no resurrection of the dead? On that hypothesis, why are you baptized for or on account of the dead? Of what avail or advantage will it ever be to you or to any one else thus to symbolize a falsehood?"

"NO CROSS, NO CROWN."

There is a great gulf fixed between the teachings of the world and the teachings of the gospel, on the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs and delicate dishes for the palate; and yet the God whom we believe in and worship has only revealed himself to human eyes and hands as one who was crucified, whose brow was wounded with thorns and whose side was pierced through with a spear; and the gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and stumbling block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crown with roses the forgotten statues of the kindly pagan gods who loved not life and the beauty of sense. There ought not to be room in due house for both the cross of Christ and the ivy-crown of the wine-god, or the myrtle of the goddess of pleasure. "No man can serve two masters," so runs the old saying, but the lesson is hard to learn. Nevertheless it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny for both here and hereafter.—The Gospel of St. Matthew.

A NEW DEPARTURE.

"I robbed other churches, taking wages of them, to do you service."—PAUL.

I am not sure but that I have made an important discovery in reading the apostle's statement as quoted. Now much has been said against co-operation, missionary societies, etc., and some ask in a threatening manner to produce a "thus saith the Lord" for your co-operation, etc., and having looked in vain, I find it not; yet I feel sure there is a "Lord's way" and Paul is generally regarded as very good authority on all such matters. I tremble on the brink about launching this new born idea upon the minds of a sound brotherhood, but "where the Scriptures speak, we speak," etc., laying this before the readers of the CHRISTIAN WORKER. Just at this point we are afraid that Paul will be classed among the unsound ones, for "wages" means "price, reward for services rendered." It seems that some of the churches did not wait for Paul to "rob" them, but sent to him necessarily voluntarily. At any rate the clear duty of those who preached the gospel is to "rob" the churches, taking wages from them to do service," where the gospel has never been heard, as at Corinth for instance. If it was in accordance with the spirit of God for Paul to thus "rob" the churches then we ought to do the same now, or else stop talking about our "Bible plan."

While I write this my heart leaps at the prospect of a final settlement of all differences. These churches certainly did cooperate in paying wages to Paul. We need not insist on "co-operation," because the word does not occur in the new testament. Let us now lay aside all this unscriptural talk, and call the work "PAULINE ROMANISM." Ezekiel! Now the ills of the church are all healed and we are back to primitive practice.

This term "rob," I cannot understand in the sense of "highway robbery," but rather, that he took what they contributed, but writing now to please those who contend for the Lord's way as stated in the Bible, I will leave it "rob," and this word admits of no failures in the work, because if it is not given willingly then rob the churches, that is take it by force; hence the treasury will always be full. I have often wondered why it was that Paul had so many brethren with him in his labors, but they would be a necessity if required to rob the churches, when they were unwilling to give, and it would take quite a force to rob some of the church now. The idea of sending just one man out to do this work is preposterous.

I admit that it is late in the day to begin advocating this, "thus saith the Lord," plan, but it is "better late than never." Is it not a wonder that the Campbell, Franklin, Rowe, Errett, McDiarmid, et al never thought of this? The supreme satisfaction enjoyed by the writer of this can be "better felt than told."

Now let "the Ontario Co-operation," be set to one side as unscriptural, and let those who have been opposed to it rally to this new one—the "PAULINE ROMANISM" plan.

Yet I fear there may be some flaw in this new plan, that some one will not be pleased with it, but I have quoted Paul's exact language, and there cannot be any objection to that, can there, Mr. Editor? Here I lay down my pen, and send this out on its mission, hoping it will be like the "broad cast upon the waters," and will be gathered up after many days.



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