

# Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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Whole No. 23

## AN IDEAL WOMAN.

She was my peer,  
No weakness yet, who would surrender  
And life and reason, with her loving  
To her possessory no soft, clinging  
Who would find breath alone within  
Of a strong master, and obediently  
Not a word, crying stand-also attend  
Reward'd by his pats and pretty  
But a sound woman, who, with insight  
Had wrought a scheme of life, and  
Her womanhood had surreal before  
A fine philosophy to guide her steps,  
Had won a faith to which her life was  
In strict adjustment—brain and heart  
Working in conscious harmony and  
With the great scheme of God's great  
On toward her being's end.

—HOLLANDY.

## REMINISCENCES No. 9.

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

—BY—  
JOSEPH ASH

The church in the township of Gainsboro, from best and most reliable information I have, arose in this way. In 1810 or '11 Z. F. Green preached once in the place where the church now is, but the first preacher who held meetings there was Amos Clendennan. Several individuals who lived in that vicinity had previously heard S. E. Sheppard, Wilcox, Thomas and Yearshaw, in other sections before that, but no church was formed. In 1862 or '63, Alex. Anderson, E. Sheppard, C. J. Lister and Olyphant held meetings in the Vienna meeting house. A good many were baptised by them, and organised into a church with some others. Some of the first members were, George Bradt, Benj. Moot, Thos. Hall, Nathan Johnson and Thomas Greenwood. Perhaps Moot and Greenwood were the Elders. These were pioneer brethren, but A. Clendennan was the pioneer preacher in Gainsboro. This is one of the places where the late excellent J. D. Benedict preached a good deal, and added many to the church. I never had the pleasure of his acquaintance, but have heard much about him. He had a peculiar talent. His way of presenting the gospel was, as I judge somewhat like Z. F. Green's, in "turning up old chunks and logs to show the snakes and lizards of sectarianism," but there was a vast difference in the two men in regard to soundness in doctrine, stern morality, strong faith and deep piety. Bro. Benedict was a very amiable and exemplary man, died in the faith, and went to rest with an excellent record behind him. "The memory of the just is blessed. The church is still prospering, and has been greatly blessed by the labors of most of our preachers, especially Bro. Hertzog and Lister. It has a large membership of God-fearing people and carries a strong influence for good through a large tract of country. The special blessing of the Lord does and will rest upon them, and it is hoped they will all "fall asleep in Jesus where they will rest from

their labors and their work will follow them." This church is within the range of bro. Lister's evangelized labors. Bro. Jno. Johnson is the leading man in the church now, and I understand a good speaker in public.

The next church I speak of is Selkirk, what used to be called Rainham. About 1811 several prominent members of the regular Baptist church heard the Disciples preach in different places, had received their testimony and became dissatisfied with the Baptist doctrine and usage. It is a law of our nature that when we become dissatisfied with anything, we have we can not rest easily until we become satisfied by obtaining something more congenial and satisfactory. This it seems was the state of mind of those Baptists. They saw something in the gospel as presented by the preachers they had heard that was so vastly different from anything called gospel they had ever heard from Baptists that they could not rest without hearing more. And from all I have been able to learn Amos Clendennan was sent for and was the first one to preach the ancient gospel in Rainham. In 1851 bro. Anderson, Kilgour and others had preached there but I think they were not the ones that organized the church. Those members of the Baptist church above referred to called a meeting in 1861 for the purpose of formally separating from the Baptists. Some of the names were (several of which still live) Leonard Yager, Benj. Culp, Jno. Hoover, Jonas Hoover, Jesse Hoover and others. They met, perhaps, in Yager's house to arrange as a church. This was done, strange to say, in the presence of their own Baptist preacher, who approved of their action—a noble man truly. If I am not mistaken in my memory Amos Clendennan was present at this meeting, preached that day and rendered all the assistance he could. I think I had it from Bro. Yager last summer, that he and Bro. Jesse Hoover were the first Elders.

This church has passed through some severe trials. Their experience should be a warning to other churches, and individuals. In 1856 I was in Ohio with bro. A. B. Green, who spoke to me about a certain individual a glib tongued person, who had been associated with a church near by, but had gone into the doctrines of soul sleeping, destructionism, communism, working of miracles, and so on. For those things, and others he had been excluded from the church and silenced from preaching among them. This man was just then arranging to go to Canada. Bro. Green said he would most certainly do harm who ever he went, and advised me to caution the brethren in advance of his arrival against receiving him. I did so to most of the churches. But Wainfleet and Rainham I think I did not notify, and here is where he went to. Although this queer spirit had done so much harm I am happy to know the Selkirk church is now in a prosperous state, and Jno. Warner's name has nearly vanished, and he himself has slender footing, as I witnessed last summer. In remembering this church I can not but mention a very unwise action was taken on the part of others perhaps quite unintentionally. There are many strong

members being to this church, and it carries a powerful influence over a large tract of country.

Bro. Anderson, Kilgour, Sheppard, Black and Lister have all labored in word and doctrine to a considerable extent there, besides others. This is the point of the late Bro. B. Franklin's first visit and labors in Canada, and I think Smithville was one of the last. In connection with this church bro. Hertzog and Lister deserve special mention. Lister for labors extending over many years with good success and Hertzog for a series of successful meetings in which very many were brought into the church. He said to me that Selkirk was one of the grandest spots of his life. His preaching was so true feeling and good that large numbers were brought into the church most of whom are faithful true Christians. The twenty days I spent there last year is one of the greenest spots of my life. My heart leaps with joy when I remember those happy days spent in the immediate company of bro. Sherman, among the brethren and at our home at the house of our excellent bro. Dr. Fry. Bro. H. McEairmaid spent a considerable time preaching here with good success, the particulars of which I somehow have failed to obtain for which I am very sorry.

It was in this church that a legal question arose of who among us are "legally qualified to solemnize matrimony." Quite a little stir was raised over that question which finally culminated in the passage of a bill by the Ontario legislature more particularly defining who are qualified.

The next church I come to in the old Niagara District is Smithville. It first met at St. Ann's, two or three miles south-east of Smithville, and by whom organized and just where I could not learn. About the first effort made there was by D. Olyphant in 1861, who preached five or six times in the Universalist meeting house in Smithville. Following this considerable labor was given by A. Anderson, Benedict, Kemp, Lister and others at St. Ann's and Smithville. In 1864 they removed their place of meeting to Smithville; this church had smoother sailing than Selkirk or Jordan. It is a strong body living in peace and harmony. Large numbers have been added to it through the labors of Benedict, Kemp, Lister, Kilgour, Anderson, Hertzog and others. The only time I visited this church was in 1874 in company with bro. B. Franklin, we enjoyed the hospitalities of bro. Coons during the meeting. This is a strong influential church living in peace and harmony. Seldom a case of discipline occurs, and why? because the members are carefully and tenderly looked after by their excellent elder and preacher, Nathaniel Wardell. This is as it should be in every church; lack of care by the Elders, and the proper and wise enforcement of discipline upon offenders, is wherein the health of the church lies. Bro. Campbell told me many years ago that "the closer the cords of discipline were drawn the healthier and more prosperous and influential the church." I know this to be true. A small body say ten or twelve real plain Godly members have more happiness together, and

throw a stronger influence for good to all around than hundreds of loose, immoral, gambling, whiskey drinking, horse racing, theatre going, dancing professors. I am very happy to know that this is not the case at Smithville. Bro. Wardell is no friend of such ungodly acts, and the member who will do such things, must stand out in the world where his right belongs.

Some of the charter members of this church, were Daniel Falner, Nathaniel Wardell, Solomon Futer, Solomon Whybald, George Coon, Dan'l Coon, J. S. Wardell, and others. Nathaniel Wardell long before this was an elder of the church at Jordan, who is now and has been for a long time a most active and efficient preacher. John Coon and Solomon Tector deacons.

I will now finish this paper by giving the reader a peep into the church in the city of Hamilton. This church was set in order by E. H. Mallory, on Catharine-st., Jan'y 17th, 1869. There were some Disciples in the city as early as 1849. Geo. Clendennan, a bro. Harding and Kilgour preached for them occasionally on Lord's days. The charter members of this church were E. H. Mallory, wife and two daughters, Kenneth McKenzie and wife, and E. L. Evans, seven in all. They met in the house of Bro. Mallory for thirteen years. The membership was increased from time to time—several removals and some deaths; a few live some miles out of the city who meet with them occasionally. The church now meets in the young men's temperance hall, 221 King street east. Present number of members 38. Alex. Anderson and E. H. Mallory the preachers. This church deserves honorable mention, bro. Mallory and family in particular. So full of the love of God were they and so determined to honor that high and holy name, that they could with pleasure lay aside all worldly honor and popularity, the possession of which lay before them easy of grasp, and chose to meet in their own house with the few faithful ones of like precious faith year after year for thirteen years. They have not stooped so low as to introduce any of the foolish ungodly practices of the sectarian world into the assembly of the saints, which would tarnish their fair fame and blot their heavenly garments. Under the wise and efficient labors and directions of bro. Mallory and Anderson we hope good results will follow, and keep the divine light burning in the city of Hamilton.

This ends my history of the cause in the Niagara District, and next month must dodge off to Prince Edward County.

The more you work, the more you will desire to do. It works like a charm. Try it.

A Turkish pasha has shown his appreciation of the work of our mission schools in this country by the following remark: "When a girl has come back from the American mission school, you should not say a girl, but a school has come."

Homes are like harps, of which one is finely tuned and bright with golden, but ill tuned, and jarring the air with its discord; while another is plain and worn, but from its chords float strains that are a feast of music.

## OBITUARY.

Sister Ar Whitlaw, wife of Bro. Henry Knowles, died at their home, Meaford, Ontario, on Tuesday, 28th Aug. 1893. They had moved from Pickering, Ont., to Meaford, 115 miles north, and west of Toronto, last winter, where in February last she contracted a severe cold while watching night and day, at the bedside of her sick child. This gradually grew worse, baffling medical skill, until that fell disease, Consumption had seized upon her, she gradually sank until confined to her bed, where she spent the last two or three months of her life. Towards the close as the "sands were fast running out," she suffered much, but she uttered no words of complaint, nor murmured at her lot, wishing only to be spared for the sake of her husband and two dear little children, yet on account of her suffering and pain she "desired to depart and be with Christ which is far better." All that skill and tender loving hands could do, was done for her, but death came at last and ended the conflict, it was a glorious triumph, she leaned on the Saviour with a firm and abiding faith, fearing not death, the end was peace. Although in the morning of life (only 27) she had been a devoted Christian some nine years, and "held the beginning of her confidence steadfast unto the end." She was faithful, pure and good, to know her was to esteem her highly for her gentleness of spirit, and kind and amiable disposition. But life's labor is done, she has entered into rest, her chair in the home circle, and seat in the Assembly of the saints is vacant, but she will live among us by her "work of faith and labor of love," the sweet influence of her Christian life will ever shed a delightful fragrance around the sorrowing and desolate home she left behind. How rich the comfort and consolation, which comes to us, as we mourn the departure of the pure and good, when we remember that life's labor was done, the battle was fought and the "victory won," the end a "crown of righteousness." Assisted by Bro. J. Leckard of Hill-burg, the writer conducted the funeral services, held in the Church in Meaford on Thursday the 30th Aug. when a large audience of sympathising and sorrowing relatives and friends assembled to pay a last tribute of respect, to a worthy one, words of comfort were endeavored to be spoken concerning "Life and Death," from the words of Jesus and Paul, John 11, 26, and 2nd Cor. 5, 1, after which the Cortege moved to the "City of the dead," and there, near the shore of the Georgian Bay the mortal part was committed to its last resting place, to await the trumpet sound. Tears of sympathy flowed, and hearts were filled with sorrow, but they "sorrow not as those who have no hope." By faith they could look out beyond the clouds of sorrow, and the night of death, and see a land of rest and joy, and the dawn of an eternal day, where tears are unknown, and "shadows never come, and say "Even so, Father, for so it seemed good in thy sight.

May the great Shepherd of the

Sheep care tenderly for the motherless children, and comfort and bless the mourning husband, who dwell in the shadows of sorrow and tears, and at last unite them all again in the "Sweet fields of Eden," "the realms of blest."

"Serrant of God will doze,  
Rest from thy sweet employ."  
Geo. J. BARCLAY,  
Toronto, Sept. 1893.

"THE EVILS OF CALLING BROTHERN RAB OR HADIM NAMES THROUGH OUR RELIGIOUS PAPERS."—These are not far to reach. Obvious to the comprehension of almost every reader. The quarrelsome, offensive way of writing has limited the circulation of the *A. C. Review*. Bro. Rowe's brilliant talent cannot counterbalance this evil. The manner of writing in said paper for years did much to build up the *Standard*. The last named paper has not been free from such a course. Editors and correspondents may think they can write what they please, and how they please, but they will find out that readers have some rights, and will eventually stand upon those rights. Editors may write in this offensive way, but they cannot compel people to read and pay for their papers. Many a subscriber has taken such papers from the table to hide them from the view of strangers, lest they should see how we quarrel. Hence the usefulness of such papers can be estimated with few figures.

Editors of our religious papers should be patterns and models in the way they treat each other. From reading the last issues of the *Worshiper* and *Index*, one would not suppose that the Master taught his Disciples lessons of peace and love and that the Judge they should wear, so that the world would know they was his Disciples was the *love* they had one to the other. One would not suppose that Jesus said "If thy brother trespass against thee go to him alone, &c." Is this a part of the Master's teaching which is "nonessential"? Are our Editors practically drifting into the dividing our Master's teaching? If the Editors of the *Worshiper* and *Index* knew half of what a large portion of their readers say about the last issues, they would feel sorry and ashamed. How is it that brethren cannot or will not discuss, argue, debate subjects whether scriptural or otherwise without descending to offensive personalities? Hard and convincing arguments can be produced without this suicidal method. For it is easy to see that in many, very many instances, the manner of the argument kills it. I regret to write so about two papers, the Editors of which I so highly respect.

C. J. I.  
Set your aim high for next year and work to it.  
Life is short. Employ every moment for good.  
"Gather up the moments. They are grains of gold."  
Don't forget your Bible, It's your fountain of power and force. Study it daily.  
Make it your aim to become "a living epistle, known and read of all men."

CHRISTIAN WORKER

ISSUED MONTHLY... Printed by J. B. Sherman at the Office of 'The Christian Worker' for the Publisher.

EDITORIAL RAMBLINGS No. 2.

We closed our last letter, sitting on the bank of the Ohio river at Patriot, Ind. We were conveyed from Patriot to Florence (eight miles down the river) by Bro. Porter, who is an Elder in the church at Florence. It was with real pleasure that we preached three nights to our children in the gospel at this place. Four years ago we had the pleasure of sounding the gospel trumpet to this people, the first ever preached by our people in the town. The Methodists had held undisputed control for more than fifty years. We gathered into the fold of Christ upwards of seventy, and had a new church here before coming to Canada. We were glad to find them faithful, meeting regularly from the beginning, except during the great flood. Bro. L. Bledsoe, Porter, Robinson and Frobenburg are ministers. Our visit closed on Saturday morning, and with Bro. Bledsoe went in a buggy to Vevay, here we spent two hours calling on old friends and brethren. We were glad to see the little church at Vevay, after many years struggling, occupying a neat house of their own, the gift of our esteemed Bro. Wright. After dinner we were ferried over to the town of Ghent, in the hospitable State of Kentucky; here we were greeted again by brethren with whom we were wont to labor in days gone by. The church at Ghent is enjoying a fair degree of prosperity; they have employed Bro. Wagner for all his time. After calling on as many as possible in the time allotted, we were hospitably entertained at Bro. J. B. Londry's until morning. This is the Lord's day, and "old Sol" is sending down his rays and pushing the mercury up to the nineties in the shade. We were off early, to Whites-Run, which is one of the best churches in all that region, with 400 members harmoniously working together, and having Bro. H. W. Elliott employed for half of his time, how could it be otherwise? The house was literally packed at both morning and evening meetings. To say that we were perfectly at home, does not express the idea. One noble young man made the confession at the morning meeting. Brethren from other localities (my old acquaintances) were present in large numbers. It was a perfect ovation, that's all; then on Monday morning, to make everything complete, Bro. Elliott's wife and sister-in-law came from Sulphur. Here my pencil fails to do the matter justice. We were happy. At 6 p. m. we assembled at the water where Bro. Elliott immersed two, another having confessed at the water. We tried to preach on Monday night. This is the beginning of a protracted meeting, brother W. J. Howe, of Richmond, Ind., was to come on Tuesday and assist Bro. Elliott with the meetings. Tuesday morning we started back to Ind., reached Florence at noon, took the boat at 5 p. m. and was again in Patriot at 7 p. m., where I preached a discourse in the Methodist meeting house on "This sect which is every where spoken against." The house was packed full; we have no church in this town, but ought to have. On Wednesday I attended an old fashioned Sunday school celebration, and delivered one of the addresses;

here I met many old friends. On Thursday, Aug. 16th, I was conveyed out to "old Now hope," the home of my youth. Here I met my loved mother and brother and sisters. How "old time like" everything looked! The same crude pictures are on the barn which I made with charcoal, when a boy. Some of the old landmarks trees have been felled, and fences have been changed, but yet it is the old old home. What supreme happiness is found in visiting the old home! On Lordsday, the 19th, I preached in the old Methodist church, the same house where I agonized night after night at the *ancora scilicet*, seeking something that God had never promised to give in that way, and as the recollections came into my mind, I cannot help exclaiming, "Oh, ye blind guides!" A more honest hearted set of people cannot be found on this earth. I preached on "the Holy Spirit's work and the manner of it." Just a few of the old stand by's remain; many of the faces were not familiar to me. Time has made its inroads. Some have moved away, but more are sleeping in the quiet graveyard near. Those who were boys with me are now fathers in many of them streaked with grey hairs—"time is winging us away." Three days was a short visit with mother, but we would not have been better prepared for the separation if it had been three weeks. I may never see her again. After a visit with my step-brother we came by train to Lawrenceburg on Tuesday. The cause of christianity in this city is embalmed in our heart. As I came down Elm street and saw the brick walls of our new meeting house growing under the mason's trowel, tears of gratitude filled my eyes, and as I recounted the struggles of the church in Lawrenceburg in barns, warehouses and garrets, yet holding fast their profession, my heart says, they need and deserve a good house. The two brothers Tebbs have stood firm through fire and flood for ten years, with their christian harness at the utmost tension, and now we rejoice to know that their labors are to be crowned with success. But we must bid adieu to these good brethren and hasten away to Newport in DeCATUR county. Here we met the big preacher with spectacles on. We spent a few hours pleasantly with brother Gard and wife and some relatives. Bro. Gard was just from Switzerland county, where he had a good meeting with some seven baptisms. He sends his love to all his old friends in Canada. On Friday we were in Greensburg a few hours and shook hands with two scores of old friends. Arrived at Sandusky at noon, this is my old neighborhood, and the birth-place of Mrs. Sherman. We enjoyed a perfect ovation here for a week, visiting my sister's family and other relatives, especially did we enjoy the visit with my grandmother who is bordering on eighty, and the grave. Her sainted life has endeared her to every one who knows her. It is not likely that I will ever meet her again on this earth. On Lordsday I preached in the old meeting house where my membership was in the "old Newlight church" twelve years ago. The house is in good repair but the church is dead! We had a large audience of our old neighbors to whom we spoke the word of life. On Monday night we spoke in a school house which was crowded to suffocation, many not being able to get inside, stood around the windows. The old saying, that "a prophet is not without honor, etc." was literally denouched on this occasion. But this season of pleasure, although recently enjoyed, like every thing else in this world, must come to an end. We bid adieu to friends on Thursday morning and boarded the train for Fort

Wayne, Ind. As we sped through Rich. Henry, Clinton, Delaware and Allen counties, and beheld the fields growing under the weight of a mighty corn crop, we thought how it would surprise our Georgian Bay farmers to have a sight at it; changed cars at Ft. Wayne for Wabash City, where we arrived at 11 p. m.; was conveyed out to Mrs. S's uncle's the next morning. On Lord's day in company with Mr. Wm. Miller we went to Wabash and heard Bro. A. M. Adkinson preach a missionary sermon. We spoke to a full house at night. I wish none of our wealthy brethren were like Bro. Adkinson. He gave one thousand dollars last year, in a lump, to missions; he promised the Lord years ago, that as soon as his business increased to a certain point that he would give a thousand dollars to the Lord's work; he redeemed his promise. How many praise the Lord and never seem their promise? They have a meeting house which cost \$18,000, Bro. A. has recently fitted up the basement of it, all new, for \$600, and presented it to the church, besides giving one thousand dollars towards redeeming the upper part which will cost about \$3,000. His annual contribution for missions is one hundred dollars, and he always puts in \$500 every three months when the regular collection for missions is taken, besides being down with the cash and brings up the rear in all regular church expenses, but I cannot recount all the works of this great hearted man. He will not thank me for thus parading his good works, but will not be angry when he knows that it is done to provoke emulation. We bid adieu to our friend in Wabash on Monday morning and came by rail to Detroit, Mich., where we arrived at 6:30 p. m. Left on Grand Trunk at 8 p. m. and arrived at Georgetown, Canada, at 5:15 a. m. Left on the I. and N. W. R. R. at 9 a. m. and arrived at Meaford 2 p. m. on Tuesday, Sept. 4th. Found all well, but the main street looks dilapidated from the effects of the recent fire, which destroyed eleven business houses, one dwelling and a meeting house. We feel vigorous for our future work, and shall enter upon it with good hope for success. May our Father in Heaven bless our efforts in spreading the good news of glad tidings.

WORK.

The work under the new co-operation has already begun. Bro. Sherman is in the field, and at the work. Let us not stop now to discuss the manner of work, but let us do something that will commend our work to the favor of even the skeptical. There is no better criterion by which to be guided than the statement of the Saviour, "by their fruits ye shall know them." If we unite in our efforts and accomplish good to the cause of our Redeemer, it will have more weight than pages of argument in its favor as a theory. If we do good work, we need not fear what our enemies may say against us. Now let us to the work. The eyes of our brethren in the States as well as here are upon us. Men and women are finishing for the word of life. The field is white for the harvest. The Lord bids us go forward, rising upon him, and we cannot fail. Co-operations are absolutely necessary to an effectual carrying forward of the work of the church. Bro. Rowe, through the Review has been urging the churches to co-operate in spreading the gospel among those who have never heard it, and indeed every respectable paper among us is urging this work forward. Through the co-operations in the States we have seven missionaries in India, two in Japan, two in Turkey, besides a number in New Zealand, Australia, France and Denmark. We have as much to do now in our home work, perhaps, but we ought to co-operate—large our borders, and increase our strength until we can have fellowship with our brethren in their work.

PERSONALS.

Bro. Hertzog was with the Gainsboro church on third Lordsday. Bro. A. Anderson spent the 2nd Lordsday with the church at Acton. We were glad to see him looking so hale. Bro. Hertzog recently spent a few days with the church at Warton. Sister Crothers and Bro. David, of Meaford, have just returned from a visit to Kansas City and Missouri—had a pleasant visit with Pleasant Hill church, which numbers over four hundred members, and has a good Sunday school, Bro. Parker, superintendent. The brethren asked many questions about Canada; they should subscribe for the Worker, a good medium for news. One of the brethren there has bought a large stone building that was erected for a high school, and intends using it as a college. Our prayer is that some good brother would lead the way to open up a Bible College in Canada. It would do great good. ONTARIO CO-OPERATION. The undernoted sums have been received up to date. Some churches have not yet taken up a collection that will do so soon. It is desirable that all the churches will respond soon. Unity in this matter means success. A united effort to proclaim the glorious gospel and save sinners, is the object of the co-operation. Gen. Collection at the Acton meeting..... \$ 9 25 O. J. Hill, church in Acton 13 75 J. S. Tilton, " Walkerton 19 00 J. Morrill, " Vaughan 12 00 W. Forester " Pickering 13 00 J. Lediard " Mimosa 10 00 W. C. Boyd, per O. G. Hertzog..... 6 00 H. Y. T. Law, church in Ephraim 7 00 Do. do. Collingwood 2 00 Dr. Fry, " Selkirk 8 70 L. D. Crowson, " Luther 1 25 Chas. Thom, " Aurora 13 00 J. H. Mundy, " Port Hope 5 12 J. McKillop, " Rodney 15 00 J. Robertson, " Stoney 10 00 Total..... \$146 07. A Year. Sec. Treas. Aurora, 11th Sept., 1885. We call especial attention to Bro. Lister's short article in another part of this issue. He hath rightly spoken. We have promised that we would have no more personal wrangles in our columns, and we mean just what we say. Any man who writes as a gentleman will receive respectful attention, otherwise his name shall not adorn our columns. We are pleased to hear that Bro. H. A. Macdonald has been engaged to labor between the Walkerton and Warton churches, this is a good move, and if other churches would co-operate in this way, the gospel would be sounded out much more than it is. I do not know that an absolute "thus saith the Lord" can be found for this, but plenty of "thus saith good sense." The brethren at Meaford enjoyed the visit of Bros. Lediard and Geo. Barclay to Meaford very much, and will be pleased to see them again. Bro. Barclay goes to Pickering monthly, and attends other places as often as time will allow—was at Port Hope last Lordsday. Good work is done in this way. An article from our esteemed Bro. Scott is too late for this issue. He is now in Ontario preaching at Paisley, reports the church at Portage La Prairie doing well.

ONTARIO CO-OPERATION OF DISCIPLES OF CHRIST.

DEAR BROTHERS AND SISTERS IN CHRIST.—You will be interested to know that the work of preaching the truth, through the instrumentality of this Co-operation will be commenced at once. The committee of management have engaged the services of Bro. H. B. Sherman as Evangelist and he will commence this work immediately on his return to Canada. It is intended to hold the first meeting in a group of churches embracing Walkerton, Jordan, Selkirk, and some others in that locality, at also to work in a new field, the Brethren in Selkirk are anxious to see opened in their immediate neighborhood, closing his labors in this field he will pass on to other points as may be deemed advisable. Especial attention will be given to the strengthening of weak churches. We have many such in the Province and to help these to grow into a more healthy condition is a work of the first importance. Bro. Sherman will labor with all such, if they desire it as long as their united judgment shall see fit. He will also labor with strong churches continuously when requested. But we are desirous that the weak should not be overlooked for the strong and would earnestly recommend all such strong churches to give so liberally that other less fortunate Brethren may be helped by their bounty. Many of our richer congregations know little of the struggle and sacrifice these poor churches make to carry on the Lord's Work in their own locality, how little after all they are able to accomplish. Let us help them heartily and lovingly. Every dollar committed to our trust will be spent in the work of preaching the truth. There will be no room for the excuse so commonly raised to liberal giving. (That of extravagant expenditure of funds) as no managers salaries or traveling expenses will be paid. These brethren will give all the time and thought the work needs as well as bear their share of the expenses generally. They will conduct their business mainly through the mails and meet at their own charges when necessary. Brethren we desire that this co-operation should be a power for good in the land. Knitting us together in a bond of love and usefulness, and by it sending out the glad good news to others who need. If you are already making all the sacrifices of time, talent and money you ought. We only ask such for your prayers and counsel. But if you are doing less than this, you are doing less than the Master requires, and to you we appeal for both prayers and money. In the meeting at Acton, several of our aged Brethren were deeply regretting their failure to teach the important duty of Christian liberality in their younger days. It was one part of the "all things of the commission they had overlooked. Let us hasten to correct this evil by "provoking one another to love and good works." Brethren we do need your money, let us be so understood, there is no need to hide this fact. We want not only to bring it before your minds, but to keep it there so that this work may not be a transient one but permanent. We will endeavor to spend wisely all you may entrust to our care. Bro. Sherman will solicit funds and pledges in every place he visits, appealing to each individually. He will give receipts for all monies he receives and will report regularly to the Sec. Treas. Who will acknowledge all such

received monthly in the CHRISTIAN WORKER. Many of the churches and some individuals responded promptly and liberally to the call made of circular letters and others are being heard from. Will those who have overlooked that request attend to it at their earliest convenience and remit to the treasurer, A. Yule, Aurora P. O. Ont. Additional laborers will be put in the field as soon as the funds of the co-operation will warrant such a step. Very briefly I have set before you the present condition of this co-operation. What it shall be in the future depends largely on the Brethren themselves. Its capabilities for good cannot well be overestimated. If in humble faith and with quickened zeal we work while it is called to day, remember that the night cometh when no man can work. JAS. LINDIARD, Hillsburg, 4th Sept. 1885. OUR ORTHODOXY TRIED IN COURT. At Elgerton, Ind., a test of our Orthodoxy has been made in the Courts of Justice and we have been adjudged Orthodox!! It came about in this way; a union meeting house was built to be used by the Methodist and all other orthodox churches when not in use by the Methodists. Bro. J. H. Edwards held occasional meetings in the house and the influence of the truth was becoming apparent. Just at this juncture the Methodists discovered that we were not orthodox and locked the door on Bro. Edwards. This led to ill feeling in the neighborhood, and the ill feeling led to a suit in court for the use of the house according to the agreement when it was built. The Methodists made their defence on the ground of our unorthodoxy. Bro. Owen who is a lawyer of ability conducted the case on our side, congressman Baker was counsel on the other side. Preachers in abundance were present of all parties. The Methodist preachers being sworn, said, "they are heterodox," therefore they have no right to use the house. Owen began cross-questioning the preachers and read from a book in his hand, a statement, and asked, "Is this orthodox or heterodox?" The answer was, "Heterodox of the worst kind." Bro. Owen then said "I read from the Methodist discipline!!" Thus did he make their own preachers testify to Methodist heterodoxy. Finally they broke down and in open Court and asked the Judge to dismiss the case as they were willing to grant that we were orthodox. Bro. Owen being a mighty man in the scriptures as well as a lawyer had a grand speech prepared for the jury, which he failed to get before them and the public because the case was dismissed. Every item of testimony was taken down by a Stenographer and will be published in a tract with Bro. Owen's pent up speech. We opine that it will be one of the richest tracts that has been sent out for many a day. We will take orders for this tract now, and will notify our readers of the price as soon as it is made known. Write us how many you will take. The tract will be out in the near future. Bro. Owen's speech is a broad searching plea for the Bible as the only rule of faith and practice, and that none are orthodox, unless they take the Bible alone as their guide. A German who was on the Jury, was asked, "What do you think now?" replied, "I think der Disciples ish do only orthodox Schurch, dats yat I think."





