# ristian

# orker.

H. B. SHERMAN, Epitor.

Work while it is called to-day,"

LAW & WHITCHAW, Publishers and Propressions.

Volume II. No. 11.

#### MEAFORD ONTARIO, SEPTEMBER, 1883.

Whole No. 23

AN IDEAL WOMAN.

4

## REMINISCENSES No. 9.

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

-- ra--

The church in the township

JOSEPH ASH

The church in the township of Gainsboro, from best and most reliable information 1 have, arises in this way. In 1840 or '41 Z.F. Green preached once in the place where the church now is, but the first preacher who held meetings there was Amos Chad ann. Several individuals who lived in that vicinity had previously heard S. E. Shepherd, Wilcox, Thomas and Yearnshaw, in other sections before that, but no church was formed. In 1862 or '63. Alex. Anderson, E. Sheppard, C. J. Lister and Oliphant held meetings in the Vienna meeting house. A good many were laptised by them, and organised into a church with some others. Some of the first members were, George Bradt, Benj, Moot, Thoe, Hall, Nathan Johnson and Thomas Greenwood. Perhaps Moot and the first members were, George Bradt, Benj, Moot, The Hall Bradt, Bradt, Benj, Moot, The Hall Bradt, Bradt, Benj, Moot, The Hall Bradt, Bradt,

Shows my per;
No weaking gri, why would current drawit.
And lite and reason, with her loving heart.
To her preserver; no roli, clingling thing grows at find breath alone within the same) of a storig ousier, and account level flatous; flatous; flatous; and account level flatous; flatous; and account level flatous; growed by his pets and pretty words.

But a sund woman, who, with facility.

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 Vager, 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 ory Amos Clendennan was present at this meeting, preach-ed that day and rendered all the assistance he could. I think I had it from bro. Yager last summer, that he and bro. Jesse Hover were the first Elders

itheir libors and their worked will follow them.' This church is will follow them.' This church and it carnes a powerful influence of the term of the leading man in the church now, and it understand a good speaker in public.

The flext caured I speak of its Solkirk, what used to be called Rainham. About 1841 several prominent members of the regular Raptist church heard prominent members of the regular Raptist church heard the Disciples preach in different places, had received their testimony and became dessatished with anything we have, we can not rest easily until we become satisfied by obtaining something more considerable when the state of mind of these Raptists. They saw something in the gospel as presented by the preachers they had heard that was as vastly different from anything called not rest without hearing more And from Baptists that they could not rest without hearing more than from Baptists that they could not rest without hearing more to preach the major proceed there but I think they got the remainders that was so vastly different from anything called to term and of these Raptists. They saw something in the gospel were not the state of mind of these Raptists that they could not rest without hearing more cannot concern the most of the state of mind of these Raptists that they could not rest without hearing more contended the phade were heard from apply and bear and the was a vastly different from anything called to learn Amost Clendenman was sent for and was the first one to preach the neighbour precise of the late to the preaches the state of mind of these Raptists that they could not rest without hearing more contended the phade of the preaches the state of mind of these Raptists and the preaches the state of mind of these Raptists and the preaches the state of mind of these Raptists and the restrict of the Raptist church were benefit and of the state of mind of these Raptists and the restrict of the Raptist church above the preaches of the Raptist church above the preaches of the Raptist church

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

The next church I come to in the old Niegara District is Smithville. It first met at St. Anns, two or three miles southcast of Smithville, and by whom organised and just where I could not learn. About the first effort made there was by D. Oliphant in 1861, who preached favo 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. Anns 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. The next church I come to

deacons.

I will now finish this paper by giving the revolet 2a peep into the church in the city of Hamilton. This church was set in order by E. H. Mallory, on Catharinest. Jan'y 17th, 1369. There were some Disciples in the city as carly as 1849. Geo. Cleudennau, a bros. 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. Exans, seven in all. They met in the house of Bro. Mallory for thirteen years. The member-ship 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 power, and the control of the city who meet with them occasionally. some miles out of the city who meet with them occasionally. The church now meets in the young men's temperance hall, 22½ King street east. Present number of members 38, Alex. Anderson and E. H. Mallory the preachers. This charch deserves honorable mention, bro. Mallery and family in particular. So full of the love of God were they and so deterbro. Mallery 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 chooto 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 ungolly practices of the sectarian world into the assembly of the saints, which would tamish their fair fane and blot their heavenly garments. Under the wise and efficient labors and directions of bres. Mallery and Anderson we hope good results will follow, and kepthe divine light burning in the city of Hamilton.

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

The mere you work, the processing the divine in the saint of the cause of the prince Edward County.

OBITUARY.

Whitelaw, wife

Sister Ar

of Bro. Henry Knowles, died at their home, Mexford, Ontario, on Tuesday, 28th Aug. 1883. They had moved from Pickering, Ont, to Mexford, 115 miles north, and west of Toronto, last winter, where in February last she contracted a severe cold while natching right and day, at the bedside of her sick child. This gradually grew worse, kafiling medical skill, until that fell ditease, Consumption had solzed upon her, she gradually sank until confined to her bed, where she spent the last two or three months of her life. wards the close as the "sands were fast running out," she suffered much, but she uttered no words of complaint, nor murmur ed at her lot, wishing only to be spated for the sake of her husband and two dear little children yet on account of her suffering and pain sho " 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 clorious triumph, she leaned on the Saviour with a firm and ab'ding faith, fearing not death, the end was peace. Although in the morning of life (only 27) she had been a devoted Christian some ning years, and "held the begin ning of her confidence steadfast unto the end." She was faithful, pure and good, to know her was to esteem her highly for her contleness of spirit, and kind and amiable disposition. But if e's labor is done, she has entered into rest, her chair in the home circle, and scat 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 fragmace around the serrowing and desolate home she left behind. How rich the comfort and consolation, which comes to us, as we moure the departure of the pure and good, when werememberthatlife's labor was done, the battle teas fought and the "victory teon," the end a "crown of righteous ness." Assisted by Bro. J. Led-lard of Hillsburg, the writer conducted the funeral services, held in the Church in Meaford on Thursday the 30th Aug. when a large audience of sympathising and serrowing relatives and triends assembled to pay a last inbute of respect, to a worthy one, words of comfort were endervoured to be speken concern-ing" Life and Deuth," from the ords of Jesus and Paul, John 11, 20, and 2nd Cor. 5, 1, after which the Corteze moved to the "City of the dead," and there, near the shore of the Georgian Ray the mortal part was committed to its last resting place, to await the trumpet sound. Terrs of sympathy flowed, and hearts were filled with sorrow, but they "sorfilled 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
diwraing of an etrial day, where
ters are tucknown, and shadows
never come, and say "Even so
Father, for so it seemed good in
thy sight.

Sheep care tenderly for the motheriess chil'ren, and comfort and ble of the mourning husband, who dwell in the shadows of sorrow and tears, and at last unite them all again in the "Sweet fields of Fden," "the realms of

"Servant of God well done, Rest from thy sweet employ."

Gro. J. Barclay, Toronso, Sept. 1883.

"THE EVILS OF CALLING PRETIC REV RAD OR HARSHNAMES THROUGH oun articious papars."--These are not far to reach. Obvious to the comprehension of almost every reader. The quarelsome, of-fensive way of writing has limited the circulation of the .1. C. Review. Bro. Rowo'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 nam-ed paper has not been free from such a course. Editors and cor-respondents 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 these rights. Editors may write in this offensive way, but they cannot compel people to read and pay for their papers. Many a subscriber less taken such papers from the table to hide them from the view of strangers, lest they should see how we quarrel. Hence the use-fulness of such papers can be estimated with few figures.

Editors of our religious papers hould be patterns and models in the way they treat each other. From reading the last issues of the Worken and Index, one would not suppose that the Master taught his Disciples lessons of peace and love and that the Ladge they should wear, so that the world would know they was his Disciples was the lore they had one to the other. One would not suppose that Jesus said "If thy biother trespass against theo 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 Muster's teaching I If the Falitors of the Worker and Index knew half of what a large portion of their readers say about the last issues, they would feel sorry and asham-How is it that brethren canωl. not 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 nd work to it.

Life is short. Employ every coment for good.

"Gather up the moments, They grains of gold." Don't forget your Bible, It's

your fount in of power and force. Study it daily. Make it your aim to become "a living epistle, known and read of

thy sight. May the great Sherhead of the all men."

### CHRISTIAN WORKER

- INCED MINTHER IS

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II R SHELMAN, . . EDITOR.

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Erle ripil no 60 cente per ennu EDITORIAL RAMBLINGS

No. 2.

No. 2.

We closed our last letter, sitting on the bank of the Ohio river at Patriet, Ind. We were conveyed from Patriet to Florence (eight miles down the mert by Bro Porter, who is an Elder in the charchat Florence. It was with real pleasure that we preached three nights to our children in the gospel at this place. Four years are we had the pleasure of sounding the gospel transpet to this people, the first ever preached by ear people in the town. The Methodists had held undisputed control for more than fity years. We gathered into the fold of Christ upwands of soventy, and had a hine church here before coming to Canada. We were glad to find them fishful, meeting regularly from the beginning, ercept during the great flood. Bro. I. Bledsoc, Potter, Robinson and Fredenburg are mainstays. Our visit closed on Saturday morning, and with Bro. Bledsoe went it 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 near 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 went to labor in days

tucky; here we were greeted again by brethren with whom we were wont to labor in days 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 employ-ed 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

at Bro. J. B. Londry's unital morning.

This is the Lord's day, and "old Sol" is sending down his rays and pushing the mercury up to the nincties in the shade. We were off early, to Whites-Run, which is one of the best churches in all that region, with 400 mombers harmoniously working together, and having Bro. H. W. Elliott employed for half of his time, how could it be otherwise? The house it be otherwise? The house was literally packed at both morning and ovening meetings. To say that we were perfectly at home, does not express the idea. One noble roung 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, to make everything complete. all; then on Monday morning, to make everything complete, Bro. Elliott's wife and sister-in-lew came from Sulphur. Here my pencil fails to do the matter justice. We vere 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 was to come on Tuesday and a sist Bro. Elliott with the meetings. Tuesday morning westarted back to Ind , reached asist meetings. Tussday morning words mee varietings. Tussday morning we spoke in a shool house which are not the boat to find, reached Florence at noon, took the boat at 5 p. m. and was again in the Patriot at 7 p. m., where I side, stood around the windows. The old saying, that "a prophet work forward. Through the compression of the discussion of the same of the case of the same of the same

here I met many old friends. On Thursday, Aug. 16th, I was conveyed out to "old New hope," the home of my youth Here I met my loved mether and brother and sisters. How "old time like" everythme looks? The eams crude pictures are on the barn which I made with charcoal, when a boy. Some of the old land mark trees have been felled, and fonces have been changed, but yet it is the old old home. What supreme happiness is found in visiting the and fences have been changed, that yet it is the old old home. What supreme happiness is found in visiting the old home. What supreme happiness is found in visiting the lold home. It is not supposed to the present of has made its inreads. Some have moved away, but more are sleeping in the quist graveyard near. Those who were loys with me are now fathers un 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 nov'r see her again.

After a visit with my stepbrother we came by train to

thousand dollars towards reodelling the upper part which
will cost about \$3,000. His
anual contribution for missions
is one hundred dellars, and he
always puts in \$500 wery three
months when the regular collection for missions is taken,
best he contextown 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 brother we came by train to Lawrenceburg on Tuesday. The cause of christianity in this city is embalmed in our heart. As I came idown Elm street and saw the brick walls of our 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 II. and N. W. R. R. u. 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 from the effects of the recent from the effects of the recent fusiness houses, one dwelling and a meeting house. We feely grorus for our future work, and shall enter upon it with good hope for success. May our Fether in Heaven bless our efforts in spreading the acceland 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 profes-sion, 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, harness at the utmost tension 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 Newpoint in Decatur county. Here we met the big preacher with spectacles on. We spent a few hours pleasantly with hyperbackers and the spectacles of the spectacles good hope for success. May our Father in Heaven bless our 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 offorts in spreading the good news of glad tidings.

WORK.

The work under the new co troin Switzermand 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 operation has already begun, Bro Sherman is in the field, and at the work. Lot us not stop now to discuss the manner of work, but let us do something that will commend our work to the favor of oven the skeptical. There is no better criterion by which to be guided than the statement of tha Saviour, "by their fruits ye shall know them." If we unte in our efforts ard accomplish good to the cause of our Redeemer, it will have more weight thin 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 yenshing for the word of life. The field is white for the harvest. The Lord bids us go forward in itsing upon him, and we cannot fail. Cooperations are absolutely necessary to an effectual carrying forward of the work of the church. Bro. Rowe, through the Review has been useing the churches to Sherman is in the field, and at the 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 birthplace 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 shool house which was crowded to suffocation, many not being able to get inforward of the work of the church. Bro. Rowe, through the Review has been urging the churches to co-operate in sprending the gospel among those who have never heard 12, and indeed overy 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 Tuker, beddes a number in New Zealand, Australia, Franco and Denmark. We have as much as we can do now in

PERSONALS

Bro. Henry was with the Gainsboro church on third Lords day.

Br & A. Ander on spent the 2nd Lordsday with the church at Acton. We were slid to see him Acton. looking so hale.

Wavne, Ind As we sped through Resh, Henry, Chinton, Delaware and Allen countes and beheld the fields greaning 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 Walash City, where we arrived at 11 p. in; was conveyed out to Mrs. S's unelest the next norming. On Lord's dry in company with Mr. Wig Miller we went to Walesh and he at Bro. A M. Adkinson proach a inscionary sermon.

night. I wish more of our wealthy brethren were like Bro. Adkinson. He give one thousand dollars last year, in a lump, to inisions, 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 relected his runnics. How many to using

for \$600, and presented it to the church, besides giving me thousand dollars towards re-

Bro. Hertzog recedly spent a w days with the church at Wiarton

Sister Crotheran J Bro David of Merford, have just returned from a visit to Kansas City and Miscouri-had a pleasant visit with Pleasant Hill church, which numbers over four hundred mem bers, and has a good Sunday school, Dro. Parker, superintendent. The brethren asked many questions about Canada; they should subscribe for the Wonker a good medium for news. Oncof the brothren 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-OPERATIOA.

The undernoted sums have beer received up to date. Some church s have not yet taken up a collection that will do so soon It is dosimble that all the churches with respond soon. Unity in this matter means success. effort to proclaim the glorious gospel and save sinners, is the object of the co-operation :

Gen. Collection at the Actor

meeting... O.J. Hill, church in Acton 13 75 J. S. Tolton, "Walkerton 19 00 J. Merritt, "Vaughan 12 00 J. Merritt. W. Forester "Pickering 15 00 J. Lediard "Mimosa 10 00 C. Boyd, per O. C. 5 00

Euphrasia do. Collingwood 7 00 Dr. Fry, " Solkirk Chas. Thom,

L. D. Crewson, " Lather 1 25 Chas. Thom, " Aurora 13 00 J. H. Mundy, " Port Hope 5 12 J. McKillop, "Rodney J. Robertson, "Stayner 1G 00 Total,..... \$140 07.

A Yeir, Sec.-Treis. Autora, 11th Sept., 1883.

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 waites as a gentle nan will receive respectful attention, otherwise his name shall not adom our columns.

We are pleased to hear that Bro. H. A. Macdonald has been engaged to labor between the Walkerton and Wiarton 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 Lila saith the Lord" can be found for this, but plenty of "thus saith good sense."

The brethren at Meaford enjoy ed the visit of Bros. Lediard and Geo Barelay to Meaford very much, and will be pleased to see them sgain. Bro. Barelay goes to Pickering monthly, and attends other places as often as time wil -was at Port Hope last Lordsday, Good work is done in this way. 1

An article from our esteemed Bro. Scott is too late for this issue. He is now in Outerio prestding at Paisley, reports the church at Postage La Prairie doing

OF DISCIPLES OF CHRIST.

DEAR BRATHIGHT AND SISTERS Y Cunist, -You will be interest ed to know, that the work, of of preaching the truth, through the Instrumentility of this Cooperation will be commenced at nce. The committee of management have engaged the services of Bro. H. B. Sherman as Evangelist and he will commonce the work immediately on his return to Canada.

It is intended to hold the first meeting in a group of churches embracing Wainfleet, Jordin, Selkirk, and some others in that locality, and also to work in a new field, the Brothren in Selkirk are anxious to see opened in their immedrate neighborhood, closing his labors in this field he will rese m to other points as may dremed advisable. Especial attention will be given

to the strengthening of weak churches. We have many such in the Province and to help these to crow into a more healthy con dition is a work of the first in portance. Bro. Sheman will abor with all such, if they desire It as long as their united judgment shall see fit. He will also later with strong churches continuous-ly when requested. But we no desirous that the weak should not be averlooked for the strong and would expestly recommend all such strong churches to give so liberally that other less fortunate Brethren may be helped by their bounty. Many of our richer con-gregations know hitle of the singgle and sacrifice these poor er churches make to carry on Lord's Work in their own locality. how little after all they are able to accomplish. Let us help them heartly and lovingly. Every collar 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 ex-travagant expenditure of funds) as no managers salaries or travelling expenses will be paid. brethren will give al' the time and thought the work needs as well as hear 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 sacrifice 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 the important duty of Christian liberality in their younger days. It was one part of the they had overlooked. Let hasten to correct this evil by "provoking one another to love and good works."

Brothren 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 endeavous to spend wise ly all you may entrust to our care Bro. Sherman will solicit funds

and pledges in every place he vi-(s, appealing to each individually. He will give recents for all monies he receives and will repost regularly to the Sec-Treas der Disciples ish de only orth Who will acknowledge all such dox Schurch, dats yat I dinks."

ONTARIO CO OPLRATION | received monthly in the Cumstian WOLKPR

Many of the churches and come individual, responded promptly and liberally to the call needs of carcular letter and others are being heard from. Will those who have overlooke I that request ittend to it at their earliest convenience and reput to the treasirci, A. Yule, Aurora P. O. Oat. Additional laborers will be put in the held as some as the fundof the cooperation will warrant whastep.

Very briefly I have set before on the present condition of this consersion What it shall be in the future depends largely on the Ruthron themselves. Ita espabilities for good causet well o occeptionted. If in humble felth and with quickened seal we work while it is called to day, remember that the night cometh when no man can work.

Jas. Ludianu, Hillsburg, 4th Sept. 1883.

OUR ORTHODOXY TRIED IN COURT.

At Liconier, Ind. a test of our Orthology 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 no. in use by the Methodists. Bro. J. H. Edwards held occasloual meetings in the ho iseand the influence of the trath was becoming apparent. Just at this Junc-ture the Methodists discovered that we were not orthodox and orked 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 uncr-thodoxy. Bro. Owen who is a lawyer of ability conducted the case on our side, congressman Baker was counsel on the other side. Prenchers in abundanca were present of all parties.

The Methodist preachers being worn, said, "they are heterodor," 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 seked, " is this orthodox or heterodox?" The au-Lind." Bro. Owen then said "I read from the Methodist disci-pline !!!" Thus did he make their own preachers testify to Methodist hetredoxy. Finally they broke down and in open Court and asked the Judge to disraise 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 inture. 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 Pable alone as their

guide.
A German who was on the Jury, was asked. "What do you think now P'replied, "I dinks der Disciples ish de only ortho-

For the Worker. THE BLESSED.

A nighty change was about to a made. The old dispensation a con to give place to the new, e authority of the law of More as terdy to vanish away, soon it to be abolished, the hand nting of ordinances was to be and d to the cross. The kingdom of heaven was at hand; the prinipks of a new order of things arch was soon to be built upon e rock : a national relieron was be superseded by one which as to be preached to every crea-In view of this Jesus after ULS osing his apostles, opened his ath and taught them, caying-Bicseed are the poor in spirit for heir's is the kingdom of heaven was not of those rich in this orld's goods, nor of those who red in poverty, but of the poor espirit, be they rich or poor in athly things, he said "ble seed Leir poverty was to result in ppiness; not in the happiness this world, but in a rieate ppiness—a spiritual happines blessedness. Being poor in ey are in need, and long to have er wants supplied, and learning e unly source from which a full can be realized, they come is od's appointed way into the isingdom of heaven, which is theirs. This kingdom is to them which is lessedness; they are now save m their past eins; they are red in contemplating the riel ovision made for their souls ey know of the love of thei lectner who came to seek and ve the lost. They are relieved a heavy burden of spiritual overty, and they rejoice in the emal blessedness that awaits all the kingdom at the end of a are, holy and devoted life to heir Lord and master.

J."Blessed are they which do ger and thirst after righteous ese for they shall be filled." ot sufficient stupply to be in want if they will be filled, they must for spiritual food, and long quench their thirst in the pure iters of life. This manifests Itself in an anxious desire to anropriate, on the first opportunity to means necessary to quiet their hunger and allay their thirst. It is not the passive state of being or alone that makes them blee Saction is also required, for He sys "yea rather blessed are they that hear the word of God and They are to hear the ord of God. They must "receive ith meckness the engrafted won hich is able to save the soul They are not only to receive it, ey must keep it also; they mus doors in order to be blessed to keep the word of God is to serve it, and in order to observe It, it must be known. The Savion says "take my joke upon you and learn of me, for am meek nd lowly in heart and ye sliall and rest unto your souls." Learn ing is essential, and the proclama of the gospel is and how shall they learn with ut a preacher! And how shall hey preach, except they be sent? ow have before us a few sentials to blessedness. The drit must be poor, there must be hungering and thirsting after ighteourness. There must be a caring of the word, it must be nown, it must be received, and it nust he observed or kent. In undry aspects these are applicable to saint and sinner, and in here relation to these essentials, a. Disciples of Christ are dually wolved in loving, honoring and

to reach sinuers and lead there to the feet of Jesus that they may hear the word of God and keep it and be blessed. The doctrine and communitation of men are are burger errors and traditions appointed to satisfy those who lum er and thirst afte, sighteous ness. In order to the fulness of bleseedness the engrafted word is to be received, and the soul purt hed "two beying the truth through the spirit unto unitioned love of the brothren." "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." Would that every individual chri tian could be brought to fill up the full measure of his part, in giving and doing to make the world blessed. "It is more blesse

ed to give than to receive." Z. STATUARY CHRISTIANS.

It is said that when Oliver Cromwell visited Yorkminster Cathedral, in Fogland, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them, On being informed, he replied 'Take them down and let them go about doing good." They were taken down, and melted, and put into the treasury. There are many who, like those silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some distuchined. They stand or sit stiff and stately in their dignity and sinners go unsaved and believers uncomforted, unhelped, for all the effort they will make to lift a hand to serve them. They need to be metted down and sent about donnr good. Statusry christians, however burnished and ele gant they may le, are of little real service in the cause of Jesus. -Selected.

QUESTIONS AND ANSWERS ON BAPTISM.

DY A. CAMPDELL

Waving all matters of doubtful disputation on the promises, what Is laid down in the Aces of the Apostics as the indispensable qualifications necessary to baptism? A. "If thou bolievest with all thy heart, thou mayest."

Q. Did you ever read of the baptism of any infants in the Scriptures? A. No.

Q. Whose commandment, then do we obey in having our infants baptized or sprinkled? A. The commandment of the clergy.

Q. Do we transgress any Divine command in neglecting to have our infants baptized or any one being accused of this sin in the Bible, nor of any commandment of the west or fants completely transgressed.

Q. Did you were read of any one mandment of the sprinkled? Waving all matters of doubtful

ny communament was a superior of transgressed.
Q. Did you ever read of any conserve in the Bluble? A. No. Q. What do you mean by a consert? A. I mean one that rounless and engages for another bantim.

promises and engages to the prism.
Q. Did you over read in the Scriptures of any one promising anything for another in baptism I A. No: no promise of parent for child, at baptism, is ever mentioned in the libble.
Q. Whonce originated the custom of pomising and, vowing in baptism I A. From the clerky.
Q. Did you over read in the

FIELD NOTES

Under the new arrangement Field Note," will be a too 1 interesting feature of the WOLLE not in order to blessedness, neither to those who are in sympathy with our re-operative work, and we are of the opinion that those who look upon our work now with a suspicious eye, will, era persuaded that we are engaged in the work of the Lord from the field are always fator. ceting to those who love the cause of our adorable redeemer especially good news. As we go to press so soon after the cam-paign has opened we will not be able to give very extended nows in this issue, but in our future numbers we hope to keep our readers fully posted in our work. Nothing is more truthful than the saying of out Sariour, "By their fruits ye shall know them," and we shall endervour to show by our fruits, in good works done for our marker, that we are in carn est, and worthy of the high trus committed to our hands. know of no other way of stopping the mouths of gameavers, than by putting them to shame by our good works. Let this be the preface to all

the "field notes in the future.

On the 7th of this month took the train at Meaford for Aurera, to rtop over night with Bro. Yule who is now well known to our readers as Sec. & Treas. of the co-operation. On the train we got into conversation with a gentleman which resulted most happily to ma, the conversation led us to mutually enquire who the other was, I told my status and standing, when he replied, 'I am your brother," your brother," It was 1510. Lauchland from Oshawa, who with sister Lauchland had been on a visit up north. This was a pleasant episode, if there nothing else in it.

I arrived at Aurora at 7 p.m. and found Bro. Yule waiting for me at the Station. On our way to his house, we called on Bro. Morritt who is the speaker for the church at Aurora, and he is speaking a part of his time at Sherwood, and has recently visited the "West end" church at Torontol

Bro. Yule is full of hope for success in our new work. 71. talked until "the morrow drew near," and then sought "nature's west restorer." In the morning we viewed the new meeting house which now has its walls up to the eves, it is of white brick, size of building 28x16, and will compare favorably with the other houses in the town.

We took the train at S o'clock ni. and made close connexion at Torento and was in Hamilton by 10.30 a.m. Not having to jeave until 1.40 we put in the time by calling on Brethren Harris, Anderson and Jones. They are decidedly in favor of the co-operation, we left an appointment for the 5th Sunday and hastened away to Hagarsville, where we were met by Bro Geo. Derby who conveyed us to Selkirk where, of course, we domiciled a Dr. Fry's. Large of the contract of the c The notice of our coming

Q. Is Baptism a constant A. Separately. Bro. Robert Beat Yes: "Re baptised, every one of you." A Disciples of Source of the Comming and solved in loving, honoring and expension of the comming and t

diction at "Sweets Corners," this ! a weak church that needs help We will speak there two more milits, and then one night at Nelles Corners, and go to Wain ficet on Saturday.

We find the brethen rejoiding in heart that the Lord has open ed the way for them to assist in the work of spreading the glor love gospel in the land. The old prophet said, "My people perish for the want of hi swiedge," but our people are preishing for the want of something to do." and now that the way is open they crouse to work.

MORE NEXT MONTH.

EVANGELIST.

DEAR WORKER-I am now esiting relatives in Parsley, Ont. I left Portage La Prairie o 23th of August. One week before leaving I baptized a young lady which makes 9 in all that have mitted with the church in P. I. Praine by baptism, during my stay, and 17 by commenda

Parting with the dear brothrer and sisters of P. A L. was a difficult task. The good-tyes were said at the station on the larger portion of the church ac companied us to the depot. I de not care to mention names but I cannot refruit from mentioning the names of old elder Sissons and his partner in life. These are particularly faithful ones and are ordering on four score. These brothren seemed as grioved to part with me as I with them, and as a token of their respect for myself and wife they presented us with several pieces of silver plate a few days before leaving.

They are anxious now to get good substantial man to take my place, one who is favourable t missionary work, one who will wear well, as he will be a long distance from any other church and consequently will not have the privilege of exchanging with other brethren. I hope th iey wil succeed in getting a worthy man as the cause is progressing mos Am preachin: estisfactorily. every night in the Raptist Church In Paisley. Will go from hefe to Walkerton, and am spoken for to attend the yearly meeting at West Haven, Mich., the 28th. These churches wishing my ser vices must be quick in corospond Correspondence addressed to Brussels, Ont., Box 185.

ANDREW SCOTT.

Now abideth faith hope, and char ity.-1 Cor. 13: 13.

Behold this string of pearls, the coronet of diamonds. Each pearl sparkles with the lustre of its wn individuality. Of the thre it is written, "Now abideth faith, hope, love," Of love it is do clared, "But the greatest of these is charity." Lovo the most brilliant of the group : more exalted than her companions; yet Faith Hope, Love, all essential to vital godliness. There can be no religious experience without these One cannot be substituted for the other. Like a railroad permit, or passport, they are not transfer These ti reo gracer have their places in the experience of every child of God.

Bro. D. L. Layton of Meaford is expected home before Oct. 1st from his visit in Novia Scotia.

We are sorry to hear that Bro McDonald cannot come to Wiar ton and Walkerton as announced in this issue.

Miss or Rey. Anna Oliver has found it too hard a task to Loop running the Methodist church which she practically founded and has pastorally cared for in Brook len She made a great struggle for four year against many ob stacles, the fact that she is not a man being one of the most formid able. The church property which she secured by her own exertion. and valued at \$50 000, has been sold for \$18,000, \$5,000 is given her as back salary, the rost being required to pay off the mortrage Thus the first woman preacher church in Brooklyn closes its car cr.-Examiner

DEATH OF THE TWELVE

Matthew suffered martyrdom rith a sword at a city of Ethiopia. Mark expired at Alexandria. after having been de ged through the streets.

I uke was banged on an olive tree in Greece. John was put in a chaldron of

boiling oil, but escaped in a mir-aculous manner, and afterwants was banished to the Isle of Patmes, and diel, it is thought, at home naturally.

Peter was crucified at Rome

with his head downwards James the greater was believed al at Jerusalem.

James the Lesser was cast from a lofty pinnacle of the temple and then beaten to death with a fullor's club.

Philip was hanced up against a pillar at Hicropolis, Phirgis.

Bartholomew was flayed alive. Andrew was bound to the cross from which he preached to his persocutors till he died.

Thomas was run through the dy with a lance, in East Indies. Jude was shot to death with rrows-probably in Persia.

Mathias was first stoned and hon beheaded.

Barnabas, of the Gentiles, was toned to death by the Jews at

Solonica Paul was beheaded at Rome by Vero.—Ex.

COPENHAGEN, Aug. 8, '83. DEAR BRETHREN IN AMERICA. It is not very often that you find my name nor the Danish mission in your papers. The reason of this is, that of late we have had nothing strange to report. I have not had any additions to the church to encourage you nor my own heart, still I am glad to say that the little band here is living in peace and harmony and in hopes of better times, hoping the time may come when many shall enquire for the salvation of their souls. What a pleasure for a missionary to be permitted every month to report of souls that have come into the kingdom of Christ, and how sad do we feel when ou labor for a same seems to be in vain, when God tries our faith and patience, not alone the preach ers', but the church and the

our ears and keep up our hands : but, thanks to God, once in awhile comes a letter from over the great waters, from Bro. McLean and others, with words of praise to our sad souls that give strongth to our faith, bringing the Lord's sayings to our remembrance. A little over a week ago I had

ren that support them in their

labors of love; then we mission

aries that live thousands of miles

away from our great brotherhood

get a longing in our hearts after

those that can whisper courage in

pleasure of shaking hands with some gentlemen belonging to a largo excursion company of Am-

met him at the beat coming from Norway. The stop at Copenhagen was only two days, and as he did not stay over Sunday, he was not at our church which I know world have been a pleasure for all of us. He said he was long-ing eget to church. As these lines will reach Anddea before him, and probably Bro Irwin's father will read them, I can inform him that his sou looks very healthy, and will likely grin fifty pounds in weight before he reach es Columbus

As far as time allowed. I went with them to see the sights, which seemed to please them very such. As we could not be at Church, they went with me to the office for my weekly paper, and although they could not read the Danish they got a paper apiece to take with them as a souvenir from Copenhagen. My weekly paper gives me great pleasure. It hes over 3,000 subscribers; so in has over 3,000 subscribers; so in one sense I am preaching to more than 5,000 people every week, and now when fall comes I hope for an increase. I hope brethren, you will not forget the Danish mission in your prayers. May our good Lord bless you all, and may your interest in foreign missions increase, and as a fruit of your love bring many souls to heaven.

A. Holox.

A. Holor.

The fire of vanity is fed by the fuel of flattery.

If you can only speak a kind word gladly say it.

You have the ability to work as well as to speak.

Will you, like Mary, do what you can't Try it.

We are all here, said the Phillippian jailor. Tako courago then, and speak a word for Christ.

Send in more new names for the Worker. 50 cents per annum only.

O what a blessed hope is ours. While here on earth we stay, We more than taste the heavenly

powers, And ante-date that day, feel the ressurrection near, of lead the ressurrection near, our life in Christ concealed, d with his glorious presence

here,
Our earthen vessels filled."
—Words of Faith.

What a blunder I made! The remark was made by a preacher who was giving an account of a recent revival he had held. He recent revival he had held. He had seen ever a score added to the church, and he had nover thought of placing in their hands their church paper, which would have been both preacher and passor when he was far away. Many others commit the same oversight. If we want our people to be active, living Christians let them be living Christians let them be posted respecting the work of the church.—T. C. Advocate.

MODIARMID - WATSON, Debate - I shall be gial to jurnish thu valuable work, to sil wao may tavor me with their orders, at \$1 each, single copy, reduced rate for large orders, postage paid. GEO, J. BARCLAY, Box 202, Toronto.

\$70 a week made at home by the lades of a linear the public, Carlian of needed. We will arise public, Carlian of needed. We will arise need to be seen to

REST not, I fels everplan by, go and dure filed to fore you d'e, sentibles might and aubline have behind to compar time." EQT not, livis averang no.

De fore you die, something med abline leare behind to compact to a week in several town the outline of a week in several town to contain the outline of the week in the contain the contain the outline of the contain the , if you want business at which you our root pay all two time, write for you to it Hankbur, and Go, Portland

ericans travelling through Europa.
Among the company were two of our brethren—young Bro. Irwin, from Columbus, Ind., and Bro. Goodpasture. Bros. Sweeney and Errett had kindly advised of the coming of Bro. Irwin, and so I

John says, "And I saw a new he even and a new carth; for the aretheaven and the first earth were passed away, and there was no more sea "-no more tumult. confusion, war and bloodshed. Rev. 21:1. But you will say, if one term is figurative, so are the others. The wicked with their works form the old earth, which was destroyed, not the literal Carth. The Devil and his thrones principalities and powers in the air, form the old heavens, which destroyed by the Messiale and his hundred millions, com-posing the celestral forces. What does an apostle say of these scenes of wonders 1 2 Pet. 3 ch. He says, "that by the word of Gal the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being over flowed with water, perished." Can the kosmos, the lund and water, the hills, valleys and moun tains composing our globe, liter ally perish or cease to exist by the overflowing waters ! If so, it soon recovered itself. Did the thing contained perish, or the thing contained—namely, the wicker people? The latter certainly. wicked

This then, was the manner in

which the antediluvian world penshed -- not the literal earth but the ungoldy inhabitants were destroyed. So with the heavens and earth now kept in store, reserved to fire for the perdition of ungodly men. Jude says, "Be hold the Lord comes with ten thousand of his saints, to execute judgement upon all, and to con o all of all their hard speech es which ungodly sinners have spoken sgainst him." v. 15. This is therefore his work at his coming, to destroy the unrighteous out of the carth, and make way for better persons. David says "Evil doers shall be cut off, bu those who wait upon the Lord, shall inherit the earth. The wicked plots against the just, and gnashes upon him with his teeth The Lord shall laugh at him; for he sees that his day is coming."
Psa. 37. Hypocrites have, as a class, great power now in the reprophet of them? "The sinners in Zion are afraid; fearfulness has surprised the hypocrites." These sunners in Zion feel secure, be cause men of wealth and influence together with human organisms sustain them in their machina tions, or schemes of trickery; but when the Lord shall appear in this matchless glory to expose their treachery, then shall fear-fulness surprise them. The eyes of such shall not "see the King in his beauty." Isa. 33:14. Such may in truth say, "We have made lies our refuge, and under false-hood have we hid onrsolves."
But the Lord "shall aweep away the refuse of lies," and cast the hypocrites into a furnace of fire; weeping and prashing of teeth shall be there. Isa. 28:18. Such shall not "see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." Such are the materials for the "consuming fire"upou our earth, when the King of Kings comes,"

But, what of the air or atmos phere! Must its elements, nitro purers: Must its elements, nitro gen and exygen, be separated and literally consumed by fire! Or must the wicked beings that in-habit the air be driven away and their power annuilated? Reader. what phink yet. The destruction of the wicked on the earth, shall change their state or position, by banishing them from it, see that they can do no more injury to this part of Mescale's ampire. In like manner, the Deril and his You are wanted in the Sunday hosts must be dethroned and school, prayer meeting and church driven ir. at their habitation in Go and do your best.

come from that quarter. There fore the throne the tabernacle of tial, the new Jerusalem, shall be most rigorously patched into the saidst of Satan's camp, and the ear's and heavens thus cleaned from all rebellion. The Adversary is called the prince of demonsthe prince of this world; the prince of the power of the air, whose spirit works disobelience in the children of men. This potent power for erd, must be driven from the atmosphere, as well as the five draadful monsters from the carth. Peter save this will, in passing away make a great noise. It will indeed. The infernal powers will not be expelled without a most appalling struggle, as we find in Rev. 16:17. "And seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne "that world," that beautiful place propored by the Messiah-"saying, It is done. And there were voices, and thunders, and lightnuge de." The throne of Satan is in the air, therefore, there is ugs de" where the real power of sir may

In the period of the third was, when all the governments, principolities, and powers of earth shall have been overthrown, and the kingdoms of this world become kingdoms of the Claist, there shall be "lightnings, and an earthand thunderings, and quake, and great hail."

Another striking, evidence of the shaking and removing of the rebellious, powers, is found in Heb. 12:26. "Whose voice then shook the earth; but now he has promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, significs the removement of the state of the same of th ing of those things that are skaken, as of things that are made that those things which cannot be shaken may remain." Well, what are the things here to be shaken and removed ; and what are to re main! Are they the literal earth and air ! Let us see-" Wherfore we receiving a Kingdom, (not new earth and air in a literal sense,) which cannot be moved " &c. S then, the thi es to be shaken and removed are the thrones, princi-pulates, and powers of men and Satan in earth and air: when nothing will remain but the Messiah's kingdom; because that cannot be shaken or moved. He adds, "For our toot is a consum-ing fire." Yes, and Peter affirms that he will destroy all opposing things by a deluge of fire, attend-ed with noise, voices, shaking, lightnings and thunderings unparallaled, in all the records of time. The prophet declares The earth, also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the ever lasting covenant. Therefore has the curse devoured the carth, and they that dwell thesein are deso lato; therefore the unhabitants of the earth are burned, and low men left, Isa. 24:5. Hear another Prophet, "Therefore wait ye up-on me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the Kingdoms, to pour upon these my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." Zeph. 3.8.

Awas Aug. 17, 1883.

What have you done for Christ this year?

Idlers only groupble. Stop your groundling and go to work. Work more and groundle less,

Friends and neighbors: Grate ful for the libral encouragement received from you, and having supplied my shop and tavern with a new and ample stock of

Choice wines, Spirite and Midt Li more

I thankfully fuform you that I ontinue to make drank ris, jaup creand beginner for the sober, in duttions and respectable com munity to support. My liquore many to scape to you transport and the control of t fort, will augment your expense and shorten your lives. I confidentity recommend them as sure to multiply fated accidents and distressing troubles, as well as diseases, and likely to render them incurable. They will deprive of character, and all of peace; will make fathers fiends, wives will make latheta licible, wheel gia 20, South Carolina 13, Dakota wildows, children on hans, and tend whichly to poverty. I will mania 1.

train the young to ignorance, distantian and levelwese, and every July, 1725 vice, will compt all I can in every profession, will obstruct the Gospel of Christ, defile the church, and cause as much tens poral and eternal suin as I can will thus "accommodate the public," in my traffic, though it may be at the cost of many never-dying spirits. I have a family to support, the business paye, and the publicencourage it, and I have a license from the Government. so my traffic is lawful.

Professors of religion counter incs it, and if I do not bring all manner of evils upon you some-body clas will. I know the Bi-ble says "thou shalt not kill," and pronounces a "woe upon him who giveth his neighbor drink," and commands me not to put a stumbling block in brother's way." I also read that kingdom of God," and I cannot expect the drunkanl maker to shato a better fate, but I desire a luzy living, and so I have deliber, ately resolved to gather the wages of iniquity and fatten on the ruin of my species. I shall, therefore, carry on my trade with energy, and do my best to diminish the wealth of the people and the last tion, and impair the health of the State. As my traffic flourishes in proportion to your ignorance and sensuality, and your confi dence in the sentiment of certain political leaders that no legislative body has any right to pass laws touching cating and drinking, I am, and shall be, emboldened to do my best to destroy to the most your moral purity, social happiness and eternal welfare. If you doubt my ability, I refer you to the pour-shop, the poor house, the police office, the hospi tal, the jail, the penitentiary and the galloics, where many of my patrons have gone. The sight of them will satisfy you that I do as

I promise.—Judas Heartless.

N.R.—I keep my licenso hanging against the wall, just behind the counter, where all can see it, and be assured my mischief is framed by law, and, therefore, is LEGAL - Exchange.

A little girl was asked once the question, "What is Faith?" to which she replied, "Trusting God and asking no questions." That simple, brief answer gives a correct idea of the simplicity of Faith

The apostic Paul prayed for a This may account certain church that their Faith in shouting in ac fail not. He knew if their faith Raleigh Advocate. was gone, all would be gone.

When thou prayest, rather let thy heart be without words than words without heart.

THE CONFLAGRATION OF the air, in order that no harm may THE RUMSELLERS ADVER HALF-YEARLY STATUMENT THE EARTH AND HEAVEN'S come from that quarter. There TISEMENT, ADDENOUS TO CHUS OF CHRIST JANUARY FROT TO JULY FIRST.

> Bapttems, Letters, Reclaimed, 2123 739 Denominations. 899 Indefinite, 4381

> > Total.

15970

By States and Counties-Illi nois 2832, Indiana 2021, Ohio 1787, Missouri 1676, Kentucky 1328, Jowa 1272, Kansas 881, Pennsylvania 440, Nebraska 390, Michigan 338, California 293, Virginia 251, Oregon 217, Cana.l. 182, New York 163, Foreign Missions 163, West Virginia 126, Alabama 110, Arkansas 103, Au stralia 102, Wisconsin 89, Musia-sippi 76, Maryland 95, Minnesota 63. North Carolina 62, New Zealand 48, Washington Territory 48. Colorado 39, England not connected with the Board of Missions 36, New England 24, Georgia 20, South Carolina 13, Dakota

July, J. A. LORD, Holden, Mo.

BRETHREN, please stop that confusion of tongues over there in Canada. "Behold how good and pleasant," etc.—.1. C. Review. Excuse us, Bro. Rove. There is no "confusion of tongues," are just trying to break up the dancing, so that you will not have to complain that you could not sleep, at a certain place, on ecount of the dancing below in the parlor as you did once. Is this not a good work, Bro. Rowel

In regard to Sunday legislation

the Church Standard says:
We doubt the expediency of the church interfering in manner with the State as to legi lation, no matter what good ends may thus be sought to be recured. Granted that at present there is a majority of persons who would desire to have the State lay down rules and pass laws which would make the Sunday more a day of rest-how long would it be before the minority, thus as they think oppressed, subjected to rules that to them appear arbitrary and unjust, would be changed into a majority, and a reaction in the opposite direction would be the inevitable result! We have no sympathy with even the simplest and mildest form of legislation that seeks to make men respect an ordinance of the Christian

This is well said. If the influ ence of Christians fail to make men respect the Lord's day, the case is hopeless. If the legisla-tion of Christ is not sufficient to command the respect of the wickworld, surely wicked legislators are incapable of accomplishing that end .-. 1. C. Review.

SI

We see it stated that the breth en in Missouri tell a good story of the lamented Bishop Marvis He was one day, while preaching interrupted by the shouting of a steward in the amen corner, whom he well knew to be a little 'near. as the Scotch would terra it Turning to him in a kind manner he said in a firm voice, 'Brother, have you paid your quarterage! No, was the confused but prompt reply. 'Then,' said the bishor, 'stop shouting, brother, No Methodist ought to shout who does not pay his quarterage. This may account for the decreas in shouting in some sections.

Theworld is judging the Master y you. What shall be its deci by you. What shall be its sion! Will it be for God!

Those wishing to know some thing of the advantages of Meaford and aurounding country the following will be interesting:

Meaford is heautifully situated on the south shore of the Goorgian Bay, which abounds with trout and white inch, of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the town, at which the largest lake steamers call regularly. Along the river are mills and factories driven by water power. Meaford its also in terminus of the Northerm Ruilway, and has a population of over 2000, have abound, intelligent citizens.—There are about 200 Disciples of Claris where the river we designed of the country is gently roll intelligent citizens.—There are about 200 Disciples of Claris where the river we wished the country within a radius of 200 miles, intelligent citizens.—There are about 200 Disciples of Claris where the required of the country within a radius of 200 miles. Lists of which will be furnished on application. Address—TROUT & JAY, Meaford, 18 and 18 three to Apostolic order, ford, Ontario.

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