

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY."

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THE NEW BIRTH.

For the Worker.

The new birth implies an old birth, and this is the fact, Jesus said to Nicodemus "you must be born again;" the again, implies a previous or older birth. That previous birth was the birth of the flesh, while this new birth has nothing to do with the flesh, but with the inner man, the spirit. From John 3, 1-8 we learn several things concerning the new birth which we will enumerate. Let its importance "you must be born again," "except you are born of water and the spirit you cannot enter into the Kingdom of God." Let all consider this, no family ancestry, no ritualism, no church relations, nothing is of avail unless we be born again. 2nd. It is the spirit, not the flesh which is the subject of this birth. That which is born of the flesh is flesh, that which is born of the spirit is (the) spirit." 3rd. In this change called born again, water and the Holy Spirit have something to do, but what, we cannot know from this connection, and are forced to consult other scriptures to learn, this we defer for the present.

4th. This change being of the internal man, we can only know of it by its effect upon the life. Just as we know the wind blows by the effect produced "thou hearest the sound thereof." Notice "so is every one who is born," not "so is every one born." It is the person born that is like the wind, not the manner of birth; you do not ask the wind if it blows, you look for the effect, so I do not ask one if he is converted, I look for its fruits, hence I care not if one shout till he shakes the window panes, or profess conversion or "sanctification or what not if I do not see in his life the evidences, I would not believe one word of his professions. Jesus says by their fruits you shall know them." So he says here.

5th. Water and the spirit occupy the extremes of this process. What ever else comes in must stand between these extremes, else Jesus failed either to start at the right point or to end at the right place.

6th. The fact that water stands first in this narrative does not prove that it comes first in fact, whether our translators have reversed the ends of this measuring rod is to be determined by other scriptures. As an example of such reversal see Rom. 10, 9. The fact that confession here stands before belief does not prove that one is to confess before he believes. No more does water standing first here prove that it comes first in fact; narrative is to be corrected by fact, not fact by narrative.

We are now ready to see what the Holy Spirit and water have to do in this new birth. Notice it must be an entire change of all the powers and capacities of our inner or spiritual nature else it is not a new existence or birth. 1st. We are in a state of ignorance, see Eph. 4, 18. "Having the understanding darkened;" we know not of ourselves, we know not God. This enlightenment can't come from philosophy, history has long ago demonstrated that. It

the Bible is the production of the Holy Spirit, whatever it accomplishes is the work of the Spirit. Hence the work is begun by the Holy Spirit. 2nd. We are not only ignorant but consequently unbelievers, and as "without faith it is impossible to please God" we must be changed to believers. This is done by the Holy Spirit John 20, 31.

3rd. And as this faith in the lovely character of Jesus produces love, we are changed from the love of sin to the love of holiness.

4th. But we are not only ignorant, unbelieving, lovers of sin, but sinners, disobedient, and unless our spirits be changed from disobedience to obedience, the change is incomplete, is not a new birth. The idea of a disobedient spirit being a converted spirit is preposterous. But there is no obedience until we obey, and when we would obey, the command of our Lord Jesus to such an one, is to be baptized, here we come to the water and the change is complete, changed from darkness to light, from unbelief to belief, from the love of sin to the love of holiness, from disobedience to obedience. Thus compassing all the powers and capacities of the human spirit, and bringing all in subjection to Jesus. Any change which falls short of this is not conversion, is not the new birth. We are henceforth to live this life of knowledge, this life of faith, this life of love, this life of obedience. As new born babes to feed upon the sincere milk of the word that we may grow thereby."

J. T. HAWKINS,
Dallas Texas.

CHURCH DEBTS AND LAGER BEER.

The following extract from a letter addressed to the Cleveland Leader by the creditors of Archbishop Purcell, gives an inside view of priest craft, and also an illustration of the execrable dogma that "the end sanctifies the means."

The answer to which the Bishop refers Mr. Dwyer and the creditors is one of those subtle efforts at mystification so peculiarly the product of clerical minds. It speaks of the Archbishop receiving large sums of money from foreign missionary societies, and would have the public to understand that these sums were sufficient for the work of the diocese, without trenching on the deposits made for safe-keeping. No man knows better than he that the treasury of the United States would not suffice for the wants of the "church," meaning the necessities of the clergy, and that every effort of "the church" is directed towards the relieving of "the faithful" of all their accumulated earnings. Already many of the Catholic churches of this city have held fairs, which is but another name for lotteries, and netted from \$7,000 to \$12,000 each. These fairs and picnics during the summer months are conducted with dancing and the drinking lager beer, which at other times are strictly prohibited, but as they are for the benefit of "the church" are considered holy adjuncts of the salvation army of Rome. A

little while ago the pastor of a church on Third Street got up a picnic, at which one hundred and fifty kegs of free lager were lusted down the throats of the thirsty picnicers, to the great satisfaction and profit of the said pastor. But to make amends for setting so many men and boys, shall I say the girls too, "half sea over," he invited a couple of missionaries from the East to hold a mission at his church, who pronounced the purest temperance theories to the very congregation who got away with the one hundred and fifty kegs of lager at the picnic. The missionaries are spotless saints before canonization, who, like the apostles, preach the gospel to all creation without fee or reward but in this instance, the gossips say, they went away burdened with \$200 each on Uncle Sam's stamps.

The above is a fair sample of "church fairs," gone to seed. The grand daughters are following old Rome very closely, they have not introduced "dancing and drinking lager beer," but they raffle off quilts, cakes and pretty girls. Shame on the society that professes to hold up Christ to the world while they raffle for the money to carry on their work. Whether "the end justifies the means" or not, we are sure that the means has accomplished one end, *e. e.* it has carnalized the church, and shorn it of its power.

TEMPERANCE.

PROHIBITION DOES PROHIBIT.

We submit the following record to the careful consideration of those who are constantly saying that prohibition does no good to the cause of temperance because it does not prohibit.

Vinland, New Jersey, is a city of 10,000 people, of twenty schoolhouses, twelve churches and many manufactories, but not one grog-shop. An annual report of Mr. Curtis, the overseer of the poor, contains the subjoined paragraphs:

"Though we have a city of ten thousand people, for six months no settler or citizen has received relief at my hands. Within seventy days there has been one case among the floating population, causing an expense of four dollars.

"During the entire year there has been only one indictment. That was a trifling case of battery among our colored population.

"So few are the fires in Vineland that we have no need of a fire department.

"Practically, we have no debt. Our taxes are only one per cent on the valuation.

"The police expenses of Vineland amount to \$75.00 a year.

"I ascribe this remarkable state of things—so nearly approaching the Golden Age—to the absence of King Alcohol."

Greeley, Colorado, is a town founded on the principles of Vineland, N. J. It has a miscellaneous population of about three thousand. Not a liquor shop is allowed in the place. There are no poor people. Police are unnecessary.

Shortly after the colony was established a fair was held, at which the receipts were \$91.00,

which was set aside as a poor fund. Two years and a half passed, and there remained \$34 of the amount.

In Havana, Illinois, there is not a school. Drunken revelry is entirely unknown. A reelng set in the streets would provoke the greatest amusement. Good authority states not a drop of liquor, except prescribed by a physician, can be anywhere obtained. There is not a pauper in the place, nor a person requiring assistance. Almost to a man the people own the houses in which they live, are free from debts, and are abundantly able to make a good living.

Quite a number of such towns as we have described exist in our Western States. All are founded, and real estate sales are conducted with title deeds which prohibit the sale of liquor. Such towns excel in thrift, prosperity and good morals, far exceeding the liquor-selling communities about them.

September 11th, 1882, Governor St. John, writing on the subject of prohibition in Kansas, says:

"It is safe to say that of the eighty-three counties in Kansas, in at least sixty-five of them the prohibitory law is not only as successful in closing saloons and abolishing drunkenness as are other criminal laws in suppressing crime, but the percentage of convictions under the law is as great as the percentage of convictions in trials for murder. No law ever has, or ever will have, the effect to entirely suppress the evil at which it is aimed, as long as there is left the means to violate it."

"HAWKEYE MAN."

Burlette is not only a "Hawkeyed" but a "horse sense" man—just now the world stands really in need of the "good common sense" in the following paragraph—Read it.

My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching Atheism. You will observe that the man who is utterly shocked because F. Murphy gets \$150 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John R. Gough as much the friend of humanity and society as the bartender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad? Remember, my boy the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a "full hand" at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a

revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to deal-beat your lodging in that way, but a nap in a Pull man car costs you \$2 every time; fifty cents for a circus and a penny for the little one to put in the missionary box, \$1 for the theater and a pair of old trousers frayed at the end, baggy as to the knee, and utterly bursted as to the dome, for the Michigan sufferers; the horse-race scoops in \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty women in America nearly to death and comes out \$10 in debt—why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man kick yourself. Precious little does religion and charity cost the cold world, my boy, and when the money it does is flung into his face, like a bone to a dog, the donor is benefitted by the gift, and the receiver is not, and certainly should not be grateful. It is insulted.

FORGOT HIS NAME.

An amusing incident that carries with it a serious moral, occurred at a Republican county convention on September 13th. A delegate presented the claims of a candidate for the nomination of County Clerk in an eloquent and impassioned speech, and in true forensic style left the name of his man to be mentioned in a well-rounded period at the very close of his peroration. He gradually approached the climax, holding the spell-bound attention of the convention, and then exclaiming in thunder tones: "And, gentlemen, the name of this able and accomplished gentleman is—Jerry—Jerry—(scratching his head) I declare, I've forgotten what it is!" Peal after peal of laughter made the court-house wall ring, as the entire convention joined in the merriment. The candidate probably would not have joined in the merriment had he been present, and he must have felt no little chagrin when he learned how miserably his advocate had failed. The delegate seems to have had plenty of eloquence at his command, but his singular lapses of memory destroyed its effect. The incident may be commended to the attention of many preachers whose eloquent, learned polished sermons, though very beautiful, contain no mention of the Saviour of sinners whom Paul always made his chief theme. (1 Cor. 2: 1-5).

THE NATION'S CURSE.

The most carefully prepared statistics show that there are not less than three hundred thousand drunkards in the United States of America; and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor house; five

hundred murders are caused by drink every twelve months, and four hundred suicides—four deaths to one, as proved both in England and the United States—is the awful proportion compared to the non-drinking population. Magistrates, chaplains and prison-keepers come forward with their statistics and prove that not less than four-fifths of all the crimes, have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons, and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side, and on the credit side what does our government receive? A paltry sum of \$50,420,815 in exact figures. What, then, is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$7,000,000 on the debit side—this is direct—then we have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time and paralyzed energies, from property destroyed, and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have the sum total, the appalling aggregate of not less than \$2,600,000 a year lost to this nation by its iniquity, licensed by government and tolerated by public sentiment.

We read that righteousness exalteth a nation, but sin is a reproach to any people, and we ask how long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the firebrands over property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, that handicaps the entire society of our land in its race toward prosperity and liberty. —A. McElroy Wylie.

Young Bro. Wm. Campbell, who now lives in Appin on the G. W. R. has planted a fine congregation in that village, and has lately held a meeting of days in Rodney village and... had seven additions to the church there, by the gospel rule, Bro. Campbell was for some time at Hiram College in Ohio, and in addition to an excellent vocal talent has a good educational qualification. Bro. Kaffer and Bro. Campbell have arranged to exchange labors when convenient, which we think will be good for both churches.

JOSEPH AAR.

Love, like a creeper, withers and dies, if it has nothing to lean upon.—From the *Harvard*.

1893.

Once more the calendar must be changed: The calendar for 1892 is as a "tale that is told," its record is made, and we must meet it at "the judgment seat of Christ." The fearful neglect of duty and the aimless days that we have passed, cannot be recalled. Will it be better with us a year hence? or will the old story be repeated over and over again. Who can measure the possibilities of 1893? Now, would be a good time to resolve to do something for God and humanity. Now, would be a good time to begin to carry out these good resolutions. Now, would be a good time to begin regular attendance at the prayer meetings, and resolve to be in your place in the Lord's house at the "breaking of bread" every Lord's day—that you will take an active part in prayer, singing, and otherwise assist in edifying the church. Now, would be a good time for those who have neglected it, to begin daily private devotion: Let it be said of us all, at the expiration of 1893, that we have done our part well. But my heart beats just a bit faster as the thought steals into my mind: "How many of us will be alive next New Year?" Many fresh moulds will be filled up during the current year. Who shall sleep beneath them? Echo answers— "who! Many houses will be filled with sorrow and bitter anguish. If our lives are spared, we should try to comfort the sorrowing ones: Some will falter in the faith and will need a word of encouragement; some must attend to their sinners are going to and free themselves of the fearful storm that is threatening them. They must be warned: "We must cry aloud and spare not." Oh! let it not be said at the expiration of 1893 that we have done nothing to bring sinners to our precious Saviour. The children must be taught the great truths of God's word. Let us not be direct in this at home or at the Sunday school. Above all let us keep ourselves in the path of rectitude—watch our hearts. Let us be examples to the unbelievers. Yes, dear reader, momentous questions meet us as we step on the threshold of 1893, and stand us in the face of asking "what are you going to do with us?" It seems to us that we are just beginning to live a new life, so full of new duties does our future seem; and if we have strength to perform even a part of the duties before us, it will be because we have humbly asked God for strength. Let us then go forth in the strength of our God, and shive the laurels that are being won by the thousands of Christian workers who are bending every energy to honor God and bless humanity. Then will we share their growth and blessing. It is not a question whether we can afford to do this work for the Master or not, but can I afford to remain idle, and thus be deprived of the blessing and reward myself, which I ought to grow? Let us commit our ways to God, and enter the new year determined to make a better record by the time we begin to date our last year, 1893.

16,000 DISCIPLES.

The Province of Ontario has according to the last census 16,000 disciples. The cause was established about 40 years ago. We ask our readers to consider well, our duty in view of our ability in this Province. Ontario has one and a half millions of inhabitants. We ought to do our part in teaching the way of life and salvation to this multitude. The truth is we ought to lead in all good work, because we claim, and rightly too, the best plea under the sun. Having superior light, we ought to be superior in work, else our "light becomes darkness." We have about a dozen preachers and perhaps as many more as God ever called into his work, but the cry comes up from every quarter, to have the Gospel preached, and men cannot be found to carry the word to these destitute places. Now there must be some cause for this, and we must be to blame, for if there is an advertisement inserted in one of our papers for a preacher, responses will come from a score, some of course will be professional place seekers, but many from true men who can be secured if food and raiment is furnished. Is it not possible to double our force of preachers within the next two years? We are inclined to think that it is. It is fair to presume that 4,000 of this 16,000 are males, and it is equally fair to presume that \$3.60 from each male member could be secured if the matter was properly presented to them. This calculation is based on the supposition that many will willingly give many times this amount and that many of the sisters will gladly share in this grace. This would give \$12,000 per annum which will employ fifteen men in ordinary fields of work. If good men will come and enter the field for one year, they will create a necessity for themselves and it will be almost an impossibility for them to get away, hence a large percentage will remain permanently in this field. This can be accomplished, but not without some way by which we may co-operate all over the Province. I can speak from experience with reference to one thing, and that is the cordial reception with which Canadians receive a worker in the vineyard. If a worthy man comes his cordial reception will endear him to the place.

We now suggest a general meeting at some point to be agreed upon in Ontario, at which time some action can be taken in the matter. By talking with the brethren from all parts, we are fully convinced that the time is at hand for putting this vast force at the work. To say that we cannot utilize 75 cts. per member for so noble a purpose, is to make a comment that is not at all creditable. Further—we are confident that there is sufficient wisdom among our Elders, when in council to devise ways and means that will enable us to make this work a success. We are not of the number who believe that the cause will sink if our ideas are not carried out, not by any means, but "I love it is the work of God and will not fail, and if all those who profess to love the Saviour will labor together, we will thus hasten the day "when the kingdoms of this world will become the kingdom of the Lord Jesus." Now what I want is to have the names of the Elders and preachers who will join in a call for a general meeting sometime early in the summer. You can send us a postal card and say whether you are in favor of such a meeting or not and suggest the most suitable place to hold it. Now I have relieved myself of a responsibility,

and feel better. If this is not responded to, I shall conclude that the time has not yet arrived for a movement against the enemy, unless some one suggest a better way, which we would gladly lay before our readers.

THE GRACE OF GOD.

Many persons cannot understand how it is that we are saved by grace, while we are required "to work out our own salvation with fear and trembling." Taking the one idea of salvation by grace for their beacon light and guiding star; many have the idea that man cannot do anything, but wait until the grace of God saves him. On the other hand, the one idea of salvation by good works alone, has led good men to rely on self, and expect to be saved at last because they have merited it by their good works. Of these two extremes I have no choice, one is as hurtful as the other, and as mischievous in causing one to boast, and the other to be indolent. A good rule for a case where two extremes appear, is to find the center between them and rear your bulwark there. God's grace is no more nor less than his unmerited favor. This extends to man by doing all for him, that he cannot do for himself, without which man could not be saved. This, God did while he was in sin, hence man did not merit it. God has supplied the earth with rain, heat, cold, animals, and everything necessary for our temporal salvation from want. None of the things mentioned could man supply, and without them he must perish; these being supplied before man had a being, we can see quite readily that they are unmerited so far as man is concerned.

Now, man must work to utilize the gifts from God, or he will dishonor all the grace of God surrounding him. The soil must be ploughed and the seed sown in season by man, or the grace of God is extended in vain. But when man does his part, the grace of God does not fail him. So, it is evident that man is saved temporarily by the grace of God, for without it he could not be sustained; and it is equally true that he is saved by works for if he reaches not his hand to utilize the favor that is extended, he cannot be saved.

The same is true in the spiritual realm, upon the pure principle of unmerited favor. God sent his Son to open up the way of life and salvation for man while he was in sin, meriting only the condemnation of God. Christ is the great favor (or grace) by which we can be saved "through faith." This salvation is "not of ourselves, it is the gift of God." God undertakes the salvation of man in such a manner as not to deprive him of his manhood, hence salvation is made conditional to man, he can accept it, or reject it as he chooses, but if he desire salvation, he must work for it, for while he is "saved by grace" (because he cannot be saved without it), he is saved by works also for man must do the believing, God gives the testimony. Man must repent. God forgives, man must obey. God commands; man must be faithful, God cannot be faithful for him. Man must work out his salvation, that is "through grace," or the grace of God will be in vain.

I am inclined to think that our good works are meritorious in a sense. A father always rewards his child cheerfully when he does well, and the child naturally expects honor from his father when he has done his will to the extent of his ability. God is our father, and he no doubt rewards his children accord-

ing to their works in spiritual blessings in this life.

Yes, we may attribute our salvation to the grace of God, for without it we cannot be saved, and with equal emphasis I would say that we are saved by works. Let us scrupulously avoid the "alone" system, for it takes all the efforts on our part to enable us to appropriate the grace of God in order to be saved by it.

SOME QUESTIONS.

Bro. H. B. Sherman will you please answer the following questions through the Worker?

- 1st. Is it right for people calling themselves Disciples, if they remove to a place where there is no church, to connect themselves with the sects?
2nd. What would be their best method to pursue?
3rd. What is your opinion of class-meetings as carried on by the sects?
4th. What is the best answer to give to those who ask this question, "are all those who have not been immersed lost?" that is those who are dead.

INQUIRY.

ANSWER.

1st. It is impossible to give a Scriptural answer to this question, because the existing sects now did not exist in the days of Christ and his apostles. We have a very decided opinion as to the right or wrong of such a course. True disciples cannot afford to join with the sects, because 1st, it is a retrograde move, 2nd they are giving their influence and money to uphold and propagate doctrines and practices which they do not believe, and that they know are contrary to the word of God, 3rd they surround their families with influences by so doing that will lead their children to grow up Sectarians in principle. 4th. This is no need for it, they can aid in all that is good with their sectarian neighbors without uniting with them, and being obliged to wear their human names.

Many true disciples have united with the sects (especially with the Baptists) but their union has not been pleasant by any means. Loyalty to the truth is not very thankworthy when the truth is popular, but you can depend upon him who holds fast the truth while he stands alone.

2nd. The best course to pursue under the circumstances named, would be to become a missionary in the community; talk the truth in all proper occasions, carefully avoiding offence. Get a few interested in the truth, and then propose to have an evangelist come and expound the doctrine more fully, so that the people may have a chance to judge righteous judgment. Nine cases out of ten where this course is pursued, a congregation can be founded on the truth. Be loyal to Christ at all events.

3rd. My opinion may not be worth much on this question. The modern class meeting is unscriptural, this is sufficient reason for condemning it. Scriptural meetings are for the purpose of reading God's word, exhorting each other, prayer, singing, and edification. The modern class-meeting is for the purpose of telling experiences of conversions that do not count within forty furlongs of Scriptural conversions. Here is where men and women "measure themselves by themselves, and compare themselves among themselves." Paul said he was not of their number. Neither am I.

4th. Tell them that you do not know, but that Jesus says "he that believeth and is baptized shall be saved." It is fair to reason thus. Those who have not the intellect to comprehend the

simple statements of God's word "he that believeth and is baptized shall be saved," and "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" and arise and be baptized and wash away thy sins calling on the name of the Lord," "in the like figure where unto baptism cloth also now save us," will be excused, for the plan of salvation was not given for idiots.

It might be well to hint to your questioner that the plan of damnation as laid down in God's word is very short and concise—"neglect so great salvation." To hear one ask such a question, is to prove to me that such an one is not converted. There is rebellion in his heart, hence he is seeking some excuse for disobedience. It is not important for us to know what will or has become of those who die ignorant of God's word, but what will become of us when we know better. When he asks his question, ask him what saith the Scriptures!

WHAT KIND OF A MAN ARE YOU. I

The question at the head of this editorial is becoming a vital one to many of our members who cannot "see themselves as others see them." The party spirit is growing amongst us and there is no use trying to disguise the fact. We want to say something that will at least cripple the efforts of those who are laboring to keep alive this partyism among us.

So far as our faith is concerned, we can safely say that there are no divisions amongst us, nor with reference to essential practice. We are all united on all matters of faith and practice, but the party spirit is born of a parent not named in our Divine creed.

Our religious papers have become the creeds by which the standing of members is measured by many well meaning members of the body of Christ. With many, you will be regarded as the quintessence of everything sound and good, if you say "I am a Review man." With others the same is true of the Standard. Some hold the Review to be the standard of soundness, and the other, be he preacher or private member is looked upon with suspicion, by such, if he says he will not stand by the Review. Some hold the Standard in the same way, and we be to the man who confesses his preference for the Review to him. A part of the religion of a few people is to be seen in the Standard or the Review.

So it is clearly demonstrated that we have a Standard party and a Review party. The Standard party will not read the Review to find out what it does teach, but are always ready to speak evil of it, just as the Methodist would of the Baptist creed. The Review party will not read the Standard, hence they do not know anything about it, but you will hear them saying all kinds of evil of it just as the Presbyterian would of the Democrats creed. Now brethren these things are so. "I speak to you for shame," I was once asked, "are you a Review man?" I replied, "I do not want you to insult me," my answer was interpreted, that I was a Standard man, hence whispers, "he's all right, he's not a Review man!" It ought to be an insult to every true follower of Christ who takes the Bible alone as his only rule of faith and practice, to ask him if he is a Standard man or a Review man.

I swear neither by the Review nor the Standard or any other paper. I handed the Standard to a good sister who had never seen it before, she had been a faithful reader and lover of the

Review, for years. She read about five minutes and handed it back to me, saying, "I don't like it, it is not sound in the fifth!" I took the paper never uttering a word. Such Sectarianism among our own people is awful indeed, I could only think and think. Now if the editors of these two papers were responsible for all this, they should be expelled from the church, but it is not their fault, J. F. Howe would thunder condemnation in the ears of the Review readers on all such Sectarianism, so would Isaac Errett. If I thought that the Christian Worker would be used for a Standard of Soundness by its readers I would never write another word. Now I have been reading the Review ever since I came into the Reformation, and I can endorse the editorials as a whole with now and then a little digression in my judgement, but I might be wrong even where I differed from the editor. There are some of the writers that I cannot endorse. This is a true one of the Standard as of the Review. I read them both to hear the good news from the field, and getting the many good ideas with which they are loaded every week. But neither of them is the Standard of Soundness for me. God's Holy Word is my guide. This is the kind of a man I am.

It is as sinful in us to divide over news papers as it is for the sects to divide over their creeds. One has much "thus saith the Lord for it" as the other. If you are a Standard man, "you are carnal and walk as men." If you are a Review man you are the same. "If you are led by the Spirit of God, you are the Sons of God." Let there be no divisions among you, but love one another and lie not against the truth by your party Spirit.

(Advertisement.) MEAFORD, ONTARIO.

To those wishing to know something of the advantages of Meaford and surrounding country the following will be interesting: Meaford is beautifully situated on the south shore of the Georgian bay, which abounds with trout and white fish, of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the river which runs through the town, at which the largest lake steamers call regularly. Along the river are mills and factories driven by water power. Meaford is also the terminus of the Northern Railway, and has a population of over 2000, including intelligent citizens. There are about 200 Disciples of Christ who meet regularly for worship in the town. Preachers of some renown who have visited this church, consider it true to Apostolic order, there is also a Church 7 miles to the North West of Meaford and another 8 miles South. Owen Sound lies 18 miles westward and Collingwood 22 miles to the S. East. The soil in the district is principally a rich clay loam, the surface of the country is gently rolling and well supplied with the purest spring water. The climate is bracing and healthy, free of agues and malarial fevers. Grain of every kind is grown successfully. Apples and Plums are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abundant. Messrs. Trout & Jay, Land Agents, have over 200 improved and 50 bush farms for sale, in the townships near Meaford, many within a radius of 20 miles. Lists of which will be furnished on application. Address—TROUT & JAY, Meaford, Ontario.

PERSONAL

Bro. Gard baptised two at Collingwood on Christmas day.

J. W. Caldwell has returned to Indiana.

Bro. H. A. McDonald is engaged all the time preaching for the new church at Port Hope.

Bro. Gard and wife from Stayner, spent Christmas with the writer. It is an oasis in the desert to talk of old times and of other fields where we have labored in days gone by.

On the 2nd and 3rd of this month we were treated to an old time Canadian snow storm of which we need to read, but reading, does not convey the idea.

Mr. McKinley from Hillsburg, was baptised by the writer on the 26th of 1st month at Meaford. He has been following the teaching of the Presbyterian Church herebefore, but having read the Bible to learn the right way of the Lord, he saw the light and was honest enough to walk in it.

I preached at Collingwood, on the 31st ult., morning and evening. The church at C— is moving along, gradually. Two were immersed recently, and others are contemplating the same step.

Show your WORKER to your neighbor, and ask him to subscribe.

Send in your order for any book on our list. Circulars trade by the hundreds and by thousands.

We are having quite a boom in the book trade, orders are coming in from Quebec, to Manitoba. Send in your orders.

We find it necessary to edit down some articles for this issue, as they would not keep, if held over. Write at a mark.

Bro. Ash's second article came to late for this issue. They will appear in each paper until he is through, from now on. The WORKER is glad to hear that he is improving in health.

Send in subscribers for the WORKER. Many are coming in every day, and many words of cheer accompany the subscriptions. We are doing the best we can to make the WORKER a success, and we think it is no more than right to ask our brethren to assist in giving us a large circulation.

AVOOR—One of the other recurring difficulties happened this month. We overlooked Brother Gard's letter until there was no space for it. The letter contained news items from his field at Stay-

ner, Priceville, Toronto and Collingwood. His letter should have been published by all means, as we aim to give preference to our correspondents.

THE CHRISTIAN FOUNDATION.—This excellent Journal is a Feligio Philosophical, Published Monthly by Bro. Aaron Walker at Kokomo Ind. The articles are all of a solid character that would be good for future reference, if filed away. Bro. Walker is our choice as a debater, and he wields a vigorous pen especially on controverted Subjects. \$150 per year. Address as above.

THE DISCIPLE.—We are pleased to note that the Disciple still lives, moves and has it's being. The Disciple is ably edited by Bro. Blount at River John N. B. It is an eight page paper neatly as large as the Worker published fortnightly, at 50c., 1st annum. Bro. B—deserves well from his patrons, for giving them so good a paper at so cheap a rate. The Christian Worker offers to the Disciple the congratulations of the season.

"THE WORKER"

Bro. Neal has issued The Worker, and the second issue is on our table. It is well gotten up and looks very neat. The matter is purely temperance, first, last and all the time. The Good Templars are using its columns for the purpose of disseminating their doctrines. It is the official organ of the "Prohibition League." If the two numbers we have seen are to be the index for the future, we opine that the wiskey men of Kentucky will get a good warning up before another Legislature has done its duty.

We wish the Worker every success possible. Let the good work go on, Kentucky has done well, and we want to see "the grand old commonwealth" free from the curse. The Worker and our CHRISTIAN WORKER can be had for one dollar. Address the Business Managers.

OUR CHRISTMAS TREE

The Sunday School anniversary under the auspices of the Christian Church of Meaford held their anniversary on the night of Dec. 26th. The house was crowded to the door, many not being able to secure seats. The exercises consisted of a general statement by the superintendent Bro. J. C. Whitelaw, of the workings of the school during the year. His statement revealed the fact that the school was in as healthy a condition now as ever and the years work compared favorably with other years.

One pleasing incident was the writing of a letter to Bro Mitchell (the former superintendent), who is now at Brandon, Manitoba. The letter was read and ordered sent by a hearty vote of the school. Many eyes were bathed in tears while the letter was being read referring to the affection and esteem in which he is held by the Church and school at Meaford.

Bro. D. L. Layton questioned the school on the lessons of the year. Addresses were made by the writer and Bro. Gard from Stayner, after which a sumptuous supper was served. When the curtain fell, the Christmas tree was exposed to view, about 50 wax tapers were burning on different parts of the tree—about 50 Bibles, 20 Testaments, picture books, and other valuable presents were on the tree. In addition to this, cards of rare beauty, with strings of pop corn which hung from every limb of the tree made the sight sufficient to call out many exclamations of delight from the boys and girls. Miss Libbie Whitelaw was the recipient of a

graceful tribute from her class, in the form of a dish and pitcher of majolica ware, of rare beauty and design.

The officers and teachers have done their work well, and our school starts out with brighter prospects for the future. May the Lord spare us all to enjoy many such anniversaries.

WILL CHRIST REIGN?

We have three articles on "will Christ reign on earth?" Which we respectfully decline to print, for the following reasons. 1st. They are written, ostensibly, to join issue with some one, whom I know not, for so far as my information extends, every believer in the truth of God's word, believes that "Christ will reign until the last enemy is destroyed." And all men of research and thought who are not hobbyists, believe that Christ is reigning now, and that he is our Prophet, Priest and King. That he told the truth when he said "I am a King." He did not say that he was a Prince, but a King. He has "all power and authority." His word is the supreme law in the church, which is the executive of the Kingdom. He never will have more than all power and authority, hence if He is not respected as our King over the "household of faith," what more can He be than He is now that we may revere,ize him as our King.

2nd. Trying to prove by a long list of proof texts, what we all believe already is rather dry reading.

3rd. If our correspondent denies that Christ is reigning now, and can show this to be true from his scriptures, we will give him a hearing. Believing that this cannot be done, I will join issue with him. I asked a man of this persuasion, once, "if Christ is not reigning now, who is?" He said that "God was," a little further on that "Christ is a great King, not to rule any more or better than he does," referring to the sin in the world; but he overlooked the fact that his remark was a comment against God, as well, for he had just said that God was our King.

Let us have a live question or one, old threelate theories ought to be relegated to a back seat. Here is a work for you, is Christ a King? And is he the head of all things to the church, is he reigning in and through his followers now? I affirm that he is. If our correspondent denies this, then we may make a live question of it.

CHURCH CO-OPERATION IS THE THING.

We are very glad to note the fact that the churches everywhere are rousing up to the necessity of co-operative work. Without co-operative work the churches must inevitably die of spiritual inanition. Activity is the condition of continued life. A stone has existence, but not the productive principle of life. Many churches exist, but spiritually they are as dead as a stone. Many churches have wealth, and regular home services, and fine houses in which to worship, and captivating preachers for home use, and plenty of self-satisfaction, and plenty of self-commendation, but as "sounding out the word of the Lord," they are, to all intents and purposes, dead. Such churches are morally bound to cooperate in every good work, to employ evangelists and give them a hearty support, to lift their money out of dead repos and sanctify it for their Master's use, and take the same hearty and earnest interest in the affairs of Christ's Kingdom that they manifest in their own personal business affairs. When does they reduce the gospel prin-

ciple to practice, by giving absorbing interest and profound attention to "the kingdom of God, and his righteousness," the Church of Christ will go forth, "fair as the moon, bright as the sun and as glorious as an army with banners." "Knowing the terrors of the Lord," we declare that it is high time that the churches should awake to righteousness, and that they no longer sleep the sleep of death. Let every Christian assume the personal responsibility that belongs to him, and let all such cooperate with one grand purpose, and the grandest work of the age is already inaugurated.—A. C. Reine.

Bro. Rowe hits the nail on the head in the above. We have written so much, urging co-operation among the churches, that we are glad to present this scrip from another source. The matter may be summed up in two propositions, and the churches must decide whifst to accept. Co-operation and life, or refusal to co-operate and die. We join with Bro. Rowe in the declaration, "that it is high time that the churches wake from sleep. We need more co-operation in Canada, and must have it, or loss will be sustained."

FORMALISM

Stiff formality is to be dreaded, in our worship as a poison to our spirituality. In days gone by our fathers so utterly detested the formality then so prevalent, that they, perhaps, went to the opposite extreme to a large extent; but formality is taking hold of our meetings now to the extent we are in danger of drifting into ritualism before we know it. The time was, when there would be two, three or four spiritual hymns sung before the regular exercises began, but this is fast going out of date. The whole congregation sit in dumb silence awaiting for the conventional reading of the "opening hymn." When the hymn is read and sung, then the regular order of worship follows, with the conventional "old sing hymn," then dismissal. No difference about the spiritual interest that may be manifest, nor how much the congregation might desire to remain for the purpose of singing, prayer, or exhortation, they are dismissed, and you are expected to suppress all your desires for spiritual exercise, until the next meeting, when in all probability, you will not have an opportunity until the closing hour, and then it is too late.

Order is heaven's first law—but to reduce our worship to a formality, is to crush out the spiritual fire that dwells, or should dwell in every true christian's breast. Order might be maintained in the worship without so strictly adhering to a stereotyped form for all our meetings. I know that we come to conclude after adhering to one form for years, that there is no other way, and that we cannot afford to innovate on our traditional form. What I desire to say here is, that there is danger at this point.

METHODISM AS SET FORTH IN THE DISCIPLINE

The reason why I appeal to the "Discipline" on this occasion is because I have frequently in discussing some of the peculiar doctrines of Methodism, received such answers as "our church does not teach so and so," or "I don't believe such and such things because I've said so and so, or Doctor somebody said so; hence my first appeal will be to the 'Discipline,' which every member of the church is required "to read, mark, learn, and inwardly digest." There are some good things in the Discipline, for example the 5th article reads thus: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein; nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Now reader, is not that a good article? Well, I'll answer for myself, and say yes, I can fully endorse all that; but allow me to ask: my Methodist friends a few questions, which I think prevent themselves from the above article. Query 1. If "Holy Scriptures contain all things necessary to salvation," why then have a Discipline which every member of the church is required to read, mark learn, etc.?

proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Query 2. Where in the scriptures is "infant baptism" to be found, as held, taught and practised by Methodists. Will some Methodist give a little light on this? I would like an answer in accordance with 5th article, viz: "so that whatsoever is not read therein, nor may be proved thereby," etc. I have many other questions I would like to ask, and have answered according to that 5th article, but I will pass on and introduce to you article 10 of the Discipline:

"Voluntary works, besides, over and above, God's commandments which are called works of supererogation, cannot be taught without arrogance and impiety," &c., &c. Let me ask you reader, what do you think of this article? It must be good for it asserts that works besides God's commandments cannot be taught without arrogance and impiety. Now if such works as are not God's commandments can not be taught without such results; what a fearful thing it must be to practise them!

I desire again to submit a consideration for my Methodist friends, and let them ponder and answer such in the light and according to the letter of the above article. Is the mourner's bench, as established by Methodists (or others who use such), a "voluntary work"? If so, see what article 1 declares. If not a voluntary work, please tell what else it is. It is not an inference or a deduction or anything of that sort we want, but a Command.

But I will go on a little farther in the Discipline and present you with article 13: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached and the Sacraments duly administered," etc. If "the visible church of Christ is a congregation of faithful men," are christened infants members of that church? Are they members with faithful men? Have they any faith at all. If they are members of the church why are they not allowed to partake of the "Sacrament." If their "christening" had not made them church members, what good has it done them?

But I am not yet done. I will notice another article, please read over this 15th article: "Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace and God's good will toward us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." Here are two sacraments ordained of Christ our Lord in the Gospel, that is to say—Baptism and the Supper of the Lord.

Methodists sometimes say to the disciples of Jesus Christ, "You make too much of baptism," "you attach too much importance to baptism," and other such phrases. Indeed, is that so? Let us see what is claimed for baptism in this 15th article. They are 1. Badges or tokens of christian men's profession 2. They are certain signs of grace and God's good will; 3rd by which (Sacraments) we do work invisibly in us; 4 doth not only quicken but also strengthen and confirm our faith in him.

And the disciples of Jesus Christ believe neither more nor less than what the Scriptures teach, viz: that baptism to the penitent believer is for the remission of sins. How does this accord with the 5th and 15th articles of the Discipline? Will some Methodist please explain how baptism is a badge to an infant; how it is a token of christian profession to an infant. how it works invisibly in an infant; how it quickens and confirms an infant's faith. Again if an infant, by virtue of its baptism, is a member of the church, please explain how the "Supper of the Lord" works "invisibly," quickens and confirms the faith of an infant, although such an infant don't partake of the supper!

But again, see what more this article says: "The Sacraments were not ordained of Christ to be gazed upon or to be carried about; but that we should duly use them," etc. Now my dear Methodist friends give your attention to this point: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about." Whose practice does this condemn; why those who carry about a sacrament. What p or carry about the element, or the water in pitchers or bowls to the candidates? If this article condemns such a practice then the candidate should be brought to the element. Discard all the teaching and practices in matters of religion that the word of God does not command or sustain, and remember that the "holy Scripture" contains all things necessary to salvation," but then we should not only learn our duty from God's word, but ought also practically obey it. "If ye love me keep my commandments."—Jesus.

Meaford. OBITUARY. THOMPSON.—I assume the sad task of informing you; and others interested, of the death of Bro. Hannibal Thompson, who departed this life at the residence of his brother George, in Wainfleet, on Nov. 22nd, aged about sixty-six years. Bro. Thompson became a Disciple at an early day, perhaps in 1834, in Prince Edward; his native County. He, with Bro. Ash, and myself, was familiar with all the old preachers from the United States, Bros. Wilcox, Thomas, Yearshaw, Silas, E. Sheppard, Bartlett, the two Haydens &c. My acquaintance with him began at Jordan in 1840, and I always highly esteemed him as an agreeable and intelligent disciple of our Lord and Master. In worldly matters he was unfortunate, but we trust he has gone to his rest; "where the wicked cease from troubling; where the weary are at rest."

He leaves a family to mourn his loss—his son John, is editor of the News Argus, village of Sterling.

We learn that the speaker, on the funeral occasion, that Elder John H. Bradshaw.

AMOS CLEVELAND.

Wine will make a Christian reel just as soon as a reprobate or a blasphemor, if he drink enough of it. The evil is in the drink.

PATENTS

Warranted to act as solicitors for patents, trade-marks, &c. &c. for the United States, and to obtain letters of the SECRETARY OF AGRICULTURE, who has the largest circulation, and is the most essential newspaper in his kind published in the world. The advantages of such a notice are: 1. It is published in the most prominent position in the most important newspaper in the world. 2. It is published in the most prominent position in the most important newspaper in the world. 3. It is published in the most prominent position in the most important newspaper in the world. 4. It is published in the most prominent position in the most important newspaper in the world. 5. It is published in the most prominent position in the most important newspaper in the world. 6. It is published in the most prominent position in the most important newspaper in the world. 7. It is published in the most prominent position in the most important newspaper in the world. 8. 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FOREIGN CHRISTIAN MISSIONARY SOCIETY.

REPORT OF THE BOARD OF MANAGERS.

Dear Brethren.—From the report which we herewith submit to you it will appear that the revenue for the year is largely in excess of that of any previous year.

PARIS MISSION.

Bro. Delaunay says of his work: "The mission since the beginning, to wit—its numbers 62 members; of whom 62 have been baptised by me, the ten others have joined us from other churches of Christ or from the Baptists."

DANISH MISSION.

Bro. Holck, of Copenhagen, Denmark, in his report says: "Of all the years spent here, the last has been the most trying to me: first because the additions have been so few; and secondly, because I see more and more that our work must of necessity advance very slowly."

TURKISH MISSION.

Bro. Shishmanian reports that the war in Egypt has thrown serious obstacles in his way. His wife's health too, has been poor for some time.

this mission are beyond all praise.

ENGLISH MISSIONS.

Bro. Earl writes as follows: "During the year we have had many evidences of divine favor. We have enjoyed peace and a steady and increasing prosperity."

Bro. Van Horn, writing Sept 18th, says: "There have been 67 added during the year, all but 6 by baptism. I think the fact of so many being added to the church, and that we are all heartily united in the work, and that the good seed of the kingdom has been sown broadcast, shall bring forth fruit in the future and in distant fields, ought to be sufficient encouragement, not only to us, but to our American brethren who have helped us so nobly in the past."

We have no report from Bro. Moore. He preached in the Hall until the first of May. He was invited at that time to take the pastoral charge of the West London Tabernacle for a few months. He accepted the invitation, and served in that capacity till the first of Sept. He was then installed as permanent pastor. In addition to preaching, he conducted the Christiana Communion.

THE LIVERPOOL MISSION.

Soon after the last Convention, the labors of Bro. Newington, in Liverpool closed. Bro. Todd, who had labored so successfully in Chester, signified his willingness to undertake the work in that city.

into harness, and is content that he can do a good work, if properly sustained. He asks that his mission be placed on the regular list. We call the attention of the Convention to this request and ask for counsel.

ADDITONS.

Our reports are not as full with respect to the number added, as we could desire. We know by our records of 194 baptisms during the year. The exact number is undoubtedly larger than this; but how much larger we cannot say.

THE INDIA MISSION.

Early in the year we received a letter from Albert Norton with reference to India as a mission field, and with reference to his possibly engaging in that field under the direction of the Executive Committee.

The time was extended, and he continued in his employment until within a few weeks of his departure for India. He visited many of our churches, and spoke with great fervor on the theme so near his own heart.

Money kept coming in so rapidly for the support of a heathen mission, that we felt justified in passing this resolution, on the 4th of February: "That we will send Albert Norton and G. L. Wharton to India as missionaries, as soon as sufficient funds are in hand for this work."

The above is an abstract from Bro. McLean's report at the general missionary meeting in Oct. at Lexington, Ky. This "Foreign Missionary Society" raised twenty five thousand dollars last year. This report will give some idea of the work. You will remember that the Society has only been in existence since 1876.

HUFFY PEOPLE.

One of the chief things to witness, if not one of the most disagreeable to encounter, is the faculty some people have of talking offense where none is meant. Huffy people are to be met with of all ages and in every station, neither year nor condition bringing necessary wisdom or unobtrusiveness.

and timidity, according as they are passionate or sullen, is in total to the product of self-trust. No person who has self-respect and nothing to fear, who is of an assured social status and happy private condition, is never apt to take offense. Many and great are the dangers of action with huffy people, and you are sure to flounder into the bog with them, while you are innocently thinking you are walking on the thinnest of ice.

SOUND SENSE.

Some people say, "Oh, we know we are saved because we are so happy." It is by no means a sure evidence, for joy may be carnal, unfounded, unspiritual. Certain Christians are afraid that they cannot be in a saved state because they are not joyous, but we are saved by faith and not by joy.

TORONTO, Dec. 15th, 1882.

PRESENTATION.—On Thursday evening, the 14th inst., about 40 members of old Pembroke street church, and intimate friends of Bro. and Sister McDiarmid met at the home of Bro. James Adams unitedly to say good bye; and in order to express our love and appreciation of the labors of Bro. and Sister McDiarmid presented them with a very handsome silver service.

The removal of Bro. McDiarmid is greatly deplored by the churches of Christ in Ontario. He has done much by preaching, writing and debating to remove erroneous impressions respecting our plea, and to place prominently before the public the primitive Gospel, rich harvests will be gathered from the seed he has sown.

While we sorrow over our loss, we rejoice over his prosperity, and pray that our kind Father in heaven may continue to bless him in his new field of labor.

EDWARD POMEROY.

Mr. Gladstone, in the House of Commons some months ago, said: "I suffer more year by year and every year from interparance, than from war, pestilence and famine combined." These three great scourges of the human family, Mr. Gladstone said: "Through interparance there are less than five hundred thousand horses in this country (England) whose home happiness is utterly unknown; and the struggle between it and the Church, the library and the school, is one phase of the warfare between heaven and hell."

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