orker. Christian

H. B. SHERMAN, EDITOR.

WORK WHERE IT IS CALLED TO DAY

LAW & WHITELAW, PROMERRIS AND PROPERTY

Volume II. No. 10.

MEAFORD ONTARIO, AUGUST, 1886.

1883

Whole No. 22

THE OPEN HAND. Deletted.

I hold an apen hand This thed may place therein what'er the vill. Whether it he of blessings tich and rares or afflictions sows i for I am title and nothing more.

If the farmer He shall delega to lend. l'It thank Him for the trent And hold the ban on sall, Using it as beas fosus, for the benefit of all.

But if the letter He shall choose for me to bear. (As for herors deads, the commands at Melects historical and tracest men with anxious care,)
I'll glory, as the achlier does, in the
hourt thus west.

For we suffer not for curselves alon-, Bot for our friends and neighbors and the world unknown. That ther may know how transiend are earthly loys. And leven to look them lightly as trivial toys.

That they may see with what a is and what a local,
The draws from the ore is best,
Till the gen is wrought out w
: railunce rare,
1, ke unto the divice image, pure a
fair.

I hold an onen hand, That God may TAKE therefrom what-ear Ha will-Without wearnening it away against my will, For He hath given all, both good and ill.

If the former, the loved ones of my heart its choose to take.

I'll surrender them terfully, yet cheeft ally for their sake;
And though the heart-atrings vibrate ever and ache, I'll rej see in the soft, and, and asno-tifying music that they make.

In learning to hold an open hand,
I've clinded above the clouds,
And stack on Fath's Erri grantic
fock,
Southag alike on sunthin and ca
starm,
As his plays its variet phases at my
feet.

If the temper, rage so high
As to derwickly me in my mortal
power,

power,
Then the diviner strength will com
And buoy me in that cencial hour.

REMINISCENSES No. 8.

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

JOSEPH ASH

I now come to one of those places where the ancient gospel was first proclaimed in Canada. In 1834 I had a visit from Daniel Wiers, then hiving in Clinton township, Niagara District. He presented to me the 'prospectus' of a monthly periodical which he proposed to publish, advocating the claims of the "ancient gospel," I was pleased to make his acquaintance, was much pleased with the man and his enterprising spirit; was not working entirely independent of the "Christian Connexion charch," his object was the same as mine, viz. to lead the Connexion further into the truth. There was at time time soveral churches of Plat order through that country, and most of the support for his paper was expected from that body of people. We had a good deal of talk over the situation, feeling certain that the great object wa had in view of enlightening themand bringing most of them fully to the truth would be accomplished, I did not learn from him that he had set in order a church after the primitive pattern, previous to that time. But have since learned that he had immersed quite a number, some as early na 18.19, and very probably had formed them into a I now come to one of the

church After the decision of the "Whitby Conference" in 1854 became known we became discouraged and saw that our inscouraged and saw that our battles must be fought on new ground. Soon after this however Wiers lett Canada and I never heard any meer from him. It appears that prior to this he twices had become nequainted with Z. F. Green, and Benj. Howard, ulready spoken of in my first and second articles, for in a letter to me date! Beamsville, Sept. 1st, 1854, which now lies before me, he states it at he has no coafidence in Greenand Howard. Hesays as respects Howard and Green, it is my opinion that they ought not to be followshipped as chustian preachers without a satisaction and reformation of life." From all the premises we at Cobourg and Pert Hope did not recognize my Howard and Green's work as legituate. This was one reason why the Cobourg brethren always supposed that that congregation was the first, properly constituted church in Canada. The second reason was well supposed that that congregation was the first, properly constituted church in Canada. The second reason was well as the first, properly constituted church in Canada. The second reason was well as the first, properly constituted church in Canada. The second reason was the first, properly constituted church in Canada. The second reason was the first, properly constituted church in the published report of the first yearly meeting of the chuches in Canada convened in Esquisian full 1st, 1833, our third reason was that in the published report of the first yearly meeting of the chuches in Canada convened in Esquisian full 1st, 1833. [See Millental Harburger for 1st, 1932, page 376]. Chinton and Louth churches in Canada convened in Esquisian full 1st, 1833. [See Millental Harburger for 1st, 1932, page 376]. Chinton and Louth churches in Canada convened in Fesquistion of the chuches in Canada convened in Fesquistion of the

the East Lake church, and perhaps the Hillier church. Λe in the Niagara District so in Prince Edward Co., we had no faith in his work. I will refer to this again as I proceed.

Lith in his work. I will refer to this again as I proceed.

Daniel Wiers was converted from the Christian Connexion in the Christian I connexion in the Lord the christian I connexion in the Lord the christian I connexion in the face. I convert the christian I connexion in the face. I convert the christian I connexion in the face. I convert the christian I connexion in the face. I convert the christian I connexion in the face. I convert the christian I connexion in the face. I

tampbell had died in New Orls us.

In another paper I shall refer to the labors of Z. F. Green, in Esqueesing and Eramosa where I shall be happy to drop him. It is indeed prinful to refer to the sinful words and acts of a doceased man, but when those, wonds and acts are public in giving a faithful history it must be done. I do not desire to follow Mr. Green through the long years of his career in Canada until he was excluded from the church in Prince Edward Ca, set uside in Toronto and Jordan for the same wickedness for which he was excluded from a conference of the Christian Connexion in N. Y. before he came to Canada, which was drankenness, and his terrible crime in Rockfork, III., from which place he had to flee to save himself from the terribia effects of lunch law, and to his obscure death in Michigan. The brethren in P. E. Co. or Niagura District are not a tail chargable with his hypocritical life. He spoke to them God's truth (on first principles) which they received into good and honest hearts, and were excellent christian people. This man Green

churches in Canada, honor the Lord by meeting on every Lord'sdayto break bread. They too give honor to preachers us they should, but elliy thom-selves if no preacher is present. The present elders are George Thompson and John Bradshaw, who are both good speakers.

MEAFORD ONTARIO, AUGUST, 1896. [1985] which is such as a perturbant of the talent I will have the how the mean of the talent I will have the wines. So home totally, head the "I was much live to be such that of there are all the "I was much live to be will have "I was much live to be will have "I was much live to be will have "I was much live to be will be," It was much live to be will be," It was much live to be will be, "I the so much live to be will have "I was much live to be will be," It was not clear may be an element of the land to be will be and the talent of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to be will be an element of the land to land to great the land to land to great the land to land to great the land to saints.

The golden clouds shall form its shining our, to till his train, they come from every star. But we have Jerusalent that now it, ander consideration. The prephet says, "At that time they shall call Jerusalen the throne of the Lord, and all the nations shall be gathered to it, to the mann of the Lord, to Jerusalen; neither shall they walk may more after the imagination of their evil heart." Jer. 3:17. As ancient Isrud accombined in old Jerusalen, under David their king; so shall all nations be gathered under the 'dessith, once a year to the same 'sity, in its remease localition. The Lord says, "You who have fit awed me in the regeneration, when the Son of man shall sit in the throne of his glory, your she shall sit upon twelve thrones, judging the twelve thrones judging the twelve thrones judging the twelve thrones judging the twelve thrones judging the entremental. They shall not. On the contrary, they determed, crueiffed, and drove them off the earth. Their suthority it is true, was acknowledged by my rids throughout the lund; but so actions, those judges were repeated by the mones, crueiffed, and drove them off the earth. Their suthority it is true, was acknowledged by my rids throughout the lund; but so actions, these judges were repeated by the planted on a cecepted, Indeed, they combined in order to cast down the npotolic thrones have gones of three antagonistic powers, Roman Catholicism, Mannumelium, and Sectariumism. These powers or hesistical, denishilated those thrones, and so they remain to this day! No nation now accepts the authority of the Christ, and of his specifes; all are in rebellion against hum lint let his weary playing his up their heads and be joyful, for a change is near at hand. Thus waked ago will soon close, when "the carth shall read and shall be removed like a cottage; and the truegression the ary upon the earth traday. The pastless of the christ, and of his pastles; all are in rebellion against hum lint let his weary laying at the land of the Lord the cup of his lury." "Awak

and propart says, "And they shall twell in the land that I have jiven to Jacoh..., and my servent David shall be their prince forever..., and I will set my sunctuary in the midet of them or evenuore. My tabernade also shall be with them? etc. Ezc. 37:26. The new city will serve as a splendid owering to or for the "pleasant Jand," protecting it from the hurning rays of the enn, so oppressive in that section of the coath. The apost loss and prophets will conceitate his sanctuary in the holy city, to which all nations shall come once a year, to worship the Lord in Jerusal m. For this sanctuary, anyle preject of the coath.

CHRISTIAN WORKER

Protect by J. B. McLaren, at the Office of the Menter of "Monitor," for the Publishers.

H B. SRERMAN. PRITOR

LAW & WHITELAW

- : pupi istirus & proprietors : . To whom all Business letters should be addressed.

Sub eriptions 50 cents per arnum We buptised a young lady at Meaford on the 5tl - Lordsday.

There were twenty additions at the Kilsyth meeting. We did not hear of the last two until our paper was out.

Send in your renewal, and at least one new subscriber, and make some one clse happy as well as yourself.

The Editor of the Worker left for a month's visit at his old home and field of labor in Indiana on the 31st ult. He is accompanied by Mrs. S., Masters Errett and Garfield.

Cheering word from the is-land. See Bro. Crewson's letter We also learn from Bro. Mc-Coleman, Gore Bay, that two more have obeyed the gospel since Bro. Kilgonr left.

Bro. Alex. Trout, of Detroit, and his brother Elward, of Toronto, were called here by the tickness and death of their sister, Mrs. C. H. Jay. We are glad to note that Bro. Alex. Is iroproving in health.

Bro, J. A. Harding left Can-ada immediately after the Kit-syth meeting closed. This was rather unexpected, but the brethren must learn to act promptly if they wish to secure the services of our best workers. They are always in demand at

The church at Port Hope has secured the services of Bro. O. G. Hertzog for at least six menths. This is a wise move, and if we matake not, by that time they will be pretty well established, and able to stand alone. May God prosper them,

The Editor continued the ectings of nights for two weeks meetings of nights for two weeks at Euphusia. The attendance was excellent during the entire meeting, and the interest was even better. It is a rare occurrence to get the people out to meetings of nights when they are in the midst of harvest.

We call especial attention to the article from Bre. Scott on "the Vaudois." In this day of comparative case, while christianity is popular it is no hard matter to be a christian. The scrap of this story quoted by our bro. shows what kind of heroes the christian religion makes and what beastly vandals priesteraft makes. Priest-craft is the same to-day only it lacks opportunity. We call especial attention lacks opportunity.

Speaking of Brother Munro brings to our mind that Bro. Silas Moote is now at Lexington preparing for the ministry Could we not induce a number Could we not induce a number of our young men to go to Lexington for the same purpose? The brethren can do much for the future of the cause here by encouraging young men to prepare for the ministry, and Lexington is the left place known to us.

We learn through the Standard that Bro. Geo. Murro, who recently graduated from the Collego of Arts, in Loxington, Ky., was regularly ordained to the christian ministry by President Loos, Bro. McGarrey and Bro. Cowden, in the Main street church, Lexington, Ky We are glad to learn that our brather has decided to return to his native land, (Ridgetown, Ontario) and engage in his life work here where laborers are so much needed. We will be glad to welcome our brother among the workers in the Lord's vineyard here. yard bere.

Bro A. H. Rinch, who is now Coldwater, in the Orillia dis-trict, yave us a call, and talked over the prospects of sounding the cospel trumpet in his be-nighted place. This is right. Let your wants be known.

Bro. D. Stirling has been with us for some time ander the medical treatment of Dr. McLean We sincerely hope that he may be spared, for his useful life. He is one of the "para in heatt." We seldon find a man who lives in such and man who hyer in such constant and close communion with God as Bro. S. He is a good worker, but his pure life shines more brilliantly than more brilliant workers often do. He is now in the Nipissing dis-trict preaching.

NUWS NOTES.

Bro. Hiram Brown, of Wiar ton, recently spent a week with us at Meaford. He says he has to proclaiming the word, for many years, but complications of business have hindered him to say that he authorized us to say that he is now ready to enter upon the work of tolling The Gospel story to the people. Bro. B. has been with the church at Wiarton from the beginning and has had considerable expe rience in speaking to and teach ing in the church there. Ar item of this kind should not be overlooked when laborers are so scarce.

OUR CAMPAIGN.

We hope that every friend to our cause in Canada will make an effort to enlarge the circulation of the Wonker. This is our only hope so far as a modium of news is concerned in the Province. The Standard and Review, each have quite a circulation, but noither of them can the for us what is needed in Ontario. We would not advise any to drop either the Standard our cause in Canada will make Ontario. We would not advise any to drop either "in Standard or the Review. They contain grand information, for which we have not room, and able writers are constantly giving valuable light through their columns, but their rango is too wide to give the attention or space to our work that is requisite at this critical juncture of our operations. We propose to site at this critical juncture of our operations. We propose to enlarge the Worker just as soon as the circulation will justify it, and then march on to a semi-monthly, and will make it fill the wants of Canada. We are receiving favorable comments on our efforts in this direction from Quebec to Manitoba, and are determined to do. toba, and are determined to de botter as we grow older and wiser. Several of our best writers have agreed to contribute regularly for our columns, and the number is increasing to the extent that an enlargement will soon be a necessity.

and the number is increasing to the extent that an enlargement will soon be a necessity. Our motto shall be—Loyalty to the "thus saith the Lord" in all matters of faith and practice, and carnest faithful work for the Master and perishing humanity. We will steadfastly protest against all worldliness in the church, and give no uncertain sound in speaking against the ovils that are winked at by some. We will enter vigorously into every lawful effort of the brethren to co-operate for the purpose of spreading "the glad tidings," and our help by work, voice and pencan be relied upon as long as our love for our blessed Saviour remains. The brethren from every quarter are expecting remains. The brethren from a every quarter are expecting much from the new move in co-operation, and so far as we can learn are ready to co-operation with us. We want to say now, that if the brethren do co-operate with us. We want to say now, that if the brethren do co-operate as we have a right to expect, the cause will succeed if earnest persuasive work can bring success. We doubt not but that some will be slow to take hold of the work at first, but we will try and convence such that it is the work of the Lord, and if we succeed in thus convincing them, we shall have

their cordial support, if they are true disciples of Jesus

their cordial supposes are true disciples of Jesus Let every one who is in sym-pathy with our co-operative work begin to talk it up. Thou-le are perishing for "the work begul to talk it up. Thousands are perishing for "the bread of life," and while this is true as we know it is now, we have no time to enter mto personal wrangles with any one upon questions which only involve personal prejudices. This is an ansufcous thou with This is an anspicous time with the Disciples of Jesus in Can-ads, God is smiling upon us, the whitening fields are inviting us to thrust in the sickle, the hosts of the Lord are ready to move. So let us enter in and "possess the land," unfurl the banner of the ancient gospel in the many dark places where it has never been heard, and thus rejoice in seeing our cause, the best of all causes, prospering. Let this be done by personal effort, at home, in the pulpit, through the Worker, every way, so the work is done,

CHANGE ENDS."

brought vividity to our many the trite saying of, I think it was, Howland Hill, "The discrete once between a man before and after conversion is, before conversion he carries his sins and his neighbor's in a sack on his shoulder with the neighbor's sins in the front end, conversion to that man simply means reversing the ends of the sack." This of course would bring his own sins before him where he could eee them, and tone down his fault-finding against others. Closeobservation hat convinced us that the man who is always finding faults in others is the one of all others to be frightened at his own sins if he could be made to see them. There is nothing easier than to drift into a fault-finding mood, and constant watch care over our own hearts is the only safe guard against this curse. If this terrible eyil only affected worldly matters it would not he so lad, but it is found in the church to an extent that is alarming. Some of the fault-finder are over y frank meh, c.g. I was once in conversation with a brother on this subject who was a comparative stranger to me, being my first visit to the place. a comparative stranger to me, being my first visit to the place. He said "It seems that each congregation has its fault-finders and contrary ones." I assented to this as a noticed fact by me, and asked "who is the fault-finder in this church?" He frankly admitted that he was regarded as the one; but said he "it always seems to me that the brethren are always that the brethren are always wrong in every move they make." I told him the story of the juror who replied, when asked "if they were agreed?" No sir, and we never will, for there are eleven of the contrariest men on this jury I ever saw!" A chronic fault-finder's first work is to look for a fault or something to criticise, and if he does not find it he is sore displaced and become criticise. displeased, and becomes sullen and refuses to be comforted. A real trouble was never healed nor a real fault has never been corrected by men of this class. No good under the sun comes of nothing but finding tault. Don't find fault, it don't pay.

It is a grand thing to believe the truth, but it is a grander thing to do something for the truth. It would be a difficult thing for any one to find out what Christ believed. His life what Christ believed. His life
s a blessing to humanity consisted in what he did. Alexander the Great outshines any
man that ever lived, in some
respects. His greatness was in
what he did, no one knows
what he believed. We may be
great and bless the world in a
two fold sense. Great in believing the truth, this is a benefit
to us, and great because of what
wa do, this will make our great:
ness known, and recommend
our superior faith to others.
Remember, my brother, you
must do something.

The writer accompanied by Mrs. S., Master's Errett and Cartield, left Meaford on the 31st ult., for a visit among old friends relatives in Indiana. We had bro. E. Trout in our company as far as Toronto. We were hur riedly transferred from the Northem R. R. to the fine steamer 'Chicora" and was ploughing the naters of Lake Ontario by two o'clock p. zs. Nothing happened during our voyage across worthy of note, unless it be Mrs. Sher man's mer iment own our feeding the fish with our dinner. I con fess that it was a troublesome dinner to me, and if the fish had as much trouble with it as I had, I gity them.

We were hurriedly transferred from the boat to the N. Y. Contral R. R. at Lewiston N. V., and arrayed in Buffalo at 7 p. m. Wo had our eyes open as we passed through Tonawanda, but saw no no that we could recognize except Mr. Kent who was sitting in front of his office. We took a steoper Recent developments have brought vividly to our mind the trite saying of, I think it was, Hawland Hill, "The discrfrom Buffalo, and awake at Ash 'abula Ohit, saw the beautiful town of Mentor, the home of our beloved Garfield, and rolled into Cleveland at 7 a. m. An houlater we were speeding our way towards Cincinnati, Ohio, over the C. C. G. & I. R. R. arriving at 5:45 p. m., had only thirty minutes to wait for a train which boto us to Lawrencoburg, Ind, We were greeted with an old time welcome by the faithful brothrer and eleters of our old home. After being domiciled at bro. Tebb's we went to prayer meeting where we began the work of shaking hands with the faithful ones whom we learned to love in days

gone by, They are pushing forward the good work under many discour agements. The contract is let for their new house, and it will be ready to occupy by Nov. 1st. Or Friday we went to Cincinnati and called at the Shandard office and enjoyed a very pleasant visit with bro. Errett and McDiarmid. liro. McD- is in his element and is well satisfied, he says that he likes to live in Cincinnati. Time was too short to talk over overything, but we said some things to each other. We know that all our readers wish brother McDiar-mid well. Bro. Errett was in a rush, getting ready to go to the grand encomponent in Island Park at Rome City, Ind., but as usu took time for a friendly chat with a friend. We called on bro. G. W. Rice at the Review office and found him as sedate as usual. He said that we just salesed it by not going the day before, as bro. Rowe was in the office all day on Thurs day, but is now on his way to Arkansa, on a three or four v tour. Bro. Rice reports the Revisio under full sail on a smooth sea with no breekers in sight. We called at bro. Briney's in Cavnigton K'y, but he is off on a vacation. Tired and foot sore we worded our way to the Depot, and was again in Lawrenceling at 6 p.m. where bro Gard was waiting to greet us, he was on his way to Braytown to hold a meeting. On Lords day we tried to preach to the people in the Court-

house, and it was a precious meet ing to us all. In the afternoon and at night we preached in Aurora (4 miles below) to fair audiences. Ilro, and sister Walton are working away with might and main, holding on to the work which to them is dearer than life God will bless such devotion. Aurora and Lawrence burg have

Autora and Lawrent rung pays retings for the past four years. For rice, virtue and time are three suffered by terrible flocks in the last two years. The house which manifested in performing the last work was lived in had water fifteen such rices. May our Father in heaven grant that we may all church will pay the interest on a heavit rending to hear their tales of hear the welcome plaudit: "Well week of sin. suffered by terrible floods in the last two years. The house which inches in the second story. It's

EDITORIAL RAMBLINGS

they have recovered very largely from it now. It was hard to turn a deaf car to their entreaties to remain and preach the gospel for a while, but our time is limited, programme is made out and we nust push on. We burded the steamer Gen Pike at 8 p. m. and tarted on our way down the Oh's river, met some old friends on board and was laughed at by the officers of the best for being "so When we landed at Rivingern my soungest sister with my brother came on board and accompanied to Patriot where we are at this writing. We are enjoying ourselves the best we know how The southern sun is warming us up, but thus far we have enjoyed the best of health. Our next more wilt be to Florence, where we were instrumental in establish. ing our cause four years ngo. Wo will be at White's Run, Ky., next Lord's day, and then visit my mother for a week, and wind up out visit in Decatur County, an try to reach home by Sept. 1st. This is "the idle time" here. When we left Meaford the wheat was not ready for the ecythe, I on Toronto harvest was in full black; in Ohio wheat was in the shock near Cinematt it was all threshod; here harvest is ilmost forgotout here nervest is prost torgot-ter. Wheat harvest his been very light here, and the prospects for coin is not up to the average, other vegetables are good. We are now sitting on the banks of the beautiful Ohio Biver, about fifty miles below Cincipnati; across the river the "old Ken-tucky bills" rise up in gundour, filling our hearts with pleasant reflections of days gone by, and long for a four days more of old time Kentacky hospitality.

But right here my pencil must rest until next month, as our space

H. D. SHERMAN Patriot, Ind., Aug. 18th, 1883. CORRESPONDENCE,

GODE BAY. Dear Bro. Sherman :

Our meetings at Gore Bay and co Lake closed last night with eight additions by confession and baptism. Our esteemed brother, James Kilgour, of Guelph, con menced on the Friday before the second Lord's day in July and continued over two Lonl's days without any yery encouraging results. We then went to Ice Lake, held meetings for four evenings, and on Saturday met a liro. Robertson's and four; then returned to this place had meetings in the hall, resulting in four others making up their minds to accept of the gospel. There ere two others at least whom we look for shortly, and there may be more. We have all seen much strongthened and encouraged by the labors of brother Kilgour, and the proofs of brother rengon, our much good seed has been sown, which we trust will bring forth the freits of righteoneness and the

ond overlesting life.

May the Futher of Mercies watch over those who have turned to the Lord, and help them to grow in grace and in the know-ledge of his will, and to his holy name be all the glory.

Yours, etc., W. M. CREWSON. July 23rd, 1883.

Mr 15019, Aug. 8th, 1883.

Dear Breihr a and Sisters; Allow me through the columns of the Worken to any to you that on greatly oblige I for the many acts of kindness rendered to my mother during her protracted sufferings for the past four years.

deva-tation and run, coupled done good and faithful servants; with their erres to bread, but in as much as yo have done it in as much as yo have done it unto one of the least of these my brethren, 30 have done it unto

Yours, in the hope of eternal

John Firm

Dear Worker:

Hearing that Bro. Shermin was about to remove to Oregon, and not knowing whether the Worken was still poing to exist or not, I thought of thus addressing you.

That the "Worken" las been a success I think none will attempt to deny. That it is doing good could be proved by practical examples. The writer is acquainted with one who subscribed at Xmas, and who has been heard to say that he wished it were a weekly in place of a monthly paper. This shows the lively interest with which it is read by those out of the church (for abovementioned is not a member). But for appearing personal, I could enumerate several good results consequent upon the attentive reading of the WORKER by this one subscriber. Hoping that those few thoughts may find a place in the August. No. of the Worker, and knowing that many of the brothren foin with me in whiling it a bright future, I am yours in Christ.

Nore.-Thanks sister M. for ur good words of encouragement. It is our intention to continue to publish the Worker and our desire to do good thereby. We will issue a semi-monthly as soon as the subscription list is large enough to watrant us in doing so. A little effort by every one to send in new subscribers would enable us to issue a semimonthly next year. Let us hear itom every quarter,

Pentuliens.

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Dran Basingra :- Please in-form our friends in Canada, that my address is now New Point, IND. I will endeavour to answer the many letters received. With best wishes to the Worker oud. the wishes to and its meny readers.
You brother in Christ,
W. M. Gard.

To Editor Worker.
I am very glad to tell you that there has been two uninersions einco Bro. Kilgour went away,
Yours truly,
D. C. McColman.

Gore Bay.

OUR LITERATURE To those who have had the privilege of reading most of the books written and published by our brethren it is unnecessary to say that we have a literature of which we as a rellgious people have every reaso be thankful. Who can read the masterly arguments and beautifullypenned thoughts of A'er'r Campbell without becoming stronger christians morally and intellectu-ally. Who can poruse the writ-ings of Milligan, Land or McGarvoy without feeling more keenly that "the gespel is the power of God unto salvation to every one that believes," and that our position or plea must eventually commend itself to the candid consid cration of honest and intelligent men and women; or who can read Franklin's solmons without realizing that "the way of salvation is so plain that wayfaring men though fools shall not err therein." Send for books and therein." Soud for books and treets advertised, read them yourself, then lend them to ; or neighbon and the a Bet end ed Rood.

He that is good will infallily become better, and he that is had will at certainly become worse; for vice, virtue and time are three will at certainly become worse for vice, virtue and time are three things that never stand still.— Golfon.

The following escular letterhes | make acrifice for Christ of any of been sent to mamy of the brothren ectting forth the objects of the Ontario Co-operation. Many of the churches have already taken up good collections, and are enter ing hearthly into the good work We print the letter entire so that all our readers may have an of portunity of reading it, and we would ask the brethren to assist that much good may be done, and many become obedient to the faith.

PUBLISHERS.

CIRCULAR LETTER.

THE ONTARIO CO-OPERATION DISCIPLES OF CHRIST,

the Brethren and Sisters in Thrist Jesus: 100

It is our earnest desire to interest every Disciple of the Lord Jesus in the Province of Ontario. to a greater extent than formerly, in the great work of preaching the The opportunities of ou. Goujeli own day are greater than ever before, and the responsibilities are equally pressing. The great need of our fellow men is a preached Gospel, "not in the words which hisn's wisdom teacheth," but in those words of love and power which the Holy Spirit has taught. This need we can supply better than any people of our time, Unhindered by the traditions of then, or any of the humanly derived hinderances of denominationalisms, we are in a favorable position to present to men the truth in its grand simplicity.
Our only hinderence in the past

has been a blamoworthy apathy on the one hand, and a lack of harmony as to ways and means on the other. It is time these difficollies were removed-high time that the activities of Faith super ceded the slowthfulness of open To do rather than to say is the duty of the christian. those of our Brothren who are using the talents God has given then, in the congregations to which they belong, we say, Brethren, redouble your efforts at home use your talents and time and money as those who are stonante must one day give an account of their stewardship; let the home ngregation feel your presence and power in advancing the Re er's Kingdom. For only as you do this will you be prepared to engage in the larger work to which in this letter we call your atténiion.

We wish to send into the field faithful and competent preachers of the Gospel, who shall proclaim the fruth to the perishing, help work churches, and avail them elves of every open door to honor the Divine Redeemer and extend his Kingdom. To do this we need the help of every Disciple in the Province; not only their prayers and sympathics, but more than this. We would appeal to you to devote to the cause of the Redeemera just portion of the temporal goods Ged has given you. In this matter of christian liberality we have overlooked the teaching of the word of God, and have failed to give it due prominence. Let us hasten to correct so serious an ovil, and "provoke one another to love and good works," W out money and without price," to out money and without price," to those for whom it is designed; but it must ever be at a cost to ourselves. From the time the "Lord of Life and Glery" became poor that we through his poverty might:Lecome rich ; from the day the nest christians haold their done for the day the spostlo of the Gentiles counted all things dross, and was willing to evend as well as be spent for the take of his brethren and his Lord; from that first day to this the lifepol has been proclaimed at a cost of labor, and of life, and of the elect 1 Cor. iv, 27, means, as well as of words. To 11. If Christ cause

those lance with which God has bles dus is not only an imperaif e duty that cannot be neglected. but a lofty privilego we should be teady to avail our cives of. Com paratively few are qualified to preach the Gospel to the world, but all can help to send out those who are so qualified. All can become co-workers in this wise, maddition to a faithful use of their own talents Let them unito as one man in this impor tent duty of our lives. Let the Elders press it upon the congregations in which they are over- Christenly died for a part 1 2 Cor. seers. Let every brother and v, 14-16; 1 Con xv, 21.
sister take up the work, think of.

11. Did the Grace of
the pray about it, plan for it, and
peon to all men, and yet

It is with pleasure we say that the meeting held in Acton, having in view this co operative work was of the most harmonious and pleasing character. Those assem-bied were of one heart and one mind as to the necessity of a greater effort in spreading the truth, and in the arrangement of the details of the work, there was a universal desire for simplicity and practicab lity. The management has been placed in the hands of men of business habits and known christian integrity, so that the best possible results may be looked for from the expenditure of funds committed to their trust. As soon as practicable we wish to send an Evangelist out, for which purpose we invite all the churches to take a collection on the record Lord's day in August, and remit to the Treasurer

Will the Elders kindly read this circular letter in the public assembly, and do their best to interest every member of the charch in carrying out itsaims.

Very sincerely yours,
Andrew Yuly, Sec-Treas.,

Jas. Leouvy, President, Hillsburg, Aurora.

Aurora, July, 1883.

A NEW CATFORISM FOR CALVINISTS

[The following epitome of absurdities, involved by Calvinists, is from Matthews and Franklin's Debates, pages 396, 397 and 398. It is a glance at some of the more rominent passages of Scripture that no man can reconcile with Calvinism :1

- 1. Can a man "fail of the grace of God," unless he was once in graest See Heb. xii, 15.
- 2. Can a man be "renewed to repentance again," unless he had nce repented ! Heli vi, 6.
- 3. Can a man "destroy a bro-ther for whom Christ died" with out destroying one of .he cleat ! Ron. xiv. 15.
- 1. Are not those whom the Lord bought "elect persons t and if they bring upon themselves swift destruction is it no bringing swift destruction upon the cleet 3 Let. II, 1.
 5. Can a mon have his part

taken out of the book of life, less he had a po-t ic at 1 Rev. xxii. 19.

6. Can a man have his n. b'ottol out of the book of life, it it was never in it ? Rev. fii, 9:

7. Can a man "cornt the blood of a coycliant whetawith he was sanctified an unholy thing," and do "despite against the spirit of grace," and not fall from grace ! Heb. x. 29.

8. Could Esau have a birthright unless he was of the elect, and if he was one of the elect could he have lost his birthright

world, "that 44 the world through him might be saved, can it be true that he passed by any portion of the world without giving the least opportunity to be swell John ili, 17.

12. Can it be true that "God concluded all in unbelief, that he might have mercy upon all, and member of the church at Meaford that God passed by a part of man-Lind, without having any mercy upon them ! Rom. zi, 32.

13. Can it be true, as the Scriptures say, that "Christ died for all;" that "in "Christ all shall

14. Did the Grace of God pear to all men, and yet did God pass by a part of mankind! Tit.

15. Is the will of God that all men should be saved, but did he nevertheless ordain some to wrath! I Tim. is, 4.

16. Did "Gol command men verywhere to repent," when he know many could not repent? Acts xvii, 30.

17. Did the benevolent Jeses say "Except to repent, to shall all likewise perish," knowing that many could not repent! Like xiii, 9.

18. Did the holy Jesus He that believeth not shall be da nned," knowing that one part of mankind corld not believe ! Mark xvi, 15.

19. Dil Paul tell the Hebrev Christians to "fear, lest a prom ise being leas them of entering in to his rest, some of them should seem to come short of it," know ing e'l the time that they should not come short of it !

20. Is it tage, as Peter says, that "God is not willing the any should perish, but that all should come to repentence," and that God never granted the privelege of repentance only to a part of mankind † 2.Pet. iii, 6.

21. Is it true that God has no pleasure in the death of the sinner, and yet that he vucharge ably ordeined a position of man kind to wrath ! Ezek, zviii,

22. How can the Gospel Le good news of great joy to all people, when it contains not one particle of love, mercy, or salvaion, only for a part of the race ! Luke ii. 10.

23. How can it be that "God is no respector of persons," as Poter says, and yet that he pasred by a part of mankind, with-out offering to save them? Acts x, 31.

24. How are the hely attributes of Jesus to be sustained, when he says "How often would I have gathered your children but ye would not," when he knew they were ordained to wrath all the time ! Matt. xxiii, 37.

25. How can God judge the world according to the Gospel, when the Gospel navor offered one blessing, only to a part of the world ! Rom. ii, 16.

pise the riches of the goodness of God," unless God has been good to them ! Rom. if, 4.

When our Calvinistic friend iave learned and fully digested this "Shorter Catechiem," may make them a "Larger Cate chism."

To know how to say what other people think, is what makes non poets and sages; and to dare to say what others tomk, makes men martyuer reformers, or buth.
-Mrs. Charles.

could he have lost his birthright?

Mrs. Chirles

9. Could Judas, one of the cheect, full by transgression, and be cheect, full by transgression, and to children of God. Parents love four hundred glasses of the their children, and do then good not because they see they are the four hundred and slavy gazes of all that is written in the Bible?

10. Could Paul have "become once youthy that others, for it as castavay" nuthoul diminishing the cheet? I Cor. iv, 27.

11. If Christ came unt, the Lengton on the Lord's prayer.

Amage distance was and gum. So the beer disclosed in the theory for it was be far otherwise, but because they are their own.—Archbishop they are their own.—Archbishop that, which he could have had start and and hold ye the traditions

OBITUARIES.

Died at Meaford, Ont, July 28th, 1883. Mary Jay, wife of bro, C. H. Jay, aged 53 years Sister Jay was the eldest in the family of the late Elder Wrn. Trout, and has been an active for almost thirty-five years. She was always among the foremost in every good word and work. At her house every bro, and eister was welcome, and her conversation is described in the words of Solomon, Prov. 25: 11, 12. A word fitly spoken is like apples of gold in pictures of silver, as an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear.

Doubly sail to us all was he illness and death as bro. Jay was on a vient to England, and could not reach home for more than a week after the funeral. children mourn the loss of a wise and faithful christian mother The two eldest of whom are in the church here. Bro. Jay has lost a true and amiable helpmate. The brethren realize that one of the most faithful has gone on before, and can join with the husband and family in the words and sentiments of the following poem

It singeth low in every heart,
We have it each and all,
A cong of those who answer not,
However we may call;

They throng the allence of the breast,
We see them as of yore.
The kind, the brare, the true, the
sweet,
Who walk with us no more,

Ti- hard to take the burden up, When these have faid it down; They brightened all the joy of life, They softened every from a:

But oh, 'tis good to think of them, When we are troubled arre! Thanks be to God, that such have been Although they are no more.

More home."ke seems the vast un knowa knowa Since they have entered there; To follow them were not so hard, Wherever they may force.

They cannot be where field is not On any sea or shore. What o'r betides, Thy leve abides, Our Go', for evermore.

J. C. W.

Died at Centreville, near Mea ford Ont., Mrs. Firth aged 75 years. Sister Firth has been of flicted with rheumatism for 16 years, and has been unable to walk any during that time. She has gone where there is no more J. C. W. pain nor tears.

Bro. and Sister Wells, lost their infant child, died August 10th, not quite 2 months old. Suffer little children to come unto me for of such is the kingdom of heaven. J. C. W.

WILIOH IS THE FOOL! PROF. CEO. E. POSTER.

The beer or spirit drinker is wont to look with ill-concealed contempt upon the simple water drinker, and as he tosses off the glass he has just paid his money for, he imagines that he has awal lowed something far better, and 26. How can the wicked "des. performed an action far ensible. Yet if he would stop a moment to ask what he h taken, he might think quite differently. Let us see. A barrel of beer contains about five hundred glasses. The seller gives about eight dollars for it, and sells it for five cents per glass, or twenty-five dollars. His' profit is two hundred and fifteen per ent. The drinker drops in ten times per day and takes has glass of beet; in fully days he has conthe five hundred glasses and paid twenty-five dollars then

from the nearest spring for nothing, and pure as a sture reade it. He has had, in additior, twenty five glasses of pure alchohol, which is poison,—at crunity with every function of the system,—no food nor heat producer. And leades all this, he has taken fifteen glasses of the extract of mait, sugary matter, indigestible guine etc.

Surely there is no absurdity so reach. To pay twenty-three collars for four hundred and sixty glasses of impure water, when he can have it pure for nothing, and

gasses of impure water, when he can have it pure for nothing, and two dollars for forty glasses of poison and mostly indigestable dregs? But it pays the hierer a made a salom keeper to sell water at two hundred and fifteen per cant advance on all their trouble for barrelling and bottling it.—Domestic Journal.

CREEDS.

"The Three Creeds,-Nicone Creed, Athanasins's Creed, that which is commonly called the Apostle's Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture." -8th article of religion Church of England.

There is another Creed-that of Pope Prous IV., the date of which is Dec. 9, 1564, and declared to be henceforth the creed of the Church of Rome. To say much on each of these creeds would perhaps make too long an article, so I will take the last first, uz, the Creed of Pious IV, and give each article of it that I quote èrbatim.

1st. "I most steadfastly admit and embrace Apostolical and Ec-clesiastical Traditions and all other observances and constitutions of the same church.

The Council of Trent (4th Session) on the foregoing subject declares as follows:—"The sacred, ctc, Council of Trent, having constantly in view the removal of error and the preservation of the purity of the Gospel in the Church which Gospel, promued before by the prophete in the Sacred S. e, was first orally published by our Lord Jesus Christ, the Son o God who afterwards commanded it to be preached by his Apostles to every creature, as the source of every saving truth and discipline of morals; and perceiving that this truth and discipline are contained both in written books and unwritten traditions, which have come down to us, either received by the apostles from the lips of Christ himself or transmitted by the hands of the same apostler under the dictation of the Holy Spirit; the synod following the xample of the orthodox Fathers doth receive and reverence with equal picty and veneration, all the ouks, as well of the Old as the New Testament, the same God being the author of both, and also the aforesaid traditions pertaining both to faith and manners, wheth er received from Christ himself or dictated by the Holy Spirit, and

y continued succession," The books of the Old Testa nent are then enumenated including the Apocryphal books and the books of the New Testament declares that-" Whoever shall not teccive as sacred and cannonical all and every part of them as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or that knowingly and deliberately despises the aforesaid traditions let him be accursed."

preserved in the Catholic Church

In Dr. Doylo's "Abridgement

which ye have learned, whether y word or by our epistic.

Q. What other proof have you t A. The Apostles' Croed which all are bound to believe, although it be not in the Scripture.

Let us examine the foregoing and put it in an epitomized form. That the Church of Rome holds and teaches that "every saving truth and discipline of morals," "all the doctrines of Christianity," all that "is to be believe ed," is contained both in the written word of God, the scriptures and unwritten word of Godtraditions, which are to be received with equal pious regard and reverence, and consequently that it is "not enough to believe all that is written in the Bil ." In other wonls that the hely scripture does not "contain all things necessary to salvation," or is not by itself a complete and sufficient rule of laiti

Those traditions which the Church of Home holds and teaches, and commands to be received with "equal pious regard and reverence" as the written word of God itself, and which are said to contain "saving truth and Chur-tian doctrines" and "some matters of faith" not contained in the scriptures; must have been delivered by Jesus Christ himself, or by his Apostles, or by some other person or persons, authorized to receive and transmit them, either in the time of Christ and his apostles, or after their personal ministry had come to a clove.

If there be any other way in which any tradition could have originated besides those enumerated above, will some prices to layman in the Church of Rome be so kind as to point ut out.

If the Church of Rome asserts that her traditions are derived scriptures; must have been deliv-

so kind as to point it out.

If the Church of Rome asserts that her traditions are derived from any or all of these sources, we then respectfully ask what these traditions are; where have they to be found; what is the "saving truth;" what are the "doctrines of christianity;" what is that which is "to be believed" which these traditions contain and convey, and which the written word of. God does not convey and contain as "saving truth?"

If as Jesus Christ or his a postle, left on record one single sentence in which it-is declared that the rule of faith of the Christian Church should be serjeture and tradition! Will some Roman Catholic tell us where in the new testament such is to be found. In my next article "I purpose to examine those text adduced by Roman Const. It is a constant to the conduction of the conduction of the purpose to examine those text adduced by Roman Const.

In my next article I purpose to examine those texts adduced by Roman Catholics in support of tradition, or the unwritten work.

Callingua M. R. H.

Collingwood,

"I sigh, I weep over opportunities which have been lost; opportunities to further the saliation of man, which to me may have, never more return.—Booker.

Some one has said that the stomach of a beer drinker is like charity, because 't has to "endure all things."

AWAKE, THOU THAT SLEEP-

L M. JAMESON,

Awake, thou that sleepest!
Aree from the dead!
The darkest and deepest
Of the achilly shade
Comes just before morning,
Unfolds its bright jay
To give us the warking
Ot incoming day.

Awake from the steendard, And lift up these even a Bright grown without number lituance the akirs. Redemption is coming, Look out for the light, a gold-intod glosming is ending the night.

The night of the ages. Seheted.1

WIGE profes to always on the locatest for and in time became uniform the warf in time became waiting; those who do not import here concerns the continuous results in the profession of the continuous tendences in the continuous tendences as the children who for an right in their own location, and continuous things the continuous tendences in the continuous tendence

Continued from 1st page Continued from 1st page or cabinet of prophets and apparties, the holy city, together with the sainta coming to worship once a year with their richest gifts and offerings. But the conflagration of the earth and heaven, we reserve for a future number, July 23th, 1853. Axes.

THE VAUDOIS.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb Therefore are they before the Throne of God and serve Him day and night in His Temple! he that sitteth on his throne shall dwell among them. They hunger no more, neith thirst any more, neither shall the sun light on them or any heat, For the Lamb which is in the midst of the Throne shall feed them and shall lead them into living fountains of water and God shall wipe away all tears from their eyes "-Rev. vit 14-17.

"What is our life? Is it wealth and atrought" If we for the master's take will loose tt. shall find it a hundred told, at beight.
While they shall forever loose who reface it.
And nations that save their union and At the cost of right their wie shall They save a grave."

The Vaudois were never a very numerous people, at no time in their history have they ever numbered more than about twenty thousand. Yet wonderful are the the schievements of these plain, sincere, devoted and ever memorable people who inhabited the Alpine Predmont Valley, Most hornble were the cruelities to which they were subjected by Jesuit Roman tyranny.

After the days of Constantin the Great, their religion was not changed or corrupted. They ad hered tenaciously to the scriptures and accepted them as their only faith and practi ce, and long after Roman Catholicism had nenced to luvent and practice her horrible barbarous crueltie upon the simple and plain Bible worshipping people upon the sea ports of frontier communities. The Vaudois hemmed in as they were by the great natural walls o the Alpine Mountains continued for many centuries to enjoy re ligious freedom.

They had their houses of wor ship in country and town. Their Pastors, called by the Vaudois Barbas, were a plain, sober, in telligent and hard working class of men, beloved and respected by their congregations. Thus while the religion of Christ was being corrupted outside of the Piedmont Valley. The Vaudois continued to worship according to their knowledge of the Lible knowing only the corruptions up to the time of Constanting and the Council of Nice, A. D. 325 From this time on they had little or no communication with the outside world and it was well for them they had not. Outside of their natural walls the Bishon of Rome began to style himself the successor to Peter, St. Ambrose Biskop of Milan protested with many other men of influence against this innovation. But Rome cared little for those himdrances-Roman Catholicism wish ed for power and consequently truth, justice, and principle all bend if need be in order that the supreme power might be ob tained. At length the Pope was declared to have the supreme power in Church and State. In against such high-handedoutrages
one. Old and infirm as well as
Though they referred them to the
labes suffered terribly from extime when even Councils such as
posure. "The priests thus haffled
Nicce, Constantinoplo, Chalcedon sent a falls report to the Duke of
and many others had been called
Savoy, stating that the Vandois

They are as anxion, for suprem

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the suffered terribly from extime when even Councils such as
posure. "The priests thus haffled
Nicce, Constantinoplo, Chalcedon sent a falls report to the Duke of
They are as anxion, for suprem

Make,

History and to fall the content of the little of
the suprementation of the suprementation vain did Bishop Mansuctus and

did not with to be reasoned with and forthwith comtained to enforce her laws by the sword, bribdwellat length on the numerous de, rights and baucheries committed by the Price. eraft upon those people whose only offence was the worshipping of God in the unostentacious that ner appointed in his word. They would not attend Mare, bow to supreme power of the Roman Catholic Pontiff. For a detailed account of these cruelties I would refer the reader to "The Israel of the Alps." In the meantime the Vaudei

Rome was trying to destroy education and keep-the people in ly, nomnee-the Vaudois were doing their best to develop it. They were also promulgating the ver best system of morals in the world -that of Christ-In one sense therefore, the Yaudols were the most powerful people in the world and their power has been felt by every civilized ration. We un at the present day enjoying the fruit produced from the seed sown by these stern, plain, good-fating. good-living people. There was scarcely a man among them whose righteous life would not put to shame the best of the long list of Pontiff's the Church of Rome has had. How was their power felt ! In various ways. They sent out Missionaries when corruption be gan to be so rife, into almost every part of the thon civilized world. Hungary, Bohemia, England, Scotland, France etc., heard the honest voice and plain teaching of the Vaudois mission-ary. They were a fremendous power in the world, but yet it was of necessity a silent power, that is a secret one-The truti must be driven with a muffle hammer else Rome will ascertain where it comesfrom and level her hellish batteries of destruction against-it. Lollard who paved the way for Wycliffe was a Vau dois Missionary. Huss, Jerome Luther and Calvin did little more than carry on the work which these noble Missionaries began The time came, however, when the Priest-craft could no longer afford to allow the Vaudois to live and work undisturbed. First they sent Roman Missionaries to try and turn them from heresy. This was an utter failure and it so ex asperated Pope Lunecent VIII. that he resolved to utterly destroy the Faubois and in 1487 he proclaimed a general cuitade agains them. Though the Vandois suffored terribly during this cruisade, mon, women, and children being put to the aword without mercy, Yet upon the whole the cruisade was a failure. The Vautois hav ing escaped to the mountains and thus secured themselves. Many other crusades were sent out which we cannot notice in this short sketch, We will notice what is known as the Piedmon tese Massacre. The Pricals gave Charles Emmanuel II, Duke Savoy, no rest until they obtained from him a command in 1655 that s' o Vaudois should either attend Mass or go again to the moun-tains from which they had return-

ed during the short interval of

peace. The Vaudors hearing this

fled to the Mountains. It was

by the Emperes and not by the had releabed and were making they as they were them. In the Pope, that Roman Catholicism preparation for wir. According inventions they cannot with any ly the Malquis Pranasse was with a large army against them He was resisted by the Vaudors ery etc, and in due time when and was obliged to resort to these were not sufficient the Gul- treachery. He assured the Yaur-lotino and the Legislation were dotaleaders that if they would called to assist in cousting out receive and lodge his arms, they heresy. But we cannot here would be respected in all their rights and passessions. The Vaudois thinking he would fulfill life promise consented. But they did not even at His date fully understand the treach ry of the Private. No some did they lift thing. Though their houses open the door of their fortress and to Northly were destroyed by fire receive the Roman Amny to their hospitality, then the Prosts lessen plotting a general massers. in this responsibility the whole Church of Rome must share-I was the author of this Pledin tela Easter unit was of the SPA? were not idle, they were an Intel-ligent, hard working people, and very zealous for their faith, while cre of St. Barthelemew about which Bro. Flower has been witt-ing in the Christian Similard under the heading "The Hugen ots" The plans were complet ed without arousing the susplic-ions of the Yandais and on Satan day, Easter ove, (21th April, 1655) at 4 o'clock in the morning a general massacre began, from the mult of the Castle of La Tour, I give a picture of the seen which followed in the language of Muston the Historiat.

"And now how can we give an

idea of the horrors which ensued! It would be necessary to be able with one-glance to include at once the whole country, to penc trate into all apartments, to be procent at all executions, to dis linguish in this vast voice of an guish and desolation each particular cry of a heart or of a liv. ing being torn in pieces. Little children Loger says were torn from the arms of their mothers daihed against rocks and cast carelessly away. * * Others were tied in a state of nakedness in the form of balfs, the head be-tween the legs and in this state were rolled down the precipices some of them torn and bruised by the rocks from which they had rebounded, remained susper from some projecting rock or the branch of some tree and still greaned 18 hours afterwards. * ** Daughters had witnessed the mutilation of their living fathers, brothers had seen the mouths of their brothers, filled with powder to which the persecutors set fire, making the head fly in pieces making the head hy in pieces. Pregnant women had been ripped up and the fruit of their would taken living from their bowels. What shall I say! Oh! My God! The pen falls from my hands Dead bodies lay scattered about or were planted upon stakes-brains were plastered against the rocks, bodies half flayed or with the eyes torn out of the head and cut open and fastened to trees These are the things which I can tell. The Universal destruction of the Vaudois houses by fire followed the massacre of their in habitants * * * All these noble and courageous people thus put to death might have saved then lives by abjuring their religion many of them were still prolonged rison without making then yield."

Such is the account given of this terrible Piedmontese Massa. ers. It equals if it does not sur pass in horior that of St. Bartho lomew-only a few made their the monntains and taking refuge in foreign lands. Surely we will not read a few extracts from the history of this noble people in vain. We should at least be im

selves directly against Protestant ism. Hat should the day come as it may; when they will fee as to may want they want to averthes? the precent power Need we depose there or kind her treatment from her hands to I for one would not. 2nd The fidelity of these place manded, inporent Vaudois, 21 what courage what determination of character, Schalitena herolem was to mifested -yet they stocked together in privatedipuses bams, caves etc. n the right time, for few of their Gol and their ample religion (6) and their simple rengion.
"To whom much is given of their, much shall be required."
In this day and age we have religious freedem, are we living up to our advantages. I fear the Vaudoja " will rise up in jud. ill and condemn many in this senchation." ANDREW SCOTT

The great and of your plucation is to form a reasonable man.

That which is bitter to be en-

The golden beams of truth and the silken cords of love, twisted

The sale of liquer has been interfering with the progress of work in the new English settlement, at the head of which is the will known Thos. Hughes. Dealers have brought their liquer interthe woods, and the tracelanide have been indulying indimited his been indulying the completion of a school loute, which is to be in charge of an incorporated bard of tradec, as there is a law in tennessee for bidding the sale of Inquer within four miles of any incorporated school.

Unwound Clocks-In a hotel vas a number of clocks, one a least for each room, but as they each told a different story, they were never depended on, and if you did believe them, you were sure to be deceived. The fact was, all these timepieces were out of order, or had not been wound up. Nothing could be learned from them; they we wormmental apologies for clocks, and nothing more. Even so the example of professing Christians is of small processing Constiants is of small service to the world if the real power and godliness is absent. Religion, when it ceases to be useful, and is only set up for decorative purposes, is an utterly vain thing. It we are not wound up by the divine hand we cannot go It we are not wound up and if we are not going we are n-class, we contradict each other and we teach the world nothing and we teach the world nothing worth its knowing. It is a great pity when, for the lack of the inwant, the outward becomes a total failure. When force has departed from the mainspring, the lace and hundred more profession are a wretched mockery.—Suord and Trovod.

CVT) a week made at home by the back of the large and business are before his back. Catalla and beeds, but well are pros. Not, Notice and State water overgrees are sone for the same back of the water overgrees are sone for the same will get Jonaton y as well. We see my full to handle some will get Jonaton y as well. We see my full to handle some one of the large will be a seen, a surject that and the large water of the large wa

I MEAFORD, ONTARIO.

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