

Christian Worker.

H. R. SHERRMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY"

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THE OPEN HAND.

second.

I hold an open hand
That God may place therein what'er
He will,
Whether it be of hieridies rich and
rare, or of the lowly herb
For I am his and nothing more.

If the former He shall deign to lend,
I'll thank Him for the trust
And hold the loan on call,
Using it as best I can, for the benefit
of all.

But if the latter He shall choose for
me to bear,
(As for those deeds, the commands
of the law, the duties of the
ancient age),
I'll glory, as the latter does, in this
hour I thus wear.

For we suffer not for ourselves alone,
But for our fellow-men and
the world unknown,
That they may know how transient
are earthly joys,
And learn to hold them lightly as
trivial toys.

That they may see with what a
faith
and what a love,
The dew from the rock is beat,
Till the gem is wrought out
with
patience rare,
Like unto the divine image, pure and
fair.

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

If the former, the loved ones of my
heart, He choose to take,
I'll surrender them tearfully,
I'll surrender them tearfully,
And though the heart-strings vibrate
ever and a-while,
I'll rejoice in the soft, sad, and asso-
ciative music that they make.

In learning to hold an open hand,
I've climbed above the clouds,
And stand on Faith's firm granite
rock,
Smiling alike on sunshine and on
shadow,
As life plays its varied phases at my
feet.

If the latter, rage so high
As to overwhelm me in my mortal
power,
Then the swifter strength will come
And buoy me in that crucial hour.

REMINISCENCES No. 8.

—OR—

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

—BY—

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 living in Clinton township, Niagara District. He presented to me the 'prospects' 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 church,' his object was the same as mine, viz, to lead the Connexion further into the truth. There was at that time several churches of that 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 we had in view of enlightening them and 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 indeed gathered quite a number, some as early as 1830, and very probably had formed them into a

church. After the decision of the 'Whitby Conference' in 1854 became known, we became discouraged and saw that our battles must be fought on new ground. Soon after this however Wiers left Canada and I never heard any more from him. It appears that prior to this he (Wiers) had become acquainted with Z. F. Green, and Benj. Howard, already spoken of in my first and second articles, for in a letter to me dated Beausville, Sept. 1st, 1874, which now lies before me, he states that he has no confidence in 'Green and Howard. He says' as my opinion that they ought not to be followed up as Christian preachers without a serious reformation of life.' From all the premises we at Cobourg, and Port Hope did not recognize the work of Howard and Green as legitimate. This was one reason why the Cobourg brethren always supposed that their congregation was the first, properly constituted church in Canada. Their second reason was we supposed Bro. Wiers' and his friends in Clinton were operating among and with the 'Christian Connexion church,' for union the same as they were doing in Kentucky and elsewhere, as alluded to above. I have a long letter from Elder J. J. Moss on that subject, addressed to myself and Elder Thomas McIntyre, of the Christian Connexion church, jointly and trying to calm the troubled waters about Howard and Green, dated July 1st, 1834, our third reason was that in the published report of the first yearly meeting of the churches in Canada convened in Esquewising in 1834 (see 'Millennial Harbinger' for 1834, page 376) Clinton and Louth churches were reported to have been organized in 1832. Green was then operating in 'Prince Edward County' alone, as Howard had returned to the U. S. Green had made his way to the Niagara Dist., preached there and had baptised some. At this time we in Cobourg started our operations; we had no confidence in Green, no connexion or communion with him. Apart from 'first principles' we did not consider him 'sound in the faith.' He was a great admirer of Dr. John Thomas, the champion 'soul sleeper.' He scoffed family prayer and special providence of God towards his people, and other such like things that we held most dear and sacred. He had by the year 1835 established the East Lake church, and perhaps the Hillier church. As 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.

Daniel Wiers was converted from the Baptists in N. Y. to the Church of Christ by reading the 'Christian Baptist,' F. W. Straight, who assisted Wiers in preaching, also learned the truth by reading the same book. I have been told that Brother Amos Clendennan is now the owner of that book, which was the instrument in God's hands of converting those two Baptist preachers. The next preachers who visited that locality preaching much and doing much good, were Marshall Wilcox, Porter Thomas and J. M. Yearshaw. I have been told that Wiers and Straight organized a church as early as 1831, at Clinton. This I never learned until lately. The first members were Nathan Gilmore, Geo. Morris, H. G. House, Jas. J. Culp, Ernest

Derby, Jas. Boughner, Cornelius Bertrand, Israh Bertrand and their wives, Solomon Culp, Nathan Gilmore and H. G. House were elders; Ernest Derby, recorder; Bertrand and Boughner, deacons. I have given the above as best I could. I hope it may in the main be found correct. Probably if those from whom I sought information had responded I might have made the record a little more correct. The Beausville (Clinton) church has been as yet a wholesome strong congregation. Many have come into it from year to year and now apostatized, because they were taught the truth in the love of it, and were properly cared for by the overseers. About the year 1853 Bro. Lister, Wilcox and Kilgour preached there, and had a very large increase. When the first invitation was given so many rushed forward to confess Christ, that Bro. Kilgour was frightened. He supposed the whole large audience was coming at once. Early came on the first invitation. At the present time Solomon Culp and Peter Culp are the principal men, elders.

The church in Jordan (formerly St. Mary's) was planted by Z. F. Green in 1840. The principal men were the late Jacob Smeur, Wm Bradt and John Somers. I think all are now deceased. Just here I must relate an anecdote. When Bro. A. Campbell and wife were stopping at St. Catharines, on their first visit to Canada. Bro. A. Farewell of Oshawa, and myself, like many others went there to greet and become acquainted with them. We found them in a sitting room of the hotel. Very soon old Brother Simmons came in, and on being introduced to them said 'Well Bro. Campbell I am glad to see you, and you to sister Campbell, why Bro. Campbell I heard you was dead.' 'O yes, said Bro. Campbell 'I heard so too but I did not believe it.' It had been reported through the press all over America that Brother Campbell had died in New Orleans.

In another paper I shall refer to the labors of Z. F. Green in Esquewising and Erasmus where I shall be happy to drop him. It is indeed painful to refer to the sinful words and acts of a deceased man, but when those words 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 Co., set aside 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 drunkenness, and his terrible crime in Rockford, Ill., from which place he had to flee to save himself from the terrible effects of *lynch law*, and to his obscure death in Michigan. The brethren in P. E. Co. or Niagara District are not at all chargeable 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 was a peculiar man. He preached of his living and the fun of it. He had a remarkable talent. Few men can keep an audience of hearers while he is showing their faults, follies and bad doctrines; but he would do it. He mesmerized his hearers so they could not stay away. As

a specimen of his talent I will relate what he said to me. 'O,' said he, 'I do so much love to go and clear away the brush, turn up the old rotten chunks and logs and show the *sabres and brands of sectarianism*.' In justice to the Oshawa church I ought to have stated before that when we became acquainted with those good brethren of Prince Edward Co. they remonstrated with us for holding out so long against Green. They said whatever he had done in N. Y. we know not but we have never seen anything amiss in him. They considered him a good man, etc. We talked the matter over, and concluded if he had been such a sinner, if he had repented, and God had forgiven him, surely we ought to do so too. We did so, and to show our sincerity we went for him to come and preach for us a week or more. He came up and preached good and we rewarded him well for his labor.

The church in Jordan had the labors of mostly all our preachers from time to time, and a good deal of the finest talent of Ohio and other places. Wm Hayden, A. S. Hayden, A. P. Jones, Wilcox and others. The church has had its ups and downs, but there was always choice grains of wheat there. In 1843 there was a big meeting there in the month of June. Bro. A. S. Hayden and the writer were the preachers. This was my first visit to Jordan. At this meeting I was made acquainted personally with several brethren of whom I had heard. Among them was Amos Clendennan and Wm Bradt. I think I will not be long enough to erase from my memory the joy I had at this first meeting. I hope this church will right up and hold on to their begun confidence. The present strong principal men are John Laws, J. M. Kenners and Amos Clendennan, who is doing good service as a preacher and writer.

I am not sure who gathered the church in Watneet. Perhaps Z. F. Green did the first preaching. Then L. J. Coryell and D. Oliphant. By the teaching of these the church was gathered. George Thompson, Thomas Bradt and Peter Henderson were the first principal men and elders. That church never swerved from their confidence and is strong in the Lord. They, like most of our churches in Canada, honor the Lord by meeting on every Lord's day to break bread. They too give honor to preachers as they should, but edify themselves if no preacher is present. The present elders are George Thompson and John Bradshaw, who are both good speakers.

world, or movement. Pavilion spoken of in the 13th psalm. We have a king, the Messiah; a glorious throne; his laws or good will; a grand city or country; and the 'children of the true God' as subjects. This is therefore a full intent and purpose, a kingdom, at once triumphant, glorious and victorious. And by adding Rev. 21:3, we have the motto before us still, clear, brilliant, as complete.

Well, reader, we have been examining that most won 'super-structure, the new heavens and new Jerusalem, that canopy of founts, that grand pavilion, that secret place of dark waters and thick clouds of the skies,' the glorious mansion, which the Messiah went to prepare for his loved saints, his chosen people. We now turn to another theme, which, though not so astonishing, nevertheless, replete with wonder and glory. This subject is Jerusalem in its renovated state. The new Jerusalem is the city of the great King, a habitation, a tabernacle in all respect worthy of Him who will, etc.

He will himself to all his adoring saints.

The golden clouds shall form a shining car, to fill his train, they come from every star. But we have Jerusalem that now is, under consideration. The prophet says, 'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.' Jer. 3:17. An ancient Israel assembled in old Jerusalem, under David their king; so shall all nations be gathered under the Messiah, once a year to the sanctuary in its renewed condition. The Lord says, 'You who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel.' Matt. 19:28. This had a beginning on Pentecost; but did the nations accept those judges and their enactments? They did not. On the contrary, they de-throned, crucified, and drove them off the earth. Their authority it is true, was acknowledged by myriads throughout the land; but as nations, those judges were rejected by all, not one excepted. Indeed, they combined in order to cast down the apostolic thrones by means of three antagonistic powers, Roman Catholicism, Mohammedanism, and Sectarianism. These powers as bestialities, demolished those thrones, and so they remain to this day! No nation now accepts the authority of the Christ, and of his apostles; all are in rebellion against him. But let the weary pilgrims lift up their heads and be joyful, for a change is near at hand. This wicked age will soon close, when 'the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.' Isa. 24:2. Truly regeneration is heavy upon the earth today. The apostolic authority is almost universally disregarded; but the Lord will soon look his enemies in the face. In order to receive so great a king as the Messiah, in his coming so gloriously on the clouds of heaven a place befitting should be prepared for him. 'Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury.' 'Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth thou shalt be named the city of truth, the city of the upright and the undefiled.' For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I

THE GLORY OF THE NEW AGE.

Let us have another name for the happy state of the righteous and living. Paul declares that the 'great cloud of witnesses, desire a better country, that is, heavenly;' he also adds, 'he has prepared for them a city.' Heb. 11:16. Again he says, 'For here have we no continuing city; but we seek one to come.' 13:14. And O, reader, hear him once more 'But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.' etc. Heb. 12:22.

The constituent parts of a kingdom are; a throne, king, laws, subjects, and territory. Well, have we not all these in fine array, all pointed out in that

Continued on the p. 2.

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We baptised a young lady at Meaford on the 1st—London.

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 else 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 island. See Bro. Crowson's letter. We also learn from Bro. McColeman, Gore Bay, that two more have obeyed the gospel since Bro. Kilgour left.

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

Bro. J. A. Harding left Canada immediately after the Kilsyth 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 some place.

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

The Editor continued the meetings of nights for two weeks at Euphasia. 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 special attention to the article from Bro. Scott on "the Vaudois." In this day of comparative ease, 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' priestcraft makes. Priestcraft is the same to-day only it lacks opportunity.

Speaking of Brother Munro brings to our mind that Bro. Silas Mooto is now at Lexington preparing for the ministry. 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 best place known to us.

We learn through the Standard that Bro. Geo. Munro, who recently graduated from the College of Arts, in Lexington, Ky., was regularly ordained to the christian ministry by President Loos, Bro. McGarvey and Bro. Cowden, in the Main street church, Lexington, Ky. We are glad to learn that our brother has decided to return to his native land, (Ridgeway, 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.

Bro. A. H. Finch, who is now teaching and editing a paper at Coldwater, in the Orilla district, gave us a call, and talked over the prospects of sounding the gospel trumpet in his benighted place. This is right. Let your wants be known.

Bro. D. Stirling has been with us for some time under the medical treatment of Dr. McLean. We sincerely hope that he may be spared, for his useful life. He is one of the "pure in heart." We seldom find a man who lives 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 district preaching.

NEWS NOTES.

Bro. Hiram Brown, of Warton, recently spent a week with us at Meaford. He says he has been desirous of giving his time to proclaiming the word, for many years, but complications of business have hindered him until now. He authorized us to say that he is now ready to enter upon the work of telling the Gospel story to the people. Bro. B. has been with the church at Warton from the beginning, and has had considerable experience in speaking to and teaching in the church there. An 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 WORKER. This is our only hope so far as a medium of news is concerned in the Province. The Standard and Review, each have quite a circulation, but neither of them can do for us what is needed in Ontario. We would not advise any to drop either the 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 range 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 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 better 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.

Our motto shall be—Loyalty to the "thou saith the Lord" in all matters of faith and practice, and earnest 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 evils 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 pen can be relied upon as long as our love for our blessed Saviour remains. The brethren from every quarter are expecting much from the new move in co-operation, and so far as we can learn are ready to 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 that that some will be slow to take hold of the work at first, but we will try and convince 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. Let every one who is in sympathy with our co-operative work begin 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 into personal wrangles with any one upon questions which only involve personal prejudices. This is an auspicious time with the Disciples of Jesus in Canada, 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," under 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."

Recent developments have brought vividly to our mind the trite saying of, I think it was, Howland Hill, "The difference 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 see them, and toss down his fault-finding against others. Close observation has 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 evil only affected worldly matters it would not be so bad, but it is found in the church to an extent that is alarming. Some of the fault-finders grope very frank men, e.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. 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 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 contrary men on this jury I ever saw!" A chronic fault-finder's first work is to look for a fault or something to criticize, and if he does not find it he is sore 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 fault. 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 as 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 we do, this will make our greatness known, and recommend our superior faith to others. Remember, my brother, you must do something.

EDITORIAL RAMBLINGS

The writer accompanied by Mrs. S., Master's Errett and Garfield, left Meaford on the 31st ult, for a visit among old friends and relatives in Indiana. We had Bro. E. Trout in our company as far as Toronto. We were hurriedly transferred from the Northern R. R. to the fine steamer "Cleora" and was ploughing the waters of Lake Ontario on our 9 o'clock p. m. Nothing happened during our voyage across worthy of note, unless it be Mrs. Sherman's meriment over our feeding the fish with our dinner. I confess that it was a troublesome dinner to me, and if the fish had as much trouble with it as I had, I pity them.

We were hurriedly transferred from the boat to the N. Y. Central R. R. at Lewiston N. Y., and arrived in Buffalo at 7 p. m. We had our eyes open as we passed through Tonawanda, but saw no one that we could recognize except Mr. Kent who was sitting in front of his office. We took a steamer from Buffalo, and went to Ash-shula Ohio, saw the beautiful town of Mentor, the home of our beloved Garfield, and rolled into Cleveland at 7 a. m. An hour later we were speeding our way towards Cincinnati, Ohio, over the O. C. & I. R. R. arriving at 5:45 p. m., had only thirty minutes to wait for a train which bore us to Lawrenceburg, Ind., where we arrived at 7 p. m. Here we were greeted with an old time welcome by the faithful brethren and sisters 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 discouragements. The contract is let for their new house, and it will be ready to occupy by Nov. 1st. On Friday we went to Cincinnati and called at the Standard office and enjoyed a very pleasant visit with Bro. Errett and McDiarmid. Bro. 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 everything, but we said some things to each other. We know that all our readers wish brother McDiarmid well. Bro. Errett was in a rush, getting ready to go to the grand encampment in Island Park at Rome City, Ind., but as usual 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 missed it by not going the day before, as Bro. Rowe was in the office all day on Thursday, but is now on his way to Arkansas, on a three or four weeks tour. Bro. Rice reports the Review under full sail on a smooth sea with no breakers in sight. We called at Bro. Biney's in Cavanaugh Ky, but he is off on a vacation. Tired and foot sore we wended our way to the Depot, and was again in Lawrenceburg at 6 p. m. where Bro. Gand was waiting to greet us, he was on his way to Braytown to hold a meeting. On Lord's day we tried to preach to the people in the Court-house, and it was a precious meeting to us all. In the afternoon and at night we preached in Aurora (4 miles below) to fair audiences. Bro. and sister Walton, are working away with might and main, holding on to the work which so them is dearer than life. God will bless such devotion.

Aurora and Lawrenceburg have suffered by terrible floods in the last two years. The house which we lived in had water fifteen inches in the second story. It's heart pining to hear their tales of

devastation and ruin, coupled with their cries for bread, but they have recovered very largely from it now. It was hard to turn a deaf ear to their entreaties to remain and preach the gospel for a while, but our time is limited, programme is made out and we must push on. We boarded the steamer Gen. Pike at 8 p. m. and started on our way down the Ohio river, met some old friends on board and was laughed at by the officers of the boat for being "so fat." When we landed at Rising-sun my youngest 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 move will be to Florence, where we were instrumental in establishing our cause four years ago. We will beat White's Run, Ky., next Lord's day, and then visit my mother for a week, and a wind up our visit in Decatur County, and try to reach home by Sept. 1st. This is "the fall time" here. When we left Meaford the wheat was not ready for the scythe, 1 ear Toronto harvest was in full blast; in Ohio wheat was in the shock, near Cincinnati it was all threshed; here harvest is almost forgotten. Wheat harvest has been very light here, and the prospects for corn is not up to the average, other vegetables are good. We are now sitting on the banks of the beautiful Ohio River, about fifty miles below Cincinnati; across the river the "old Kentucky hills" rise up in grandeur, filling our hearts with pleasant reflections of days gone by, and long for a few days more of old time Kentucky hospitality.

But right here my pencil must rest until next month, as our escape is full. H. B. SHERMAN, Patriot, Ind., Aug. 13th, 1883. CORRESPONDENCE.

GORE BAY. Dear Bro. Sherman: Our meetings at Gore Bay and Geo Lake closed last night with eight additions by confession and baptism. Our esteemed brother, James Kilgour, of Guelph, commenced on the Friday before the second Lord's day in July and continued over two Lord's days without any very encouraging results. We then went to Geo Lake, held meetings for four evenings, and on Saturday met at Bro. Robertson's and baptised four; then returned to this place, had meetings in the hall, resulting in four others making up their minds to accept of the gospel. They are two others at least whom we look for shortly, and there may be more. We have all been much strengthened and encouraged by the labors of brother Kilgour, and much good seed has been sown, which we trust will bring forth the fruits of righteousness and the end overruling life.

May the Father of Mercies watch over those who have tuned to the Lord, and help them to grow in grace and in the knowledge of his will, and to his holy name be all the glory. Yours, etc., W. M. CROWSON, July 23rd, 1883.

My Dear Bro. Sherman, Aug. 8th, 1883. Dear Brother: I am very glad to tell you that there has been two unseasonable since 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 religious people have every reason to be thankful. Who can read the masterly arguments and beautifully penned thoughts of Alex' Campbell without becoming stronger christians morally and intellectually. Who can peruse the writings of Milligan, Land or McGarvey without feeling more keenly that "the gospel 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 consideration of honest and intelligent men and women; or who can read Fralklin's sermons without realizing that "the way of salvation is so plain that wayfaring men though fools shall not err therein." Send for books and tracts advertised, read them yourself, then lend them to your neighbors, and they get an eq good.

Many believe an hour spent in church will pay the interest on a week of sin.

done good and faithful servants; in as much as you have done it unto one of the least of these my brethren, ye have done it unto me." Yours, in the hope of eternal life. JOHN FINN.

DEAR WORKER: Hearing that Bro. Sherman was about to remove to Oregon, and not knowing whether the WORKER was still going to exist or not, I thought of thus addressing you. That the "WORKER" has 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 Niwas, 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 above mentioned 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 these few thoughts may find a place in the August No. of the WORKER, and knowing that many of the brethren join with me in wishing it a bright future, I am yours in Christ. M.

NOTE.—Thanks sister M. for your 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 warrant us in doing so. A little effort by every one to send in new subscribers would enable us to issue a semi-monthly next year. Let us hear from every quarter.

DEAR BRETHREN.—Please inform our friends in Canada, that my address is now NEW POST, IND. I will endeavor to answer the many letters received. With best wishes to the WORKER and its many readers. Your brother's Christ, W. M. GALT, July 23, 1883.

To Ed's Work. I am very glad to tell you that there has been two unseasonable since 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 religious people have every reason to be thankful. Who can read the masterly arguments and beautifully penned thoughts of Alex' Campbell without becoming stronger christians morally and intellectually. Who can peruse the writings of Milligan, Land or McGarvey without feeling more keenly that "the gospel 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 consideration of honest and intelligent men and women; or who can read Fralklin's sermons without realizing that "the way of salvation is so plain that wayfaring men though fools shall not err therein." Send for books and tracts advertised, read them yourself, then lend them to your neighbors, and they get an eq good.

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