Christian Worker.

H, B. SHURMAN, PRITOL

" Work while it is called to day."

LAW & WHITELAW, Publishers and P. ophirtors.

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MEAFORD, ONTARIO, MARCH, 1884.

Whole No. 28.

SONGS IN HEAVEN.

Hmanish as servence; Who, how neplo alog, What must this meen our tired I Shall troub the Shote of Songs?

If Chapten followship on that Our heretex hands or ove, What may it had be when we find Our elses at Home, above?

If here we tak addight in prayer, Tores tany we long, without a lear, Tomest Him face to face,

"fis said, perhaps it may be true,

"Prayer end with earthly days;"
Or, rather, thus it flave into
Use onabless soup of prince,"

When we shall troud the shore of song Where music ever sings? When we shall jour there have throng And see the King of Kings;

Then shall the worth of prayer for shout,
The soul of song he given,
And sweetest fellowship he known
To all whore and in Heaven.
M. T. 3.

REMINISCENSES No. 14: 15

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

___ 11Y ---

JOSEPH ASH

sure I often desired to have, of visiting them, becoming personally acquainted, and speaking to them of those things pertaining to their happiness here and hereafter. I am now so far advanced in life that it is quite problematical if I ever attain to the accomplishment of that, my desire. If I shall never in the accomplishment of one, my desire. It I shall never in the flish see those excellent brethren and sisters scattered over that broad expanse of beautiful and tich country I have a strong and abiding hope. I shall neet them in the eternal world of glory, honor and

peace.
I commence this article with Aurora; this church is com-paratively young as a church. Brother A. Yule, it seems, was class teacher; he is one of those carnest men who holds religion and the church of Christ as a carnest ment who more rengant and the church of Christ as a great and solemn reality, that it is towering far above any other society or organization on earth, and that every human organization whether called religious or beneficial and moral must fall and Christ and his church right supreme. He was not satisfied to simply know these things but he desired others to share that knowledge and enjoy is. He was wont to present the officient truths that gave him so much comfort to others, and persuaded several to submit to the authority of Christ, who were burned with their Loci in immursion. At a Christ, who were burist with their Losd in immersion. At a proper time he began to hold meetings from house to house. At length they got Bro. dettagg to hold them a meeting of days in a hall. That meeting opened the way for future success. In 1882 they succeeded in certific Rrs Sherman to hold in certific Rrs Sherman to hold. in getting Bro. Sherman to hold

in getting Bro. Sherman to hold a meeting with them which resulted in four additions. Among bro. Vule's converts was a Methodist local preacher by the name of Merritt, who is a line speaker and very zealous and active. They have shown to the world what a determined offer for the Lord and his cause can do, and have built a fine. a line speaker and very zectous there. It is now one of the and active. They have shown a strong and Laiented churches to the world what a determined lits location is good, being in a can do, and have built a fine a splendid country all round it brick house to worship in, with makes it a desirable place to be a strong rather, that live in From the laients.

Bro Merritt is a good preacher, and being so ably assisted by bro's Yule, thom and Dr. Rutherford, are in a prosperous condition. I remember right well the time br. Rutherford obeyed from the heart that form of doctrine Paul the apostle taught Rom. 6th chapter.

In the year 1864, I think, when the late M. B. Hopkins, then of Lagoda, Ind., was sent for to be chief speaker at our June meeting in the Erin Centre meeting house he came and

Juno meeting in the Erin Cen-tre meeting house he came and spent several days preaching in Oslawa and Bowmanville. I took him in my carriage and drove on towards Erin holding meetings on the way. After three days drive we reached Erin. We had a fine meeting withten purpossessing among withseveral conversions, among them was young Rutherford. I saw him buried with his Lord, and I well remember what great hopes I had of the future of that young man. I knew his father and mother, who were godly praying people. Great things often come Great things often come through young men who have a praying mother. On our return to Oshawa we had meetings as on our way up. I must speak of a pleasing incident that occurred on our way home. We called on Bro Rutherford's alter who lived in the town. I am now travelling by faith among churches with whom I am personally a stranger every tit be individual members. I never had the pleasure—apleasure I often desired to have, of When we told her how many were obedient to the gospel, and her brother was among them, she was so overcome that utterance was choked off by a profusion of tears of joy. Not to flatter but Bro. Hopkins was de delighted that he expressed to me that "Sister Page was one of the most perfect specimens of womanhood he had over seen."

Agile a few members of the King church have taken their

Quite a few memors of one King church have taken their membership with them; they are in a position to have a prosperous future. As before stated, the principal men are Yule, Merritt, Thom and Ruth-

The church in Acton is an offshot of Everton; members who lived near Acton, several of whom lived there long before the village was commenced To Bro. Hertzog belongs the honor of doing an excellent work there. In 1875 or '6 he honor of doing an excelent work there. In 1875 or 6 he preat red continuously and successfully, had many converts, and organized the church of over sixty members. There was much opposition, but Bro. Hertzog holding forth truth in his clear, lucid style overcame all sectarian opposition, and made the truth of God's word stand out before the people clear as the san at noonday. Since then they have bought a good meeting house to worship in from the Methodists. The caurch has had a steady increase by conversions, and within a few years several of the Eramos's or Everton church of t the old substantial members of the Eramose or Everton church have united with them. Where the old church has lost they have gained. Bro. Royce and family, bro. Whis and family, bro. Morton and family, of Everton, and bro. Ferguson and family, from Erin, and now bro. H. B. Sherman and family, of Medord. Bro. W.M. Crowson and bro. Dixon were the first Elders. It is now one of the strong and fainted churches

for it a prosperous and happy future. Bro. Hertrog, I think, must look at Acton as one of the green spots of his life's work. I may have more to say about him hereafter.

The church at or near Stayner, called the Stayner church was started intoexistence many years ago by bros. MeArthur was formerly elder of the Gadic church in Erin. He was a sterling christian man; has been dead several years; tras a man of considerable wealth and left a good share of it in the hands of executors, the interest of which was to be given to worthy men who preached the gospel. Those executors, I understand, are noble, honest men, and are carrying out the provisions of the will to the letter. They are giving out those means to men who are right worthy of it. The exampla set by our worthy brether MeArthur is worthy of imitation by very many. This subject is so vast I scarcely know at what angle to begin to talk about it. The worthy brother McArthur is worthy of imitation by very many. This subject is so vast I searcely know at what angle to begin to talk about it. The love of money is so ingrained into the very being of vast numbers of mankind that they will grip it to the last moment. And where they leave it to heirs or others in most cases it is a subject of dispute greates ill will among friends, and most of it squandered in law. In most cases where a parent leaves a considerable property to his children it is a cutso to them rather than a blessing. A man has a legal right to dispose of his means as hosees lit, and in nearly overy case where a man leaves his property tor the benefit of man very little if any evil arises from it. Suppose every one of our brethren whom the Lord has blessed with ample means should do as bro. McArthur has done, a sufficient amount would be forthcoming every year to keep a hest of able preachers in the field continually. Let every one at down and make a calculation of the preachers in the field continu-ally. Let every one sit down and make a calculation of the amount which could be easily reskoned upon in his own neighborhood, and he would be astonished at the result. I make the suggestion here that many of the brethren follow the excellent example of bro.
McArthur. The sons of bro.
McArthur are the two leading
men of the church now. Bro. men of the church now. Bra Crewson has done a good work

Crewson has done a good work there.

There is a solid exemplary, live little church in Muskoka, at a place called Dunnchurch, which is the name of the post office. How long this little band of christians have been there I am not informed. They came from Soutland where they were devout disciples of Christian settled in a bedy, begun worship at once of course in their houses. How long they had been there before they were found out I do not know, but a young bro. Finch, from

taken's and fine clear under standing of God's word by so up the light of the gospel in nany of its members be-peaks their own houses and invite for it a prase-rous and happy their neighbors in, could in a future. Bro. Hertrog, I think, increase and themselves bene-fitted. I have great faith and hops for this little congregation.

hopefor the little congregation.

The church in Glencairn was first made up of J. D. and Marshall Stephens, their wives and two sisters. The Stevens' are of the Stephens family, of Esquesing, formerly spoken of. Bro. W. M. Crewson was the first to proclaim the ancient gospel in this place, in about 1876. In 1879 or 80, Bro. Alexander Trout, then of Meaford, now of Detroit, Mich., held a seriex of meetings and held a series of meetings and did a fine work. He was the happy instrument in bringing twenty-three into the church happy instrument in bringing twenty-three into the church by confession and obelience. It will be a long time before the confession and obelience. It will be a long time before the confession and its faithful labors in this place, and others will be forgotten. He like his noble futher, is a faithful and true christian, and is now very useful in Detroit. About four years after bro. Trout's departure they got bro. Crowson to labor and assist them for a time. It is a pleasure to me and I hope to the readers of this, with I fromicle the credit and honor that is justly due to a Sister Lydia Frame. She was the pioneer laborer in Glencairn. She established and faithfully carried on a Sunday school for a long time and talked the love of God, the humiliation and death of Jesus the Christ to her school, and the Christ to her school, and others, patiently waiting for her reward and the accomplish-

thers, patiently waiting for her reward and the accomplishment of her heart's desire, the conversion of sinners and the establishment of a church where she and others could worship the God whom she so mach loved. She is now enjoying that hope, and is still keeping up her Sunday school. Bro. Marshall Stephens has done and is doing very much for the cause at Glencairn and at other points. Among those who came into the church is a bro. Henderson, a man of fine ability and much usefulness. He is what is called a "local preacher," A hor. Han mond also renders much assistance. They have had the valuable labors of A. Anderson, Jax. Black, D. Stirling, J. C. Lister, H. B. Sherman, and han Ganl. The church is ma healthy and provenous condition, and having such tone as Stephensand Hendersonas leading presens, a lappy future is before them if they hold fast their begun confidence to the end, which I connectly pay may be the ease, I cannot shemier from my mind just now Sister Lydia Frame; true I have never seen her, have never heard her voice, but I know her by faith through testimony, I fondly hope to see her in "the sweet by saith through testimony, I

hope of a resurrection to eternal life. I anticipate a happy meet-ing, a happy embracing. I count them up to fifteen. I have year pleasure in singing hymn 1151 in the Cincinnati book: of life, the holy city, would be

the Cincinnett book:
Yes my setth actin out reficies,
And my weary beart cross light,
And the forms of pure and herital.
That shall we concer in batter,
And to form so pure and brists,
That shall we concer in batter,
Are the loved of long ago;
And to them in kindly given
Thus their mortal friends to know.

What signifies the word court ! In Hebrew Chazer is an entrance into a palace or house-Estrici. The great courts belonging to the temple were three; the first called the court of the Gentiles, because the Gentiles were allowed The second, called the court of if purified, had a right of admis-sion. The third court was that of the Pricets, where the alter of hurnt-offerings stood, and where the Priests and Levites exercised their ministry. It signifies the church of Christ -Zech. iii: 7. Also the false church. -Rev. xi:2

Jonish temple, was for the seccase. It was given to the Gen tiles, and "The holy city shall they tread under foot forty-two months." These Gentiles shall which is the name of the post ta office. How long this little hip hand of christians have been there I am not informed. They can from Southand where they may be the theoreth of the court disciples of Christian were devont disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working at most of the court disciples of Christian working and settled in a body, beging working at most of course in the court in the court of the c

ing a lappy embacing. I count the I had years a lappy embacing. I count them my to fifteen. I have verificating the singling hymn 1161 in the Cincinnet book: The state of the count of his without the temple here of the state of the I have contained and here of the state of the I had the state in the high year. And it is them the history them. And it is the form of part of the history them. And the them the history them the history that the count of his further asys, "But the count and his without the temple here on him." I had been the treat court belonding to the temple were there; the first and the present of the count of the Gentile, because the Gentlew were allowed to enter so far, and no father. This second, called the count of the Gentile, because the Gentlew were allowed to enter so far, and no father. This second, and the high count was that of the Priests, where the altre obtained his mind the high substituted by human wisdom. As the church of Christ—Zech, fiir. 7. Also the false church.—Heav, xi2 of the Priests, where the altre obtained his mind the high count was the church of Christ—Zech, fiir. 7. Also the false church.—Heav, xi2 of the Priests, where the altre obtained his mind the high count was the church of Christ—Zech, fiir. 7. Also the false obtained, which they have a contract the false and "Thou left yet will make the high cincinned his prophetic and by human wisdom. As the church of Christ—Zech, fiir. 7. Also the false obtained his prophetic and the backets of each of the count of the Count of the Count of the Count ferfeit hurches or establishments of the priest of the discount months." Three Gentlies shall they treat under foot forty-two months." Three Gentlies shall the prophetic of the forty of the first church of the priest of the discount months. Three Gentlies shall have an of the forty of the first church of the first ch

CHRISTIAN WORKER

: PROUBD MARRIES : --

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H, B SHERMAE. . . EDITOR

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FIELD NOTES.

Our last field notes left us at Our last field notes left us at Mt. Carmel christian church. We baptuzed eighteen believers and set the church in order by the appointing of elders and deacons. Bro. R. Ainsworth was ordained the last night of the meeting. We left those was ordained the last high to the mecting. We left those good people regretting that we could not stay longer, but feeling that they were in safe hands, we committed them to the care of the Elder, and "to God and the word of his grace," God and the word of his grace, and left them on Falday morning, arriving in Toronto at 11 a. m. on the 15th uit. There was a meeting of the managers of the co-operation on that day at the house of Bro. James Menzies, 163 Simose-st. There were present Bris. Ledlard, Yule and Barclay. The past five months were satisfactory, and steps were taken to enlarge our field of operations, and to help several needy fields. We hastened home to see the family, from whom we had been separated for more than a mouth; found all well, and enjoyed four days at home with the family, eating the venison, a present from Bro. Gleason. We met with the brethren at Acton on the third Londsday, and spake morning and events. and left them on Friday morn-

We met with the brethen at Acton on the third Lordsday, and spake norning and evening. The brethren greatly rejoiced over the good report from the field, and thanked God that they were permitted to bear some humble part in the good work.

On Wednesday, the 20th, we egain bid our family good-bye, boarded the train and was in Hamilton at 5:55 p. m.; wended our way to the "barneks," and took in the "Salvation Army meeting." A more rediculous farce I have never seen in a religious meeting. Drums, tamborines, etc., with singing, some speeches, and many "negro show" anties, then came the "lane drill." The captain came to an old gentleman and told him that if he would come forward and kneel down that the Holy Spirit would save him, but the old nan seemed skeptical. After much persuasion he concluded to try it, the entatin assuring him that it. skeptical. After much persuasion he concluded to try it, the
captain assuring him that it
vas all right. When they
went forward a shout was raised in the camp, and a general
engagement was brought on,
the firing was heavy, and the
tide of battle scened to hang
on a pivot. Finally the old
gentleman arrose and took his
scat, and smiled contemptuously on the army. They insisted
that he should pray; he insisted that the contract was, that if
he would come forward and that he sontract was, that if he would come forward and kneel that the Holy Spirit would do the rest, and it was not working as recommended. Finally the captain ordered all out of the hall, who were not nembers of the army. We lingured at the foot of the stairs long enough to see them ejecting the old man in a rough manner, pronouncing anatheras on him as he came down the stairway. Alas i for trath as taught in the libble. The next day found us at

as taught in the libble. The next day found us at Ramsville, where we were met by many of the brethren. Their real concerning their contemplated meeting house in the village is unabated, and the enterprise will be pushed to a successful issue during the coming manner it nothing interferes. The village had just laured through a compaign avainst King Alcole, and when the votes were counted, the old corport was four vetes ahead. The temperance people are not allowed by their didness in rainst King Medid, and when over the foreign missionary to votes were consted, the old work.

Two views seem prominent among us. There is the except the temperature people are not like. Uppeded in this ribuil

will renew the conflict with a different result at the first exportainty. We delivered an address on temperance on Thursday night to an enthusiastic audience.

On Friday we came on to St. Citherines and domeiled at Bro. Sol. Wardell's, whom we found very auxious to test the cause established in that city. We looked over the city and viewed the available places for holding meetings, and decided that they were very good, and that the right kind of an effort will succeed. After calling on bro. Campbell and his invalid wife, and meeting about noon, and was taken-if charge by Bro. A. Hendershot, in where pleasant christian family our every want has been looked after.

On Lordsday morning we repaired to the meeting house on East Main st., where we were greeted by an audience of about 125 yer ms; at night fully 250 w. a. present. If suppose it is no more than

were greeted by an audience of about 125 rcis ms; at night fully 250 w. ... present. I suppose it is no more than right for me to give our readers a bird's-epe view of our meeting house. As to location, it is in the moet desirable part of town, about half way from the canal birdge to the Welland IR. R. station, on Main-st, the greatest thoroughfare in the town. The houre is a frame 70x38 with a line foot wing out either side of the pulpit, giving 20 feet of the main building a width of 50 feet; the remainder of the building back to the door is 38 feet wide. It is well seated with oak sgrained seats, and will seat by actual calculation 100 people, and another hundred could be crowded in. There is a modest tower in front, which forms an excellent vestibule entrance. The house is well lighted by two hanging chandeliers and some side lamps on brackets. There are two lots with the house, and taking it all in all the purchase, is a most excellent one. We should not omit to mention in this connection, that Bro. Win H. Swaze and his father made the purchase, and it is only through their liberality that this excellent place for worship was secured. The meetings have continued every night, and twis on Londsday until now (Mar. 12th), and will connow (Mar. 12th), and wine car-tinuo during the remainder of this month. We have had all classes out to hear the "new doctrine," as this is the first time our plea has been preach-ed here. The preachers of the ed here. The preceners of the town are doing what they can, in a private way, to check the progress. Be it said to the credit of the Baptist aminister, Mr. Anderson, that he has shown himself to be a christian gentleman. It is a real plea sure to meet such. We are surrounded with faithful breth sure to meet such. We are surrounded with faithful brethren from the neighboring churches who are helding up our hands in mony ways. What a difference there are among the brethren; some will stand by you in the good work and help all they can, others will not help a farthing, and talk and write against the work, doing all in their power to make it fail. I know which party I want to have fellowship with. Thus far we have been called upon to perform the last sad writes upon two occasions, and once to celebrate the muptials, making two hearts beat legally in unison. Brethren, pray for the success of the work in Welland.

QUARREL OF PAUL AND BARNABAS.

aries in motion. Now let those of us who advocate a different policy do likewise. Let it not be said of this class that they cannot work their plan, or that they are too naan or too lazy. Leave out all this ugliness, and, like Paul and Harnabes, let us pleasantly part company in our labors, that these two diverse fideas may be tested in actual practice. practice.

T. H. GOODNIGHT.

practice.

T. H. Goodnight.

The above short letter from Bro. Goodnight contains some waluable suggestions. We commend it to our readers for careful analysis. Surely this is the better way. Now let all bitterness have an end, and you that are opposed to co-operations, show us what good thing can be done without it, and yeu who are in favor of co-operation, show what can be done through co-operative effort. Surely if yo are truly the followers of Christ we will bid a brother God sj ced in any gook work, and will not "forbid him because he follows not us." It is high time that we were waking up to the truth of the motto, "By their fruits yo shall know them."

Our columns will always welcome any news from these the follows any news from these the first course of the fruits yo shell know them."

Brother Lister came to our restrict the first course of the first congregation since last fall.

Collingwest.

Brother Lister came to our restrict control of the motto, we have been compared out the first control of the first came to our restrict and the dear old lady's wishes complied with. The next day on the first confidence in the house and bubliefy and not in the house. She would not however, ascent to the bath was placed outside and the dear old lady's wishes complied with. The next day on the following the first confidence in the house and the dear old lady's wishes complied with. The next day on the following the first confidence in the house and bubliefy and not in the house. She would not however, ascent to be the paperior in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. She would not however, ascent to bus done in the house. The bus done in the house. She would not however, ascent to bus done in the house. The bus don

Our columns will aways welcome any news from these brethren who have opposed our co-operative efforts, their reports of success shall have the same prominence as other news of like character. We shall see how this works.

GOSPEL SUCCESS.

People are in regular attend at our meetings, who never went to meeting until now.

Latest from Welland, March 7,-House crowded last night to more valuable additions to two more valuable addition the church, and outlook very coursging.—L. & W.

We have had the largest liences ever assembled at Welland at a religions meeting. So say the old citizens who have abtended our meetings.

The fruits of the Ontario Co operation of Disciples of Christ since Sept. 1st 1883, are two new churches and 88 additions to our numbers. "By their fruits, ye shall know them." Where do you stand and what are you doing my brother! To God be all the

Stayner, 6th March, '84 En. WORKER -- Dear Bro, I have been holding meetings of the 4th line near here, also is Suppliale to the East of this The recent storms and place. cold interrupted incetings a good deal. Bro. J. McKechnie The action of these two apost the in separating after their sharp contention, each, however, still working cleadily on in proclaiming the gespel, seems to furnish a lesson in our trotherhood in their travails over the foreign missionary others soon follow, and to God others soon follow, and to God be all the praise. I go to Glencelm tretay: Yours &c., W. H. Corwick.

Up to the time of going to growing all the time.

Walkerion, Feb. 25th, '*4 Dana Bros-My meeting in Minto lasted two weeks, eight additions, teven by confession and baptism. At our regular ditions, meeting on Lord's day, the 24th Feb. a young woman made the good confession and was haptized in Walkerton on the 27th

Your, to dy, A. Score.

Sherwood, Feb. 25th, '84. H. B. Sherman, Dear Bro. in thrist, Bro. Lediard of Hillsourgh has just closed both a pleasant and exceedingly pro-litable three weeks meeting here with seven additions by baptism. Meeting closed on 22nd of Feb. Bro. S. Keffer of Dorchester preached on the following Lord's day morning. Please notice this meeting in the Worker as the friends of the co-operation will be pleased to learn of its usefulness. Believe mo to remain your Bro in Christ.

F. Whitenero.

GLENCAIRN .- Recently an aged ady (over 70) had become con vinced of her duty to obe; the truth and desired to be immer in the river, but owing to her

Brother Lister came to our rerelief, and encouraged the much by his prayers and pres

We enjoyed a very pleasant visit with brother Amos Cheb-len-an on the 11th mst., at brother Hausser's at Jordan.

We were all while to see Sister Lister among us in the old "Nia-gam District." She arrived at Welland on March 11th.

Brother Ash was hurt recently by a fall in his barn, but the lat est report from him was that he was recovering.

Bro. Wm. C. Campbell has been reemployed by the church in Aldboro Pp. His address is Rodney

Bro. Hertrog recently held a secting in Syracuse N. Y. and laptized a goodly number. did not learn how many. W

Bro. Hertzog visited Wainfield on the 4th Lord's day in last month. He then had three meetings on hand, at Hillsburg, Auro ra and Garafrana, respectively.

Old brother Swazy from Wain fleet church, came to Welland and takes a laboring ear in our

The address of the missionar ies to Japan, brethern George T. Smith, E. G. Garst and then wives, is Ychohama, 222 Bluff, Japan.

J. P. Floyd, editor of the tian Herald, Moumouth, Oregon, the state of the church J. P. Flord, editor of the Chris has egreed to labor for the el at Albany, Oregon. He will con-

Be the Sinchish of sen viset. Moderal for six years we correlate the churches at Port Hop tot as those without toge, and Colourg with a visw of loss we to be inspect to be we esting in the realist. We have a count be for contamoul in the vot hanned set what he will do the mine years. We got to Willand and the interest is and Cotourg with a view of los owing all the time. esting in their radst. We tone

Gamboro' people have been over-and brothers Boughner and Bor tle, from B aresville, were over and stayed three days.

Old brother Plak cama and preached for the church of Acton on the 2nd Lord's day in test month. The betthern were much edified by the sound words from this ald soldier of the cross.

Mathew Jones, a preacher of the Old Christian Church, was received rate the followship of the Church of Christ, at Danville, Ill , last Monday evening. Bro. is now in a meeting of Cerro Gordo.

The brothren in St. Cadicrine re very envious to have a bold effort made to establish the cause in that city. Bro. S. Wurdell i one of the anxious ones. of the harvest is great but the laborers are few."

Bro. Lister i naches on Lord's day at Jordan, Gain doro, Wainflect, and spends the days here in Welland enculating tracts and helping otherwise. Sixter Lister is here now, and liro. Is is correspondingly happy.

Bra Amsworth writes from Vernonville that one or two Makontents have been trying to ster up strife in the M't Carme Christian Church, but they mad in inclorious failure. The curse of God will rest upon such. Bro A. unites very encouragingly of the cause. I hope to see them in May.

Bro. Evans from Tonawan la, N. Y. was over at Wolland one Lord's day with ms. He deliv ered a fine temperarco addres while here, and the people have not quit talking about it yet E has recently fed the Standard readers with a few articles on "the future state," which are written in his usually vigorous style. However much we may style. style. However much we may differ from his views, he must be accorded honesty of conviction, for he is a warm-hearted, honest brother. It is a feat of joy to see him step in, because he will take hold an I help a brother.

DIED.

William Culp died at his home mer Jordan, Ontwio, Mar, 9th, 1884, aged 46 years. These few words tell a said tale to a grief stricken wite and seven orshan children; but we look by faith through this dark shedo and see the glimmer of a brighter day. Bro. Culp was over an horomble man of the world, and last November while the writer was holding a niceting at Jordan he had the pleasure of seeing him and his wife obey the Gospel, and they have been faithful to their trest, thus furnishing a solid foundation for consort in their hour of serrow. The writer offi-ciated at his funeral on the 11th met. May He who comforted Martha and Mary at Pethiny be the solice of the widow and the orphans now.

At the cld hone-teal nerr Madend, Feb. 12th, 1e34, Robert J. A. Whitelaw, in hes 21st year, He having here a feithful mem-ture of the Church of Christ at

ing the churches as and Colourg with a view of los and Colourg with a view of los and rere for nother in a reconstruction in the state of the min years. We can traly say as the P drast of eld:

Bro. A. Hendorshat, Bro. Steele, and the min years. We can traly say as the P drast of eld:

"Like a visitio patient bid children, so the Lord plitch less, Bro. Lynn, Pro. Steele, and the at the ferr has the church in the strict. For his knowth our fromes the encodes of the held, so the house of the field, so the house duct.

This is not a bud such as the strict has been fultiful in every good lovers. Since we have been at the colour dath is one, and the pice week. Since we have been at the colour dath work.

Is not with sadness that we heard of the death of the beloved Christian wife of Elder E. Shep und of Bowmanville. Sister Sheppard was a daughter of old Bro. R. Bentley, of Ringsnull, and a noble relf-tacrificing Chris tian woman, always bearing her part well, in the work to which the Lord colled her husband. We can assure our brothef that he has our heartfelt sympathies and prayers, in his better days of grief. Thank God for the 1 rospect of a better life.

The daughter of Bro. and Sister Michael Johnston, near Fen-wick, Feb. 28th, 1884, aged about 12 years. She was the guardian angel of the smaller children. Ever cheerful, she was the light of the hobse. Having passed through a similar sorrow myself, I can fully sympathize with our Brother and Sister. The consolation of the Gospel is the only hope we have or need in such hours as these. The writer attended the funeral at North Pelham Prosbytemen Church, Mar. 1st, 1884.

We met Elder Sperry, of the Baptist church in Welland, re-cently. The elder thinks that cently. The elder thinks that there should "be one fold and one shepherd" made of the Baptists and Disciples of Christ. We are agreed to this on the bible alone.

The Methodists adopted a creed to show what they understand the Bible to teach and now they are up to their eyes in trouble, trying to learn what their exced teaches. Got out an exposition of your creed. That might settle things at least for a month or vo.- Ex.

The story of devastation and um by the flood along the Ohio River, is heartrending. brithren at Lawrenceburg, Inliana, had their new meeting house nearly ready to occupy, and a good prospect to have it freed from debt. But also the flood his dashed their hopes to the ground. The water was ten feet leep in the audience room. If the brethren overywhere knew the struggles of these brethren in the past, we are sure that lib-eral help would be sent to them, in this, their hour of distress. By this mail I send \$5; to J. W. Tebbs, Lawrenceburg, Indiana. Who elso will do the same!

We have beard much about the access of the Scott Act in Halton. It is true that since the act was lopted in that county crime has decreased 70 per cent, and at the last three assizes there were abcolutely no prisoners awaiting trial I it is time there can only be one inference drawn from the experiment. We are waiting for the report of Mr. E. King Dodds and the Trades Panevolent Asso

ciation.—Kingston Nows.

The whisky interest have full charge of the town of Wellard, and there are 73 percent in the good, all, except one, are there directly through intemperance. This is official, from the turnley. Mr. L. King Dold may mak note of this and some one for this side of the liquor question

SECOND MULTING.

THE LORD . TAMES NO 2

the house of John ... Ush Sel, 'SA. Continued

Sorth, Will they be saved if hey should die, as they are, un y should die, as they are, un persod I is ron, "Of course they would

er are good pious people. Soul, -- Would for all allon

Methodist at the Lord's Table th yout

Decem- I-I-I-thick ist is no one Is aloned to partike n our charch unless they are fin

Such, -lou adult that they have done enough to enable th to set to beaven and be children the Local I this consistent! Deacon.-I think that nonbut hiptized believers should be allowed to commune.

Sarah,-I am a beptized be heter-will you commune with

Dercot .- I-I-don't-that is -you would not be invited to commune in the Butlist church. Sarah,--Il hy not !

Dearon,--liceause you are not a Biptist.

David .- Oh! I see-It is Ban tist communion that the Deacon I defending.

Sarah, -- Never mind David Please tell me Deacon what I must do in addition to being e baptized believer in order that I may commune with you!

Descon,-Become a Laptist, of

Sarah, -Then a person must be more than a christian, child of God, and fitted for heaven, in Lelieved and been haptized are order to be admitted to the Bretest Table—(excuse me for calling it the Baptist Table, because have placed it beyond the Int's Table.) Now Deacon, if 16 16 Raptist Table under in trigition, your position would ight; but it is the Lord's Tile of which we are tecking to leil. Surely you would not diar one of the Lord's children fra the Lord's Table!

ames, I have been quiet thus fa but now permit me to speak. It Deacon doubtless thought his pition quite tenable when we coe here to night, but now sister Sal, I beg of you, press this miter no further, lest it become . Musico to him. He certainly sees by this time that there is something out of joint with either his teaching or practice, for if he umorsed believers are admite unir children of God, he is evidently meonsistent in debarring them from their master's table. Nov I propose that we try to find the teaching of the Scriptures on this all important matter.

David .- I never saw the in consistency of Baptist practice ac ctearly before.

Deacon, -Sister Samh-dayo commune with unbaptized per cone l

Sarah,-No, Deacon, I com-naune with neither haptised nor unhaptized persons.

Deacon, - Well. I hope that we shall hear no more of our Beptist exclusiveness from you after this. With whom do you commune !

Sarth,-It is the communion with the broken body and shed

to those who had heard the goto those who had heard the grow white recompel and believed and had been the Divid -- that I feel like I had been those in haption, hence were children of God, and as such had a right to examine thenselves and partake at the

Loru's Table He does not say tims to sinners, but to Christians Matilda .- Would this debar ethodists from the Lord's Table !

Sarah, -- I can not say definate ly as to that, I never read in the bible anything about Methodist, and I have understood that the are a sec; that started a long time since Paul's day, and I doubt if Paul over heard of a Methodist.

Deacon .- Sister Sarah, did you ver read in in the bitle about a Partist !

Sarah,-Oh! yes, Deacon, Paul was a Raptist himself, that 18, hi was a baptiser, which is the mean urg of the word.

David -- Now, let me under stand this matter, do you mean to say that only those who have the children of the Lord, and that such are commanded to ex mine themselves and so cat !

Sarah,-I mean fust that.

David,-Well now Deacou, if on had known that, you Baptists night have been spared a great deal of trouble in examining peo-

Descon -Sister Sarah has 9

James .- Deacon, you are the aly one that has been trying to bolster up a theory. Matilda.-Whom do you in-

vite to the Lord's Table sister Strah I

- We invite no one Surah, . neither do we debar any ono from this table. It is the Lord's Table and he alone has the right to say who shall and who shall not cat If I am the Lord's, I have as good a right there as any one, hence uld not ask for an invitation.

Matrida - But how may we now whether we are the child ren of God !

Sarah,-If you do believe and have obeyed the gospel, you have Word for it that you are Lia chald.

Matilde,-But sister Sarah, 1 have never obeyed the gowel as yon say, but I feel that I am his child.

-Whether we are the children of God or not, is a matter

conschoold be allowed to putallook for the holder of the souther "Who say and he had been between you and the Apolicis, he says "Let a man extende he had been say "Let a man for make any difference beacon Mattida," Will, then, it does not make any difference whether we are Methodash, Baptis, Preshot make any difference whether we are Methodash, Baptis, Preshot make any difference whether we are Methodash, Baptis, Preshot make any difference whether we are Methodash, Baptis, Preshot make any difference whether we are Methodash, Baptis, Preshot make any difference and the had been such as a large of the sufficient which is the same could attend to thus institution in tensembrance of the sufficient which had been such as the same could attend to thus institution in tensembrance of the sufficient was a construction of the sufficient was a construction to the safety. So at sec time working the nation to the safety we had no how we feel. Let us to make any difference beacon. The same should be a sufficient working the same should be a sufficient was a sufficient with a sufficient working the same should be a sufficient with a sufficient working the same should be sufficient working the same should be a sufficient working the same should be sufficient working the same should b

Descent of want to know where sister Such learned all

never hard anything on the s ject before.

CRISTIANS ARE PERSONS
PARHONED, JUSTIFIED,
SANCTIFIED, ADOPTED,
SAVED.

BY A. CAMPRELLA

I. While adjusting the most unperiont terms and praces in the Christian system, in order to a more persputous and comprehen size i. It is expedient that we hould also advert to ent that we looked also advert to other predicates of the genuine Caristian. The five terms at the head of this chapter are all indica-tive of his state; and do not in-clude any attributes of his char-

II. These predicates are but so many coun creat aspects of a new state in reference to an old one; or they represent the gospel as affecting the position of a min-ita the universe at all those points in which sin affected him. Was in the universian money in which in affected him. We he juffly, condenued, unhely, alico, not lot, in Adam the first! When in Advan the second, he is just in an opposite state;—he is predoned wherein he was guilty—justified wherein he was guilty—justified wherein he was nearly—alopted wherein he was olden—and saved wherein he was lot. Sin, then, condenues, pollutes, alterates, and destroys its subjects. Grace, justifier, sancifies, adopts, and saves its subjects in reference to them, points. Paolon has respect to guil; justification to condemnation; sancification to opation; after its contents. Deacon,—Sistor Sarah has a subjects in reference to these cute way of putting her theory, and I am afraid some of you will be deceived by her.

Sarah,—Deacon, does not Paul sary just as I have stated I Have any just as I have stated I Have I offered any theory of any kind I think your statement is very urjust. James,—Deacon, you are the jand sived.

and swed.

III. In former dispensations, and in the present two things are immutable as respects the preparation for a change of state, while the act in which that change is formally consummated is not increasing immutable. Thus in reference to actual transpression taith and repentance, in all dispensations of roligion, were necessary to focusioness, justification, similification, advantion, alvation, in one word, Gol cannot forgive an impenition and imbelieung transgreesor. But whether this or that act shall consummate a change of state, as respect man's retations to the moral universewhether that act shall be circumication, animal sacrifice, keptism, swed In former dispensations whether that act still be circum-cision, animal sacrifice, buptism, confession, prayer, etc., is not from any necessity, either in the divine or human nature, inmutable. It has been changed; but faith in Golfs appointments, on I repar-tance for part trans, texions are now, always were, and evermore shall be, necessary to forgiveness. IV. The philosophy or reason of this is, that faith and repen-ture change the state of navis heart to God; and if there was no universe beyond God and the sinner, all further acts respecting

love of God, not merely upon fault and pendence, or my other mental operation, but upon vertain clear overtacts, such as haptism, mhadou, prizer, ite, which that our clies and others much that our tote than the GM lam (1), than they possibly can affect him cit, temn the fruit of our futh, or perhaps, rather, only the perfecting of our faith in the promises of God rather, only

WINTER EVENINGS.

HOW NOT TO SPEND THEP.

The father reads the newspaper, and wishes no disturbance in his centry; the mether, perhaps, is only in the nersery with the owner children, or engaged in out-hold dutie, or absorbed in heavened of the newspaper of the newspaper. he pages of a magazine, and give ittle head to the occupations ttle hard to the occupations of is older members of the family Lethije the younger men second amusement abroad, and are allow amusement abred, and see allow
to return home when they
please, unspectioned concerning
their method of passing the long
eventure. The older gitle receive
that friends or yo out with them
Fact one is independent of the
other, and there is no community
of out rest which makes the lond
of home becomes and increase. of home happines and increases

the love of it innates.

The evening paper once read, the father falls asleep reside the tare, while the mother clicks her knitting needles, and chides the children if they are too noisy in their plays; and so the dall evening drugs alone, until the father arouses himself and thinks it is almost bod time, and the mother runts way her knitting drug or the mending larg and rejoices.

In families thus managed, what wonder that the sons seek questions.

ronder that the sons see tionable amusements, the daug ters make illeasorted matriage; and lead unhappy lives, and the parents find little happiness in their children. In their yout their children In their yout they gave them shelter and fool and caned for their bealth; bu and cared for their reath; buthey did not interest themselve un making home happy; they did not give them real heart-love, and teach them that in their society they could always be entertained.

HOW TO SPAND THEM. Every evening there sh an hour given up to the little folks, when old and young play together. "The wise man is he who keeps his child-heur," has been truly said; and the man who cannot frole with his chilup to the litt dren is really to be pitied. I matter how high his station, good roun is the best exercise. good roup is the best ex hun and for his children hum and for his children; and the futher who joins in his son's sports is the father whose old ago is most tendely chirished and whose gray head is rarely dis-honored.

honored.

Music should have a prominen place and should be introduced early enough for the little folks to have a share in it before bed-time. If the futher cannot sing and has no car for music let him not throw a wet blanket over the enjoyment by objecting to it as a noisy dis-turbance.

by objecting to it as a noisy disturbance.

There should be reading cloud
by some member of the family.
It is fine vocal vereies for the
reader and nothing is better fitted
to form a taste for choice literature in the family. Not be membera of one family, but of several
many a pleasant and profitable
winter exchange. There are also
quiet games which can be played
in a large family that are loth
instructive and amusing. Let
parants take pains to find and
introduce such panes, and so make
house hife attractive.

Dreary and almost unbearable
dullness reigns in the absence of
such excellents in thousands of
households that can landly, except
by a figure of speech or excess of
charity, le call of happy ones, and

by a figure of speech or excess of charity, be called happy ones, and in which the seven evenings of the week are looked forward to

Sarth,—It is the communion with the broken body and sheld for proper particles. We must bleed of our dear Saviour. Hence I offeet, and followed for dear Saviour. Hence I offeet, and selferflags.

Mathida,—Yes, but do not neelings. Profingressaure goad to tell us whenwe are hungable and entire that you do?

Sarth, Yes, all true christians do the same.

David,—Where in the Bible in our church. And how can we will we find the qualification for tell whether we are worthy or those who are to commune!

Sarth,—I cor I Chap. Pathis feer eating, if we do not considered the goad of the universe who are to commune!

Sarth,—I consultation for the conditional part of the goad in our church. And how can we will we find the qualifications, says there greated the goad name are will we find the qualification for those who are to commune!

Sarth,—I cold I Chap. Pathis the release of the goad of the universe who are stored the same of the condition of the same of the condition of the cold that the goad has been done in causing many to study.—Country Gentleman.

Even "the wrath of mu is deally.—Country Gentleman.

Even "the wrath of mu is decline, and namer a time, which the seven to follow the wrath of mu is of life, more than faith and rependent of the condition of a many at the release of the condition of a many at the weak in the week at the week are looked forward to with a feeling at the week are looked for must be decayed to tell us when we are must be universe to country and manners and their views, and the same transported than the weak in the weak in the week and to prove the same time of life, more than faith and rependent of the prove of clines. We wish the two oppose; may God the kame.

Even "the wrath of must be decayed to the life weak. Much goad has been done in causing many to steam the week and then vis the wrath think ye of Christ." The universe

CREEDS NO. 2.

the "Table of refe pended to the Donay libble, the following texts are alleged by the Church of Rome in del wood her destrine of traditions, I Cor-

"Now I praise rou, brethren, that in all things you are mindful of me; and keep my ordinances as I have delivered them unto 5'01.

The word " ordinances" rende ed traditions, here, referred to by Paul, has reference to the in structions or regulations which wore given, and which were made by divine direction (verse 23) and embodied in this epistle by Paul. If not, what are those traditions where are they to be found !

The next tursice quoted by Rome in support of traditions is 2 Thos. ii.14 :--

"Therefore, brethren stand fist and hold the traditions which you have learned, whether by word or by our epistle. It is plain that the word "tradition" is here spplied to what Paul wrote, as well as what he said, and it is evident that what he wrote of was the same as that of which he had spoken (see rersed of this chapter) herefore it is no proof.

The next proof adduced by Rome is 2 These ill 6. Compare this with what Paul acre in These iv.1-11, and it clearly shows that he is referring to the directions he had given respecting the con-duct which becometh believers. This proof don't seem to be the point

The next portion of Scripture brought forward is 2 Tim, L13 :-Read this and see the connection and notice that Paul is directive Timothy to adhere to the truth of the Gospel, the sound words of our Lord Jesus Christ, &c. (1 Tim. vi 13-31).

The next verses quoted by Rome in support of her traditions are 2 Tim. il. 2. iii. 14.

The first of these is a direction to Timothy to " commend to faith ful men" the "form of sound words" which he had heard of Paul, and the next verse exhorts Timothy "to continue in what he had learned &c.

The first article of the creed of Pope Pius IV, is utterly destitute of what it claims-Scripture au. hority.

Next in order will be article 2. M. R. H. Collingwood.

Goderich, 3rd Feb., '84. H. B. SHRRKAN-Dear Bro.-We return thanks for the notice of questions and answers by Bro. Laster; think it will do good; can't say I approve of anything

added or subtracted from the Lord's own words.

Dear brethren, the Word of God is taking effect in the hearts and lives of some of the recode in this part of Goderich town-ship. Bro. Wm. Beeyers and wife were dipped by a Methodist preacher perhaps about three years ago, and have manfully made up their minds to come ou from the Methodists and recei with us regularly to break bread and take God's Word alone for their guide.

trust. Here means desire and expectation. Conviction is and state of being consin ed.

Then forth is brea belief in what God siys, trusting in his power and willingne - to perform all he promise, a desire for the gifts and rewards, and expecting to get them, and being convinced by the many infallible proofs which God gives in his we d.

A. GERRARD.

Said the lecturer : " The roads up these mountains are too steep and rocky for even a monkey climit; therefore I did not attempt the ascent "

A somewhat noted minister in Europo whose sermons were very larned disqui itions, was day handed a little note with the words: "Sir, we would see Jo-aus." The minister thought over the message and found there was not much of Jesus in his sermons though there was a great desl about other things. He changed his preaching and began telling his congregation all he knew about Christ, and sometime after he got another little note reading. "Then were the disciples glad when they saw the Lord,"-Ex Let the church members begin the note business and not stop until the trushy sentimentalism of the pulpits is removed and the pure gospel of Chaist is preached instead thereof

The Jewish Rabbi Sonneschein, of St. Louis, recently made remarkable admission in regard to the influence of Christianity upon the world. In advocating the celebration of the dewish Hannukah upon Christmas Day, hesaul: "Our Jewish childien may thus learn, by practice and example, to respect the work of the great Nazarene and the mis-aion of his church. It may not be generally known that the three great doctors of mediaval Judaism have unreservedly proclaimed the fact that without the life and work of Jesus Christ, and without the continuous zeal of His Church, the nations of the carth could never have been enlisted in the service of the true God, whom they learn to worship and obey through the Instrument-



\$66 to the late

PRIZE



GENTSandlenden

GOLDER

This word of God was produmed the love of Christ and his panton first by divine authority at Jeru ing grace. You know it as clear-ralem by the spostle Peter, and he by as you can know that you are ratem by the spostic Peter, and it if y as you can know not you having the large and by the truth awakened the en good, cannot tell the time nor quiry, "Men and brothren. What shall we do?" replied, "Repent peace to him, he is of all men and be baptized every one of you most taserable .- New England in the name of Jesus Christ for Euangelist. the remission of sine, and ye shall receive the gift of the Holy Spir Three thousand heard the command and obeyed. This gos-pel or word of God, we repeat. heaven and in earth."-Jesus the was for several years proclaimed to the Jews only. In course of Christ A few weeks 2go I and time the Lord opened the door of others witnessed the baptism of salvation to the Gentiles, and several persons in which the ad Peter was delegated by the Lord ministrator, a worthy young nor Totel Cornelius "words whereby in the employ of several churches the sand all the house shall be jused the words, "By the author the a and all thy house shall be saved "Sit is stated that "As I my of God." Where this brothe ginniug." Peter could not withstand and haptized, which have received the Hely Spirit, as well as well And he commanded them to be bap-tised in the name of the Lord." The reader will see that Peter did at Cesaros just as he had done at Jerusalem. The worl that he proclaimed was the word of Gol, and in each instance to Jew and Goutile he spoke of the rewission of sins and commanded leptism in the name of the Lond. This fact cannot be demed without doing violence to the cause of truth, and yet it is being i mored in many pulpits, and thus plandy denied. Our object is to show that when the apostles spoke, or that when Luke speaks of personalisting recoved the word of God, that they meant those who had bean! beleived, repented and were baje

18. In this present store of the the gonesh repetited of your sun world's history many are looking and received hapting in the name for semptural ground for their of the looking know of a certainfath, and would like to know that it was your own freeze the property of a true of a continuous of special resignance has been all see eye texts, but of what the word of God is. The lift you have been baried by hap commussion, or sporer of attorney one heart and of one soon, and see tree littlens from heaven, and death and rosen with lifting in the first of little was first delibered to the above. In the property of the property of the property of a special resignance in the second of the property of the for the mond like to know at that it was your own free at t what the word of God is. The If you have been baried by Lap-

BY THE AUTHORITY OF CHRIST. "All power is given unto me in

several persons in which the adbegan to speak, the Holy Sporit both his authority for the use of fell on them as on us at the betthe term is more than I cen tell. This demonstration I think he never got it from the Father also, or it we refuse to Now Testament, and if he were eau, "To Him give all the proph-ets witness, that through His name do so. But now let us go into teho eer believeth in Him shall this subject a little. Who has receive remission of sine." Then the administrative authority Peter said, "Can any men ferbid the kir, dom of heaven during water, that these should not be the present dispensation? Is it the present dispensation? Is it the Father, the Son, or the Holy Spirit! There was a time when the Almighty Father, the Great I Am, ruled in the heavens and upon the earth; when he held the sceptre, the administrative authority; when he was the only law-giver. But now it is not so. Jesus says, "All things are delivered to me of my father."-Matt. x1 27; and "All power is given unto me in heaven and in earth " -Watt xxxii: 18 Paul also says, speaking of Josus, " Where fore God also nath highly explied him, and given him a name which is above every name, that at the name of Josus is heaten, and though in earth, Itm with songa." Our want things under the earth."- by no means complete. DETATES

DET Phil. 11:0-10. Or, no he express a

speaking in an audible tone from IRISH GOSPIL WORK IN the excellent glory, said "This is ANCIENT GLEMINY." the excellent glory, said "This is my beloved Son, Hern mx." Hence even the Father has theed all authority or administrative the following parative for public tify to the world that they were samultnesses of his Majosty, and that God had highly exalted him and given him a name, etc. That name of Jesus every kneed bow, etc. We are also should have etc. We are also told that " he that honoreth the Son honoreth the Father and he that hemoreth not the Son, bener eth not the Father, who bath sent bina," and we need not expect to retain the favor of the ather if we dishoner him by dishonering the Son, for if we deny that Jesus is "The Amintwe may as well deap the submit to the Son who occupies the "Maje-tie" of heaven, we practically deny his power, posttion and laws. And any person who uses an unauthorized formals in bringing a stranger inco the family of Gol, did onors the authority of Christ, who has par-en us the law, and judgment is

OUR PLEA AND MISSION BY I IL DUVISAGE

plory of God, the Father, in the name of Jesus Christ our Lord," GAPLIEUR'S.

It is our, brothen, to lead the religious world back to Christ, to rance all believers to loose their l hold on priest-craft and king craft in bringing Israel from captivity. every knee should how of things that they may "return to Jerova-is housen, and things in earth, lem with songa." Our work is Many things remain yet for us to learn. the position of our Lord more We must be an example to the fully in Eph. II. 20-23.—"For world, not only in faithfulness to

THE WORD OF GOD.

(it) "not esential 'Hit were not I load" "Acts x 48. "That recognition has been and remained the pentance and remained and remained and remained and remained the pentance and remained that the remained and re

tur 190

I take the liberty of sending power in the Son, so that those cation in Christian Worker, three chosen witnesses could testhinking it may interest your numerous readers. I copy from the December number of the Sun day at Home for 1883;

"In the sixteenth centery,

Germany give god things to England, or rather Britain, which

gave them to Germany at an ear her period. Germany owes her first knowledge of Christianity not to Rome, but to the Batis Ides, even to "poor Ireland." We are apt to forget in these days of pay for her griefs, that she was not always lot in the dirkness of superstition, sir e there was a time when the sister lele was not poor Ireland, but fair Ireland, bles ed Ireland, shining as the very star in the west, her church renowned for learning possessing the true gespel and sending it forth to England, to Scatland, and beyond the confiner of the sea. Germany to a large extent was christianized through hid masionaries. Sweet and committed into he hands. Lot lair was the first sunrise of truth, us, therefore, fear mm and hon- undiremed by clouds from Rome or him, and do all things to the I freland held fast what she had for a longer pened than any of the more favoured countries, as we now deem them; it was not till the twelfth century that she yelded to the power of Rome. It would be said of her church as late as 1135 that she had not con would be said of her church as late as 1135 that who had not conformed to the reigning supersultion, but decoutly served G-1."
Locking at her early history of fair and happy records, her later times become nore congulated will. If on is at that, having stood so half she fell to low! The carly church of Locard was contently a union church, and the manner in which she set to work was not without a targe of the later of the first of and be joined again to the Son of times become more enigmatical G.A. We must continue to as act. work was not without a tinge or colonization. Her mas 1 harres



DOBYN'S SURE GURE

ATARRH!

This great generally is no the form of and used as a factil, and is done up in his modeler cover. Richal government never man, or in may refund a land a core when the national of a form a statemental administration for commence testing materials. But the following a suppose

The Late Elder Benjamin Franklin,

for a first bearing at and rate of the Lastick former as retinant, and of the results of the Lastick former as former and of the results of the last of the results of the

From Elder W. K. Pendleton,

One of the Flators of the Consisten Stanfard, Circunal, Ohio: "I knew that I am dere a public factor to the the monde who are soffering from this disease, by a ling but techniques to the value of your "Sure Cure," and my extract resources from the 1 sort, that they immediately test its virtues, I am aute they can be discapt outed. thest recommendation to a loos, that they immediately test its visiting in must they easy to be disapt united.

(GLDrifts W. A. PLADILETON, Prest, Bethany College, Mart Fa.

It has no equal in the Lawket,
PLDs. 6. W. Rick, Editor And Christian Review
Treasun, obe-

I have used the "Nore Core" in my family and recommend it.

ELDFR FRANK G. ALLEN, Editor Old Pata Buile,
Janua 1975.

Dear Sers, -1 have derived great benefit from the use of 'Dobyo's Sure LLDER WM. PLAYER, Nassaganeya, Unf.

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