

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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LAW & WHITELAW,
Publishers and Proprietors

PREACH THE GOSPEL.

It was certainly a grand culmination of the divine philanthropy when Jesus said to his chosen twelve, "Go ye into all the world and preach the gospel to every creature." The law of Moses was only intended for the Jews. The twelve that were sent out were not to go into the ways of the Gentiles, but only to the lost sheep of the house of Israel. But now the gospel is to be preached to every creature. It contains not only a blessing for the East, the West, or the North or the South; but for every country, nation and tribe. It is not for one class to the exclusion of another. The rich and the poor, the high and the low may all alike drink at the divine fountain and live forever.

Hereafter all people had limited the boundless mercy of God by their own narrow, selfish and contemptible schemes of the divine goodness.

It is true that the Jews were in advance of the Gentiles. Yet while David, Isaiah and Ezekiel had prophesied the glorious and universal reign of Jesus the Christ, yet the Jews had no conception of the ministry of Christ. To them "all the world" meant, all the Jewish world. In their selfish, contracted views of God, they never even imagined that the gospel contained a blessing for all.

Even for a time the apostles did not understand this matter. Nothing short of the vision on the Mount of Olives convinced Peter that he should call no man common or unclean. Now for the first time Peter perceives of a truth that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. Acts 10:34-35. Referring to this conversion, as we understand Peter, is taught, "When thou art converted strengthen thy brethren." He then understood that Jesus by the grace of God had tasted death for every man and that all who obey him have the promise of everlasting life.

Their actions are in perfect accord with their faith. What devotion, earnestness and concentration now characterize their lives? They traverse land and sea in the midst of trials and privations in order to preach the gospel to the benighted of earth. No sacrifice was too great, no labor too wearisome to be endured that they might preach the unspeakable riches of Christ. No matter how bitter and intense the hatred and persecution raised against them, or how relentless the opposition still they were not deterred from proclaiming the glad tidings of salvation. They gloried only in the cross of Christ and rejoiced that they were counted worthy to suffer persecution with him.

But it was not intended that the apostles should do all the preaching and work of the church. As the gospel contains a blessing for all, it requires that all must work in order to inherit that blessing. Wherever they went preaching they gave this paramount importance. The appointed evangelists who were to set in

order the things wanting in the congregations and over these elders were ordained in every city, whose work was especially to look after the welfare of the congregation and to develop the talent of each individual member, to call into service all the talents and energies of the congregation, and see that all the members of the body like the members of the human body were performing their appropriate and proper functions. Eph. 4:11-16.

This certainly was the primitive order. No doubt this is apostolic. Hence, every man has a work to do in preaching the gospel. As revelations were about to cease forever the Savior speaks to John on the lonely Isle of Patmos, "And let him that heareth say come." Rev. 22:17. Not let him him, the preacher, say come, but let every one that heareth say come, every member of the church of God. All must say come.

What do we understand by this? That every disciple must be a public proclaimer? By no means. Other work is needed beside this. A church, all public proclaimers would not succeed much. But we do have a divine call here to every one who has the talent, to devote his life and energies in preaching the truth. The call is imperative. Every man who can and will not preach the gospel will be held responsible. Who to that man if he preaches not the gospel? This is a call to you to devote your energies, talents and life in winning souls to Christ. What a blessed calling. Treat it not slightly. Be diligent, sacrificing and earnest, and God will bless you. In the 2nd place we learn that every man is privately and socially to say come. In your daily walk you are to say, come. In your conversation you must say, come. Bring your influence to bear upon your associate and thus win him to Christ. 3rd, We are to preach the gospel through others. While we may not be gifted enough to tell thousands the way of life, yet by giving liberally we can preach through others. God requires this of us. The Lord has ordained that he who sows unto you spiritual things shall reap your carnal things and they that preach the gospel shall live of the gospel. As the church is the light of the world, and is to "break in pieces all other kingdoms" and to gather men and women into its fold from all parts of the earth, it surely follows with all the force of demonstration that every member of the body of Christ is to preach the gospel either directly or indirectly. How much have you contributed to tell the wonderful story of Jesus' love to the poor dying sinner? What have you sacrificed to spread the gospel of Christ? The word of reconciliation is now committed to us and we are responsible if the gospel is not preached to our friends and neighbors and nations of the earth. None of us liveth to himself and no man dieth to himself and we are our brother's keeper. What have we done as a church in the past for the conversion of the world? It is true we have

done something, but not a hundredth part of what should be done. How many in our beloved land have never heard the gospel to look after the welfare of the nations now in heathenish darkness. Who is to preach the gospel to all these? The church. Then let every member, fibro and muscle be actively engaged performing its proper functions. He who has the ability to proclaim publicly day by day the gospel of Christ will be awfully responsible in the sight of God if he does not. No matter if privations, hardships and sacrifices are to be borne, still we is to that man if he preach not the gospel of Christ. Is there a poor complaining preacher of the gospel? Is there one ready to fall backward because of poor support, scanty fare and severe trials? Let him raise his head heavenward, while remembering the poverty and sufferings of Jesus, and enquire is the servant greater than his master—the disciple than his Lord? Go forth then exercising the talent the Lord has given you as a member of the body, and your rest will be sweet by and by.

But my brother, God will hold you responsible if you have not an interest in this glorious work, though you have not the gift of speaking. You must support him in the work who has the ability. If you fail to preach the gospel through others, God will not hold you guiltless. The preacher is not the only one required to preach the gospel, but help him. Brethren, are we doing what we should? We all must confess that we have not manifested the zeal here that we should. But tears shed over the past will be unavailing. The destiny of those who have died in the past is eternally settled. All the cries and tears of the doomed cannot snatch one soul from perdition. The gulf has been fixed and what is done, is done.

But thank God, it may be different in the future. Let the church clothe herself in the power of her might and go forth to battle and to conquer. If the church by co-operation, can preach the gospel to more people, let us co-operate. But it is to be remembered that the church is to do the work. The Macedonian cry is coming now for help. Bro. Officer has been and is calling for help to preach the gospel to one of the nations of earth—the Indian. God requires us to help him preach the gospel. Have you done anything, my brother? This work is being done by co-operation with the Paris, Texas congregation and is certainly scriptural and a noble work. How long, oh, how long will the cry for help be unheeded? How long, oh, how long will souls perish at our own doors because we will not preach the gospel to them?—Gospel Advocate

WHAT HAVE WE BEEN DOING.

At the usual meeting of our Mission Band in Nov., it was decided that our next meeting being the last in the year should be made a sort of Thanksgiving

or family gathering to which we would invite our brothers and sisters in the Lord that they might enjoy the occasion with us and judge for themselves whether we were pursuing a commendable course or not. Accordingly, during the course of the afternoon of Wednesday Dec. 2nd, the various members of our Band came together bearing well-laden baskets, the contents of which were speedily transferred to the ample tables, and the dining room was closed. As the evening drew on all repaired to the large sitting room where a number had collected to rejoice with us over the abundant blessings of the year, and after the usual opening exercises of singing reading scripture and prayer, followed by each sister reciting such portions of God's word as seemed best suited to her own needs on the occasion. There was a Thanksgiving address delivered, and also several readings of a missionary or devotional nature interspersed by appropriate stanzas of spiritual songs by different sisters though time would not permit of all taking a prominent part.

The recording secretary then read the minutes of each meeting during the year, after which we took up a special collection besides our usual offerings that we might be able to respond to a pressing call for aid from Welland mission without making a break upon our fund, which we have out at interest at six per cent. We realized \$6.68 which has since been supplemented by the contributions of some faithful ones who were not able to meet with us and about \$12.00 is the result. After the collection a closing hymn was sung and the meeting was closed by prayer by the Vice-President. By invitation Bro. Geo. Thompson made some very appropriate remarks which were duly appreciated, after which, the doors were thrown open and all were kindly invited out to tea which had been bountifully provided. There were thirty seated at once and right royally they enjoyed the tempting repast while members of the Band anticipated their every want. After tea the evening was spent socially, music forming the chief entertainment until about eleven o'clock when all joined in singing old Coronation and the assembly was dismissed with a benediction, all apparently well pleased with the evening's proceedings, though the terrible state of the roads prevented some who were deeply interested, from coming. We offer no apology for this new departure only that it seemed the best thing to do to awaken in the church a more missionary spirit, and present our doings and sayings to the inspection of all; we have not yet repented of our undertaking and hope that the future may find us all engaged in the work of the Master.

CARRIE ANGLE.

CONTRIBUTED PARAGRAPHS.

Why is it that some brethren always refer to the idea of soundness in the faith with a slur, and print the term sound in quotation marks, thus indicating that it is

the dictation of others and not of themselves. As the term is a scriptural one, and soundness in faith as well as in heart is a requirement of the Scriptures, why fight shy of these expressions? When a man is in such a state of mind that any part of God's word is distasteful to him, there is no better proof that he is afflicted with some spiritual disease. When he is sound through and through, the very word has a pleasant ring to his ear. And why object to our soundness being tested by others? It is only those who have sore places that object to being touched. A crockery merchant selling round ware likes to see you tap the article and bring out the ringing proof that all is right. The room window cast in her two mites, which was all her living. We have often wondered whether it was not because there were two that the Lord took such special notice. Surely having two she would have gone to the verge of consecration if she had divided her living, giving one-half to the Lord. It would have been so easy to have divided her gift, seeing she had two. But no; so great was her consecration that she put them both in. Let those Christians ponder this incident well before they talk about giving the "widow's mite," when they take some minute sum of money from their abundance and cast it into the treasury of the Lord.

OBITUARY.

CHRISTIAN WORKER.

Elder George Gier has at last succumbed to the lingering illness which he was subjected to. The Church at Luther, mourns the loss of such an able prop as our dear brother was, but we rejoice in the full assurance of his obtaining the reward given to those who earnestly and diligently strive to do God's will through love of His Son while here upon the earth.

To those bereaved we now extend the sympathetic hand, trusting that God in His wondrous love will find our souls in heaven still linked.

M. McCURRY.
Waldemar, Feb. 5th, 1886

PERSEVERANCE.—

When Benjamin Franklin first began preaching, he sent an appointment that he would preach at a certain school house on Lord's day morning. After "meeting" was over no one asked him to go home with them for dinner. He stayed at the school house without any dinner, and preached again in the afternoon. Still no one asked him home to dinner. He stayed at the school house, and without either dinner or supper preached again at night. When a man came to him and told him that his wife was sick but if he would go home with him he could give him some cold victuals and lodging, he went.—Guide.

THE OLD RELIABLE GUY.—A brother, I. C. Stone, writing to the Firm Foundation, from La Porte, Ind., gets off the startling piece of information.

I am glad to have such means as the Firm Foundation through which I can communicate with at

least some of the brethren. Through its columns we may become acquainted with many of the most faithful brethren. This is what we greatly desire and need. We are exceedingly glad that there are yet a few bold and faithful soldiers of the Cross. I think that finally the Firm Foundation will be the only paper that will stand firm in the defence of the truth. I have taken and read the American Christian Review for many years, and had great hope that it would remain firm; but, alas! of late it is wavering and endorsing society work and eulogizing society men.

When people begin to abuse the Review for being "progressive," Bro. Rowe may begin to appreciate the justice of his end other abuse of the Guide on that mythical ground. The fact that some people have abandoned the Review, because it has been an advocate of missionary societies, and is standing with the "progressive," will, indeed, be news to many. It only shows how bottomless is much of the complaint and fault finding among the brethren.—Apostolic Guide.

Oh, birds that sing such thankful psalms,
Relieving human fretting,
Teach us your secret of content,
Your science of forgetting,
For every life must have its fill—
You, too, have times of sorrow—
Teach us, like you, to lay them by
And sing again to-morrow.
For gems of blackest jet may rest
Within a golden setting,
And he is wise who understands
The science of forgetting.

NOT BOTHERED ABOUT SOULS.

"Tom you're the sort of Christian I like."

The speaker was a young man, of no religious profession. His companion was a member of a Christian church, in regular attendance at divine service.

"You're the sort of a Christian I like. You never seem to bother yourself about a fellow's soul."

The words were lightly spoken, but they pierced like an anvil. If we had listened at Tom's chamber door that night, we would have heard something like this: "O God forgive me that I seemed indifferent to the welfare of my friends! Help me to I trouble myself more about them! Make me hungry and thirsty for the salvation of those about me! Give me a passion for souls!"

Dear reader, are you one of the members of Christ's Church who are not bothered about souls? You have unconverted friends. You profess to believe the Bible. It declares that all who reject Christ shall be cast forth into the outer darkness, where their worm dieth not, and their fire is not quenched. Yet you utter no warning, stretch forth no hand! One of two things must be true.

Either (1) your profession of love toward your friends is mere pretence, or, (2) your profession of faith in the declarations of Scripture is a serious error. May the Lord help us to beware in the verities! Read Ezekiel iii, 15-21.—Our Young People.

- A. SCOTT, Walkerton; Geo. M. VINEY, Warton; Geo. J. LINDSEY, Redwood; Geo. J. BARCLAY, Toronto; C. SINCLAIR, Ridgeway; W. M. CREWSON, Acton; A. H. FINCH, Owen Sound; E. E. PHILLIPS, Selkirk

PROBABLE CHANGE.

During the past seven years Bro. Law and the writer have been partners in business; that partnership is now ended, and the firm name "Law & Whitelaw" may not appear very often in the future. We have worked together very agreeably and pleasantly, not only in our business, but in what-over church work we undertook. The CHRISTIAN WORKER has been under our financial management for about four years, and since October, 1881, we have been the editors and publishers. What the change may be I cannot say, but we may be able to announce something in next issue. It has been my desire for some years to devote my time fully to a work that I feel to be of greatest importance. Bro. Law when alone can not well spare the time necessary to conduct the paper. We would like to hear from any brethren interested in the continuance of the WORKER, and it may be that some arrangements can be made whereby the paper will be continued. Let us hear from us many as have any suggestions to make. J.C.W.

ORDINATION.

"We will not, at present notice the usual and unsequential article in the CHRISTIAN WORKER on the subject of "ordination" so called."

The above are "J.B.'s" introductory remarks to a dissertation with which he favors the readers of the Index in this month's issue. J. B. is excusable for applying the term weak to an opponents arguments, such language being characteristic of the pettifogger. Unsequential. The writer of the weak and unsequential article referred to not being able to write Dr. before and Q. C. M.E., after his name and not having attained an eminence from which he can look down upon his brethren and coolly malign their acts and impugn their motives as J.B. has done (see July number of Index, 1883, page 198). We do not claim to be consequential from his standpoint, hence must not complain at J.B.'s use of the term. H.T.L.

TO THOSE IN ARREARS.

"It is not right to take a paper out of the Post office for months (or years as some do) and then notify the publishers to stop it, without paying for the time it was received. To continue taking the paper out of the office constitutes one a subscriber. Some of our subscribers do not seem to be aware of this." So say Bro. McDermid in the Index and sentences of Feb. 1881. And so say we, some of our subscribers are in arrears, and seem to think no wrong is done,

in keeping us out of what is due. We have sympathy with those who are very poor. And would not wish to urge them to hard, but we know many wealthy ones who are in arrears, such are inexcusable. In view of the probable change, weak as many as can do so, to pay up during the months of March. L. & W.

HARDING - WILKINSON DEBATE.

At last the above debate has been published in a neat and well printed book of over 100 pages. The publishers, James Ametson, John Anderson, and Robert Abercrombie deserve credit for the enterprise, patience and fairness displayed in this publication.

Both disputants have endorsed the work and appear satisfied with the efforts of the publishers.

Our readers are more or less acquainted with the circumstances which led to this exciting polemic conflict, consequently we will not weary you with a lengthy narration of them. Suffice it to say, however, that in August, 1884, Bro. Harding was engaged in a very interesting and successful meeting in Euphrasia, about 8 miles south of Meaford, when Mr. T. L. Wilkinson was sent for by his Methodist friends to deliver a course of lectures on baptism in their meeting house over a mile from where Bro Harding was preaching. Bro. Harding's meeting having closed the night before Mr. Wilkinson's lectures began, he was enabled to be present at the first lectures. During the delivery of which Mr. W. said many objectionable things which aroused the indignation of Bro. H. not a little and caused him to embrace the earliest opportunity to challenge Mr. W. to a public discussion which was accepted and the following day a number of the friends of each gentleman met in the Methodist meeting house when an agreement was entered into between them to discuss the following propositions:—

- 1. Christian Baptism is immersion, in it there must be a burial in water. 2. Infant baptism is of divine authority and has been practised by the Christian church from Apostolic times. At the time agreed upon viz., 15th December, 1884, the debaters were on hand and a large intelligent and deeply interested audience met in the town hall to hear the discussion. It is needless to say that Bro. H. affirmed the first proposition and Mr. Wilkinson the second. The debate continued during six consecutive days of two sessions, of two hours each closing on Saturday night 21st Dec., at which session the town hall was unable to accommodate the crowds that came to hear—hundreds were turned away at the door. The excitement or earnestness or intensity of feeling displayed during this debate will never be forgotten by those who attended it throughout. Aside from an occasional demonstration of irritability on the part of Bro. Harding his conduct was commendable and he wielded the sword of the Spirit at times with tremendous power. As for Mr. Wilkinson's part in the debate, perhaps the least said is the better. Candor compels us to say however that he is a good speaker, and knows well how to use matter which he is in possession of. It would afford us pleasure to commend his honesty and gentlemanly conduct, but were we to do so we fear that intelligent readers of the book would justly question our judgment or veracity. The debate as published is worthy of being widely circulated. Our brethren should purchase, read, and commemo-

a circulating library with it. All orders received at this office will be filled promptly. Price \$2.00 per copy. H.T.L. Note.—Doubts are sometimes expressed even by Disciples of Christ, as to whether public oral discussions do good. Having strong faith in the ultimate triumph of truth over error (the former cannot lose in a conflict with the latter), we firmly believe that every debate that is conducted in the right spirit must and will do good. Since this debate took place about 80 have been immersed in this vicinity, including those who joined the Baptist Church, of course how many less there would have been had the debate not taken place is an unknown quantity. We do know, however, that Meaford and the region round about is permeated with immersionist ideas and we expect ere long that a glorious harvest will be reaped for the Master. H.T.L.

The churches which have contributed to the Manitoba mission fund have contributed liberally. Thus far, however, those who are best able have not contributed at all. Who is to blame for this? Now the work is begun we must push it forward. A man will soon be sent to P.L.A.P. More money is needed. Who will fail to do their part? Don't deceive yourself with an excuse for neglect of duty you will be ashamed to present at the bar of God. If you have such an excuse, then "hang right on to it" and take it up there and say "here Lord this is the reason I did not help to sound out the gospel, the power of God unto Salvation," confident you will receive the answer "well done good and faithful servant enter, etc." Now to business. Those churches or individuals who have failed thus far have yet an opportunity and if no other kind of excuse than the above is offered we will have a substantial purse to begin work with immediately. Remember James Tolton, Elder, in the Walkerton church is the treasurer. He will acknowledge all sums through the WORKER, Address J Tolton, Walkerton, Ont. Winnipeg is the gateway to the great Northwest. We have a number of Disciples there but no church. The city is fast becoming one of the most important and populous of the Dominion. There is no more important point in Canada to open up in. One of the best men in our body should be sent there immediately. All that is needed is a little cash and the work will be done. We had the pleasure of meeting Bro. Martz the evangelist of the Ont., Cooperation, in Acton. We are convinced from our short acquaintance and from what we have heard of his work that he is the right man in the right place. His heart is in the missionary work. He does not believe in cooperation to furnish preaching simply at a cheap rate for fat churches. Bro. Martz and myself agree that churches and individual christians should cooperate to preach the gospel in places where no effort has yet been made and also to assist those weak churches that are not able to help themselves. This is the aim of the Ont. Co-operation. At the same time we consider that a church that is not able of itself to sustain a preacher to labor in word and doctrine in the vicinity where it exists has the privilege of co-operating with a neighboring church to engage in this work. We must preach the gospel at home and abroad. These positions are based on plain scripture teaching. I am in Acton at present assisting the brethren to sound out the word. It will be remembered that we had a large

ingathering at this church a year ago. It cannot be reasonably expected that we have such an ingathering this year. Yet we purpose laboring just as faithfully and earnestly to plant the good seed of the kingdom.

Bro. Sherman has resigned his charge at Beamsville to take effect the first of May. We are not informed at this date (Feb. 15) where he purposes locating.

Bro. Thomas Whitehead who carries on a large business in Walkerton and Brandon, Manitoba, has been spending a good deal of his time in Brandon, is at present with his family in Walkerton. He speaks very warmly concerning the Manitoba Mission. He regards Winnipeg as the most important point in Canada to begin preaching the gospel in its primitive purity and simplicity. He also thinks that the brethren in P. L. P. should be assisted immediately.

Bro. T. Sissons of P. L. P. writes that the church there will be able to raise \$400 for the support of a preacher at that point. They are free from debt and have as comfortable a meeting house and as convenient a one as any belonging to the brotherhood in Canada. He also says that living is much less expensive than when the writer lived there, house rent, wood, and meat can be had as cheaply as in any part of Ontario. The brethren there need assistance. They are too long in getting it. They must have it immediately. James Tolton of Walkerton is treasurer. Don't forget it. The brethren in Acton are putting a drive pump in the vestry from which to fill the baptistry with water. The Acton church have a fine property and every thing convenient.

The little congregation at Owen Sound sent over a liberal contribution for the Manitoba Mission. They do more financially than many churches four times as able. God bless the faithful hand at Owen Sound. Bro. Sherman has held a very successful meeting at Scio, New York. Twenty-six additions was an immediate result of the meeting. When there are so many additions it is impossible that this can be the only good result. So many fully persuaded a much larger number must certainly have set seriously to thinking.

A. SCOTT. TO THE DISCIPLES OF CHRIST IN ONTARIO. At the meeting of the Board of Cooperation held at Everton, on the 3d inst., our Home Mission work in Muskoka and other places outside of the districts occupied by the Cooperating Churches was considered. The Board itself has shown its interest in Muskoka by having sent one of its evangelists to labor there for a length of time; and the churches forming the Cooperation, as well as a few others, have contributed toward the support of Bro. Wm. Crewson, who has already done a noble work, and is still laboring faithfully to build up the cause in that district. For reasons that will readily occur to those who themselves have been pioneers, the settlers are unable to help him much, especially as they have just completed a new and comfor-

table meeting house. The Board having done all it can do at present, in view of other obligations, does not hesitate indeed, feels it to be a duty, to present to the brethren throughout the Province the case of Bro. Crewson, and even urges them to help a worthy brother in doing a good work. With this end in view it is respectfully suggested that a special collection be taken up in all the churches in Ontario, on the second Lord's day in February next, or as soon thereafter as possible, and that the amount be sent to the undersigned, who will forward the same to Bro. Crewson. Should a larger sum be received than is necessary for Bro. Crewson, the surplus will be expended in Home Mission work in Muskoka and other needy places.

Bro. Sherman do not pass this by as a matter of little consequence, but by your liberal offerings, help on the good work, and cheer the heart of a faithful man. Signed on behalf of the Board.

L. W. KILGOUR, Sec'y, Guelph.

STATEMENT.

Below we give the contributions of the respective churches to the Ontario Co-operation for the months of December and January. The amount is not so great as we would like to have seen but we hope to be able to present a more satisfactory showing for this month. Bro. Martz, the evangelist, is laboring faithfully and earnestly and acceptably and the cause will no doubt receive an impetus in the right direction during his stay in Canada.

RECEIPTS. Vaughan church, \$ 8 00; West Lake, 7 00; Acton, 12 20; West End, Toronto, 16 00; A sister in Pickering, 1 00; Hamilton, 24 00; Moss, 0 00; Jordan, 2 50; Gainsboro, 14 75; Wainfleet, 2 84; Selkirk, 15 29; Total, \$115 58.

Bro. Martz visited Hamilton, Moss, Jordan, Gainsboro, Wainfleet and Selkirk at which place he held a successful meeting, 3 additions being the immediate result of his efforts there. H.T.L.

Walkerton, Feb. 16th.

L. W. Law & Whitelaw; I beg to acknowledge the receipt of the following sums from the various churches, for the Manitoba mission. Glencairn S. School, \$ 8 00; Walkerton Church, 5 97; Owen Sound, 5 00; Kilsyth, 6 00; Hamilton, 10 00; Pickering, 2 85; Aurora, 4 00; West Lake, 2 27; Collingwood, 3 50; Cape Rich, 6 00; Glencairn, 10 00; Selkirk, 2 00; Sister McGregor, Col'gwood, 1 00. J. Tolton, Treas.

West End.—Our meeting house and furnishings are nearly complete, and we expect to hold "opening" services next Lord's day 21st inst, and continue to conduct a series of meetings for a week or two. Bro. C. W. Martz the evangelist of the Ont. Cooperation is to be "Chief speaker," assisted for a short time in the meetings by Bro. Lediard and others. Other brethren from a distance are expected to be present at our opening. Our congregation here enjoys very earnest and enthusiastic as the time draws near to occupy their church house, and they have labored assiduously to make it inviting and comfortable. G.J.B.

Bro. Lister passed through Meaford on the 13th on his way to commence a meeting at Glen Cairn.

The Welland meeting conducted by Bro. Gunn assisted by Bro. Moor, closed Jan. 25th, with 35 additions. Bro. Moor deserves credit for his energy and constancy in the Welland work, instead of receiving remuneration for his work he has spent largely of his own means for his necessary expenses. He now rejoices that he has done so for God has blessed his labors and many have turned to the way of holiness.

We publish the circular sent by the Wellington County Co-operation to the churches, asking for collections to sustain Bro. Crewson in his work. It is not too late yet for churches to take up their collections. Send all money to J. W. Kilgour, Guelph.

Bro. H.A. McDonald, of Pompey, N.Y., paid a short visit to the Province recently. He preached for the church at Lobo one Lord's day and spent another with the church at Erin village.

There was one more confession at the regular Sunday evening meeting at Everton where Bro. T. L. Fowler, preaches.

Dear Bro, There have been three added to the church here last month by confession and baptism. W. D. CAMPBELL, Rodney.

Dear Bro, Thirty nine additions here this winter under the preaching of Bro. Geo. T. Smith, 36 Laptisms. R. P. NELSON, Lawrenceburg, Ind.

Editors WORKER. I leave Bowmanville at the last of March. The Church here is in a very prosperous condition, but I feel that I need a change. I have been urged very much to stay, but shall insist on removing. I am helping them to get a successor. I do not know what I shall do at present, think somewhat of spending the summer preaching in England. May take a two months trip among the churches first here in Ontario, possibly not go to England at all. E. SHEPARD, Bowmanville.

We hope Bro. Sheppard will not forget to call at Meaford, when out among the churches. MARRIED.—By the writer at her father's residence, Jan 27th, Mr. J. H. Sauns of the township of Clinton to Miss Anna Gilmore of the same place. Many valuable presents were presented to the bride by her friends. R. AINSWORTH.

Bro. Law & Whitelaw. Bro. Talmage has just closed a five weeks meeting here with the glorious success of about 60 additions, and still they come. Bro. Talmage is one of the Lord's bright lights in the galaxy of christian ministers in this country. He delivers the ancient gospel in its primitive simplicity and with great power and the people are compelled to come in and listen to him; yea, they are all glad to come in. A hundred such preachers would set the old gospel car moving, and sinners would be saved everywhere. E. EVANS, Toronto.

GOD'S LOVE

I can measure parental love. How broad, how long, and strong, and deep it is. It is a sea—a deep sea, which parents can only fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God passes our knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or leashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him, who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits our coming.

—Dr. Guthrie.

Guide.

THE RING.

Hold the trinket near thine eye,
And it circles earth and sky;
Place it further, and behold!
But a finger's breadth of gold.

Thus our lives, beloved to
Ringed with love's fair boundary;
Place it further, and its sphere
Measures but a falling tear.

IDLENESS.

There is no remedy for time mispent;
No healing for the waste of idleness.
Whose very languor is a punishment.
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! ye sting not less.
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be whiled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems,
And shape his acts, and discipline his mind
To walk his adorning earth, with hope of heaven.

Sir Aubrey de Vere.

OBITUARY.

MARYVILLE Feb. 10th, 1886.
For Christian Worker.
Died Feb. 1st, at Grand Valley, Bro. George Gear, aged 62 years 6 months.

Medical skill helped him for awhile but he soon began to sink again. He complained of very little pain during his entire sickness, and was constantly thanking his Heavenly Father for his great mercy to him in his affliction. His strong faith in Christ, was a source of great comfort to his friends and relatives, they have the sympathy of the community in this their sore trial. Bro. Gear was an elder in the

Church in Garafaxa for a number of years, loved by all for his patient, humble, christian walk.

Then he moved to Amarath, and was appointed to the elder ship there, which position, he held to his death.

The church here, needs some good and wise brother to settle among them to help Bro Tough in his onerous duties. May the Lord help them to walk humbly before Him.

Also on the same day, a son of Bro. and Sister McKear, of East Garafaxa, aged 10 year. He was taken with inflammation of the bowels and lived only four days. It was a great trial to his parents, who bore it with christian resignation. S. Woolner.

Died in the township of Clinton, on Thursday the 11th inst., J. W. Moot in the 38th year of his age. He being the eldest son of John Moot Sr. Cause of death, Paralysis. The aged parents have the sympathy of the entire community in this sad hour of bereavement. K. Ainsworth.

Died at Chrothead Farm Duncurch, Nov. 18th. 1885. Jennet Bennett beloved wife of William Robertson, aged 53 yrs. She was a constant christian and affectionate wife, and loving mother, and kind neighbor. We mourn our loss, but "we sorrow not as those who have no hope" but rather rejoice in the blessed hope of meeting her with the innumerable company of loved ones gone before. "Blessed are the dead who die in the Lord."

J. E.

TELL THE STORY.

If knowing the love of God, we "hold our peace," we do not well. Even the poorest and and unfortunate, those who have little money and can give little to Christian work, can tell the good tidings of salvation to their friends and neighbors. "Huber, the naturalist, tells us," said Spurgeon, "that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will rally forth in great numbers to partake of the fare which has been discovered for them." Shall we be less considerate of our fellow-men than wasps are of their fellow insects? Shall we not rather hasten to tell the good news? Two wild boys were companions in all sorts of evil. One of them was converted. Afterwards, telling his friend of his new joy, he said, "Do you not wish you could drink of these waters I am drinking of?" The boys were separated and did not meet until they were twenty, when one said to the other, "Do you remember soon after your conversion saying to me, 'Do you not wish you could drink of these waters I am drinking of?'" "No, I do not remember it." Well, you did, and those words sank down into my heart and were the means of my conversion." At thirty he died, and the other, an old man, now reverts with joy and satisfaction to the day when he told his young companion of the glad tidings of salvation.—Gospel Advocate.

CHRISTIAN DUTY.

There are many duties enjoined by the Saviour; duties we owe to God, to the church and to the world. But the one which we desire to bring before our readers at this time is the duty of forgiving injuries.

In the prayer prescribed by our Saviour to his disciples, we are authorized to expect the forgiveness of our trespasses only in

the measure which, and on the conditions that we forgive those who trespass against us. As Christians we are to recompense to no man evil for evil. We are to bless those who persecute us, we are to bless and curse not. We are not to avenge ourselves, but rather give place to wrath, for it is written vengeance is mine I will repay saith the Lord; if an enemy be hungry, we are to feed him, if he thirst we are to give him drink. The forgiveness of injuries therefore, is a permanent Christian virtue and duty. Many refuse to forgive offence, who would consider themselves very much wronged by the imputation that they live in the habitual transgression of one of the fundamental points of Christian morals.

The practice of this duty is admitted to be difficult, it requires a manna over these passions, which, of all others are most violent in their impulses, anger, resentment, revenge and malice; passions which have filled the earth with every kind of violence and wrong, of sorrow and suffering. Our Saviour knew how difficult the practice of this duty is, how much self-discipline, how much expansion of mind, benevolence of heart, and firm sense of duty it requires to overcome and conquer the enemy, and triumph over the old man and his deeds.

But he has not made this difficult an excuse for neglecting it. On the contrary, he admits the difficulty and requires his disciples to rise superior to it. "Ye have heard," says he, "that it hath been said thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in Heaven, &c." Matt. 5, 43-48.

The duty of forgiving injuries and the importance of the duty are as clear as the sun at noon day, but the rule of conduct may require further illustration. As a general principle, if we wish to know what will be the effect of a certain course of conduct on others; we have only to turn our attention inward and inquire what would be its effect on ourselves. We all know that the natural effect of anger in others toward us, is to excite anger in ourselves; of kindness, to excite feelings of kindness. The law of nature is that like should produce like. The herb yields seed, and the fruit tree, fruit, each after its kind. The same law prevails in the intellectual and moral world: it is upon this principle also that we account for the power of sympathy; the natural tendency of mirk is to awaken mirk; of grief to produce grief; so also of the benevolent and the malignant passions.

The gospel rule of forgiveness is the only way by which a real and permanent victory can be secured. "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." (Rom. 12, 20.) This will often and disarm him of his vindictive feelings towards you. In Mathew's testimony 28, 15-17 we have the divine law to guide us in the path of duty towards those who trespass against us. We should, brethren, adhere to the divine teaching of the Saviour. If this law was strictly observed according to the rule given, peace and unity would pervade every soul, prosperity and progress would be the gracious result. God would be honored, christians blessed and ad-

vers saved. On the day of Pentecost they were of one accord in one place. The first christians were so united in love and faith, that even their enemies took knowledge that they had been with Jesus.

Let us exercise the same faith, cultivate the same love, rejoice in the same hope; the same fruit will then be brought forth and the end eternal life. Selected.

LET YOUR LIGHT SHINE.

It is not enough that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine. We must so let our light shine that others will see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his state-room. The great steamer was plowing its way through the sea. Not feeling very well, he was about going to bed, when he heard there: "Aman overboard." His first thought was to run upon deck and try to help rescue him. But then he thought he might be in the way, and no doubt the sailors would do all they could to save the poor man.

But couldn't he do something? He could at least try. So he took his little lamp, and held it close to his little window, which, on account of its appearance, is called "the bull's eye." Soon he heard the joyful word, "saved."

The next morning he learned that his little light, shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sailors just where to throw the rope as it came near him. All the efforts of the sailors would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for that light.

Oh, have you no light which you can hold up at some window, and which may save some soul from perishing in its sins?—Rev. Dr. Stryker.

St. THOMAS, Dec. 16, 1885.

Dear Brother.—Although I have been with the church in St. Thomas over two years, yet I have been unable to report anything very encouraging in the way of additions until lately, but now we are beginning to see the fruits of the gospel.

After my return from P. E. Island, my native home, I had had the pleasure of baptizing two into Christ; about two weeks ago three more were buried with their Master in baptism. Last Lord's day another two came up and made the good confession before many witness and will be baptized next Lord's day evening when I expect more to follow. Of these who have been and are to be baptized, three are heads of families, and I think will make valuable additions.

Bro. C. W. Martz, the evangelist, was with us over one Lord's day, and succeeded admirably in behalf of the Ontario Co operation. I think you have secured a real good beggar as well as preacher, and trust he may have many successful meetings and numerous additions, as well as dollars, at the close of the engagement.

Yours truly,
R. W. STEVENSON.

I learn since the above was sent me that four candidates were baptized by Bro. Stevenson last Lord's day evening.—Standard.

A MOTHER'S LOVE.

When my father and mother forsake me, then the Lord will take me up.

A young lady wandered away, not only from her mother's home, but also from the path of virtue, and coming to herself in want and abandonment, would have returned, but she feared the anger of her mother, and determined to drown herself in the river, and was on her way thither, when the carrier handed her a letter, she opened it; she knew it was her mother's writing, and lovingly begging her to come back home again. She turned and started immediately for mother's home. She passed the school-yard where she had played in her days of innocence and virtue. The moon was shining when she reached her mother's gate, and as she passed up the flowery walk, she realized that she had not had such innocent feelings since leaving her home. But the thought, mother always kept the door locked almost paralyzed her, but fainting she reached the latch, the door opened and she fell in upon the floor. When she revived, she found her mother bending over her; and she asked her mother, "How did the door happen to be unlocked? You always kept it locked when I was at home." Her mother answered: "My dear child, the door has not been locked since you went away, for I was afraid that if you should come and find it locked, you might go away and not come in."

SALVATION.

"Salvation! Oh the joyful sound!" No word is so sweet to the ear of the sorrowing sinner, as the one that stands at the head of this article. The ship wrecked mariner, tossed on the foaming billows, never experienced greater joy, than that soul experiences who has been rescued from eternal death by God's love for us, as displayed in the gift, Christ Jesus. He said, "I have come to seek and save that which is lost," and let me tell you dear reader, whether you realize it or not, that unless you have anchored to this Rock of Ages, you are lost. For this same divine teacher has said, "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth on him shall be condemned." If the language of inspiration is of any value to you, you must, (if you are not a christian) realize the importance of these statements.

On account of a want of discrimination in studying the language of the scripture there has great confusion been spread abroad in the world in reference to this subject of salvation. We state here then for the sake of those whom it may concern, that there are two salvations spoken of in the New Testament. The first has reference to salvation from sin. It is absolutely necessary, if we desire to enjoy the peace which passeth all understanding, that we have our sins pardoned. "For all have sinned and come short of the glory of God." "Except ye believe that I am he ye shall die in your sins." To be saved, as Christ alone can save is to have our innumerable sins forgiven and all that burden of guilt which oppresses the soul removed from our minds. It is to be reconciled to God, and restored to his favor, protection and fatherly care. It is to have Jesus as our mediator and elder brother, and to have the Holy Spirit a resident in our hearts to help our infirmities.

There can only be secured by attending to these conditions which King Jesus has appointed. After his resurrection from the dead he said "All authority is given unto me in heaven and in earth," and having received this power he laid down the following conditions of salvation:

Faith, Mark 16: 16
Repentance, Luke 24: 47
Baptism, Math. 28: 19 Acts 2: 38.

In order that we may know that this is correct, we have but to examine the history of the Apostles, and see how they preached, in carrying out their commission, if their work harmonizes with these are the essentials of salvation. Reader examine the Acts of the Apostles with this thought in your mind.

This second salvation is to have our bodies rased from the dead, and to have them fashioned like unto the glorious body of Christ, never more to know sickness, pain or death, grief or sorrow, labour or weariness; and to live in the city of the Great King. It is to spend eternity in the most noble employments, admiring the Glory of God, viewing his handiworks and singing his praises.

The securing of this salvation also depends on certain conditions as the Apostle intimates from this exhortation. "Wherefore my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do, of his good pleasure Phil. 2: 12-13. The christian has something to do to obtain this salvation. By turning to 2 Pet. 7th chapter, we have this work stated and its results.

What a blessed thing it is to have thus so plainly put before us, the joy of forgiveness, and the hope of eternal joy. My dear reader are these enjoyed by you, if not, Oh listen to the pleading of the crucified Saviour, saying "Come unto me all you that labour and are heavy laden, and I will give you rest."

Mrs. E. POMEROY.

LOOK OVER IT.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were, at that moment, passing a stone fence to a meadow over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles; look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologian.—George McDonald.

Brother Law and Whitelaw.

I have been holding meetings for two weeks at my new station, Brounell, with rather satisfactory results, considering the circumstances. The first week the weather was very cold and our meeting small, but last week, we had a greater number out, and some "success." There was one Disciple in the neighborhood, a very quiet, unassuming young brother of excellent reputation, and therefore, it was not very difficult to get a hearing. However, on account of a thaw, and serious trouble in my throat, and also to meet my appointments in Bayville and Bidout, I had to close my meetings, with a promise to return if the Lord will, in a week. These were baptized, and we look for more.

Your brother,
W. M. CRAWSON
Bayville, Feb. 15th, 1886.

Cincinnati O., Jan. 22.
DRAU WOEKKA.—Thinking a few lines from this city might not be amiss, I send you this, if you have space for it, all right, if not, let it help fill the waste basket. The WOEKKA is always a welcome visitor. I think we appreciate our papers more than when we lived over there. In looking over papers here I often see something about Canada, and the word Canada or Canadian has always power to arrest my eye. We are glad to see such signs of prosperity among the churches over there. Bro. Barclay's appeal for the West End, Toronto, should not go unheeded. There is a land of good faithful brethren there and as they are in a new and growing part of the city, great good might be done by helping them a little now, so they would be able to build a house. Now what shall I say about this "smoke curtaimed" city? It is built, so your readers know, on the Ohio river and contains something over 300,000 inhabitants. It is a city of America but can hardly be said to be an American city. All nationalities are represented, but the Germans tip the scale and hold it as they please. In many respects they make good citizens. They are honest, hardworking and frugal, fond of music and good supporters of schools, but by their beer-drinking and Sunday rioting habits, they are fast fashioning this city after some of the cities of continental Europe. Sunday is their great pleasure day. Indeed, judging from appearances, you would never know when it came. Many shops, stores, groceries, &c., are open part, if not all of the day. Theatres, saloons, of which there are not a few—beer gardens, &c., are in full blast all day and evening, and are more largely patronized on that day than any other. There is a law forbidding such places to be open on Sunday, but no attention is paid to it. Lately some attempts have been made to enforce the law, but without much success so far. Some time last year I saw a letter in the Toronto Globe, written by one of its correspondents who had spent a few weeks here, giving rather a dark picture of Sunday doings in this city. The letter was no exaggeration. Every word was the plain unvarnished truth. In regard to Sunday observance, Cincinnati presents a striking contrast to some of our Canadian cities. A contrast which strikes visitors from this side very forcibly. Our next door neighbor's business partner spent a Sunday in Toronto summer before last and he came home with glowing accounts of the place. He said when the church bells began tolling and "great flocks" of people began moving in every direction, he began asking what novel divine preached there that day. He was surprised when told that that was no unusual occurrence but only what he would see any Sunday in the year. He was also surprised at the general quiet and order that prevailed. After hearing his account our neighbor asked us if these things were true. We told him yes, and the half had not been told

A teacher in one of the public schools told me that she with a party of friends took a trip through the Eastern States and Canada a few years ago. It was Saturday when they were busy sight seeing the gentlemen of the party deferred visiting the barber until Sunday morning, as was their custom here. Sunday morning they were surprised and somewhat chagrined to find no barber shop open. The main part of this city is built on a flat along the river, back of which rise hills. Right opposite on the Ky. side of the Ohio, divided by the Licking river, are Covington and Newport. As the city has grown it has spread out over the hills so that is now the most beautiful part. People out there escape the smoke and coal soot to a great extent. The coal soot is the "great worry of housekeepers. There is no escape from it. It is everywhere. You cannot shut it out. You can do nothing but fight it with oft repeated applications of soap and water. Our brethren have six churches in Cincinnati, two in Covington, and one in Newport. We go to the Richmond st. church. Bro. J. B. Radford, of Eureka, Ill., has lately taken charge of it. He is a man of more than average ability. There have been additions nearly every week since he came. We see Bro Isaac Bentley from Dorchester and Bro. McFiggart every Sunday at meeting. They are here attending medical lectures. Sam Jones, the noted Methodist revivalist from Georgia, is here at present trying to wake up this wicked city. Unlike most Methodist revivalists he speaks calmly and very deliberately yet every sentence counts. Until about two weeks ago the weather here was very mild and pleasant with not enough snow to make a decent snowball. Since then it has been colder with some snow.

MARY C. McDIARMID.

DRIVING BOYS FROM HOME.

Mothers who are disturbed by the noise and untidiness of boys at home must be careful, lest by their reproaches they drive their children from home in search of pleasure elsewhere. "There are those banisters all finger marks again," said Mrs. Canton, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out in the basin of suds, "if you go up those stairs again before bed you shall be punished." "I should like to know where I am to go?" said George, "I cannot stay in the kitchen, I am so much in the way, and I cannot go in the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Nil's corner. I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it." And so he careful housekeeper virtually drove her son from the door to hang

about the steps and sit under the broad inviting portico of the village grogshop.—Ex.

SHALL UNSETTLED

About the hardest problem in modern theology is for Pedobaptists to determine for what they baptize infants. It is continually coming up under different shapes and presenting puzzling features. A correspondent of the Christian Advocate (Nashville), in an article on the design of baptism, thus presents it:

Some regard it as the door into the church. If by this it is meant that baptism was appointed to serve as a ceremony for the initiation of people to church membership, it is a great mistake. True, one who is baptized becomes a member of the church at once, if he desires, but not necessarily so. Suppose in case of emergency, a pious Methodist calls in a Presbyterian minister to baptize his child. Does that minister baptize this child into the church? Into what church? Not the Presbyterian, for the parent does not so desire. Not the Methodist, for a Presbyterian minister has no right to join people into the Methodist Church. Says one, The general Church. How can one belong to the general church and yet be a member of no particular church? But he is baptized into the invisible, the spiritual church. Precisely so. And just here originates that fatal idea that baptism brings one into vital relation to Christ. The spiritual church, if it means anything this side of the heavens, means the kingdom of grace that we inherit by faith in Jesus Christ. Surely baptism cannot introduce one into that. We baptize children, but the object is not primarily to join them into the church. They are not capable of fulfilling the obligations of church members; hence they are expected to join the church of their own volition when they come to years of accountability, which would not be if they were already members. Baptized children are not counted in church statistics as members, nor subjected to church discipline.

It will be observed that he gives reasons for denying that baptism is for the admission of an infant into the church. Neither the "visible" nor the "invisible," the "spiritual" nor the "fleshly" is entered by a babe by virtue of baptism. Yet the Discipline states that in this same man, or any other, in baptizing an infant, shall pray that it "may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same." Also in baptizing the babe he is to beseech God to "look upon this child, wash him and sanctify him with the Holy Ghost, that he, being delivered from thy wrath, may be received into the ark of Christ's Church." So this teacher of Methodism, and thousands like him, simply give reasons why the teaching of the Discipline is not true. Yet to its twenty-five articles the church is bound through all ages without power to modify or amend.—Apostolic Guide.

PEACE! PEACE! PEACE!

"But, gentleman," said I, "you ought to live in peace. There are never enough men in a community to divide, have parties and quarrels. Your school, church and I might add, your happiness also."

"I would not," returned the younger of the men, excitedly, "sacrifice principle for any man's friendship!"

Bird hunters shoot on the wing, and what is done must be performed quickly. They are up to it, however, and I heard of one man not a great way from here who has this winter killed \$480 00 worth of partridges at ten cents apiece. The person who told me called him a "not hurrer;" good name. He can kill sixty birds during an evening, and takes only two or three shots. I will add while passing that parts of the story taxed my credulity very much, and it has not altogether recovered from the strain yet. Well, those who fire wounds must also shoot on the wing sometimes. This was a case of the kind—"I would not sacrifice principle for any man's friendship!" "Ah," I continued, "gentlemen, one of the best principles I know is to 'live peaceably with all men.'" The speaker, in some confusion managed to get out, "Yes, but—" Just then the bell rang, two mouths said good by, two hands shook good by, and two nice gentlemen stepped off the train.

Yes; nice people sometimes quarrel and get mad; but they are not so nice as if they did not. These ugly habits detract from the beauty of any character like freckles on a face otherwise fair. The talker on this occasion was on one side of a neighborhood feud, while a representative of the other side left the train a station above. This must not only read the community, but sent a red hot arrow among kind people; and when blood gets stirred at like blood, it cools slowly. What was all the ado about? Not about nothing, but it was not of the "sandwich part of the value" of peace—sweet peace!

I was left to my reflections. I wondered to myself what were the principles of action adopted by the young man who had just left me. I was anxious to know whence he obtained them. There is a code adopted by man, which is man-made, and runs about thus: "If insulted; resent it, or you surrender your manhood"—"overcome evil with evil"—"take your own conscience; of your own sense of your own wrong; as a criterion; to be bumbled or trucked to others by a sign of cowardice"—"to sow and acknowledge you are wrong is a mark of weakness"—"to preserve or make peace is to stoop"—"that an inglorious war is a thousand times better than a glorious peace"—"that getting up something to contend over is to secure notoriety"—"to be stubborn and never surrender, is true manliness"—"I would not sacrifice principle for any man's friendship."

That is all right if the principles were drawn from the proper source. It would be wrong to purchase a man's friendship by breaking peace, or by dishonoring parents; by injuring another; by lying, stealing or defrauding; or by doing any other evil; why? Because God has laid down principles, and they should be observed without any reference to pleasing man. To live peaceably with all men, if possible; as much as lieth in you," is one of these holy principles our Heavenly Father gives us, and it must not be violated or neglected: Man is an erring creature and shortsighted. How thankful we shall

be that we have an infallible standard, a perfect law of liberty to guide us in our walks of life. We need some help to raise us away up above ourselves, so we can see things clearly. As long as man must look through himself and his own interest, it requires powerful penetration to see the rights of others. God's heaven born principles come in and enable us to see clearly. They are our microscope to enable us to see things which the natural eye seems incapable of discerning. "One of the best defined principles is, live peaceably with all men." Were this a principle of all men,—then what? Can you conjecture the difference it would work among the citizens of this world? Really, the gentleman should have said, "I cannot, by any means, sacrifice the friendship of one of my neighbors for a small bit of rest—may for a great one." I once told an old brother who owed me ten dollars, that I would not lose his friendship for ten dollars, but alas! I lost the friendship and the dollars too. There are so many good places for the exercise of Christ's teaching.

J. M. BATES.

There are many Christians who are always longing to be led by the Spirit, at least so they say. They pray to be so led, and in their conversation and prayer meeting testimony they give the impression that this is their chief desire; nevertheless they seem not to be led. They are waiting to be led. Why is it that they are not led? Is it not because they will not obey the slightest leading; will not move unless they are compelled by a mighty conviction which they cannot resist? But as we understand it, it is the still small voice of God that we are to obey rather than the voice in the storm and in the earthquake. We must

learn to be willing and obedient in very little things before God will lead us in a larger way and with reference to more important matters. Our judgement is that there is more difficulty in the lack of willingness in souls to do the will of God, than in the lack of leading by the Spirit.—Words and Weapons.

Here is a sarcasm. "Where are you going, that you are in such a hurry," said one passenger to another the other day. "Why there was a rich man came to our church last Sunday and took a pew, and I am going to call upon him at once, that he may see how much we appreciate him." "Are you so prompt in calling upon every poor man that comes to your church and takes a sitting?" "Well no." "Are there not some poor people that you have not called upon yet who needed the rich man in your congregation?" "No doubt, but you don't catch me wasting my time on poor people when there are such families as this man's around. My brother, modern Christianity is what I am cultivating now on my present field.—Words and Weapons.

THE WAY TO HAVE MORE FAITH is to use rigorously what faith we have. Faith never grows by cooling. It grows by what it feeds upon and by vigorous exercise. The foundation of our faith is the finished work of Jesus Christ; the warrant of our faith is the oathbound word of God; the field for the exercise of our faith is the whole world and the master's work therein. Remember that faith works by love and purifies the heart. Love, faith and labor are always associated together. We read of "your work of faith and labor of love." Let us find heart purity and personal, religious and spiritual joys, along these lines. We will never find our by nursing and idling our grace.—Words and Weapons.

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