

Christian Worker.

H. B. SHERMAN, EDITOR.

"WORK WHILE IT IS CALLED TO-DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

Volume II. No. 9.

MEAFORD ONTARIO, JULY, 1898.

Whole No. 21

DEATHS DOING.

The human side to all our woes
Is a letter cop, as each one knows.
To drink the cup we oft rebuff,
Its bitter dross, can man's ear tell?

O! wretched world! our hearts cry out,
Who, dared to bring this death about?
To reap a harvest and to reap around,
Make sad hearts where our man is found.

Here six stands up to make reply,
In questions asked, and tells us why
We roam in grief, yet, out depart,
"I will be, I will be, so there!"

With his grimace he relates,
Of grand lives he devastates,
Of high hopes that he has crushed—
Of noble lives, in death he has crushed.

"For ages I have filled the land
With wail of woe on every hand.
Not one shall 'scape, you may be sure,
Never so bad of ever so pure."

Time as we listen, to his sad tale,
To heart get sick, and courage fall;
For with sunshine to day, glad,
Clouds for the morrow so sadly.

O! whither shall we find relief?
Where is the balm for hours of grief?
Where is the hope to cheer us now
In this sad world, and where and how?

Momentous question, to us given,
To lift our hearts and thoughts to heaven,
Away to that pure clime so bright
Where all is life, no death to blight.

Stand beside the tomb of Jesus,
And realize that he secures;
Watch the angel that is coming down,
Look while he rolls the stone around.

Now the Lord has revived again,
Forever more he's free from pain.
"I am the resurrection—
Will bring the dead from every land."

And as he comes forth from the grave,
Declares, He has all power to save,
Good news, glad tidings, blessed things,
He has robbed death of its venom sting.

Let angels throng heaven's vault,
Let saints on earth ever call a halt;
Let the glad song to heaven rise,
In peans loud and rend the skies.

Ah, sin, your tale of sorrow told
Was sad enough in days of old,
But since the Lord has conquered you
We'll laugh at it, as we go through.

So we'll cheer up, and wipe our tears
From our eyes, and wait the years;
For we can trust all that the Lord
Has told us, in his holy word.

Jesus, keep us ever near thee;
May thy promises to us be
A shield and fortress while we live,
And our heart's praise to thy name give.

Now—We hold ourselves responsible
For the above lines. We never
claim to be a poet. Ed. WORKER.

THE GLORY OF THE NEW AGE.

The "King of glory," with his celestial retinue, will be encircled with a canopy of thick clouds impervious to the eye, and extending far beyond its reach. This celestial pavilion, reaching over the "pleasant land," will, from the super-celestial glory of the King of kings, reflect a brilliancy so superior in illuminating power, that the sun and moon, and constellations will scarcely be visible to mortal vision. This "pavilion," this "supernal Tabernacle," placed so prominently in the heavens, will give an illumination by night, and a shelter from the burning heat by day. So then, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne"—in the super-celestial glory of golden colored clouds—shall feed them; and shall lead them to living fountains of waters; through the river of life, and God shall wipe away all tears from their eyes. But ere this magnificent state can exist, the five monsters already named, must be taken out of the way.

been said, we refer to the sixth seal, where certain classes call to the rocks and mountains, "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16. This, in connection with Mat. 27:31, opens up the matter to the understanding of all interest, showing the trial and destruction of the two horns and their allies in rebellion against the Christ. The murdered saints, at rest in Paradise, were in constant and lively expectation of this event, of a return with their beloved Messiah to this earth, in order to avenge their blood, as the fifth seal proves; "And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told to "rest yet for a little season," till the close of this suffering time or age, which will occur in 1897. When they do return the consuming wheels of fire of Daniel and Ezekiel will produce judicial and ecclesiastical earthquakes, or revolutions of human institutions, causing the terror spoken of in the sixth seal.

Perhaps the reader desires greater certainty as to the particular spot in the vast universe where this "beautiful world," this mansion prepared by the Messiah, this "pavilion of dark waters and thick clouds," this "glorious throne" on which the King of glory sits, this "new Jerusalem" descending out of heaven, will appear or be located. We turn to Joel 3:2. "I will also gather all nations," the adherents of the two horns, "and will bring them down into the valley of Jehoshaphat," etc., etc. of Jerusalem. Again, "Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen," etc., etc. v. 12. Concerning the *awakening* (calling into action) of the heathen, we may speak another time. Our Saviour, alluding to the same event, says, "Before him shall be gathered all nations." Mat. 25:32. "The Holy Land" is therefore the place where that new world, the "Tabernacle of God," will be found with man. Rev. 21:3.

This richly tinted planet prepared in the heavens, garnished with all that can please, gratify and adorn, will be the grand rendezvous of the Messiah's followers, whether living or dead. Paul says, "The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds; and so shall we ever be with the Lord." 1 Thes. 4:17. This is a remarkable passage, and is in harmony with the 18th psalm, Rev. 21:3, and other scriptures. The Lord's tabernacle is in the clouds; and here we are told that his people, the living and dead, shall meet him in the clouds, and in the air. Again, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him," etc. 2 Thes. 2:1. This in importance, almost equals the preceding passage. When the Lord comes there will, therefore, be a gathering together to him. On this assembly, hear the Son of God: "Ye shall be weeping and grieving, when you shall see Abraham, Isaac

and Jacob, and all the prophets in the kingdom of God, and you thrust out. And they shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God." Luke 13:28. What so superlatively transporting, as a gathering of this description? Those five monsters will be upon their trial at this most august assemblage, composed of all the saints of earth, and celestial messengers of exalted dignity from every star, blazing in all the constellations of the boundless expanse. Rev. 19th chapter also most graphically describes the gathering of the saints in readiness for the last conflict, as the harbinger of the new coming age of one thousand years of peace and gladness, undisturbed by the Adversary and his former confederates in unholiness. This chapter and the sixty-third of Isaiah, describing glowing, vigorous terms the saints' joy in meeting their Lord, and the fierce hostility of the beast, the kings of the earth and the false prophet in united effort to dethrone him who sat upon the white horse to carry on this war in truth and righteousness; a course seldom pursued in modern wars. O, it is the last mighty struggle of "the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty"—the great battle of Armageddon!

We have called this "Pavilion of dark waters and thick clouds," a shining planet, a "beautiful world." Perhaps the reader desires stronger evidence for the propriety of giving it such names. Here it is: "But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke 30:35. What is "that world"? Is it heaven proper? By no means; it is the new city, a "heavenly country," place or mansion which the Son of God promised to prepare for his children in the new or "everlasting age."

We may consider our Lord as speaking thus:—"You my followers must not do as others have done, and will in future do. You must not avenge yourselves. Some of your Hebrew kings made sad work in this matter; they killed the true prophets, and saved the false ones—indeed, the people will combine to destroy you in all quarters for my sake; but avenge not yourselves on any occasion, because the conflict is against sin and the Adversary, is not a carnal, but a moral or spiritual warfare. Therefore do good for evil, and let patience have its perfect work in all things.

They will seize your goods, pull down your houses, and destroy your lives on all account; but patiently endure all this, because "that world," which I shall have prepared for you, will afford full compensation for all your sufferings on my account. When "the times of the Gentiles are over," then you, my faithful sons and daughters, shall see no rested on my glorious throne in "that world," into which you shall be accounted worthy to enter by "that resurrection," namely, "the first resurrection," free to all who have denied themselves and overcome the world. This avenging power you will therefore leave for me to exercise, which shall be

done in its proper time, in truth and righteousness." The translators that before world, while it is the attitude in the original. With this we find no fault; but, we think to be consistent, they should have placed it also before the word "resurrection." The scriptures make "that resurrection" a very special object; indeed, full as such as the term "world," in the passage we are considering. The Lord, speaking of them who feed the poor, says, "for thou shalt be recompensed at the resurrection of the just," Luke 14: 14.

Again, "women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection," Heb. 11: 35.

Once more, "blessed and holy is he that has part in the first resurrection.... and shall reign with him a thousand years," Rev. 20: 6.

Thus shall his saints "obtain that world" through the first resurrection, and attend their Lord in the execution of his vengeance on the "little horn" west, the papal power, for its false worship, false miracles, and unheard of cruelties to his people; also on the "little horn" east, the Mohammedan power, for its fierce hostilities against the adherents of the Prince of peace; and for its overreaching abominations, sweeping the churches of God from the continents of Asia and Africa. They will likewise behold their victorious Master executing vengeance upon all governments and human devices, because of their opposition to his will and people. AXOS

June 27th, 1893.

P. S.—Will the reader correct in my list as follows:—"In order to restore harmony to the universe, the seraphim eyes, and wheels," etc., also instead of "for more;" read "far more" than the Jews. A. C.

STATNER, June 9th 1893.

To the Editor of the Worker.

BRO. SHERMAN.—I give you a few lines on "the Divinity of Christ."

I ask, who are those who make so much to do about the Divinity of Christ? are they not those who show the least signs of fruit themselves? I ask men of common sense to appeal to all the writings and teachings of the Christian Church, then compare it with all other denominations and see who makes most of the Divinity of Christ; do not the Christian own and teach Christ to be the Son of God; do they not own and teach Him to be the head of the church, (and no other name is excepted), do they not own and teach that he is able to forgive sins; do they not teach redemption in and through his name; do they not teach his death, resurrection and ascension; do they not preach just what Jesus told his apostles, to preach; do they not teach faith in Christ; do they not preach repentance and remission of sins in and through his name; do they not teach "buried with Him in baptism," and rise with Him in newness of life, then on the whole obedience in all the commandments of the Lord Jesus Christ, and that to be observed as long as they live on earth.

They teach that Christ is the center, and the principal of all true religion. We own the name Christians, which was given first at Antioch, by the disciples of our Lord, and which is the only authorized church name under

heaven, and we teach by the authority of the Son of God, that all true believers should adopt this name and no other, and the only that should be extended for the world's adoption. I now ask again why would we do all this if we did not believe in the Divinity of Christ—would it not be a mockery, and as Paul said we are of all men most miserable if Christ is not risen. Surely we are too men most miserable if Christ is not Divine.

But I will now stop and reverse my pen and ask some of our creed friends that have made so much to do about the Divinity of Christ of late.

Do they take the name of Christ for the head of their church as he said "upon this rock I will build my church," or do they build upon some other name?

But they say no odds about the name. There is nothing in the name—then I ask what odds about the Divinity if there is nothing in the name.

Was it not that name which is above every name, that became the head of the church. How is it that you have some man's name who is only after the order of a carnal commandment, have you not apostatized from the faith, have you not violated one of the first principles in rejecting the Son of God; does it not look as if you were ashamed to own his name for the head of the church, when you speak of the Methodist Church, then of the Presbyterian Church, then of the Baptist church, then of the Lutheran Church. How does it harmonize with the word when you look for instruction, can you find it under that heading—no you cannot for it is not there. But no odds you say we make rules of our own, just look at our discipline it suits our church best and besides it is an easier way.

But I ask again, how do you honor your Divine master in keeping his commands, do you go down into the water and are you buried with Him in baptism as the gospel says, or do you say no odds—sprinkle will do just as well, and a much quicker way. Then you say because Johns baptism was by immersion, that it was not christian baptism; and for that reason they were all sprinkled over again on the day of Pentecost. The Jews made a great to do about their Messiah until it became their privilege to worship him in Spirit and in truth—then they cried "away with such a fellow he is not fit to live."

There is a sort of worship recorded in Paul's epistle to the Colossians 2 chap. 23v. Called will worship, what ever sort of worship that is; one thing is certain that it is not the right kind of worship, for it has only a show of wisdom, or a pretence, and nothing in reality, because it neglects the body, which is Christ. Just here is where the trouble came in with false teachers and their creeds, so much as if it were possible to deceive the elect of God, by their own traditions. After he had taught them after the perfect manner of the gospel and commanded them to walk therein, for in him dwelleth all the fullness of the God head bodily, and that they should be rooted, grounded

and built up in him, and him alone, and for them to continue rejoicing, and beholding their order and steadfastness as they had been taught with thanksgiving: then said to them, "and ye are complete in him." Christ was all that they had need of, for he was the head of all principalities and powers, for in him they were circumscribed without hands, in putting of the body of their sins. But after he has shown them all their completeness, he warns them to be aware lest any man spoil you through philosophy and vain deceit, after the traditions of men and after the rudiments of the world, and not after Christ. Some of the creeds explain these rudiments by their rule of practice in this way: Tea parties, festivals, picnics, show fairs and auction sales, and all such practices they do and say it all belongs to the spreading of the gospel. These are the kind of rudiments that are in practice by some of the creeds in this our day, which are only vainly puffed up by the fleshly mind, it is that will worship, that neglects the body of Christ, it is that kind of worship that is strictly forbidden. Touch not, taste not, handle not, which if you do all are to perish with the using, for they are only the doctrines of men. For if ye be dead with Christ from the rudiments of the world; why then are ye yet as living in the world to do them, if by believing in Christ you have become dead to the worlds practice why do you now indulge in them again by the commandments of men, therefore be aware least any man spoil you through philosophy and vain deceit. Now just to read a little between the lines as brother Evans says, it would seem reasonable to call this "will worship" a self-will-worship, for this is just the kinds of worship that Noah, Dothan and Abiram, had in the wilderness when they said that Moses took too much upon himself. This is just the kind of worship that the false prophets of Baal exercised in when they offered their sacrifice upon the altar on conditions that God would answer by fire from heaven. But the Lord did not answer, their self will, then what about Balaam was he not self-willed in suiting the poor ass to force him into his own danger, and then still to go on further and offer up the heathens sacrifices to God, that he might curse the Israelites. Again Paul said the Athenians were very superstitious in all things were they not also self-willed when they worshiped a God built with their own hands—this ignorance God once winked at, but now commands men every where to repent and form that Christian Unity in the bonds of peace. The Methodist sects have laboured and have well nigh completed the union amongst themselves. But it is a sad mistake when done, for it is only a Methodist union, which is very unscriptural and offensive to all other Creeds, let alone to the true primitive Christian Church of God.

ELDER JOHN DONNA.

Summaries are not facts. Summaries which may be unjust need not be stated.—Abraham Lincoln.

PERSONALS.

We are sorry to hear that Bro. Lister had been sick, but we judge by the last Index that he is not dangerously ill.

Bro. David Barclay from Pickering, was with us during our meeting, about one week. He left for home on the 5th. He was accompanied by his wife.

Our strictures on J. B.—may seem rather sharp, but it should be remembered that he is a man that makes personal attacks and regards not the person of man. In addition to this, the best brethren of the Province are slandered by his effusion.

James Anderson of Garafraza, left for Kansas where he intends to make his future home, and preach the gospel, on the 21st ult. Thus another is lost to Canada, but gained by Kansas. The CHRISTIAN WORKER wishes him success.

Old Father Bently, from Kings Mill Ont, who is on the shady side of 80 years, has been with us all through our meeting. Grand old man, quietly he goes about, always with a good word for the cause of Christ, of which he never tires of talking.

Bro. C. H. Jay left Meaford, on a tour to England, on the 2nd inst. He intends to be gone about three months. He will visit Scotland and France—during his absence. He will find many changes in the old home in thirty years.

R. B. in the last Index, tries his hand on his dancing question, again. We have exposed the rottenness of the "Beaty Idea," and will not soil our columns with any more of it. These few lines are written to let him know that I have not more to say.

Bro. James Kilgour, went up to Gore Bay on the 4th of this month. He is to be chief speaker at their big meeting at Gore Bay, which begins on the 8th. When he landed at Meaford, he threw off a letter for us. We hope they may have a successful meeting and win many souls to Christ.

Elder D. L. Layton, is going on a trip to Nova Scotia, to recuperate his wasted energies and to visit relatives. He has been a faithful servant in the Post Office here for 26 years, and his faithfulness in the church has long since become a proverb. To say "as faithful as brother Layton," means as faithful as is possible for mortal man to be. This is not a trifle of what will be said when it is "no more." Why not say a few of the merited good things while there is life?

Bro. J. J. Johnston and the writer attended the meeting at Kilsyth on the 12th. Bro. Harding will hold a meeting at Warton next, and pay Meaford a short visit, and likely hold a meeting in Collingwood before he returns to Kentucky. We advise the brethren at Collingwood to secure him for the meeting, it can be done now. He is a workman.

Bro. Duncan McColman from Gore Bay, on Manitoulin Island gave the CHRISTIAN WORKER a friendly call on the 14th, and left us letter off in pursu.—Thanks.

Bro. H. A. MacDonald has been at Warton for some two weeks preaching the Word. We do not know what his next move will be, but have been informed that he is going to New York. We are sorry to hear that he continues in poor health.

Some excellent articles crowded out of this issue which will appear next month.

A married lady confessed Christ at our regular preaching service at Meaford on Lord's day night, the 16th, and was baptized on Monday.

The Editor is continuing the meeting at Ephraim this week. Had a fine audience on Lord's day, the 16th at 11 a.m.

Some of our wise brethren have agreed to contribute regularly for our columns during this coming year, and the WORKER will be better that ever on this account.

We had made arrangements to leave Canada, but it seems to be ordered otherwise, and if turns out well, we will give God the praise for overruling it for good.

DISHONEST.—In the last Index is copied our editorial on the "Acton meeting," and the proper credit is given, this is honest. The nine items of the committee's report, as adopted by the meeting which was in the body of the editorial, is detached, and printed separately, headed, "THE BASIS OF A NEW SECT." This is grossly dishonest and misleading. An "awards honorable" is now in order.

The following extract from a postal, will explain itself. "Why do the heathen rage and the people imagine a vain thing?"—David.—"Bro's W. Campbell and S. Kaffer, were at Deansville, Mich. holding a June meeting, had a fine hearing, much opposition from United Brethren and Mormons. They formed a Christian Union during the meeting to oppose the preaching of the ancient gospel. They had 16 additions. Bro. Kaffer told them he did not care to associate with adulterers, which put something of a quietus upon them. The Devil is good on Christian Union when he sees his kingdom in danger, and it is in danger when the gospel is faithfully preached.—Jos. Assn.

An article on "The glory of the New Age," in another part of this issue may deceive some proscribers. The writer says the great occurrence of which he writes will take place in "1897." We advise you not to put off your preparation until then, for it may come sooner "That day so cometh as a thief in the night," and a thief, if he is shrewd, does not give signs of his coming. So that we can certainly know when to look for him. "What I say unto you, I say unto all, Watch."—Jesus Christ.

The Editor and wife will leave Meaford for three or four weeks visit to Indiana on the last day of this month. We long to mingle again with the brethren with whom we were associated in days gone by. We will visit our parents and other relatives, and return in time to open the Provincial campaign, Sept. 1st. We will probably be at Lawrenceburg on the first Lord's day, and at White's Run, Ky., on the 2nd, with my mother and child associates on the third, and in Deatur County the week following. As the WORKER goes to all of the places mentioned we give this outline of our trip for their information. Providence may cause us to change this some.

DEATH.

What a cruel monster is death! Too strong to be overcome by man, chooses his victim, bends his bow and with unerring certainty lays his victim low. Generally he comes around and gives evidence of his approach by pinning the pale on the victim's cheek, he catches the hectic fever and hacking cough and then seemingly withdraws for a time, allowing hope to revive, then cruelly dashes the new-born hope to pieces and in dead-like mockery prowls around our loved ones room, tapping at the windows first, then raising the door latch and stealing to the bedside and lays his feeble clutches on the vitals, the spirit goes out to God. But death has robbed his victim at last through the Lord Jesus Christ. But he has done his work, he has left bleeding hearts and wounded souls for time to heal over, but not to cure, the ugly scar is there for life, the place is a tender spot when touched in after years start the unbidden tear. What poor sympathy is human words in an hour like this! What solid comfort is derived from God's promises! Scarcely could we appreciate the precious promises of our Heavenly Father if the afflictions did not come to show us the absolute necessity for divine sympathy.

We have spoken to the readers of the WORKER in our familiar way for the last nineteen months and begin to feel that we are acquainted and have a right to know each others sorrows. A black cloud has settled down over our once happy household.

Math Manerva Sherman quietly and calmly sank to rest at 9:30 a.m. on the 26th ult., Aged 12 years, 6 months and 26 days. Beloved by all that know her, and loved by us as a darling child and a blessing from heaven. Before actual sin had pierced her mortal nature with its poisoned shaft. She was a Christian by nature. We firmly believe that she never did an intentional wrong. When she found that she must die, she was not afraid, but met death like a Christian hero of 40 years, spoke of going home as calmly as though he was on a visit with us and a time had come to go home. She dictated loving epistles to her grandma, uncle and aunts in the States, made a distribution of her things to the members of the family. Her loving gift to her "pa" was her Bible, to her "ma" she gave her canary bird. The future being all bright, she took an affectionate leave of us all, with her thin arms around my neck she said "oh my dear pa, I love you very dearly. I am going home, meet me there," and kissed me again and again. She did the same with her "ma" and each member of the family. She said in reply to my question, "I have no pain, I feel good," after this was said and done, her breath became shorter and longer between the breathings and was with him who said "Suffer little children to come unto me," in less than three minutes. She died without a struggle. Very few know how noble she was. Kind friends have come by the score, and expressed their sympathy, this was very kind in them and I appreciate their motive, but I would not give one of the many precious promises of God, in his word, for all the human sympathy this world can give.

There is not a particle of infidelity in my nature, I believe every promise that God has made, and I believe that the Sainted spirit of my child is joyously happy in the home of God. Let sinners and seducers have all the comfort they can get without a

promise from God, but give me one promise and I am satisfied.

Here, over the grave of my child, I consecrate myself anew and stronger to the service of God. I have ever had the higher incentive to work for heaven, now I have the additional one, a hope to have those "same arms" twining round me fondly as in days of yore."

Life is but a tramp on the beach of the great Ocean of eternity upon which settles the mist of mortality not far from the shore, Death, is a penetrating of the mist, and landing where the everlasting sunshine dispels all darkness. Shall we fear to enter the mist, since Jesus has led the way? On this side is sunshine and shadows, joys and sorrows, on the other side all is joy and peace, never a shadow will cross the path. God be merciful to us.

THE CHRISTIAN WORKER.

We desire to say a few words to our readers with reference to the CHRISTIAN WORKER and its future course. In the future as in the past, we will try to make it a respectable medium through which Zion's progress may be heralded to the brethren. We are sure that it has many friends now and hope to secure many more for it, by pursuing an upright course. We are assured that there is a work for it to accomplish which will be a benefit to the cause of Christ. We are encouraged to make this statement by the many favorable comments during its short career from its supporters. We have no doubt that it will continue to grow in favor until its power for good will be felt in many quarters where it is now almost unknown. We are sure that the brethren in Canada feel the need of a medium through which they can communicate the good news of Zion's progress and sound out the word of God, and a paper that will favor all legitimate efforts to combine the forces for more effective work in spreading our plea before the people. While Sectarians are combining their forces and making a valiant fight, worthy of a better cause, we lose all and gain nothing by sitting down and groaning over the manner of work, while doing nothing. Jesus Christ, our great teacher, has told us to "go into all the world and preach the gospel to every creature." He said this to men of sense, hence he did not tell them how to go, but to go and left it to their good sense to decide how or by what means they would go and do his bidding. Therefore we think that time spent in quarreling over "plans" for carrying out the commission is worse than thrown away. It is to be lamented that many of our otherwise good brethren have spent their whole life in finding fault with this plan or that, and have done nothing in the line of duty. Some men seem to think that they have done a great service to the cause of Christ if they have found fault and crippled every effort that has been made to extend the cause of Christ in the land. Such ones should remember the true saying "that it takes no brains nor love for God or man, to find fault." An idiot can do as much. Let them show a better way, or else keep still. If they have a better way, let us see some of their work by their better way. The WORKER will assist in all legitimate work of the brethren. The brethren throughout the Dominion will find a steadfast friend in the WORKER to all co-operative efforts of the brethren to spread the gospel. If it thinks the manner of work is not the best, it will say so, and show what it thinks is the better way, but it will not vilify the brethren who

are trying to do something, because it thinks they act unwisely. We cordially invite the brethren to write their best thoughts for our columns. Send in any item of news that will cheer the hearts of the brethren. Tell of your success and wants, in short use the WORKER for the good of the cause in every legitimate way. We shall endeavor to keep its columns free from all personal wrangling. This has been done in the past, although this issue has some personal allusions that are not a "sweet savor," this shall not occur again. We shall "content for the faith once delivered to the saints" with unflinching fidelity to the best of our ability, and we invite all who desire to assist us in this, to occupy our columns. Will you help us?

HUMAN WISDOM.

In all matters of faith, and with reference to all commands and ordinances, we should unflinchingly demand a "thus saith the Lord," and nothing short of this should be regarded as sufficient authority for believing or obeying; but there are two writers left to human wisdom that do not effect our faith or obedience to the positive commands of the Lord. For instance, Elders are selected for Bishops because they have certain qualifications which qualify them for ruling the Church. It takes good sense and sound judgment to rule well, but if the Lord dictated everything to the Elders, how everything should be done, yet a "thus saith the Lord," there would be no use for these qualifications in the Bishops. General rules and instructions are laid down in the Word of the Lord, and wise men are chosen to govern in harmony with these general teachings. If specific instruction was given for every possible case that might come before the Bishops, the meeting house would not be able to hold the book of the law. "Withdraw from the disorderly one," is a command of the Holy Spirit, but he does not enumerate the hundreds of misdemeanors that are "disorderly." Wise men are able to decide what is disorderly by the general teaching of the Holy Spirit. Here is where human wisdom is sanctified to the good of the Church of God. Christ commands that we "go and preach the gospel to every creature," but he does not command us to walk, ride on a horse, go on the cars, steamboat, or how to go. Now how shall we go, oh! says the Stiller, there is no "thus saith the Lord" for this or that way of doing it. Well, but we reply—here is a plain "thus saith the Lord" to go. Shall we be disobedient to this command because we cannot find a "thus saith the Lord" as to whether we walk or ride? Here, human wisdom is brought into requisition. Christ never gave such an important commission to fools that had to have a "thus saith the Lord" whether to stand up or sit down when they spoke to the people, or men who had to be told to go by ship or by land. No, my brother, the how-to-get to the people to preach the glorious gospel to them, is left to our human wisdom, but whether we go or not, is a question of obedience or disobedience. So we conclude that a gathering of the Elders and wise men of the Church to gather to devise the best means of getting the gospel to the people, is in harmony with the word of God, and that we are not doing our duty if we do not thus convene for this purpose if we can more effectively carry out the commission of Jesus by so doing. We are not afraid of a successful attack on this position. That meetings of this charac-

ter do sometimes transcend Scriptural bounds there can be no doubt, and the same is true of one individual, often we find him going far beyond the limit of the Word of God. Will we refuse to do individual work, and denounce it as a dangerous heresy, because individuals transcend their powers sometimes? Oh, no! Well, then, do not condemn meetings of several individuals because meetings have transcended their powers. There is nothing half as consistent as consistency itself. It takes human wisdom to find out what the "thus saith the Lord" is, on any given subject. "Let us be wise as serpents and harmless as doves." The Holy Spirit only guided the apostles where they needed its guidance. Paul and Peter had a debate. Paul says, "I understood him to the contrary." Both were not right. Paul settled the matter with Peter by argument. If the Holy Spirit dictated everything to them, Peter would not have acted as inconsistent as he did. Paul and Barnabas separated, because of a difference of opinion as to what was best to do about taking John with them on their Missionary tour. Paul reasoned that it was not best to take him for he had shown cowardice on another occasion. Here is human wisdom used in a matter of expediency. He did not say to Barnabas, "the Holy Spirit says that thou shalt not take him," but gives a reason for his decision. A hundred cases can be cited as examples of the use of human wisdom in matters of this kind, but always in harmony with the divine injunction. Here is food for reflection. We cannot find a "thus saith the Lord" for erecting a meeting house, nor putting windows, in it, for seats, for backs to the seats, nor lamps etc. Here again, human wisdom is to be used. But when it comes to the faith and the worship, without precept or example, we will not accept anything that is offered but call for a "thus saith the Lord," and must have it or we will not accept it.

God has given us our minds and holds us responsible for their proper use. It is not sufficient to say that there is no "thus saith the Lord" against a thing. This position opens up the flood gates and will admit everything, dog fights, horse races, and everything of this character, if we allow everything against which no "thus saith the Lord" can be found.

We have carefully written on the subject of "human wisdom" in another part of this issue. We know that it is a subject that needs considerable thought, and we should carefully avoid extremes on this question; and we commend the subject to our readers for a careful investigation. If you have some good thoughts on the subject, if you will write them out carefully we will be glad to lay them before our readers. We will not take assertions of any, nor will we print them if sent, but candid articles will be welcomed, for we feel sure that this is the subject that must be ventilated thoroughly before we are able to make much progress in the work which God has entrusted to our hands. To our thoughtful brethren we commend this subject, and hope that they will give no uncertain sound, so that we may put down the brakes when we approach a dangerous place on the road. We have no space for those who only raise the cry "Work, work," and have nothing sensible to say afterward.

All matters pertaining to the WORKER, whether communications or business, should be addressed to the "CHRISTIAN WORKER," after August 1st as the editor will be absent during all the month of August. Let the renewals come in now thick and fast. A few more now subscriptions can be tolerated also.

PRODIGAL CHILD.

Father, to me my portion give,
For I long, away from home to live.
The world hath charms I love to see;
And it's so nice to feel I'm free;

REMINISCENCES No. 7.

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

JOSEPH ASH

In my meanderings westward,
I now come to Toronto. All
things considered, it is perhaps
the most important city in the
Dominion of Canada. The origin
and first name the church first
bore, I could never get clearly.

put in the raw material, and run
them through and they come out
finished. Priests all ready for the
market, like putting rags into a
paper mill they go on from one
mill to another till they come out
clear white paper, a good old-fa-
shioned yankee laugh ended that,

On another occasion 10 or 12
gentlemen of the city accidentally
gathered on the corner of King
street and the Leader Lane.
Among the subjects talked and
indeed, the principal one was
about the "Armstrong Gun."

"I remember very well when the
following interview took place:
Mr. Beatty was in his office (the
Leader office) a Presbyterian
minister presented and introduced
himself as a Presbyterian Mis-
sionary to Hindoostan had re-
turned on a visit to friends and
desired to deliver a lecture on
Mohomedanism and desired a
little puffing notice in the Daily
Leader. After considerable pleas-
ant talk Mr. Beatty said "the Mo-
homedan believe in the Bible?"

For me to attempt to follow
the Church in Toronto through-
out all its ups and downs since about
1815 would be a work not easily
done, I therefore pass over a num-
ber of years with the fact that
many have come into the Church
and a goodly number removed to
other places carried the truth
with them, and done good service
in their sphere, while quite a few
have died, among whom was the
late T. C. Scott and John Trout.
The Church now meets in Louis-
street, and has for some years, and
have a good hearing. It is well
known that James and Robert
Beatty are the principal workers,

we had a church in a city like
Toronto whose leading members
are men of wealth and position,
so faithfully with-and the influ-
ences of the world, and keep the
Lord-day worship as pure and
simple, as they do I think I
am safe in saying there is not a
Church in Canada that has paid
more money for the advance-
ment of the cause all told than this
Church has. There is a Church
in the west end of the city. It
grew out of a Sunday School
closed in a Hall by Mr. S. will a
few years ago. It is now quite a
flourishing congregation. Our
pastor and excellent brother James
Menzies, is one of the city's out-
standing men. Bro. C. Johnson and Bro.
Pomeroy are leading men at it. I
understand are in the speaker.
Their prospects are good. This
is about all I know about that
church.

The Church in King town-ship
was gathered by T. C. Scott and
James Leslie, the exact year I
am not now able to give. The
principal men were Gabriel and
Pier-on Wells and John Ross.
A good many from year to year
came into the church. They
built a good house but through
deaths removals and other causes
they are now in a weak state.
The church in the village of
Sherwood, in the township of
Vaughn, was set in order by Bro.
Hertzog, but there was a good deal
of preaching done there before
that by Bro. Anderson and Keffler.
The chief members were sister
Page, Bro. Rath and wife, Bro.
Barlow, wife and daughter. Their
prospects are good. They are
strong in faith and a hard work-
ing little band and are sure of the
special blessing of the Lord who
always stands by the men of faith
and good works.

The Church of Cooksville was
gathered by Bro. James Beatty
many years ago. The principal
man then was Bro. Ross a
man of great faith and purity.
He was baptized by Bro. Alex.
Campbell in the city of Rich-
mond Va. Bro. Ross was such an
exemplary man that on one oc-
casion when I was there holding
some meetings he was slowly
walking toward a few standing
together when one of his neigh-
bors said "behold an infidel in
whom is no guile" and continued
saying there is not a dishonest act
about him. He has gone to his
reward. The church had the
labors of all our public speakers
but not having any meeting house
of their own, Bro. Ross' private
dwelling was generally used where
he kept up Lord-day worship for
many years. Since Bro. Ross'
death they have not met regularly
though there is a goodly num-
ber of members about there. The
Ross family, Bro. Wilcox and
others.

The Church at Postville was
established by Bro. and Sister
Beatty, Sheppard and Kilgus.
Very much opposition was given
by the Methodists, but through
it all "the gospel of Christ" pre-
vailed and a very good congrega-
tion was planted and prospered
for many years. Much preaching
was done there by nearly all our
public speakers, especially Bro.
W. C. Beatty who deserves great
praise for his devotion and sacri-
fice for the cause there as well as
other points. Of late year
through death and removals they
became so thinned out that they
ceased to meet as a Church. A
several good and true Christians
are still living about there and Ok-
ville. A strong effort should be
made to reconstitute the cause and
establish it permanently, say in
Oakville. Bro. J. C. Laid and
family would lead all the and pos-
sible. Let this be remembered
and acted upon.

If there is any person to whom
you feel a drinke, that is the per-
son of whom you ought never to
speak.
Briens cannot be measured by
the size of his head, nor by the
breadth of his mouth.
Let every one sweep the dirt
from his own door, and he will
find himself about the front on his
neighbor's tiles.

MEAFORD, ONTARIO.

These waters are known to
bring relief to the afflicted.
The water of the Meaford Springs
is of a peculiarly pure and
wholesome quality, and is
found in the Meaford Springs
Hotel, which is built with
limestone and which is supplied
with pure water. The Meaford
Springs are a healthy, free of
disease and mineral waters. Grain
of every kind is grown and
fully. Apples and Peaches are
supplied by rail and boat in great
quantities. Grapes, Peaches and
Cherries are all grown with
profit. All kinds of vegetables
abound. Messrs. Trout & Jay
Land Agents, have over 200
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sale in the township near Meaford,
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