# Christian Worker.

H. B. SHERMAN, Epitor.

" WORK WHILE IT IS CALLED TO DAT."

LAW & WHITELAW, Purmaners and Properties.

Volume II. No. 9.

MEAFORD ONTARIO, JULY, 1888.

Whole No. 21

and built up in him, and him

#### DEATIPS DOING.

The human side to all our wees
is a lutter cap, as each one knows.
To den't the cup we off rebel,
Its persen pures, can man e'er tell?

Oh I wretched world ! our hearts cry

out,
N hos dared to bring this wor about?
To a pread disease and death around:
Make ead hearts where o'er manis
found.

Here six stands up to make reply, loguestions asked, and sells us why We room in trief, yes, oit despair, "I pile ir. I fall ir. So there !"

With he', sh grimace he relates, Of grand lives he devastates, Of high hopes that he was crush Of bright lives, indeath he's hu

"For ages I have filled the land With walls of mos on every hat Not one shall "scape, you may be Never so had or ever sapure."

Thus as we listen, to sin's sad tahe The heart geneack, and courage li-For with anothine to day, gladir, Clouds for the morrow so sadir.

Oh! whither shall we find relief?
Wherefethe talm for hours of grief! Where fethe talm for hours of grief?
Vere is the bope to cheer us now
Is this sad world, and where and
how?

Momentous question, to us given,
To life our hearts and thoughts to

heaven, Away to that pure clime so bright Where all is life, no death to blight

Stand beside the temb of Jesus, And realizing that he accaus; Watch the angel that a coming it Lock while he rolle the atone are

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

And as he comes forth from the grave, Declares, He has all power to save, Good news, glad tidings, blessed thing; He has robbed death of its yenom ating.

Let angels By through heaven's vault,
Let eaints on earth novercall a halt;
Let the glad song to heaven rise,
In peaus 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
Well laugh at it, as we go through

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

Jesus, Leep us over near thee;
May thy promises to us be
A sheld and fortness while we live,
And our heart's praise to thy name
give.

Nore - We hold constructed able for the abere lines. We never claim to be a poet.

En. Worker.

THE GLORY OF THE NEW

AGE.

The "Ming of glory," with his celestial retinue, will be encircled with a canopy of thek clouds impervious to the eye, and extending far beyond its reach. This celestial pavilition, re ting over the "pleasant ion, re ting over the "pleasant follow.c.", whether living or its and moon, and constellation swill scarcely be visible to mortal vision. This pavilion, this appropriate the sun and moon, and constellations will scarcely be visible to mortal vision. This pavilion, this appropriate this appropriate the barning heat by day. So then the harming heat by day. So then recitled the sun light on them, nor any heat. For the Lond:

It the sun light on them, nor any heat. It is the mist of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the condition of the throno—in the superb ascentles of the con The GLORY OF THE NEW AGE.

The "Mog of glory," with his celestial retinue, will be excited with a canopy of thick clouds impervious to the eye, and extending far beyond its reach. This celestial pavilion, re-ting over the "pleasant land," will, from the supercelestial quity 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 to prominently in the heavens, will give an illumination by night, and a shelter from the hearning heat by day. So then, "They shall lunger to more, neither thirst-any more, neither shall feed the outperfusion of golden colored clouds—"shall feed them to hein, for autains of weeks," through his amonet in

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 fac of him that sittih on the theras, and from the wrath of the kaub; for the greet day of his wrath is come; and who shall see able to stand? Rev. 6:16. This, in connection with Mat. 1: 31, opens up the natter to the anderstanding of all interests a, showing the trist and destration of the two horns and their allies in rebellion sgains the Christ. The murdered wints, at rest in Paradise, were in constant and lively expectation of this even, of a return with their beloved Messiah to this earth, in order to been said, we refer to the sixth expectation of this event, of a return with their beloved Messiah to this earth, in order to average their blood, as the fifth seal proves; "And they cried with a loud voice, saying, how long, O Lord, holy and true, dost them not judge and exarge 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 visions or age, which will occur in 1891. When they do return the consuming wheels of fire of Daniel and Ezekiel will produce phitical and ecclesiastical earthquakes, or revolutions of human institutions, causing the terror spoken of in the sixth seal.

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 "paulion 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., cast of Jerusalem. Again, "Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there vill I sit to judge all the heathen round about." v. 12. Concerning the realessing (calling into action) of the heathen, we may speak another time. Our Seviour, alluding to the sameaction) 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 "Talernacle of Cod," will be found with man. Itev. 21:3.

and Jacob, and all the prophets in the kingdom of Go.1, and you thrust out. And they shall come from the cast and the west, from the north and the south, and shall sit down in the kingdom of Go.1. 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 evalted 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 in coming age of one thousand years of peaceand gladness, undisturbed by the Adversary and his former confederates in unholy rebellion. This chapter and the saints joy in meeting their Lord, and the fierce hostility of the beast, the kings of the earth and of the batter of the work of the course, so a course seldom pursued in modern wars. On 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 "Pavillion of dark waters and thick clouds," a shining planet, a "beautiful world." Perhaps the readerdesires 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 nore, for they are equal to the angels, and are the children of God, being it e children of the resurrection." Luke 30:35. What is "that world?" Is it heaven proper? Ily no We have called this "Pavil-Is it heaven proper? By no means; it is the now city, a "heavenly country," place or mansion which the Son of God promised to propare for his children in the new or "ever-lasting 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 against sin and the Adversary, is not a carnal, but a moral or spiritual warfare. Therefore do good for ovil, and let patience have its perfect work in all things.

They will telegyour goods, pull

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

11 : 35

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

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 hapel power, for its false worship, false maracles, and unheard of cruelties to his people; also on the "little horn" east, the Mohammelan power, for its force heatilities against the adherents of the Prince of peace; and for its oversprending abommations, sweeping the churches of God from the continents of Aria and Africa. They will likewise behold their victorious Master executing vengeance upon all governments and luman devices, because of their opposition 'o his will and people.

Anos
June 27th, 1883.

P. S.—Will the reader correct

P. S .- Will the reader corre P. S.—Will the reader correction my last as follows;—" In orde to restore harmony to the universe the scraphins eyes, and whoels etc., also instead of "for more; read "far more" than the Jews.

A. C.

STAYNER, June 9th 1883.

To the Editor of the Worker.

Bno. Shenkan.—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 so much to do about the Divinity of Christ are thoy 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 ex cepted), do they not own and teach that he is able to forgive sins ; de they not teach redemption in and through his name; do they not teach his death, resurrection and ascention; 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 "burned with Him in baptism," and rise with Him in newness of life, then on the whole obedience in all the command. ments of the Lord Jesus Christ, and that to be observed as long as they live on carth.

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 of the God head bodily, and that antibritied church name under they should be rooted, grounded

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 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 mock of Christ—would it not be a mock, ery, and as Paul said we are of all men most miserable if Christ is not rizen. Surely we are too the 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

Do they take the name 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 no thing in the name.

Was it not that name which is above every name, that became bead 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 apostized from the faith, have you not violated one of the fire principles in rejecting the Son of God; does it not look as if you ashamed to own his nam for the head of the church, you speak of the Methodist Church, then of the Presbyterian Church, then of the Baptist church then of the Luthorian Church How does it harmonize with the word when you look for instruc-tion, cantyou 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 discipling it suits our church best and besides it is an easier way.

But I ask again, how do you honor your Divine master in keep ing 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 Jows made a great to do above their Messiah until it became their privilege to worship him in Spirit and in truth—then they cried "away with such a fellow he s not fit to live."

There is a sort of worship recorded in Pauls epistle to the Colossians 2 chap. 23v. Called will worship, what ever sort of worship that is; one thing is exertain that it is not the right kind tain that it is not the light kind of worship, for it has only a show of wisdom, or a pretence-and nothing in reality, because it neglects the buly, which is Christ, neglects the besty, which is Chies.

Just here is where the trouble
came in with false teachers and
their creeds, so much as if it
were possible to deceive the elecof God, by their own traditions After he had taught them after the perfect manner of the gospel and ommanded them to walk therein, for in him dwelleth all the fullness

alone, and for them to continue rejoicing, and beholding their order stedfastness as they had mil been taught with thanks giving: 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 cir cumscized without hands, in putt-ing of the body of their sins. But after he has shown them all their completeness, he warms them to be aware least any man spoit 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 rudiof the creeds explain these rudi-ments by their rule of practice in this way: Tea parties, festivals, pic-nics, showfares and auction sales, and all such practices they do and say it all belongs to the apreading 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 strictthat kind of worship that is street-by forbidden. Touch not, tastle 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 tha 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 Norsh, Dothan and Abiram, that Norsh, Donan and Abitan, 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 excrecised in when they offered their sacrifice upon the alter 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 smiting the poor ass to force him into his own danger, and then still to go on further and offer up the heathers sacrifices to God, the heathers sacrifices to God, that he might curse the Isrealities. 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 seets 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 of. fensive to all other Creed's, let alone to the true primitive Chris. tian Church of God.

Elder John Dones.

Surmises are not facts. Sus. picions which may be unjust need not be stated .- Abraham Lincoln

### CHRISTIAN WORKER.

... PRESURB WONTHLY ! ..

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H. B. SHERMAN-EDITOR.

### LAW & WHITELAW

-1 PUBLISHERS & PROPRIETORS :--

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#### 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 Pick ering, 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 Garafraxa left for Kansas where he intende 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

Old Father Bently, from Kings Mill Ont, who is on the shady side of 80 years, has been with u 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 lett Meaford, on a tour to England, on the 2nd He intends to be gone about three months. He will visit Scotland and France ing his absence. He will find any 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 rot tenness of the " Beaty idea," and will not soil our columns with any more of it. These few lines are written to let him know I have not more to say.

Bro. James Kilgour, went up to Gore Bay on the 4th of this He is to be chief speak month. er at their big meeting at Goro Bay, which begins on the 8th. When he landed at Meaford, he threw off a letter for us. 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 means as faithful as is possible for mortal man to be. This is not a tible of what will be said when is "no more." Why no may a few of the merited good things while there is life.

Bro. J. J. Johnston and the writer attended the meeting at Kilevil on the 12th. Bro. Harding will hold a meeting at Wiarton 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

pear next month.

manied lady Christ at our regular preaching raising the door latch and steak the mist, since Jesus has led the service at Meaford on Lordaday to the bedside and lays his feet way? On this side is suisshine night, the 15th, and was baptired soluteles on the vitalts, the spirity and shadows, joys and sorrows, on Monday.

The Editor is continuing the

Some of our wise brethren have agreed to contribute regularly for our columns during this

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

DISHONESTY .- In the last Inlex 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 "amede honorable" is now in order.

The following extract from ostal, will explain its self. "Why do the heathen rage and the pe ple imagine a vain thing."!Datid.-"Bro's W. Campbell and Keffer, were at Deansville, Mich. holding a June meeting. had a fine hearing, much opposition from United Brothren and Mor mons. They formed a Christian union during the meeting to oppose the preaching of the ancient ospel. They had 16 additions Bro. Keffer told them he did not care to associate with adulterers which put something of a quiet etus upon them. The Devil is good on Christian Junion when he ees his kingdom in danger, an it is in danger when the gospel is faithfully preached .- Jos. Asn.

An article on "The glory o the New Age," in another part of this issue may deceive some pro crasinator. The writer says great occurrence of which he writes will take place in "1897."! We advise you not to put off you preparation until then, for it may come sooner "That day so comethes a thief in the night," and a thief, if he is shrewd, does no give signs of his coming. So that we can certainly know when to look for him. "What I say un to you, I say unto all, Watch." Jenus Christ.

The Editor and wife will leave Meaford for three or four week visit to Indiana on the last day of

Bro. Duncan McColman iron.

Gore Bay, on Manitoulin Island gave the Camistan Works are strong to be overcome by child, I consecrate myself anew us better off in purse.—Thanks

Bro. H. A. Mardonald has been this bow and with uncering cer at Wiarton for some two weeks this vietim, bending to be overcome by child, I consecrate myself anew man, chooses his vietim, bending to be dependent of the service of man, chooses his vietim, bending to come around and give intentive to work for heaven, and in the work of the service of the service of continuous most have the additional one, a preaching the Work. We deep this next more available that he is going to Now York starts the heetle fever and hack that he is going to Now York starts the heetle fever and hack that he is going to Now York starts the heetle fever and hack. Life is but a trainp on the We are sorry to hearthat he consistency of the seminghy should be also the great Ocean of elements of the seminghy should be a trainpoint to the seminghy should be a trainpoint that the seminghy should be a trainpoint to the service of the service of God. I have ever had the high-instance that he high-instance work for heaven, and in the seminghy should be a strain or the wining round me fondly as in large the properties of the service of the stronger to the service of God. I have ever had the high-instance of the service of the service of the service of the stronger to the service of God. I have ever had the high-instance of the service of the s round our loved ones room, tap ping at the windows first, ther coes out to God. But death is on the other side all is Joy and obbed of his victim at last peace, nover a shadow will cross through the Lord Jesus Christ dhe path. God be merciful to us. meeting at Euphrasia this week But he has done his work, he had Had a fine audience on Lordsday fielt bleeding hearts and wounded the 15th at 11 a.m. not to cure, the ugly scar is there for life, the place is a tender spot. when touched in after years started the unbidden tear. What poor what peor fort is derived from God's prom ses! Scarcely could we appreciate the precious promises our Heavenly Father if the afflictions did not come to show us the

> sympathy. We have spoken to the readers of the Wongen in our familiar way for the last nineteen months and begin to feel that we are acusinted and have a right to know cash others sorrows. A black cloud has settled down over our

absolute necessity for divine

once happy household. Marth Manorva Sherman quiety and calmly sank to rest at 9:30 n.m. on the 26th ult., Aged 12 rears, 6 months and 26 days. leloved by all that know her, ar wed by us as a darling child and blesseing from heaven. ctual sin had pierced her more nature with its poisoned shaft, The was a Christian by sature Ve firmly believe that she nove did an intentional wrong. When she found that she must die, she was not afraid, but met death like Christian hero of 10 years poke of going home as calmly as hough no was on a visit with s and tat time had come to ge ome. She indicted loving cois les to her grandma, uncle an unts in the States, made a dis ribution of her things to the nembers of the family. Her loving, gift to her "pa" was her Bible, to her "ma" she gave her canary bitd. The future being all bright, she took an affectionate eave of us all, with her thin arm round my neck she said "ch" ny dear pa, I love you very deay. I am going home, meet me there," and kissed me again and igain. She did the same with er "ma" and each member of the family. She said in reply to ny question, "I have no pain, I el good," after this was said and lone, her breath became shorter and longer between the breath was with him who said Suffer little children to come unto me," in less than three min ates. 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

Some excellent articles crowded ing the new-born hope to pieces in monanty my and out of this issue which will apply and in fleadish mockery prowled the nist, and landing where the around our loved ones room, tap severlasting sunshine dispois all ping at the windows first, then darkness. Shall we fear to enter mising the door latch and steak the mist, since Jesus has led the

#### THE CHRISTIAN WORKER

We desire to say a few words o our readers with reference to the Christian Worker and its future course. In the future as in he past, we will try to make it a especiable medium through which Zion's progress may be hetalded 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 are assured that there is a work for it to accomplish which will be a benefit to the cause of We are encouraged to Christ. nake this statement by the many avorable comments during it's short career from its supporters. We have no doubt that it will continuo to grow in favor until its power for good will be felt in nany quarters where it is now almost unknown. We are sure that tho brethren in Canada feels seed of a medium through which hey can communicate the good lows of Zion's progress and so ont the word of God, and a pape that will favor all legicimate forts to combine the forces noro effectivo work in apreading ur plea before the people. While ectarians are combining their proces and making a valiant fight, outhy of a better cause, we lose ill and gain nothing by sitting own and growning over the man er of work, while doing nothing esus Christ, our great teache as 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 ment in quarreling over "plans." or carrying out the commission s worse than thrown away. It s to be lamented that many of our otherwise good brethren have spent their whole life in finding ault with this plan or that, and ave done nothing in the line of Some med seem to think hat they have done a great serice to the cause of Christ if they avo found fault and crippled very effort that has been made o extend the cause of Christ in ie land. Such ones should re sember the true saying "that it akes no brains nor love for God or man, to find fault." An idiot sisit to Indian on the last day of a sympathy, this was very kind in can do as much. Let them show the weap corn on the first Lordelay, and at White's Run, Ky, on the 2nd, with my many many my mother and child associates on the first Lordelay, and at White's third, and in Decatur County the work of the third, and in Decatur County the points of the Mild associates on the goes to all of the places mentioned and success have all the first hinds is the better way, or else keep still, and in the brethren with the brethren with the brethren through the many precious promises of see some of their work by their call when many precious promises of the see some of their work by their call when many precious promises of the seep some of their work by their call when many precious promises of the seep some of their work by their days of the Etlers and wise men of the best means of getting the gospel to the people, is in harmony with the word of God, and that we are should be addressed to the county the work following. As the Worker's and have nothing sensible to the people, is in harmony with the word of God, and that we are not doing our duty if we do not the county the work following. As the Worker's print of my child is joyoutly the manner of work is not the goes to all of the places mentioned kinds and suddressed the goes to all of the places mentioned the point of the Etlers and wise men of bedience or disobedience of suddenced which we have the work by their to do the Etlers and wise men of the best means of getting the gospel to the best means of getting the gospel to the people, is in harmony with the work of God, and that we are not defined as the work of God, and that we are not defined as the work of God, and that we are not of God, and that we are not of God, and the weap of the people, is in harmony with the work of God, and that we are not defined as the work of God, and that we are not defined as the work of God, in the two many many with the work of God, in the work of God, in the work of God, in the work can do as much. Lat them show

Apromise from God, but give me are trying to do something, be cause it thinks they act unwisely. We cordially invite the brothres to write their best thoughts for our columns. Send in any item of news that will cheer the hearts of the brothren. Tell of your success and wants, in short 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 in the part, although this issue has some personal allusions that are not a "sweet sayor," this shall not occur again. We shall "contend for the faith once delivered to the saluts" 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 eference to all commands and ordinances," we should unflinch-ingly 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 matters left to human wisdom that do not effect our faith or obedience to the positive commands of the Lord. instance, Fiders are selected for Bishops because they have certain qualifications which qulify them for ruling the Church. takes good sense and sound judge ment to rule well, but if the Lord dictated everything to the Elders, how everything should be done, by 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 bold 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 mis domeanors that are " disorderly," Wise men an 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, is no "thus saith the Lord" for this or that way of doing it Well, but we reply-here "thus saith the Lord" o. Shall we be dischedient to this command because we cannot find a "thus saith the Lord" as to whether we walk or ride! Here, human wisnom is brought into requisition. Christ noves gave such an important commision 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 ques-

going far beyond the limit of the Word of God. Will we refuse to do Individul wo k, and donounce it as a dangerous heresy. because individuals transcends their powers sometimes! Oh, no! Well, then, do not con. amn meetings of several individuals because meetings have transcended their powers. There is nothing half as consistent as consistnency itself. It takes hnman wisdom to find out what the ' thus eaith the Lord" is, on any given subject. "Let us be wise as scrients and harmless as doves." The Holy Spirit only guided the apostles where they needed its guidance. Paul and Peter had a delate. Paul says, "I withstood him to the free," Both were not right. Paul settled the matter with Poter 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 hu-man 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 decis-A hundred cases can be cited as examples of the use of uman wisdom in matters of this kind, but always in harmony with he divine injunction. Here is food for reflection. We cannot find a " thu saith the Lord" for erecting a 11 ceting house, nor put-ling windows, in it, for seats, for backs to the scats, nor lamps etc. Here again, human wisdom is to e used. But when it comes to the faith and the worship, without precept or example, 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.

ter do sometimes transcend Scrip-

tural bounds there can be no

loubt, and the same is true of one

Individual, often we find

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. position opens up the fleed gates and will admit everything, dog fights, horse races, and everything of this character, if we allow overything against which no "thus saith the Lord" can be found.

We have carefully written on he subject of "human wisdom" in another part of this issue. We know that it is a subject that needs considerable thought, and needs considerable thought, and we should carefully avoid extremes on this question; and we commend the subject to our readcre for a careful investigation. If you have some good thoughts on the subject, if you will write them tout carefully we will be glad to lay them before our read-rs. We will not take assertions of any, nor will we print them if sent, but candid articles will be well-comed, for we feel sure that this is the subject that must be contilated thoroughly before we are able to make much progress in the work which God has entrusted to our hands. To our thoughtful brethren wecommend 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 read. We have no space for those who only raise the cry "Work work," and have nothing sensible to say afterward. we should carefully avoid extre-

"A NEW SECT ORGAN IZEDIT"

In the July "Bible Index i appears an article (1) from "J. B." (James Beaty) Q. C., M. P. who claims to be a man of culture and a christian gentleman. After reading it two or three After reading it two or three times and guessing soveral times, we have concluded that said writer aimed to criticise a meeting hold in the village of Acton, June 12th and 13th, to form a co-operation of the disciples of Christ for the purpose of making greater efforts in the time of spreading the "Goesald Stages". of making greater efforts in the item of spreading the "gospel of Christ." As his past history led us to expect, he is "furnent" the work; but we had a right to expect "a thus saith the Lord!" against the proposed work, or the manner of it, from this eminent christian gentlement but to red ear in weld. man; but lo, not one is quoted! Failing to find this, we next looked for some aryument or reason why the pesky thing should be spued out. But loi we are left without either in a we are left without either in a two and a half page article? Now why is this? Is it not becuase hecannot find the "thus saith the Lord!" We think so. Why does he not give an argu-ment against it? Is it not because he cannot? Of course it is; and since a harrister can it is; and since a barrister can only say mean and ungentle-manly things about the meet-ing, its work and personnel, we conclude it is a first class ar-rangement. We knew it was scriptural, and was quite sur-it was a wiscarrangement; now we are doubly sure of the latter fact. Of course over setting fact. Of course our astute critic will expect a large in-crease in his subscription list now since he has referred to his brethren so lovingly, viz: "This thing (meeting) is not even respectable. It has not other-wise the endersement of any respectable. It has not otherwise the endorsement of any
living men, but a few simple
minded ones, misted by good
words and fair speeches! Who
does he mean? Why, old Father Black, Bro. Kilgour, Lediard
(who called the meeting), R.
Royca, (chairman) E. Sheppard,
A. Anderson, M. R. Harumond,
O. G. Hertzog, Jas. Anderson,
Dr. Fry, H. A. Macdonald, Jno
Stewart, A. Yule, H. T. Law,
and we could add three hundred names to this, who endorse it. These are the 'few
simple minded ones!' Since
these are the 'simple minded
ones' we suppose that 'J. B.'
must be classed strong minded,
but here is a difficulty; we do
not know of two dozen disciples
who endorse 'J. B.', so he and
his wise flock will have to go in
a flock by themselves. 'J. B.'
is a man of culture? His chrisa flock by themselves. 'J. B.' is a man of culture? His chrisis a man of culture? His christian love abounds to a wonder-ful degree as his article clearly shows. We append a few this cultured asyings as he uses them in referring to the Acton meeting, its personnel and its work. Let the reader ponder while he reads, that these are meeting, its personnel and its work. Let the reader ponder while he reads, that these are the expressions of a man who is supposed to be sound, and a christian? "A new sect to be organized." Acton to divide the honors with Rome of being the "seat of the Beast." Shadow of the Beast. Can't enforce its Bulls. The mystic number. A new sect is projected; it has minearticles Misnamed CIRISTIAN WORKER. Presumptuous, interfering with the divine pregative. This impious tinkering with fixing things. Such a small and petty, sectional and provincial scheme. So narrow, so weak, so purile, so imbeciles, so puny and so carthly. Nothing in heaven or in earth, like this miscrable and pestilential thing. None left to endorse it but the devil and his angels, demons and sect mongers. (Read the list of names again given above; they all endorse it, and you will see what loving mannes James Beatty, supposed to be "Sound in the Fatth" gives to his brethren.—Etc. Worker.) Not even respectable, quack compound. This does of impyricism. It is all of the earth earthy, the flesh and the devil. Eclecties, or functil, if the arther whose and the devil. Eclecties or functil, inc cabs, grand corrected as well and the devil. Eclecties or functil, inc cabs, grand corrected as well and the devil. Eclecties or functil, if work and in the devil. Eclecties or functil, if work and in the cabs, grand corrected as well and the devil. Eclecties or functil, if work and the world. He is the last man thing as earthly. We had not him and the will be head to incs. I hop you will not go to Cregon to stay. Stay here, to concept the wait by own tyou, and the wait by own tyou, and the wait by own tyou, and the will be weathy one and the proposed the brethren, and to incate a long title means of the cartily own and state a long last realized to comment of money the deceased was able to comment of mo

bish, dirt the dust; the abequiposh, dirt the dust; the ubequitous, the convenient, the impersonal political machine-whatever that mengrel monstrosity is. A very, very amusing organization. Big job. This little horn. Impudent countenance. Sticks its 'tip.' etc. Now if the reader is not sick after quoting all this from a two page article, from an emission. after quoting all this from a two page article, from an eminent christian (f) gentleman, we would despair of makingyou sick if we were quoting from an unscrupulous politician.

He says, "If the pledges and half yearly collections do not pay to run the machine, what will become of it?" We roply, that if the funds are not sup-that if the funds are not sup-

will become of it?" We roply, that if the funds are not supplied, the "machino" will be in the same fix that James Heaty, ir, would have been when he was taking lessons in the art of dancing a few years ago (so that he could dance with II. R. the Princess), if he had not furnished the greater was the same of the same that he could dance with H. R. H. the Princess), if he had not furnished the money to pay the dancing master. No pay, no dance. No money, no "machine" will go. Perhaps there was no harm in "J B." taking the lessons in dancing since ho was disappointed, not getting to "trip the light fantastic too" with H. R. H. Oh no, this is not earthly I What a solemn sight, how deeply pious this sainted J. B. must have felt while taking those serious dancing lessons I Since then how his pious heart must ache to see these carthly meetings to arrange to have the gospel preached! This too bad, J. B. it does seem that you will have to turn Jeremiah, and wall over the departures from the latth, and you know you can dance to a triangent work will nearly a seem that you will have the departures from the laith, and you know you can dance to and from your wailing place. Perilous times are come, J. B., "cry aloud and spare not." Say, "to your tents, oh Isruel" and we will have a dance, flee these "earthly" meetings to try to have the gospel preached, they are dangerous heresies. If J. B.'s reputation as a critic must depend upon his article on the Acton meeting, he must go down, for in it nothing is found but mean names and ungentlemanly expressions.

go down, for in it nothing is found but mean names and ungentlemanly expressions. When J. B. intimates that there is to be a "new sect organized," he says what he knows is not so. The cause has been kept back by just such twaddle as J. B. furnishes for the last thirty years, and brethren seems to have concluded that they will no longer be dictated to by this Toronto Pope, at least until he discards those practices which are stumbling blocks to others. We as a people regard as improper his course af a public man of the world, making speeches, and toadying to the "licensed victuallers association," thus in two very offensive ways throwing his influence in favor of two gigantic evils, as we believe, which are the property of th ing his influence in favor of two gigantic evils, as we believe, so that he may be popular with the world. He is the last man to condemn a thing as earthly. We had nothing to do in calling the Acton meeting, hence his hard names do not apply to us. I have written in defence of the brethren, and to expose a fraud.

Ah, yes, I have been told that she prayed overy day, but then she worked herself to death. She received no attention in life, nor does her grave receive any afte. her death. Did you say that ware is no need for a day of judgment? Yea verily. The unrighteous judgments of humanity must be laid open, and that will nover be until the day of judgment. day of judgment.

LETTERS OF SYMPATHY.

RODNEY, June 29, 1883.

DEAR BRO. SHERMAN-1 have ist received your letter of yeserday bearing the sad news terday bearing the sad news of the death of your dear little daughter. How sorrowful, and how well I can enter into your feelings. It is a law of our nature that we cannot really appreciate and feel others sor-rows until we travel the same rugged road, we must taste the same hitter can before we can rugger road, we must take the same bitter cup before we can seel as others feel. I know all this by a long and painful ex-perience. When I am at sunc-rals and see and hear the gushrals and see and hear the guslings of love and sorrow over the deceased friend, I can feel as they feel and know as they know. So in your case I know the heavings of your troubled boson, the greans and tears over your darling daughter and can and do now weep with you and wifethat weep. I have often said when I had laid low in the cold damp ground the remains of one after another of my little ones, there is another incentive to me to be ready to meet the sweet little, ones gone on before sweet littly ones gone on before ms. What a happy and blessed morning it will be to christian fathers and mothers to meet their littly ones clad like the

their fittle ones chad like the angels.

Now dear brother and sister I hope you will bear up under this severe's lock, for you know that "He does all things well," and "whom He loves He chas-tons," and "all things work together for good to them that love God—to the called according to His purpose." The all-wise hand of providence is in all our afflictions. Reasons why are now hidden from us. Thi aro now hidden from us. This is a sit should be, but by and bye all will be plain. Your brethren sympathise and weep with you. This is as it should be. Our Lord sympathised with Mattha and Mary in their bereavement and suffering and showed us an example. He wept with them and restored to them their horder thus show. them their brother thus showing us wo should weep with those that weep, be kindly affectioned one toward another and He will by and by restore to us in a better land our loved ones. I hope you will not go to Oregon to stay. Stay here, we want you, and how can you take a long last, sad look at the little mound over your dear child. them their brother thus show

is a sunken grave, the sticks that were stuck up at each end have long since decayed. What have long since decayed. What have long since decayed. What that is buried there. She lived in a garret, and I guess she had a hard time of it. Poor thing I happy thought, while we are feeling so sail and our heatts are always and the she prayed overy day, but then she prayed overy day, but then she worked herself to death. She received no attention in 1900 and the holy angels. She has paid the debt which all must have a control in 1900 and the holy angels. God and the hely angels. She has paid the debt which all must pay, and resting in heaven with all the redeemed who have passed on before. When you were living in Risingsun, while on a visit here, Mattle was looking over the family record in the libble. She came into the kitchen and said—"Grandus, here large was Grandus.

came into no kitchen and sauding Sherman, the died in 1853. Eth was he as large as pa? I said, no Mattie, he was about as tall, but he was nearer the size of your uncleftke(int) Bro. Eth. "Well," she said, "I wish I could have seen him." I told her that her grandpa was a good man, and not he fis in the good world, be a good girl and you will see him in Heaven. She now has her wish. Oht happy Mattie, rafe in Heaven with her brother and sister and ell that is near and dear to her. I do not doubt Mattie's love for me, I know I loved her and all the children.

I felt so bally "then you went to Canada, I had hoped that when you left Canada, you would conclover to us, but since you have decided to go to Oregon, I feel that I could not bear it, if it was not for Gool's grace. Tell Mollie poorgirII also the boys, to be good so that they can go where Mattle is. She can't come to them, but they can go where Mattle is. She can't come to them, but they can go where Mattle is. She can't come to them, but they can go to her, which is far better. What a consolation (I) we shall live again I wo call it death, but it is only a transfer from earth to Heaven to those who have a part in the first resurrection. May this blessing boours—In this world our hopes are blighted. In Heaven all is auro and true. Let this thought be our guiding stat, so that we may gain that Heavenly land where there is no nore sickness and solrow and parting with find of creer! Let us so live that we may have part in the first resurrection. Bear Henryand Rebecca, I sincerely sympathise with you, I feel sad, and so do al at home, but God knows what is best for us. I have passed throughesvero moubles, but have always found God, good and true, I am now waining through trouble and some times feel that I must sink, but I look ahead and see the Buccon light and take fresh courage and feel like praising God in the midst of the Furnace.

From your loving and sympathizing mother.

Wighton, July 2nd, 1883.

Wiarron, July 2nd, 1883.

Dean Bro. Sherman,—I have received the sad intelligence of your greatless. What shall I say to comfort you? I know well how too something of the desolation that must ever reign in our hearts and homes until there shall be no more death, and how the soul goes out after the dear lives we have lost. I need not tell you that my heart is with you in your sorrow; nor need I tell you of Him who alone can give you joy for ashes. May he deal tenderly with you, my brother, and lead you now to think of Heaven as a place where one more of your treatures are kept safe until Heomes. He can care for your child mach better than you; and in your sorrow you have the good consolation of knowing that upon her fair young head no sorrow can over fall, that her feet no more shall stray from the path of peace. I cannot comfort you as I would desire, but I pray God that He may do so in His own good time. With Christian sympathy and love, I am sincerely your brother, H. A. Macdonald.

"THE CHRISTIAN HOME."

"THE CHRISTIAN HOME"

We have received the initial number of the above named paper which is published by Charles A. Bunting, publisher and proprietor, office "ilome" Madison Av. 96 street, New York city. John W. Chambellsin is the Entor. It is a quarto, with juges about the hand disperser.

the eize of the Christian Worker, subscription price \$1 per annum The object of the paper is to advace the interest of "The lione," for inobriates and fellen men genendly, and do a valiant work in the tempe ance cause. When its real object is fully understood we believe that all good people will give it the support which the cause it advocates merita. We cannot refrain from giving a scrap from the Salutatory and add our unqualified endorsement. Such sensible statements are not common in this day of fanaticisms. Here it is: "We believe in the permanent reclaimation of a thief, or a gambler, or a diunkard through Christ's gospel of love 22 thoroughly as we believe in the conversion of any non believer, ragan or American by the same means?" This sentence should be writen in letters of gold. He adds, "We have no confidence in any other remedy for intem perance, as likely to be permanent as this." Let the reader ponder this well, this is good sense, the gospel and raveals a faith in of Christ that is admirable.

We wish "The Christian Home" every possible success, and hope to see its cheery face every month. Send to the pullisher as above for a sample copy.

#### RILSYTH MEETING.

Bro. J A. Harding, 'one of Kentucky's best evangelists began a meeting at the above named place, June 24th, and is continuing the work at this writing, The last word we had from the meeting, there were 18 baptisms, and a good interest. We hope to hear of a much larger ingathering before the meeting closes, for they have not had a good harvest there for years. We hope to see our brother before he aves the Province.

#### . MEAFORD MEETING.

Our "June meeting" closed on Lord's day night July 8th. The success in point of additions was not as great as we desired, but that we had a good and profitable meeting there can be no question Bro. Elliott showed himself to be. mighty man in the scriptures, and faithfully did he present the "right way of the Lord,"

The people listened with mark-od attention to the preaching through the entire series. The sudiences were large avery meet ing, and the people sent in written equests that the meeting be con tinued. There were 7 baptisms during the meeting. Bro. Eand his wife who accompanied him have endeared themselves to many of four people here, who formed their acquaintance. There were brethren and sisters from Owen Sound, Stayner, Priceville, Collingwood, Glencairu, King and Pickering, present, a part of the time during the meeting. We are all built up in the faith and are enabled to repoice in seeing some give their young hearts to the Savior. May we all be faith ful until the Master comes.

#### THANKS.

Mre, Sherman Joins me in re urning our heart felt thanks to the many brethren and sisters wh have sent us the collettes of Christian love and sympatny. It makes our grief easior to bear, when the state of the same by the ladar-we have these evidences of deep sympathy. Allow me to say that the task of writing a letter to each one is too great. We have received more than two score of three kind letters, [Vag the Lord was all grip and grip was well as the same will be the same will be

Christopher North never said a truer or wiver thing than this, in his "Solliequy on the Seasons:"
"Turn from the oracles of man-still din even in their clearest response—to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering around you; bury 'kem all, powerful; though you may have deemed their spell to Illuminate the unfail on this; open your Bible, and all the spiritual world will be as bright as day."

Bro. Stirling is in poor health. He ought to take a trip to the Pacific coast.

We think that the managers of the "Outsrio co-operation" will have an important announcement to lay before our readers in our next, issue.

Keep doing, always doing Wishing, dreaming, intending murrauring, talking, sighing, and pining, are idle and profitable employments.

#### MISSIONARY.

R. Mosett, con-sec, gives a good account of what the society is doing, and asks for help, help, help. So the cry goes up from every quarter. Was there ever a help. So the cry goes up from avery quarter, Was there ever a time when such grand opportunities were offered to do good with your menus. The general board is sustaining or assisting over twenty men in fields proclaiming the gospel. It this not better than sitting with purse tightly cripped in one hand, while you throw stones at the "Arner'ean Ohristian Missionary Seciety" with the other! A slight hint to croakers.

#### BRO. SHERMAN.

You can tell the readers of the Christian Wessen that I have resigned my position here to take effect on Sept. 1st. 1 believe I can do more good elsewhere. At present I expect to return to Ontario in September and engage in a few meetings for a time. can also state in Cuntarian Wenn. ER that I took the confession of a young married lady and buried er with her Savior in baptism on Sunday evening June 24th, house well filled. There have been a number of additions by letter since last report, a number is almost persuaded. I offer you my truest sympathy in your sad bereavement. Let me hear from Your brother in Christ. you. ANDREW SCOTT

Portage La Prairie.

## PATENTS.

iano to act as solicitors for gas-ate, trade-marks, copyrights ste., iled States, at to obtain gatemic Empland, France, dormale, and realties, Thinny six years,

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exe-lealers Address, Mann & Co., publishers of fiolog-fic American, 361 fired war, Yow York, Kandbook about Patents moiled from

Wild' postes are always on the looken Wild chances to increase their mari and in time become wealth; these who not improve their opportunities round

these kind letters. May the Lord Traus and argumpaness from wading through the dark waters as we have.—En. Workers.

The beam of the benevolent eye giveth value to the bounty which the state of the traus to the state of the state of the bounty which the state of the

The father sat down to meditate over What could benefit him as a rover, For temptations are many, and vices so great, My sou is sure to meet a sad fate.

I have plenty to keep us, and some-ting to spar.
And while he romains he has his fell share,
And if he gets sick he will have the hest care,

nest care, And always will have good clothing

It seems that he ought with this b content; Aud then if he goes he is sure to

Thus did his father ruminate over The fate of his son when he is sover. The son listened to the reasons pre

sented, But said, with his home be ween't contented;
And renewed his request for his part
of the farm,
Yeshing confident that he would
coffer ne harm.

So bis father sat down with his penci

in hand, nd counted what was his shate of the land. The horse was saddled and tred at the My a servant who often had done it before.

The son started off with a sed farewell But the father's heart-no one car The sin looked back, as he turned the

The night for a moment gave him pain. pain.
The first town he came to, he stopped at the ling.
The first thing they effected him was a glass of gin.
At first herefused, but the line-keeper said.

That gim to the travelor was bette than bread.

No he drank it down, thus the first step he took, The nest step was easy, since he was on the hook. Arter many days riding he same to a lice he concluded that he would estile dewn.

Se he teck a reom in a leading hotel And everybody thought he wa doing mighty well. He soon became acquainted with som nice men, whom he went out every nor

He spent his money freely with the sace of whom we space.
And really thought that life was after all a joke.
He seek was no popular with the ledies all.
That he was made the baco of every fancy hall.

news in the papers soon cast proces " or all the country, "thu 's no

becom."
bread is very scarce and provision very kigh, and fears are entertained that the poor will have to die.

Based was getting high and the sconer getting low,
And be a cheeper boarding house our herb had to go.
The famine great worse as the days were passing by,
And great was the number that had

Our hier sold his horse and and die too, For his money was gone and he know not what to do; His toos were protracing, and his clubbing wan't warm. So he hired out to work on a farm.

ding hope was the work that he had to do; in abemination is a hop to a Jew, food was not enough to keep a man

Yet every mornion he had to be up at flee.

is observed the sand know stick-ing through,"
His hat is full of heles, and his tering threach, "Bit hotes stick-ing threach," Bit hot is full of heles, and his feet are here too; fant for want of feet, and his hedy in act warm.

His mind wanders back to his fath-or's farm.

I am periobing for the want of

com.
While father has pleuty, and that
which is good;
It tell you what I've received to do.
am goong: to my, tathers if I see
able to.

I'll coolean my sine to him, He always did forgive me, and be will now see. I have terristed my, beirearp, but I claim his love, einum nee love, ad he wil not cast moulf, for the ache of him there.

So are here started without the delay Of thinking over things that might be in the way; And after many days of weary, weary in, rw the blessed old homestes.

His father leaking out, as while retarning boy,
And was to meet him with his boart
Slied with joy.
Then we have a leason, of what God
Will do,

REMINISCENSES No. 7.

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

BY-JOSEPH ASH

In my meanderings westward 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. From the best information I could get, it appears James Beaty, sen., Peter Rutherford, Wm. McMaster, and others met with Alex. Stowart, a Scotch Buptist preacher, for some time. Finally there was a rupture among them on Calvanium, Stewart was a Calvin-ist, Beaty, Rutherford, and some others went by themselves, and worshipped in the house of a Geo. Armstrong I think the Leslie family were among them. This occurred about the year 1836. In 1842 the late T. C. Scott came from Scotland, and settled and worshipped among them. He was a riember of a Church of Disciples in Scotland. Somewhere between 1836 and 42 James Beaty built a meeting house on a lot of his own on Shuter street. This was his own private property, but was devoted to the church's use freely, and indeed kept, lighted, warmed, cleaned, and kept in good order for many years free Eld. Geo. Barclay of Pickering had broken his connexion with the regular Baptists association and met with these in Toronto. as often as convenient. There who followed Stowarf, McMaster was one of them who finally wen with the regular Raptists. In 1844 Robt. Beaty, Bro. of James jr., sons of John Busty of Trafalgar was baptized and und united with the church on Shuter street, Jas. Reaty sen., is, and has been, a very peculiar man. He was greatly devoted to "the Word of God." and desired to bring every thing to that standard. - Early in life L. contracted a great dislike to that class of men who delight in being a separate class of men from their brethren, and call themselves clergy, and their brehren, laity. He saw so much of their "lording it over Gods heritage," and despring the poor that he took atrong grounds against it. Having such an aversion to " the Kingdom of the clergy" among the sects, he became very jealous of any proceeding, action, or teaching among ourselves, that even squinted that way. Sometimes equinted that way. many of our own brothren thought he laced too tight, and stood too straight on that subject. This was the school the present James it, and Robt. Beaty were educated in. They are all great Bible men. James sen, was a very prosperous business man, raised to high distinction in the city, held high offices even to the House of Commons, at the will of the people. All this popularity even invitations to Governors All this popularity dinners did not spoil him for he would not go. To show the outspokeness and independence of

the man, the read will hour with

me while I relate a few of his

anecdotes. On a certain occasion he was driving a gentleman from

the United States through the

city wonders. He drove past a

magnificient monument should ha erected to the memory of Mr. Amustrong. Mr. Beaty listened to them for some time in silence At length he said, gentlemen, ou have landed Mr. Armstrone and the "Armstrong Gun" the most formible weapon known to kill and slay human beings; but I can tell you of one more formible than that. It kills more mon, makes more destitute wid ows and orphans, brings more poverty and wretchedness, it fills more prisons, causes more murder and leads down the nation with more taxes than any other weapon can do. Look down yonder and see a Gooderham & Worts Distillery." It is far more des-Gun" can be, and if a monument is to be erected to the one that auses the greatest wee and des truction of life and presenty let us creet one to the momory of Goodham & Worts, Mr. Worts was there but was silent.

" I remember very well when the following interview took place Mr. Beaty was in his office (the Leader Soffice) a Presbyterian minister presented and introduced himself as a Presbyterian Missionary to Hindoostan had re turned on a visit to friends and desired to deliver a lecture or Mohomedanism and desired a little pulling notice in the Daily Leader. After considerable pleas ant talk Mr. Reaty said "the Mo. homedan's believe in the Enble Oh, yes, said the Munister, they In lieve in the Hible but allow to t) illustrate. They put the Coran on the top of the Bible and read everything through that and thus make everything in the libble correspond with the Coran. Oh, I see, said Mr. Beaty. Well, I don't see very much difference between you and all seets and the Hindoos for an they read the Bible through the Coran so do you ; you place your Crowl on the Bille and read it through the Creed and make the Bible read like the Creed, I don't see much difference between you." The Minister between you." vanished.

For me to attempt to follow the Church in Toronto through il its ups and downs since about 1815 would be a work not easily lone, 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 Tront. The Church now meets in Louisa street, and has for some years, and Theological Institute, when the have a good hearing. It is well gentleman admired the building, known that James and Robert and enquired what it was for! Berty are the principal workers, Oh! said Mr. Beaty, that is a ani are assested ably by Edward. fectory. Imited, and his com- Tronk C. C. Poneroy, Geo. By the age of the hold, nor elephone building for a factory, and tell me is has perceived even curied.

then through and they come out finished Prierts all ready for the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like and shape, as they shape the body and winch in a failfully with the failfully with the failfully with the failfully withstall the market like in the countries of the cut in the office of the cut in the countries of the failfully with the failfully and winch in a failfull with the fail

The Church in King town-hip was gathered by T. C. Scott and James Leeslie, the exact year 1 am not now able to give. The principal men were Gubriel and Pierson Wells and John Roy A good many from your to your came into the church. built a good house but through deaths removals and other can es

they are now in a weak state. The church in the villes or 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 Keffer. The chief members were si-ter Page, Bro. Rath and wife, Bro. Barlow, wife and daughter. Their They are prospects are good

and good works.
The Church of Cooksville was gathered by Bra. James Beaty sen, many years ngo. The princital Bro. then was Bro. R. man of great faith and punty. He was taptized by Bro. Alex. Campbell in the city of Rich-He was saptized by Bro. Alex. Campbell in the city of Richmond Va., Bro. Ross was such an exciplary man that on one occasion when I was there holdlin, some meetings he was slowly walking toward a few standing together when one of his neighbors asid "behold an Isrwitte m whom is no guilo" and continued a sing there is not a dishonest act about him. He has pone to his reward. The church had the labors of all our public speakers but not having any meeting house of their own, Hes. Ross' private dwelling was generally used where he kept up Lordshy worship for many years, Since Bro. Resideath they have not not regularly though there is a goodly number of members about there. The Ross family, Bro. Wilcox and others.

The Church at Postville was

Ross family, Bro. Wilcox and others.

The Church at Potville was established by Bro. and Sister Beaty, Shepjard and Kilgeur. Very much opposition was given by the Methodists, but through it all "the gospel of Christ" prevailed and a very good congregation was plunted and prosperred for many years. Much preaching was done there by nearly all our public speakers, especially Bro. W. C. Beaty who deserves great praise for his devotion and sarrice for the cause there as well as other points. Of the jear through death and renewals they became so thinned out that they exact to meet as a Church: Sea eral good and true Christians are still fixing about there and Otherille. A strong off it should be made to resuscitate the area and otherille. A strong off it should be made to resuscitate the area and establish it parmanently, say in 1910 cold. made to rediscitate the case and establish it permanently, say in Oakville. Bro. J. C. Larl and Iamily would be deall the aid po-sible. Let this be remembered and acted upon

If there is any person to whom you feel a draike, that is the per on of whom you ought hever to struk.

cay and other. This Carnel by the extent if the month in a report and come to a remarkably fine cay and others. This Carnel by the extent if the month in a report and come to the cain show and the cain show and the carnel of the relative of the world or the world o

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