

Christian Worker.

H. R. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY."

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IS CHRIST ON THE THRONE OF DAVID.

From A. C. Review.

On the above question many articles have been written and many discourses preached, for the purpose of proving that the Lord Jesus Christ has not yet taken his position on the throne of David, neither has he any kingdom, and will not have either till he comes to the earth the second time, takes his seat on the throne of David, and then he will establish his kingdom. A respectable class of religious people assume the above position; some very respectable persons of this country are advocating this position. The purpose of the following papers is to examine the position to some extent, and see if it will stand the test of Scripture and reason. I am well satisfied that the whole error grows out of a misapplication of many passages of Scripture to the neglect of others. If I shall succeed in establishing the affirmative, then of course the negative goes by the board. First, however, we must have the definition of "throne," according to some of the best authorities.

Greenfield, in his Lexicon of the New Testament, gives it thus: *Thronos, ou, o* (from *thronos*, to sit); a throne, i. e., and elevated seat with a footstool (Matt. v. 34; Matt. xiv. 23; Luke i. 51); metonymy—power, dominion (Heb. i. 8), a potentate (Col. i. 16), et al. Donegan: "*Thronos, ou, o*, seat, a stool or chair, especially an armed chair, a chair of state, a throne, probably elevated, as *thronos*, a footstool, is said to be used with it in late writ; a judge's seat, a pulpit, viz.: regal power; also high office, as that of Supreme Judge, magistrate." Webster's Unabridged Dictionary: *Lat. thronos; Gr. thronos*, allied to *thronos*, a bench, and *thronos* a footstool, from *throno*, to sit; sortist middle, *thronothai*, to sit one's self to sit; *Fr. throne; Pr. throno; It. and Sp. trono; Pg. throno*. First, a chair of state, commonly a royal seat, but sometimes the seat of a prince or bishop. "High on a throne of royal state." Milton. Second, hence sovereign power and dignity. "Only in the throne will I be greater than thou." (Gen. xii. 40) Third, hence one who is invested with power or authority, an exalted or dignified personage.

The Greek term occurs sixty times in the New Testament, and is rendered seven times seat, or seats. The reader will notice that it is defined to mean sovereign powers, authority, etc. With the above definitions before us, let us examine a few passages of Scriptures found in the New Testament: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created that are in heaven, and that are in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and

by him all things consist." (Col. i. 13-17.) Verse 18: "And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

Now, reader, let us note a few points in the above passage. First, all things were created by Jesus the Christ, and for him, whether thrones, etc.; second, he is before all things; third, and that he should have the pre-eminence.

Of course, then, the throne of David was created for him, and he is before the throne of David. Of course, then, if he is pre-eminent, he is on the throne of David, or above it. It is very remarkable that all things were created by him, and for him, and, of course, the throne of David too; and it is now nearly 6,000 years since creation, and more than 1,800 years since his crucifixion, resurrection and coronation to the right hand of the majesty on high, and still never has been permitted to occupy his own throne! Believe it, who can; I can not. Reader, notice the clause, "the kingdom of his dear Son." This clearly indicates that the Lord Messiah, has a kingdom at the present. Notice again, "who hath delivered us from the power of darkness and translated us into." Here the apostle affirms three important facts: First; that Christ was in possession of kingdom; second, that he and the Colossians were, delivered from darkness; third, and were translated into the kingdom of God's dear Son.

But still, that class of persons of whom I spoke above, declare that Christ has no throne and no kingdom! I must notice a few more passages in the New Testament: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.) Now, reader, notice the declaration of the apostle: First, that God hath highly exalted him; second, and given him a name above every name, and of course above the name of David; third, all things in heaven, in earth, and under the earth, should bow at his name. Ah, reader, and has never reached the point where he can be honored with a seat on David's throne!

Reader, notice the verb "hath given," in the above passage, which indicates an action just and completed. "But we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man." (Heb. ii. 9.) The apostle, in this passage, most clearly affirms, "we see Jesus crowned." Where was he crowned, in heaven or on earth? We will see more about this after awhile. "All power in heaven and upon earth is given to me." (Matt. xxviii. 18.) This is more power than was given to David or Solomon, or any other person on earth or

in heaven; therefore if Jesus is not on the throne of David, he has no more power than David had, and there is necessity for him to be seated on the throne of David.

I am at a great loss to conceive what sort of a thing the materialists imagine the throne of David to be, and of what sort of material it is composed, whether of wood, iron, silver, ivory or gold! I would like to know how many thrones the above persons suppose God to have! One, for David, one for Solomon, one for himself and one for Christ! I wish to say to the readers, that so far as the Bible reveals, God has but one throne: "Heaven is my throne, and earth is my footstool." (Isaiah lxi. 1; Matt. v. 34.) But before proceeding farther, I wish it remembered that we learned in the above definitions, that the term throne comes from the Greek *thronos*, which means to sit, elevated, power, etc. We have learned that Jesus sits at the right hand of the majesty in the heavens, and that he has all power. The Lord Jesus the Christ is heir to the throne of God in a twofold sense, first, by sonship, and second, by appointment. (See Heb. i. 2.) Third: In the third place, he is heir to the throne of David according to the flesh, descent of genealogy, for Jesus the Christ is in the direct line from Abram, Isaac, Jacob, Judah, David and Solomon in whatever typical sense David or the throne of David may have been typical of Jesus the Christ, or his throne, the whole has been verified in the Lord Messiah; if not, then those Scriptures which were quoted above are a nullity. God was King of the Jews until they devalued other kings, by doing of which they rejected God from being their King. (1 Sam. xii. 12; 1 Sam. xviii. 7.) But in consequence of Saul's disobedience, God rejected him from being king, that is, God took the kingdom away from Saul and gave it to David. (1 Sam. xiii. 14; 1 Sam. xv. 23-26.) God selected David as his king to reign over Israel. (Sam. xvii. 1, 2.) But when David was about departing this life, Solomon sat on the throne of David. (1 Kings i. 19, 20, 30; 1 Kings i. 33; 1 Kings i. 10-12, 45.)

It will be seen from the above Scriptures: First, that God was King over Israel; second, that God allowed Saul to be king; third, that God took the kingdom and throne away from Saul and gave them to David; fourth, that Solomon sat on the throne of David, and thus it is seen that God transferred the kingship on Saul, took it away from Saul and gave it to David, took it from David and gave it to Solomon; also transferred the kingship of David to the Son of David, the Son of God, and the throne of David from earth to heaven, where the Lord Jesus the Christ reigns to-day over his subjects.

In 956 B. C. the Jews divided into two governments of Jerusalem, and Rehoboth, son of Solomon; and in this condition they remained until 588 B. C. (1 Kings xiv; Jer. xxxix. 1.) When the King of Babylon carried the Jews captive to Babylon, where they remained seventy years. God, by the

foretold the return of the Jews one year after they had gone into captivity, and, says David, "his servant shall reign over them." David in person certainly never reigned over them, but some of the seed of David. Here by metonymy, i. e., one person put for another, David reigned over the whole house of Israel. Here let it be noted, from the return from captivity, Israel had but one king, and they never went into captivity any more. (See Ezek. xxxvii.)

I wish now to say, before I close this article, that many persons, by failing to observe what the prophets are speaking about, when speaking of the return of the Jews from captivity to the land of Canaan, fall into great errors. Such persons suppose the prophets to be speaking of the return of the Jews, yet in the future. If there is a single promise in the Scriptures that the Jews will yet return to Palestine, I am totally ignorant of the fact. I may say more about the above matter in the future.

Once more before I close. Moses was a prophet, mediator, law-giver; Aaron was a high priest; Joshua was savior; David was King of Israel; the blood of Isaac typified the blood of the Son of God, the blood that was sprinkled on the mercy seat, and the blood that sprinkled the book, the tabernacle and the people. All the above characteristics found their fulfillment and antitypical verification in the Lord Jesus Christ, the Son of God.

In my next I propose to ascertain, if possible, whether or not Jesus the Christ has a kingdom. G. W. CONE.

NEWBURGH, ARK. FINE CHURCHES AND MISSION WORK.

"A LAY SERMON."

To the Editor of the Times:

Sir,—We have already hinted that in our opinion, the mania for erecting expensive piles of masonry by comparatively poor congregations is a serious obstacle to all missionary enterprise. It will now be in order to point out some of the incongruities manifested in the church, which, not only have a tendency to nullify her missionary efforts, but also lessen, if not kill, her influence for good among thoughtful young men. A merchant who borrows money at interest to build a warehouse costing \$50,000, with a view to transact a profitable business, will discover that his credit is the reverse of what it ought to be, and will soon find it necessary to yield to the inevitable. Now, if the Church should regard this speculation with suspicion, it may reasonably be asked how a congregation of merchants expect to carry on missionary work if it erects a church upon the same false basis. The congregation proclaims the merchant dishonest. What if the merchant retaliates on the congregation by asking what right have you to involve yourselves and those who may come after you by erecting and dedicating to the Lord a church, neither you nor they can afford to pay for, except at the expense of carrying on your missionary work at home and abroad! Surely nothing can be more paradoxical.

The language of Scripture tells us that we cannot "serve God and mammon." From what authority does the Church get her license to serve both? When a church expends large sums of money in a magnificent organ, while many of her 'poor' members are allowed to exist almost without common necessities of life, it may be asked which of the two masters she is serving. When a church expends large sums of money in building Babel-like steeples while not a few of her members are allowed to waste away through disease without being able to procure medical assistance, it may be asked, which of the two masters she is serving. We see families of "respectable" churches growing up without a Common School education to fit them for the work of the Church and to enable them to become useful members of society, and we listen, with pain, to the pulpit breathing out warnings against crimes, chiefly born of ignorance, in language which would puzzle the scholastic student from the college to understand. We know of "young men and maidens" who are sacrificing many of the comforts of life in order to support their aged parents; and yet they are "waited upon" by a "special committee" to aid in meeting the interest of a miserable church debt. We could point to struggling missions that have appealed to the parent church for bread, but have received a stone instead. We could name missions that have actually died out for lack of funds and have seen their "respectable," though over-burdened parents attend the funeral and drop a silent tear into the grave as they buried them, with a "sure and certain hope of a joyful resurrection." We have listened with burning interest to the pulpit's oration upon foreign missions, punctuated with pathetic appeals for help to send the "gospel to every creature," and during the week the Building Fund Committee has signed a death warrant to the oration by begging from house to house for the church debt. To-day the pulpit is draped in mourning on account of the "poor heathen" who are dying in far off lands, and to-morrow the occupant of that funeral platform urges the congregation to mortgage the present and future energy of the congregation by "coming down handsomely" to build a "gorgeous palace" that poor people are afraid to enter. Last Sunday we heard a disquisition upon "Consider the lilies," and "Take no thought for the morrow," and ere long we hear of a scheme to erect a church to cost \$50,000, which will require considerable anxious thought for several to-morrows. To-day we lay aside a few dollars of hard earned money for the "poor heathen," and to-morrow we are waited upon by a "special committee," and are told that charity begins at home. Now, it is reasonable to inquire, in view of these incongruities, how the church expects to bring all men everywhere to a knowledge of the truth. It would seem that the sublime mission of the Church to-day consists in bringing men, rich and poor, learned and ignorant, to a knowledge of her financial position, instead of to a saving faith.

What should we think if it had been recorded of the most unique personage that ever walked this cold earth of ours that He "went about" begging the poor people of Palestine to build magnificent palaces in which to bewilder the people with theological riddles—eh? Yet this is what the very Church He founded is doing. We preach eloquently against the tendency to unbelief, forgetful that we are scattering the seed from which springs this noxious weed.

Talking about missionaries, the following bit of unrecorded history from the *Christian Leader* tells the true character and exhibits the genuine spirit of such a person:

Helen Chalmers, the daughter of the great Free Church leader, sacrificed the bloom of her life and her womanly hopes to call for her venerable father in his declining years—a care which she continued until his death. Subsequent to this she took quarters in the worst district known in Edinburgh, and devoted her life and being to the reformation and salvation of the masses around her who had been to human appearance, ruined in both worlds by the demon of strong drink and accompanying vice. On her way to her temporary meeting, one evening she called upon a family to persuade the intemperate husband and father to accompany her to the place referred to. She found there a visitant deeply intoxicated. As soon as he saw her he began, of course, to "talk religion," ending with the complacent remark, "Well, it will all come out right at last, and I shall find myself in the better land, as well off as any of ye. Won't it be so, Miss Chalmers?" She promptly opened her Bible, and with an emphasis peculiar to herself read the passage, "No drunkard shall inherit the kingdom of God." The man was sobered in a moment, accompanied her to the meeting, signed the pledge and was saved. Many have been and are living thus saved through the prayers and influence of this saint of God. The life of even Florence Nightingale waxes dim when compared with that of Helen Chalmers.

THE BEST FRAGRANCE.—Of all preaching, in our ordinary pulpits and on common occasions, apologetic preaching is the poorest and meanest. The minister or the christian who is constantly defending Christianity is sure to leave the impression that it needs to be defended. The best defense of our holy religion is the preaching of the great central truths of the Gospel by the lips and lives of Christian men from the pulpit, in the pews and the common walks of life. The sword of the Spirit, which is the word of God, enforced by the Spirit of God in the hearts and consciences of men, is an argument which none can gainsay or resist.

Eighty millions of bushels of grain are annually destroyed by the brewers and distillers of Great Britain, and forty millions of money sent abroad for grain to supply food for the people.

Alcohol is the "devil in solution." The authority to license involves the right to prohibit. Water, sugar, and rum—the three great poisons of the

THAT CIRCULAR LETTER.

We sent out a circular letter on the 25th of last month, to all the churches in the Province, or at least to all that we know their address. We have received favorable responses from Cobourg, Port Hope, Bowmanville, Jordan, Wainfleet, Acton, Walkerton, and we think that we can speak for Sherwood, Aurora, Collingwood, Glenora and Meaford, of this we are not certain, but expect to hear from them soon. We have also received letters from Dr. B. Phillips, in Brantford, saying, "I will help to the extent of my ability," and Joseph Ash—heartily endorsing the move. One from Elder James Black, speaking favorably of the matter, yet would not say anything definite until the board of the Wallington co-operation was consulted. Acton speaks in the same manner. Walkerton sends a pledge of money for the first year, Wainfleet does the same. We are receiving letters every day referring favorably to the matter. We hope every church will respond; if you do not—think favorably of the work, say so and give your reasons. This work must have the approval of all in order to succeed. We ought to say that this letter was gotten up and sent out by the advice of brethren whose wisdom is entitled to respect. We are carefully filing away the letters received so that we can tell what the feeling is, when all are heard from. Don't fail to respond.

PORT HOPE.

The writer went to the above named place on the 20th of last month, and sounded the ancient gospel for the first time in this beautiful town. Port Hope is 70 miles below Toronto, on the line of the Grand Trunk R. R. situated on the shore of Lake Ontario, and is the southern terminus of the "Midland R. R. of Canada." It has 6000 inhabitants, and appears to be a "live" business place. Like Rome, it is on at least seven hills, with many valleys, and splendid scenery. Bro. J. H. Mundy and wife with whom we lived while there, are leading spirits in this new work. Bro. M— is not slack with his money, when he sees an opportunity to do good. Bro. Black, who is a son of Elder James Black of Bramosa, with his estimable wife, and Bro. Charles McGentle were the "sum total" to build around when we began. We found H. R. Hales who promised to do all he could in building up the cause, next we found a sister whose name we do not call to mind just now. A Bro. Norris who did not attend the meetings, yet he says he is a disciple of Christ, and another brother who is doing "night work" on the Railroad. The brethren had nicely fitted up a Hall, and it was well lighted with gas. Here we began to sound out the word. The attendance was small all through the meetings. The first to come out and confess Christ was Mr. Gest, who was a leading member of the "Bible Christian" Society. He simply stated that he had "learned the way of the Lord more perfectly" and desired to obey. Others soon

followed and six were buried with Christ by baptism. It was somewhat amusing to read the editorial criticisms on the immersions. The worthy editor of one of the Town papers declared that the health of all were jeopardized by going into the water when it was so cold. One editor added to his notice "and strange to say none of those who were immersed are any the worse after their cold bath." Many inquiries were made on the following morning, after their welfare and when told that they were as well as ever, a look of disappointment would steal over their faces. One man lost five dollars over the matter as he was heard to offer a forfeit of that amount if the lady survived the shock. I mention this to show the amount of light that is radiating from the theological teachers of the place. There are fifteen now banded together to attend to the Ordinances as taught in Gods word. Port Hope is an important point to establish the cause, and while they are few at this place, they are worthy, and will do all in their power, but they must have help. They intend to co-operate with Cobourg in the support of a preacher, and are provided with preaching on alternate Lords days by brother H. A. McDonald who is a promising young man that graduated at Kentucky University, last June. When we left, Bro. McDonald was quite sick, but hope ere this he is all right again. He was with me during the meeting. We will have a very tender interest in Port Hope and watch over them with a father's care in the future.

RELIGIOUS FANATICISM.

"Harrison, the boy preacher, has been holding revival meetings in Grand Rapids, Mich. Three persons have been made insane by the excitement, the latest victim being Miss Emmons."—Ex. When P. T. Barnum said, that "the people liked to be humbugged," he uttered more truth than he was aware of. Mr. Harrison is the greatest farce of the present day,—laughed at by all intelligent men of all religions, yet he is employed by this same class to "play the fool" and create a great religious (?) excitement, for the purpose of popularizing the churches, (so called). To any one who has any knowledge of his idiotic methods of work, or his shallow-ice-herent twaddle, which he calls "preaching" it will not sound strange to hear it said that any one has become insane over his meetings. It would not be any wonder if all the intelligent ones became disgusted and withdrew from his work. Yet we doubt not, that this insanity is attributed to the "Baptism of the Holy Ghost." The time has come when men who regard God as "the author of order" and not "confusion in the church" will speak out in condemnation of all such religious "cranks." The time has come when a sound gospel preacher cannot gain a hearing in a city, for if he comes as a minister of the gospel, to preach Christ to the people, every preacher in the city, immediately begins a pastoral work, which consists in warning their flocks to stay away from this new meeting, "you will get your mind bothered, and then they ought not to be encouraged," etc. But let a fanatic Harrison come into the city, and immediately every "Pastor" seeks an interview with him, and is ready to unite with him, never a fear would they have that any offensive doctrine would be preached, for it is well understood that death bed stories coupled with a vast amount of nonsense will be the principal

stock in trade. After the fight is over, then begins the work of reconstruction. Presby-terians pour in their calvinism, with infant baptism. The Baptists make a desperate effort to convince the new converts that they ought to be immersed, and by the time the spoil is divided, all the union feeling is gone and the sectarian lines are more tightly drawn than ever. This is repeated as often as a Harrison, Anderson or Hammond holds a "great revival." Those who go crazy over the excitement are said to be powerfully operated on by the Holy Ghost! Should a man preach Christ to the people as Peter did on the day of Pentecost, and when the people cry out "men and brethren what shall we do?" "say to them as Peter." Repent and be-baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," there would be a general cry of "Campbellism" raised. And when the penitent believers "went down into the water" and "were buried with Christ by baptism," you would see many of those who have been baptized with the Holy Ghost! Standing by "making fun" of the work. Those preachers who have been foremost in the union move, will preach against immersion and try to bring it into ridicule, but if any one wants to become a member of their church, they will immerse them rather than lose them! All these inconsistencies are so transparent that they do not escape the notice of the world, and as a result the Church loses her power on the world, and wonders if the gospel has not lost its power. The church is becoming more and more carnalized every day. Let true men of God keep their hands clean. The religion of Christ does not make people crazy, but the religion of fanaticism is liable to, therefore if you would avoid the insane Asylum, let Harrison and men of his stamp pass on. A man has headed for the Insane Asylum when he begins with Harrison, yet he may not reach the goal. But why write thus? the very next humbug that comes along will be as well patronized as though this had never been written. Well, we have sounded the alarm.

WOMAN'S WORK.

There has been a woman's society in Ontario for missionary work. They undertook the mission at Portage La Prairie and it became self-sustaining the first year. There is now about \$200 laying in the bank at Ridgeway, which belongs to the woman's mission, that ought to be doing some good. I am not certain who the managers are, but think that brethren C. Sinclair, J. Lediard and McDermid are the managers, and they should present some plan of work to the sisters, and get them at the work of raising enough money to establish a mission and sustain it until it became self-sustaining. I would suggest that the woman's mission undertake to help Collingwood for two years. If a good man was sustained there for two years, I am sure the church would be self-sustaining by that time. At any rate let the work be revived. Sister Scott is anxious to have this society in a permanent shape before she passes away. Our sisters should feel encouraged by the success that attended their first efforts. Not having been associated with the work heretofore, I prefer that some one else write it up, and get it started. Our columns are open for any good work.

Show your Worker to your neighbor, and ask him to subscribe.

NEWS ITEMS.

Send us a club of ten, with five dollars, and get the eleventh one free for yourself or your neighbor.

You need not become so awfully bad, to be lost. All that is necessary is "to neglect so great salvation."

Owen Sound church decided at a recent meeting for the purpose of transacting business, to use all their collections in liquidating the debt on their meeting house. Is it wise?

Collingwood had the labors of Bro. Barclay of Toronto, on the first Sunday in this month and Bro. H. T. Law of Meaford, on the second. They need a good preacher there now all the time. A golden opportunity is slipping away at Collingwood just now.

The Christian Standard has engaged again to a "triple sheet" and it offers to go to new subscribers for \$1.25 per annum. This offer is limited to Jan. 1st, 1883. It moves on like a mighty conqueror threatening to sink all the little ships. But we challenge it.

A general canvass should be made for the Worker, from now until Jan. by its friends. Our aim is not to make money but to do good. We do not ask you to work on account personal friendship to any person connected with the Worker, but for the good of the cause at large.

Bowmanville.—I visited this town last month for the first time since I came to Canada. The cause has been established there for many years, and has passed through many trials, but enough salt remains to save the body, and they are now on the high road to success under the efficient labors of Bro. E. Sheppard. Bro. O. G. Hertzog, held a good meeting for them recently and baptized fifteen persons.

If the Worker is put into every house, and the brethren lend a helping hand by sending in their best thoughts for publication, we can make it a power for good to our cause in Canada. Much depends upon the efforts of the brethren. No doubt some will not like the Worker, as the paper is yet to be born that will please every body, and really would it not be a funny religious paper that would just suit every mind? Work is the word now.

There is an exquisite pleasure attached to being just one minute too late for the train, that cannot be appreciated by any except those who have been there. Then there is so much real gratitude filling your heart when you Telephone for a sleigh and hear the answer "four dollars for seven miles." But you see, it is such fun to have a sleigh-ride! If any one doubts the pleasure attending a circumstance like the above. Call on the writer or J. H. Mundy, at Port Hope.

Meaford Church is now ready for a forward move. With singular unanimity they labor for the good of the cause, whether at home or abroad. The writer is now engaged here preaching on Lords day evenings and at Euphrasia and Cape Rich, alternately on Lords days at 11 a. m. If we have the co-operation of all in this work, we may hope for much good to be done, other wise it will be a failure. We shall try to do our part well, and there will be no failure. May the Lord abundantly bless us in every good.

The broadest doctrines of the christian system may be excluded from view by a text of scripture at short range.

WHAT WE NEED IN ONTARIO.

Time is swiftly pushing us toward the judgment seat of Christ, where we will be called upon to render our accounts to him who is able to judge the secrets of men's hearts. What preparation are we making that will enable us to meet the plaudit "well done thou good and faithful servant?" How much is being done in the Province of Ontario to "preach the gospel to every creature?" Do not our master require each to bear some part in this work? If we do nothing in this direction, how we shall be and be faithful? Can we expect the Saviour to say "well done good and faithful to us, when we have not done well nor been faithful in this work?"

There is a responsibility resting upon the disciples of Christ in Ontario just now, that cannot be winked at without serious loss to our cause. There never was a time in its history when there was such a universal cry "for the gospel to be preached to us." Work ought to begin immediately at Orillia, Brantford, Stratford, Walters-falls, Uxbridge, and several other places that have sent in their appeals. Then the work is already started at Collingwood, Aurora and Port Hope. Something must be done to keep it moving until it is self-sustaining. Collingwood needs a preacher now, and the right man there would do great good and make the cause self-supporting in one or two years. Aurora needs a man in that field all the time, and can do much towards helping themselves, but cannot get on without some outside assistance. Port Hope has just started in the work and will need care and assistance for some time to come, but the cause will be on a firm footing there in the course of time, no one can doubt this, who knows the material of which it is composed. The great need, is sound gospel preachers to labor in these fields. How can we secure them, is the all important question. We have between fifteen and twenty thousand members in Ontario, and only fourteen preachers, and not all of those devoting their whole time to labor in Canada. There are a few others that are doing much good by going out on Lord's days, preaching, and supporting themselves by secular business during the week. "What are these among so many?" It is an easy task to point out a fault, or to present a need, but when it comes to correcting the fault or supplying the lack, much mature judgment and keen insight will be called into requisition. The writer has been over the Province, north and east, and has heard somewhat from the west. If the brethren mean what they say, we are sure that things are ripe for a forward movement all along the line. There is not a church in the Province that will second the effort more heartily than Meaford, if some tangible business basis for work is agreed upon.

Now we have a few suggestions to make as to this work. 1st. Let an evangelist be sent into the field at once, one that is fully endorsed by the congregation to which he belongs as being qualified for the work. Let him visit all the churches in the interest of co-operation. As he goes preaching the gospel to the people, let him explain the manner of work to the brethren, so that all may have an understanding of the work, and have fellowship with each other in this grace. 2nd. Let the evangelist secure pledges from the brethren to be paid annually, the first payment to be paid down, taking receipt for it, and then pay the amount annually that is agreed upon, for five years, e. g. A agrees to pay \$10 per year into the general fund for five years; this will make \$50. The first payment cash, the other pay-

ments annually in advance. If two hundred brethren will agree to give \$10 per year for five years, this will furnish an annual income of \$2,000. In Ontario we ought to do much better than this. 3rd. Let there be five wise brethren selected to receive and disburse this money; one from the east, one west, one north, one south, and one from the centre of the Province. One of the five to be appointed secretary and treasurer, who shall receive all monies from subscribers and evangelists, and keep a record of all receipts and disbursements. These five men are to use their judgment as to where the money can be best used for the good of the cause. The secretary will pay out no money without the consent of this committee. 4th. This money is to be used for the purpose of supporting a general evangelist in the field, and supplementing the efforts of weak places needing help. Several places could do well if they could draw on a general fund like this for a hundred dollars per year. This will enable the churches to say to those who would come to Ontario to preach the gospel, come on, we will see to it that you are fed. If a good man is secured here, for a year or two, who is adapted for the work, he will become a fixture; and thus our force of proclaimers will be increased. 5th. Let there be a meeting called early in the summer at some central place, at which time the five brethren can be selected, the secretary and treasurer approved, and a general understanding can be arrived at. There are other details that might be mentioned here, but enough has been said to indicate the manner of work. If there is a better way known to any one let us hear from you immediately. But let us carefully avoid a discussion of "Plans" and not do the work. It is work for the glory of God that we want. This manner of work may not meet the approval of some, no doubt, and the same can be said of all "plans," but the working bees must make the honey even if the drones are in the hive. (The writer's name has been mentioned for the position of evangelist, but he is not anxious for it, and will work for the success of the cause as well where he is, as though he was the evangelist.)

Let some good man be sent into the field at once, and let all the people say amen! Now let us hear from you brethren east, west, north and south. As soon as you read this sit right down and write us a letter telling what you think of the matter. The earth groaned under a rich harvest last season, and the cause of Christ is now calling loudly for help, will you withhold your hand? May God help us to get at the work in good earnest. We reprint Bro. Cones, article, from the Review for the benefit of a few Literalists that cannot see how that Christ can be a King over the earth, while his throne is in Heaven. From their literal standpoint, I am amused while I contemplate the gathering up of the fragments of the literal throne of David. The wood all rotted away. The gold and silver all scattered to the four winds. Yet this identical wood, gold and silver must be produced or the literal idea goes the way of all the earth. If they admit it to be figurative in any sense, the whole theory fails. Bro. Neal has issued the first number of "The Worker" at Louisville Ky. It is said to be "a red hot" temperance paper. The very fact that R. B. Neal is at the helm is evidence that it will be a "red hot" something, for he is great on "stirring things up." When Bro. N— condescends to send us a staple copy we will say what we think of it. Our exchanges tell us of its appearance.

PERSONALS.

Bro. O. G. Hertzog, has arranged to labor in Canada for six months. It would please the brethren if he had arranged to labor for six years in Canada. Let's use him while he is within reach.

Sister Scott, at the advanced age of 75 is unusually smart, going about doing good. We wish we were permitted to tell of her work of love, so that others might be moved to emulation.

Bro. Menus, is on a stand, just now, not knowing whether to continue "The Disciple" or not, and is calling on his readers to come to the rescue. "The Disciple" is published at River John N. & S.

Bro. Sterling, has moved from Meaford to Kilsyth. He intends to divide his labors between Kilsyth and Warton for the coming year. We hope he will break his silence by sending us an item occasionally about the cause in his field.

Bro. Barclay of Toronto, is doing much Sunday preaching, and is supplanting himself by office work through the week. He has been to Collingwood recently, and visits Pickering once per month. He is needed in the work all the time.

Bro. Gard of Stayner, recently held a meeting at Priceville with one or two additions. He has also visited the West End in Toronto twice. Report says, that he is becoming a big preacher. Bro. G.—is a good humble brother and will do good work if he has a chance.

Bro. J. H. Mundy, of Port Hope had the writer sit for a photo. He said he was going to "knock the spots off that yankee photographer," (referring to Bro. J. N. Walton of Aurora, Ind.) I really think he did, but it was no easy task. Bro. M.—is a first-class photographer in every respect.

During the meeting at Port Hope I had the pleasure of two visits to Coburg, and enjoyed the hospitality of Bro. H. T. Wood, who is the main stand by of the cause at that place. Bro. Wood is the leading Dentist of Coburg, and withal a good man. A few such in every neighborhood would be a great help to our cause. I love the frank, outspoken Christian man.

We had a very pleasant visit with Bro. E. Sheppard during our meeting at Port Hope. Bro. S.—had been enjoying a rest while Bro. Hertzog was holding the meeting at Downsville, and said he was feeling much better on account of it. Bro. S.—is heartily in favor of organizing the Province for evangelizing. Who ever goes into the field will find a true co-worker in Bro. Sheppard.

Bro. C. J. Lister has returned to Gainsboro after being absent since August. The brethren will rejoice over his return, for they love him as a worthy preacher, and felt lost without him. We know from experience that he has a noble band of co-workers at Gainsboro. Bro. L.—labored hard in his garden during the summer, but he now appreciates the scripture that says "one sows and another reaps." The reapers in this case were figs, this fact will add nothing to his rejoicing. "Cast not your pearls before swine." We give this quotation as a warning for the future.

A postal from Bro. Ash, at Lyons, states that he has been sick for some time, and is now hardly able to be up. Bro. A. is getting old. The old soldiers of

the cross are dropping off one by one. We hope to hear of his entire recovery, and he spared for many years to do good.

Bro. H. McDermidh accepted a position on the editorial staff of the Christian Standard published in Cincinnati Ohio, and will move to Cincinnati Jan 1st. Thus one of the strong spokes is taken out of our wheel in Canada. We are sorry to lose him, and believing that Bro. Errett is to blame for it, we have a notion to give him a piece of our mind over it, but since that will do no good, we wish Bro. Mol— and family all the good fortune possible in the "Queen City" which is the "Paradise for Beer Guzzlers." Hope Bro. Mol— will drop down to Lawrenceburg occasionally and preach to the little band there.

THE NEW CO-OPERATIVE MOVEMENT.

Editor of "Worker"—

I propose, with your permission, to give your readers an outline of what is designed to be accomplished by the new missionary co-operative movement in Ontario, which, before this time, has been brought before most of, if not all, the churches by means of a circular letter.

It must be evident to all who are acquainted with our work, or rather lack of work, that we sadly need evangelists for weak fields. All over the Province churches are struggling along, many of these bravely holding their own, others dying, while nearly all are yearning for help in the way preaching and teaching. It is of no use getting off on side tracks or raising side issues over this matter. Help they must have or they will starve. The weak need to be strengthened, the dying quickened into new life, and the careless awakened to a sense of duty. From the lips of Christ the words ring in my ears as I write "go ye into all the world and preach the gospel to every creature." So far we have done but little here in Ontario to carry this command into effect. We who are rightly punctilious with regard to a part of the commission of Jesus, need to ponder the above quoted part most seriously, and ask ourselves whether, to the extent of our ability, we are carrying out the whole commission of the Son of God.

Now how shall this be accomplished? It is proposed to send Bro. H. B. Sherman into the general field for one year, as an evangelist and soliciting agent. He will hold meetings where his services may be required, and thus help to supply some of the wants noted above. In addition to this he will solicit pledges for sums to be paid annually for a period of years, and thus establish a fund to support other laborers besides providing for his own support. By this means weak churches will be assisted until able to support a preacher, good meetings will be held where the harvest fields are white and ready for the reapers, the brethren aroused to greater zeal in missionary enterprises, and our hearts gladdened by ingatherings of souls and the prosperity of our Zo.

It is further intended to hold a meeting of delegates from all the churches early next summer, at some central place, to take counsel together, and select a committee to manage the work of the co-operation. Let us hope that this will take place, and that we may be glad together in working for the spread of the gospel of the grace of God.

Of Bro. Sherman, the biggest preacher in Ontario, it is hardly necessary for me to say anything to the brethren. I believe him to be eminently fitted for the work

laid upon him. If you do not think that he holds good meetings just try him. If he does not put you in good humor and make you feel that it is a glorious thing to work for Christ and God, I pity you. And if he does not get a pledge for at least fifty dollars, payable in five or ten annual instalments out of you, I pity him and you too. He goes to this work with a heart loyal to Christ; sacrificing the peace and comforts of his quiet home and a salary as good as he will receive as an evangelist, all because he hopes thus to stir the brethren of Ontario into more united efforts and to do greater things for the church of God.

Brethren, let us give this movement our prayers, our influence and our means.

H. A. MACDONALD. Cobourg, Dec. 7th, 1882.

SUGGESTIVE TO FAULT-FINDERS.

Now, deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it I don't want, that I grow lean on it. I lose my time and pains.

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now, see, I have just thrown her a forkful of hay. Just watch her. There now! She has just found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, but leaves them and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat and spent the time in scolding about the fodder, she too would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood quiet for a moment and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."

SIMON PETER THE CAMP-BELLITE.

Apostle Peter shut out of a meeting house.

Apostle Peter.—Could I get the liberty to preach in your meeting house on next Lord's day?

Trustee of the meeting house.—What order of people do you be long to?

Peter.—I am a member of the Church of Christ.

Trustee.—What branch of the Church of Christ?

Peter.—The Lord told me I was a branch myself; but never said anything about belonging to branches.

Trustee.—What name do you distinguish your church by?

Peter.—I do not claim to have a church of my own. The church of which I am a member, we call the "Church of Christ," "Household of Faith," etc.

Trustee.—Do you think all others wrong?

Peter.—Most certainly, all others are wrong.

Trustee.—Where are you from, sir?

Peter.—From Jerusalem.

Trustee.—What is your name?

Peter.—My name is Simon Peter.

Trustee.—Was it you that preached baptism for the remis-

sion of sins, on the day of Pentecost, and afterwards wrote to your brethren concerning the salvation of Noah and his family in an ark, and said "the like figure where unto even baptism doth also now save us;" and at your conference in Jerusalem, asserted that God made choice among you, that by your mouth the Gentiles should hear the word of the Gospel, and believe?

Peter.—Yes, sir! I spoke and wrote as you say.

Trustee.—We cannot let you preach in our church.

Peter.—I am called and sent by Jesus Christ.

Trustee.—That cannot be, for our preacher is called and sent by the Holy Ghost, and, on last Sabbath, he called your doctrine Campbellism, and said it was of the Devil.

Peter.—"We preach the Gospel which the Holy Spirit sent down from heaven, which things the angels desire to look into."

Trustee.—I do not believe in these arguments, and therefore will dispute with you no more; but you cannot preach your doctrine in our church.

Peter.—Have not some of your ministers preached this doctrine in your churches?

Trustee.—Yes, a great many of them have tried to preach it amongst us; but we have generally put a stop to it by excluding them from the ministry or the church; yet some of the worst of them have carried off whole churches with their delusions. I say again, sir, you cannot have our house.—Ez.

WORLDLINESS IN THE CHURCH.

In another place in this issue will be found a "Sermon to the churches by a layman." We clipped this from the Hamilton Times. The time has come for some one to speak out against this disposition to rival the theatres, in rearing massive piles of masonry in which to worship God! The tendency to go beyond the ability of the congregation, is born of the desire to rival others, and out do them in a building. The debt thus incurred puts a veto on every effort of the church to sound out the word. This "miserable church debt" stands up like lance's ghost, every where present, and says "you must remember that the debt must be paid," thus you feel unable to give anything for missionary purposes. When the fine temple is finished the pews are sold out to the highest bidder, so that the man who will give the most money (even if his heart is as full of Satan as it can be) gets the best seat. Poor people are thus crowded out. Even if they are invited and made welcome by the usher, they do not feel at home in this gorgeous temple where everything is run on a money basis. The result is, that you see very few of the poor in them. 'Tis no uncommon thing to hear it said of the mean structure on the side street "the poorer classes worship there," and as you pass the gorgeous temple, "the rich worship there," etc. These miserable church debts, are the causes of all these objectionable ways and means for getting money that have dragged the church down on the level with a negro show, pool-room and raffle; the fact is anything to get money. With all these facts before our eyes, can we wonder that men are inclining to skepticism. Let us who are trying to restore primitive christianity, keep our hands clean. We believe in building neat commodious houses, but always such as we can pay for. It would be a poor excuse in the day of judgment, to say "I could not do anything that God required because we were burdened all our lives with a church debt." The effort of God's people has been to coun-

ter: the world to Christ. How well they have succeeded, observation will tell you. The effort of the world to convert the church to Diabolus has been a success.

The four Methodist bodies in Canada are trying to agree upon a basis of union. A committee composed of representatives from the Canada, Primitive, Episcopal, and Bible Christian churches was convened in Toronto the first of this month, for the purpose of forming a basis of union to submit to the various conferences for their consideration and action. Two distinguishing features of their deliberations that we have noticed particularly are, that not an appeal has been made to the Bible by any one in support of his proposition on any point. This can only be accounted for upon the ground, that it is, not christian, but Methodist union that is sought. Another is, the vexed question of what to do with the laity in the conferences. The fact is, the time has come when the laymen must have a say in the government of the church, which is just, in view of the fact that they have all to pay. The conferences examine into the characters of their preachers, as to their soundness in the Methodist faith, and also of their moral character. The clergy seem to rebel against laymen having anything to do with this part of the conference work, or to be even present while the examination is going on. We do not know what the Methodist laymen think of this, but I can't help but wonder why the preachers are not willing for the laymen to take part in this ordeal through which Methodist preachers must pass. One preacher said that he did not want his character examined by men that he had no chance to examine in return; but this is to be received with all due allowance, for the discipline of the M. E. church at least, gives the preacher power to not only examine but to expel the laymen, as the judgment of the

preacher in charge dictates. However, nothing can be gained for christianity by union unless it be on the Bible alone.

MEAFORD, ONTARIO.

To those wishing to know something of the advantages of Meaford and surrounding country the following will be interesting: Meaford is beautifully situated on the South Shore of the Georgian Bay, which abounds with trout and white fish of the best quality and which are shipped in large quantities. There is an excellent harbour at the mouth of the river which runs through the town, at which the largest lake steamers call regularly. Along the river are mills and factories driven by water power. Meaford is also the terminus of the Northern Railway, and has a population of over 2000, by abiding, intelligent citizens. There are about 200 Disciples of Christ who meet regularly for worship in the town. Preachers of some renown who have visited this church, consider it true to Apostolic order, there is also a Church 7 miles to the North-West of Meaford and another 8 miles South. Owen Sound lies 18 miles westward and Collingwood 22 miles to the S. East. The soil in the district is principally a rich clay loam, the surface of the country is gently rolling and well supplied with the purest spring water. The climate is bracing and healthy, free of ague and malarial fever. Grain of every kind is grown successfully. Apples and Plums are shipped by Rail and Boat in great quantities, Grapes, Peaches and Cherries are also grown with profit, and all kinds of vegetables abound. Messrs. Trout & Jay, Land Agents, have over 200 improved and 50 bush farms for sale, in the townships near Meaford, say within a radius of 20 miles. Lists of which will be furnished on application. Address—TROUT & JAY, Meaford, Ontario.

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THE GIFT OF CHRIST A MISSIONARY SERVICE

BY H. MURRAY

The first idea of mission work was in the gift of Christianity to the world. God's great love for the world's salvation, in sending His Son to the earth, is the divine idea of missionary service.

The fact is too apparent to disguise, that there is a lack of conviction of the necessity that is put upon the church to carry the glad tidings of salvation to all the world.

The fact was that the bosses on both sides had done their best to get a majority, and the Assembly had come to ratify the orders they had received.

What a blessed thought it is that God has given us a work and possibilities similar to his own in labor and sacrifice, and that we can have the full assurance of success and victory.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth."

"His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

"And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."—Psalm lxxii, 16-19.

—Disciple R. J.

After the officials of a Kansas town had vainly endeavored to disperse a mob, a minister mounted a box and made the simple announcement, "A collection will now be taken up." The result was beyond all expectation.

BOSSSES IN THE CHURCH

While the people in several States are rising in rebellion against the self-appointed managers, vulgarly called bosses, we raise the inquiry if it is not important to resist the same evil in the Church.

Some years ago, when parties were arrayed against one another in the Presbyterian General Assembly, the leader on one side charged the opposition leader with having sought to pack the Assembly with his men.

Wide-pulling, managing, scheming, bargaining and all that sort of thing are bad enough in the State. In the Church anything of the kind is intensely abhorrent to every right mind.

The Observer, no doubt has been observing. Let all our churches pray for deliverance from this "Boss dynasty."

"An Episcopal Journal (The Churchman) makes the following bold assertion, which is true: The name (Christians) was applied to a community, and the sign and seal of admission into that community was baptism.

Why didn't the writer use the word immersed instead of the Anglicized word baptized, as every educated man in the Episcopal church knows that to be the proper rendering, and exclusively its apostolic meaning?

Now, Bro. Howe, you ought not to ask such hard questions. The Churchman does not believe in your immersion, and you should not press what "every educated man in the Episcopal church knows."

After the officials of a Kansas town had vainly endeavored to disperse a mob, a minister mounted a box and made the simple announcement, "A collection will now be taken up." The result was beyond all expectation.

NISSIPINO NOTES

Sister Gumble writing from Nippisino, Dec. 6th, says: "My father, J. D. Hallock, has been quite ill for the last three months, and fears are entertained of his recovery."

Our little Tilly passed away to her heavenly home Dec 2nd, aged one year, seven months and 22 days. We also buried our little boy, Bertie, last August, aged 19 days. We have no children now."

We sympathize with our sister in this hour of sorrow. It will require all her fortitude to bear up under it. Her sad letter only impresses on our minds and hearts the great lesson that this is a world of sorrow.

"NORMA IS DEAD"

Such was the news by telegram to me last Saturday, Dec. 9th,—"Come." Yes, sorrow had spread its mantle over the home of Bro. and Sister Cameron, of Collingswood, by removing "Little Norma" by death from this troublesome world.

I went, but all my words of sympathy does not fill the vacant place at the table; my words of comfort will not hinder the tears that gush unbidden at the sight of little dresses, while the wearer's body is in the tomb, but the soul in the arms of Him who said "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

The innocence of childhood is well fitted for the pure atmosphere of heaven, when it is taken before sin has poisoned its innocence. Norma Cameron went to live with Jesus Dec. 9, 1882, at the age of three years, one month and sixteen days.

GREAT FIRE IN KINGSTON.

"From Kingston, Jamaica, comes the news of a disastrous conflagration which destroyed the business part of the city, entailing a loss of £6,000,000. All the stores, banks and supplies were burned, and a supply of food is needed. Hundreds are homeless."—Globe.

It will be remembered that our missionary, Brother Adhill, is in Kingston, and no doubt our mission will suffer from this disastrous conflagration. We will watch for details with painful interest, and hope for the best.

We are receiving many flattering notices from our private correspondents on our change in the Worker. We intend to make it better and better, and hope all will show their appreciation of our efforts by sending in a good list of subscribers.

Bro. Adh's second article did not reach us in time for this issue. He is in very poor health, which accounts for the delay. We hope to hear of his complete recovery soon.

Every true man is not fully known until you have an opportunity of trying him where none but true men can stand. We ought to rejoice that these fiery trials are to pass through it, reveals the true metal in us. How we can confide in one that has been tried.

AFFECTATION.

Not long since I had a conversation with a very pious lady who has been an invalid for some years. No doubt she loves the Lord, but in her zeal to make me believe that she was more pious than many others, she indulged in some very extravagant statements: here is an example. "I was in great pain. It was unbearable the doctors gave me no relief, I thought, what shall I do? All at once I remembered that I had not cast my care on my Saviour, I immediately asked him to help me, having full faith in him as a present help, I then felt the most pleasant feelings come over me, the pain all left me. I went off into a very pleasant sleep and have felt no more of the suffering," all of which I do not believe one word. Now ye Mormons, you are eclipsed in this case. No doubt he is a good-meaning woman, and aims to do good by telling these things; but she overdid the matter in this case.

It is remarkable, what zeal is manifested by many in the beginning, but it too often proves to be zeal for novelty; after the new is worn off, their zeal is gone, they soon seek attractions elsewhere. What a pity these people are not converted. They deceive themselves in trying to deceive others.

How many are working for the Lord in this congregation? Stand up—there that will do mine is all. How many are working for themselves? Stand up. Be careful—forty-nine is all! The church don't prosper, did you say? Well, I should think not, when nine members have to do all the work and carry forty-nine dead weights.

It is a great thing to be an editor. It is remarkable how soon he finds out that everybody knows more about editing a paper than he does. He learns that the critics differ among themselves as much as they do with him. What one thinks should be left out, another thinks to be the best thing in the paper. I really expect if the paper was sent to some blank, it would not give them satisfaction, they are hard to please. However send in your criticisms, we are profiting by them I hope.

INDIFFERENCE.—What a curse to the church is indifference! Oh ye indifferent ones! I would to God ye were common sinners, then I could hope for your salvation, but there is no hope for you now. You have the name to live but are dead! You are creosote to the preacher, bishops and members who would work. Indifferent Christians! There are no such persons. Indifferent professors! their name is legion. Oh Lord! deliver me from the demon—Indifference!

That poor persecuted Leo! The Italian Court of Appeals has decided that the jurisdiction of the Italian tribunals extend within the walls of the Vatican, to show that our jurisdiction extended outside.

We presume the Pope begins to think that the times change and we change with them. This act of the Italian Court of Appeals is somewhat different from the act of Pope Gregory VII, who, in 1077, placed his pontifical foot upon the neck of the prostrate King Henry VII, as a symbol of the fact that the secular powers are in subjection to the ecclesiastical power. The mills of the Gods grind slowly, but they grind exceedingly fine.

MARRIAGE.—Wm. N. Dougherty to Mary E. Wool, at the residence of the editor of the Worker, Dec. 12th, 1882. May success attend them.

SUNDAY SCHOOL ANNIVERSARY.

The Sunday School under the auspices of the Christian Church at Meaford will hold their anniversary in the meeting house on the evening of 26th inst. An enjoyable time is expected. The programme will consist of choruses, tree prizes, singing, speeches, and a review of the last quarter's lessons.

A foreign paper says that "a union of all the Presbyterian bodies in America is advocated, whose form of government would be Episcopacy by delegation."

Episcopacy pro tempore, a snake-locking word, is a fair exponent of the concrete condition of section in this country. Such a form of Church government, as this serpentine word indicates, possesses not only subtle influence enough to deceive the very elect, but it would torture old Satan himself to comprehend its mystic meaning.

Whowee.—"Well there's nothing in a name." We fear Beelzebub has gotten in his work. The next thing will be a split, and the Diabolist will take all the honors.

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