

"THERE IS NO EXCELLENCE
WITHOUT LABOR"



"HAPPY IS THE NATION
WHOSE GOD IS THE LORD"

CHRISTIAN WORKER

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

J. C. WHITELAW, Manager

VOL. I.

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NO. 10.

GOD IN CREATION AND IN CHURCH.

The glorious Heavens and the earth,
In the beginning had their birth,
All from that God who all things does,
He spake and the Creation was.

The land was all below the sea,
But by the Spirit's energy,
Divided is the earth and tide
The land appears, the waves subside.

And the bright firmament afar,
As gilded by sun moon and star,
Proclaims the glory of the Lord,
The power of His almighty word.

Each form of being are behold,
From clod of earth to gem of gold,
Each mode of life from midge to man,
Which through them, days or cycles ran.

From atom, up to mighty spheres,
This wisdom every where appears
But all this attributes above
And most endeavoring His is love.

As shown by giving to the sword,
This Fellow who is God the word
A mystery beyond all though,
A truth with untold blessing a thought.

W. A. STEPHENS.

Owen Sound,
March 25th.

THE UNSEEN AND THE ETERNAL

[II Cor. iv: 18.]

BY

J. W. LOWBER.

The language of the apostle appears here paradoxical; for he represents us as seeing the unseen, and that this unseen is the eternal. It is, however, by faith that we are able to penetrate into the unseen. It is not merely a theological dogma, for then there would be as many faiths as there are men, nor is it simply a mathematical quantity, for then there would be so much testimony given for so much faith. But faith is the substance of things hoped for, and the evidence of things not seen. It recognizes substance in the things unseen. This substance is something more enduring than flesh and blood, than sky or air, earth or sea.

The skeptic, who claims that he will not believe anything which he cannot see with the natural eye, accepts the poorest testimony in the world. The things that are seen with the natural eye, are temporal. This is true with material things. In the natural world there are incorruptible things, but these the natural eye cannot see. Oxygen, hydrogen, nitrogen and all simple forms will ever remain pure and incorruptible; for who can think of the annihilation of the ultimate forms of matter? If the skeptic wishes the eternal, he must cling to the unseen even in nature. The apostle was perfectly scientific, when he declared the unseen things to be eternal.

What is the character of that faith which can look into the eternal? The general idea of faith is, that it is the result of testimony. This is only partially true. It is the result of testimony but sometimes, it is the testimony itself. It is the evidence of the things unseen. Some claim that it is the direct gift of God, but this will not for a moment bear criticism, for it would make God partial and unjust with his dealings with men, if He did not give all an equal supply. It is claimed by some that it is the result of man's existence in a pre-existent state; but this is a mere fancy, for which there is no evidence. God implanted in the original constitution of man a longing for the unseen. This element of his nature is capable of development and improvement. For this purpose God gave to man the Bible. This best gift of Jehovah to man represents the unseen as real and tangible. If more attention was given to the study of mind and to the study of the Bible in their relation to the unseen, the country would not be deluged as at the present with materialism. A large majority of professed Christians are very materialistic in their ideas. Many of them take but little pains in developing their faith in the unseen.

Dr. McCosh has written a book against Positivism, but it was Positivism of a material type. The book was demanded by the age, and it has done great good. The stronger the conviction of men becomes with regard to things unseen, the less real the present will be; and the unseen will become more of a Positivism. Men have been in the habit of calling the future state unreal, because spiritual, and unsubstantial, because invisible. It was to correct the fatal error that God gave man a revelation. The Bible teaches that the unseen and not the seen, is the enduring and eternal. It is the character of Christ rather than his miracles that has written itself upon the very face of civilization. The chief element in the future. In order to approximate that character ourselves, it is necessary to place our minds upon the subject. Men fail because they make not the effort. We now stand upon a border land, having natures capable of inhabiting two worlds. The margin between them is indeed very narrow; it is like the colors of the rainbow, we cannot tell where one ceases and another begins. The body is conditional, and confined to this world; but the mind may live in the other. It may long for a better home than this world can give, and desire to depart and be with Christ. Why do so many cling with such tenacity to this present world? Many acts as if they expected to remain here forever. Why do not more, like Paul, get ready to depart even before old age comes upon them? It is because their treasures are

in this world, for where a man's treasures are, there will his heart be also. It is the duty of all to lay up treasures in heaven, and cultivate more interest in the unseen.—LANCASTER, KY.

CAUSE OF THE EGYPTIAN WAR.

As the war in Egypt in the topic of interest on every hand just now, we give the following as the cause of the present war. This was clipped from a secular paper. "At the risk of repeating what many already know, we venture to give a few points concerning the meaning of the present war, and answer the oft-repeated question, 'What is it all about?'"

Egypt became a dependency of Turkey in 1517. The Turkish Power calls itself the Sublime Porte, but is often spoken of among Europeans as "The Sick Man," since it is always in some trouble. The Sultan of Turkey has always permitted Egypt to be governed by Viceroys or Pashas, corresponding to what in the United States are called Territorial Governors.

Early in the present century Mohammed Ali was Pasha of Egypt, and becoming ambitious, caused the massacre of the Mameluke soldiers, and aspired to independence. He organized a native army, wrested Syria from the Turks, and if the Christian Powers had not interfered in 1840, would doubtless have led Egypt to freedom.

He died in 1849. He was succeeded by his grandson, Said Pasha, under whose reign M. de Lesseps, the celebrated civil engineer of France, constructed the famous Suez Canal, to which we shall refer again.

Egypt, crouched between two burdens, groans still under two oppressors. The Turk levies taxes to the amount of eight dollars per acre on every foot of her available soil, and compels its collection with the bayonet. Then for years all the civil officers have been held by foreigners, mainly Englishmen, who luxuriate on salaries which swallow up \$20,000,000 yearly of a total revenue of only \$50,000,000.

In 1866 Ismail succeeded Said Pasha as Governor of Egypt, and took the title of "Khedive," or Sovereign. All this time the national party, which represented the patriotism of Egypt, was struggling for recognition without avail. In 1869 the Suez Canal was finished at a cost of \$56,000,000. The stock was divided into 4000,000 shares, and in 1875 Lord Beaconsfield purchased 176,000 of these shares for England. The canal is about one hundred miles long, and, as it connects the waters of the Red Sea with the Mediterranean, England finds it a shorter route to her possessions in the East by about 6,000 miles, than by the old way round the Cape of Good Hope. More than eighty

per cent, of all vessels passing through the canal fly the British flag.

Khedive Ismail was no friend of the national party in his own country. He was extravagant and mercenary. It was through him that England obtained her interest in the Suez Canal. Ismail carried things with a high hand, and, having been asked to abdicate by the Sultan, he refused, and was either bought off or forced out of the country, and went to Rome a few years since, with his harem, where he still lives, drawing \$1,000,000 a year salary from some source, and spending his days in beastly indulgence. His son, Tewfik, is the present Khedive, and that brings us to Arabi Bey, who is the leader of the Egyptians in the present revolt against the powers that be.

He is an Arab and well educated, having graduated at the great University of Cairo. He is about 45 years of age, has an iron jaw, and believes himself to be a man of destiny. Three causes have contributed to this conviction which inspires him to-day. He is a devout Mohammedan, and has meditated on the prophecies concerning a deliverer in Egypt, till he is convinced that he himself is the man to defend the Faith of the Mussulmans against the Christian nations.

His mother saw visions before he was born concerning his destiny, and called him the day-star of hope. Then the beautiful Bedouin maiden who gave her hand in marriage, declared that he was the "Sent of God," as a saviour of the oppressed Egyptians.

He rose almost at once from the position of colonel of a regiment, to the command of the army as minister of war. He defies the present Khedive, and is carrying things in his own way.

Turkey will be slow to interfere, since she is also a Mohammedan Power, and the High Priest has declared that it is a war of the Mussulman against the Christian. Bismark and Austria are craftily watching the progress of events, and England may find this war no holiday excursion.

REWARDED.

A Pennsylvania blacksmith has received a gratifying illustration of the word, "Cast thy bread upon the water, for thou shalt find it after many days." Thirty years ago, a poor girl named Carrie Roper, in ragged garments tattered and torn, wandered to the home of John Potts, a village blacksmith, in what is now known as Brooklyn, Pa.

Mr. Potts took the girl in, and suggested to his wife that they adopt her, they having no children of their own. Mrs. Potts objected, feeling it her duty to take one of four of her sister's daughters, if it was deemed expedient to adopt a daughter.

Mr. Potts would not listen to his wife's suggestions, and determined to support the girl. He sent her to a school in Bucks County, where she graduated with honors.

Two years after she graduated Mr. Potts failed to learn of her whereabouts. His inquiries did not bring any tidings of the girl, and he gave her up as dead.

His wife died in the spring of 1877, and he lived alone. He still continued his business as blacksmith, though unable to save anything from his earnings with which to pay off a mortgage on his property. Two weeks ago, a strange lady appeared at the post-office in Brooklyn and introduced herself as Mrs. James Rutledge, of Pittsburg, wife of a millionaire. She inquired for John Potts and was escorted to his home.

The old gentleman recognized her at sight, and was overcome with joy at her appearance. The lady had come to take Potts to her home.

She paid off the mortgage on the Potts property, purchased a handsome monument for the grave of Mrs. Potts, and started with her old friend for her home in Pittsburg. Soon after their arrival she made the blacksmith a gift of fifty thousand dollars in United States bonds.

True learning will do homage to revelation. Not long ago, Dr. Emil du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scientific Atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed that its resources are restricted to what is recognizable by the senses, and that beyond these bounds, which science cannot pass, the guidance of faith is a necessity. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin Academy of Sciences, in which he caucunates to his brother scientists seven world-problems which no one of them has been able to solve: 1. The existence of matter and of power. 2. The source of motion. 3. The beginning of life. 4. The manifest proofs of design in nature. 5. The origin of simple perception. 6. Logical thinking, and the origin of language. 7. Free will. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous and some of them stridentous.—Baptist Weekly.

THE CRUELTY OF ATHEISM.—He who would undermine these foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its lovely treasure from the bosom of poverty? Would he wrest its clutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which we trust it will lead. Tell us not it ends in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up when she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the despondency of all ill-requited worth, and illumined the darkness of suffering virtue.—MACKENZIE.

Trust in God and do right.

CANADA
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T UNDER
WARSAW, Ky, July 21st, 1882.
ELDER SHAWMAN,
DEAR SIR, I received the other day, two copies of your paper published at Meaford, Ontario, called the **CHRISTIAN WORKER**. Thanks for it. The paper has a good name, but I fear it is a "misnomer." Your article giving the "experience" of "Sincerity seeking the way to heaven," is an old worn out fraud; the forgery of one of your preacher's who was well-known to us. A school child could see that it bears the marks, not of a young man "seeking the way to heaven," but of a "full fledged" Campbellite preacher. It ought to be entitled "Hypocrisy seeking the way to self glory," because it is a shameless fraud; false in statement, low in design, mean in birth, and propagated by the spirit of anti-christian proselytism. I suppose you know the thing to be false; therefore, why do you publish it? Such answers as are attributed to "Mr. H.," were never given by any Methodist preacher to such questions. You locate the affair in Cincinnati, Ohio. I read the same slander in a pamphlet published by one of your brethren some years ago. He located it in St. Louis, Mo. The fact is, it is like all other falsehoods, it has to change location to find darkness under which to hide its features. For very shame, either cease to publish such groundless slanders, or change the title of your paper. Don't soil under false colors. If you publish what I write, be generous enough to send me the paper containing it.

Yours truly &c.,
L. D. SHAW.
P. S. As you sent me the paper, I felt I had a right to criticize it.
L. D. S.

POSTPONEMENT.
Owing to a failure on the part of our workman to have our new meeting house ready for opening on the 20th of this month, we have to defer the opening until the 27th. There will be no failure on the 27th.

NOTICE TO CHURCHES.
There will be a meeting of delegates from the churches composing the Georgian Bay co-operation at Meaford, Saturday, August 26th, at 8 p.m. An important business will be transacted if necessary that all the congregations should be represented. H. T. Law, Sec. G. B. C.

OUR ENLARGEMENT.
We have received a goodly number of encouraging letters from the brethren throughout the Dominion saying "go on." All seems bright as yet, but as we will have three issues of the monthly before we begin our enlarged edition, we still hope to hear from you. "Loyalty to Christ and to our brethren" will be our motto. As many as will endorse the motto and lend a helping hand, will confer a favor by sending us a postal. We would not undertake the work unless we felt sure it would meet the approbation of our brethren. We are willing to work anywhere and anyway that will advance the cause of our blessed Saviour in this fair land, therefore we want to be subject to our brethren as far as possible. But we will have the independence to assert what we conceive to be right even if some do differ from us, for we believe that brethren can differ in opinion and yet enjoy christian fellowship.

OWEN-SOUND MEETING.
We commenced our meeting at Owen Sound July 17th and continued until August 6th. The meeting was only fairly attended from the start. We labored on the best we could under the circumstances, and we enjoyed many good meetings together during our stay. Our hearts were much rejoiced by two noble young ladies coming out on the Lord's side.
The church at O. S. is in good condition, all at peace, and working harmoniously together. I think "brotherly love" abounds to a much larger degree here than is found in many other places. Their meeting house is small but neat. Their singing is really good. They are sparing in their criticisms and see the good side of the questions as well as the bad. This is a rare thing for critics. The church is largely indebted to Bro. W. A. Stephens for the excellent condition of things. They have learned that whoever is absent, that Bro. W. A. Stephens is present, and ready to give words of fatherly counsel and instruction. We were not expecting a great in-gathering at this meeting, and if we have strengthened the ones that are laboring on in their quiet way, we have done well. Two were added to the saved. If they are faithful until death, and I pray that they may be, their salvation is worth the labor of a whole life time. They will carry the word of life to others, and thus spread the results of this meeting, so we can never know the full results of our labors until the curtain of eternity is lifted up, revealing everything as it is. Therefore let us labor on "till Jesus comes."

Any of our readers knowing of any Disciples in or near Barrie, will confer a favor by sending their names and address to **CHRISTIAN WORKER**, Meaford, Ont.

REMARKS ON THE ABOVE.
We ask our readers to read the above letter carefully, for we give it as a curiosity, and going on the principle that "a little diversion now and then, is relished by the best of men." We think your tastes for amusement is now fully satisfied. It is given also as a *Pink of Methodist Sincerity*. It savors of that pure Methodist spirit everywhere found, that we do not have to be told that Mr. Shaw is a Methodist preacher. We are not responsible for the sending of the **CHRISTIAN WORKER** to our irritated friend, but will be held responsible if he does not get this number. Now that "Sincerity" has found the right way to the Lord, and the narrative is closed, and Mr. Shaw, of *Warrens, Kentucky*, has been relieved of much Spiritual Bile, we hope to survive the shock, and move on in the even tenor of our way, with Mr. Shaw as a regular subscriber to our excellent little paper. We will still sail under our banner "**CHRISTIAN WORKER**" until we receive a rebuke that seems to come from a gentleman at least. Mr. Shaw is misled if he says that we claimed to be the author of *Sincerity*. If this narrative is "an old worn out fraud," be it known to Mr. Shaw and all of his ilk, that it is a facsimile of the frauds that are being perpetrated by his people, (especially preachers) on honest enquirers every year, and has been practiced so long by the Methodists that we are inclined to think it about time the fraud was worn out, and in order to assist in wearing it out, we have republished this tract which was written by one of the grand heroes of the current reformation. The effect of this tract and the labor of its author in *Warsaw, Ky.*, has been to dry up the fountain of Methodist foolishness there; is this not the truth Mr. Shaw? You call it "forgery," you know as well as you are a man, that if Methodist teaching and practice had set for a Photograph, it would not resemble your teaching and practice more than this narrative does. You say, it ought to be named "Hypocrisy seeking the way to self glory," be it even so, I submit that a part of the narrative could very properly be thus named, especially the part acted by "Mr. H." It has always resembled something of that kind to me, when a preacher will not tell an honest enquirer what the Lord has commanded him to do, but

tell him to do something else; it is something "hypocritical" seeking the way to self glory" and you know, Mr. Shaw, as well as I do, that a Methodist preacher never was known to answer the sinner's question "what must we do?" as the Apostle Peter did. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38. Nor as Ananias did to Saul of Tarsus, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," and if a Methodist preacher was to adopt this much of apostate teaching and practice, he would be turned out of the Methodist ranks as a "Campbellite." You say it is false in statement. I deny your charge I know from experience, (being born and raised a Methodist until I was twenty years old), that the statements are true so far as the character of the advice given by Mr. H. is concerned, and you know the same, but I would be as much ashamed of it as you are, if I like you, was still clinging to the system. About the only thing that is left for you to do is to become irritated and volitionally deny, but the facts still remain the same. I was at the mourners bench night after night not 20 miles from where you now live. I prayed as earnestly as ever a boy prayed. I could not "get the blessing!"
The Preacher W. S. Mahan whom you doubtless know, tried to get me to "jump up and shout glory to God"!!! I tell you, me that was "the way to get religion"!!! thus offering a premium on hypocrisy, for it would have been hypocrisy in me if I had done as he told me to. I was led to believe that it was nearly all hypocrisy and after watching its workings for years, I confess my mind is not much changed. I am glad to say to you that the bible does not teach any such stuff, and that the Methodist alone are responsible for it. You say, "I suppose you know it to be false," no Mr. Shaw I do not know any such thing but on the contrary, I know it to be true in sentiment. I cannot affirm as to the actual occurrence from personal knowledge, but have been told by reliable persons that "sincerity" was an actual person, and that the enquiry and conversations, are given as they occurred. Of this I cannot speak from knowledge, but will give space for any one who knows, to state what the facts are. I published it; not as a *truth glory*, but as faithful representation of the systems of teaching.
You say, "such answers were never given by any Methodist preacher," I am inclined to about half agree with you, for as a rule their answers are not half as sensible or scriptural as Mr. H. S. "Come to the altar of Prayer, I Look up to the saviour, I Say 'hore Lord I give myself away! pray for faith! Oh, Lord! I Send converting power, I Come down and convert these seekers! Come through the roof! I will pay for the shingles! Baptize us with the Holy Ghost!" &c. &c.
Now all such instruction I have heard over and over, and such prayer almost blasphemy! I have heard around the "anxious seat." Now sir, this is not over drawn but what I have heard with my ears. Mr. H. S. answers are more dignified than the above.
I would be willing to pay a nice little sum to see any scripture for such instruction: Can you give any Bible authority for your mourners bench performance? No sir, and you would not try it. I have read this tract a number of times, but never saw it located in St. Louis.
I do not say that you misrepresent but I would like a little testimony all the same.
This tract has been the means of leading a great many honest inquirers out of the meshes of spiritual Babylon into the true light of God's word. The authors Crown of Glory will be brighter, we think an account of his having written this book.
Who can say this much of L. D. Shaw, for writing his book trying to show that our Saviour was not immersed!!! "For very shame," L. D. Shaw let us not hear anything more from you about things being "false in statement" may in design and low birth. You aimed your book at the Baptist people, but you hit the

Savior of the world of all the bungled arguments and of all the assertions that mortal man ever can and your tract." Takes the red ribbon.
R. G. Ingersoll never peined a thing that was more dishonoring to God and his word, than is L. D. Shaw's tract.
We do not think that every Methodist is of your stripe, or else we would feel like saying "Lord are there few that be saved." Now let our astute critic read, Mark and rewardily digest the foregoing and we think he will feel better if he does not "slap over" again.
Let not thy righteous indignation rise to such sublime heights that you cannot pull down your vest." Send us another of your tracts for our "*Chamber of Horrors*."

GOOD WORDS OF ENCOURAGEMENT.

Editor Worker.
I am pleased to see by the last number (July) of your paper that you have decided to enlarge the **WORKER** and issue it semi-monthly. A semi-monthly, or a weekly, is what I have desired to see for several years. The days for monthly pamphlets have passed; people want news more fresh now. The wonderful facilities for communicating thought from country to country, and from mind to mind by steam and electricity have educated the people to require information more speedily than since my recollection. When I first began to read the "*Millennial Harbinger* and *Christian Messenger*" in 1830, I was quite satisfied to get these monthlies, but now that is too long to wait. Even in secular papers a weekly is too slow, we must have a daily. In your case it will not do to go on in too great haste for the sake of getting news often, and especially in publishing. It costs money to publish, and unless a publisher can sell his papers he must suffer loss, and that is what no one desires. But, now, to publish a sheet of the size and style you propose for one dollar I think there will not be much risk. People are better able to pay one dollar now than in my youthful days ten cents, and then we had to pay postage, now nothing. I used to have to have to pay 12 cents on every number of the *Harbinger* and \$2 for the paper, in all \$3.50 per year, besides 12c. on every letter. As you propose to get out a respectable looking paper I need not offer many suggestions about that. We shall hope to see something far superior in quality of paper and workmanship to the present **WORKER**. Appearances are powerful, and we all like a neat, tasty thing, and one we are not ashamed to look at and to hand to our neighbors. I hope the matter will be unobjectionable as the paper. Your decisions on that are good. I hope you will keep keen, pungent, personal insinuations, flings, twits and downright thrusts out altogether. Nobody, and certainly no Christian, likes them. It is too much conformity to the world—the political world. A Christian paper should stand as far above such a spirit as heaven is higher than hell, and as much purer as heaven is purer than Satan. I hope you will receive all the above suggestions in the spirit they are given, indeed I am confident you will. If you do these things you will gain the hearts of the brethren and you will not fail. Let your paper be free from impurities in doctrine and speech; let it breathe the pure, mild, gentle, loving spirit of the Master, and good will certainly come from it everywhere, and you get the approbation of your brethren and the Lord of life and glory.
In addition to the above I hope you will be able to evangelize quite generally, visit every church, preach for them a longer or shorter time as circumstances require, for general acquaintance with the brethren, and encourage a general co-operative evangelising system to build up and spread the cause far beyond its present boundaries. I will help in the work all I can. The Lord bless you and make you a blessing to many.

JOSEPH ASH.

OBITUARY.
Died at Cobourg, Ont., on the 19th of June, 1882 at the early age of 75 years, Sister Frances K., the beloved wife of Bro. Wm. E. Squibbs.
Of her it can truly be said that those who knew her best loved her most. Over all within her sphere she cast the influence of her sunny disposition, and she seemed to live and move in an atmosphere of kindness and love. To her the Revelations of the Bible were realities. People led by no lingering doubts nor fears. She fearlessly stood upon the promises of God, and daily lighted the lamp of a devoted piety at the altar of faith.
For her, death had no terrors. Trusting in Christ through life she found Him doubly precious in death, and calmly fell asleep, to await the morning of that day to which all others tend.

H. A. MACDONALD,
July 26th 1882.

INTERESTING REMINISCENCES.

Editor Worker.
When reading the obituary notice of the late Sister Pomeroy, of Cobourg, in the last **WORKER**, an incident was brought back to my memory that took place some time before Sister Hale became the wife of the late esteemed brother Charles Pomeroy. She was the daughter of a brother and sister Hale, long since deceased. Bro. Hale and family were very dear to me, for I had been a humble instrument in the hands of God of showing them the way of the Lord more perfectly, and had buried them in baptism. Also they were from the same place in England where my grand parent Ash came from, to wit the town of Leek, Staffordshire, and they were intimately acquainted with many of my distant relatives.
On the occasion of their daughter being immersed into Jesus Christ, they (bro. and sister Hale) made special request that their daughter's name should be changed from Louise to Naomi. I told them they had right to change their daughter's name as they pleased, that there was law then in Canada for the registration of births, marriages and deaths in his country, and that I was matter open for them to change the daughter's name at pleasure. If they having been instructed in infancy that names must be given in baptism, could not entirely overcome that early teaching. I knew it was matter of no real consequence as yielded to their request, and when their daughter into the beautiful waters of the Ontario I said sister Naomi by the authority Jesus Christ our Lord I now baptize you into the name of the Father, Son and the Holy Spirit. That perfectly satisfied the parents and all connections, and from that day she was no more called Louise, but Naomi. Perhaps this may be of use to her surviving children. Sister Pomeroy has gone to her eternal rest and her children need not mourn her departure. She has played her part well, and oh, when I think back the time of her baptism and the founding of that little church, now about 48 years ago, of which she and her father and mother were charter members, I become almost enthusiastic with joy over the cause as it then, and in tracing it till now. The writer of the obituary of Sister Pomeroy (her son I recollect) repeats what she says about our early struggles to be primitive christians. "When Joseph Ash came in we had a meeting." In saying this I presume she meant when I came into the place of meeting. But oh the meeting! Think of it one so young so timid as I was that when I stood up I trembled in every limb to make a big meeting. But really she was correct, for though small in number and weak we were truly big in comparison to all the meetings of that time.
I am strongly urged to write series of articles for the coming issue of the **WORKER** giving the history of the rise and progress of the ancient gospel in Canada. I have consented "the Lord will" to this. There is living person but myself who knew it from the beginning.

JOSEPH ASH.

PERSONALS

We were well pleased to meet Bro. A. Anderson and wife at Owen Sound on their way to Warton, where they expect to rusticate and preach some during the "heated term." Bro. A. is looking well, and while his hair is as white as wool his ruddy face does not indicate over fifty years of age. He is one of the pioneer workers in Canada who has been associated with the work in the Province from the beginning. It would be a hard matter to get into a congregation where the name of Bro. Anderson was not familiar. We hope he may have a fine time, do much good, and come to Collingwood on the 27th of August.

Mrs. Sherman was with us at Owen Sound for about ten days during our meeting. She thinks that Owen Sound, for natural scenery, is hard to surpass. We visited Ingels' Falls, which is a young Niagara; also the cliffs and caves west from Town. This coupled with the excellent sailing made the trip very enjoyable. Masters Errett and Garfield were also along.

W. A. Stephens, who is the Bishop of the Owen Sound congregation, is worthy of honorable mention for his devotion to the cause at this place. Through summer's heat and winter's cold he is in his place in the Lord's house. He is of "good report without" as well as within. It will be a sad day for the cause of Christ when Bro. Stephens is called "up higher."

A postal card from Bro. O. G. Hertzog reports four baptisms at Garafra recently. Bro. H. has a mission on his hands at Hamburg, N. Y., where the prospect is good for a successful work.

Bro. H. McDiarmid will be with us on the 27th of August, at Collingwood, and will be one of the principal speakers. He, no doubt, will be glad to see all his old friends there at the opening of our new meeting house. Come, brethren and sisters, let us have a grand rally on that day.

Bro. Gard reports that Stayner congregation is coming en masse to the opening of our new meeting-house at Collingwood on the 27th. This is right. Let all do the same that can.

Bro. O. C. Pomeroy, in a letter remitting money for our Collingwood mission says, that some of them will be up to the opening. We expect a goodly number from Toronto on that day.

Bro. Sterling has spent about three weeks recently at Warton, preaching and laboring among the members.

We cannot always tell the good that we are accomplishing. Bro. Stirling's labor at Walter's Falls, nearly two years ago, is now yielding fruit. He will read the letter written by Sister M. with much interest, and his heart will be much encouraged to press on. One sows the seed, another reaps the harvest. Both sowers and reapers are needed, so let one not boast over another. The reaper generally gets all the credit but this is not right.

COLLINGWOOD.

We want to call the attention of our readers to the Collingwood work once more, before we assemble to formally open our new house on the 27th of this month. We have had a hard pull at Collingwood to establish our work. The congregation is still weak and will need much help for some time to come. We hope the brethren will remember Collingwood when they feel like assisting the cause of our Master. When we entered the work for the Georgian Bay co-operation, it was clearly understood that the work at Collingwood should be the specialty of the year's labor. We entered upon the work full of faith that it would succeed; our hope has been large all the time, and is still great. When

we undertook to build a house in which we could meet for worship, it was a work of faith. We know very well that the little band at Collingwood could not pay for the structure, but we had great faith in God and the brethren that we would not fail. We have lost much sleep over it, and prayed that God would bless our work, and with this as the central idea have gone to the brethren and made our contribution known. The result has been that the brethren in many places have responded nobly to our call, and something that cheers us is that they seemed to do it so cheerfully. The Lord will bless you all for what you have done for His "lovely cheerful giver."

Brothers, the work is a success thus far, but we are not through yet. We need more money, and believe it will come. The charge has been made that our people are inclined to be penurious. The work at Collingwood has practically given this charge the black mark. There has been raised for this work, first and last for labor and building, more than \$1,500. This is not a bad showing by any means, and it has been done in a quiet way, and we can hold up our heads and say, that we have not resorted to any of the disputable ways of raising money so often resorted to by religious societies. No grab-bags, church fairs, nor religious raffles have been engaged in, nor shall there be while we are in connection with the work.

We now have a good house that those who have contributed will be proud of. The house will comfortably seat 275 persons. In size it is 34x50 feet main building, and 8 foot projection or "lean to" at the rear forming pulpit and two dressing rooms, with baptistry under the pulpit, making the house virtually 58 feet long. The ceiling is 13 feet high. Windows are plain gothic 3 on each side, two in front. Seats are of plain neat make, placed in semi-circle position.

We expect a large representation of our people to be present at the opening on the 27th of this month. Brethren we want you to come prepared to make an offering to the Lord on that day.

Now brethren this is all for this time. We hope for your prayers for our success, and your help in other ways that will help this child to walk and then run.

Of course you will excuse us for devoting so much space to Collingwood when you know that it is the burden of our heart.

The Meaford S. School had an excursion to Stayner, on the 11th. About one hundred went, they met the Stayner school in the grove and had a pleasant time all around. We were sorry that it was impossible for us to be along.

GREEN BAY, MANITOULIN.

We have learned through private sources that the brethren at Green Bay will soon have their new house ready to occupy. The brethren at Kilsyth have sent us their relief; this is right, and they need more help. Don't forget the cause at Green Bay. Send all money to Bro. Billington, Green Bay. We had hoped to see the saints on the island this summer; but it now seems almost impossible.

Pride is as loud a beggar as want, and a great deal more saucy.

Idleness hands more souls over into the clutches of Satan than any other vice.

A little five-year-old, hearing his father say that a certain man was unable to "keep the wolf from his door," wanted to know why the man didn't shoot it.

We are sowing seeds of truth or error every day we live, to take root in somebody's life.

Half the failures in life may be attributed to the want of faith, patience and perseverance.

Many a sweetly-formed mouth has been disfigured and made hideous by the fiery tongue within it.

Wealth in this world is just so much baggage to be taken care of, but a cultivated brain is easy to carry, and is a never-failing source of profit and pleasure.

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SEWIG MACHINES.

Ladies, have you seen "The White" Sewing Machine? It took First Prize at the Sydneyham Township Show over the Wauzer, Singer, and Wilson "B" machines. Don't purchase until you see or try it. A discount of 5 per cent will be allowed on purchases made at our office.

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P.S.—We have been appointed Ticket Agents for Canada Southern and Great Western Railways. Parties bound for the States or Manitoba should give us a call.

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