

# Christian Worker.

WORK WHILE IT IS CALLED TO DAY.

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H. H. S. LEYMAN, Editor.

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## THOUGHTS OF HEAVEN.

I love to think of heaven, as it seems  
 not far away.  
 Its joys are ever fresh to me as I  
 read the word of God.  
 Its holy angels wait for me from the  
 "city of the living."  
 And they will lead me to an atmosphere  
 of purity and love.

I love to think of heaven, I long to  
 go to the city of the living.  
 To see the face of Jesus my soul  
 would ever adore.  
 The face I saw before me, are  
 still in the song.  
 To see the crowns before the  
 "Lamb who sits upon the throne."

I love to think of heaven, where the  
 way is ever free.  
 No sorrow there can enter the man  
 whose heart is true.  
 All tears are wiped away by the  
 "Lamb who sits upon the throne."  
 And his love and death are banished from  
 that glorious happy land.

I love to think of heaven, and the  
 greetings I shall meet.  
 From the living and loved ones,  
 who walk the golden street.  
 And the patriarchs and prophets  
 shall know me there every one.  
 It is written in the Word, "We shall  
 know as we are known."

The gospel ever Isaiah, and the plain-  
 tive Jeremiah,  
 And Elijah, who ascended in the  
 chariot of fire.  
 And Daniel, the beloved, and the  
 Hebrew children three,  
 The rebel in white, and crowned,  
 will be known by you and me.

But oh, the rav'rous vision when  
 our eyes behold the King,  
 And hear the thrilling welcome, "Ye  
 blessed, enter in!"  
 Ten thousand suns encircle Him, ten  
 thousand crowns adorn  
 The sacred head that bowed in death—  
 the head once crowned with thorn.

Assemble, all ye hosts, ye throngs,  
 dominions, powers!  
 There is no king like Jesus! There is  
 no heaven like ours!  
 All glory, honour, praise, and  
 dominion, be ascribed  
 To celebrate His praise with infinite  
 delight.

## REMINISCENCES No. 13.

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

JOSEPH ASH

In 1842 a portion of the east church of Eramosa formed a new one in Lazarus Parkin- son's neighborhood, called Eramosa West church. They built a small house of worship and was presided over by bro. I. Parkinson until a few years ago when they gave up meeting in that place, and all went to the city of Guelph.

The Guelph church was at first composed of members from Eramosa east and west and Eramosa, with Bro. Kilgour as principal speaker and manager. And now since the whole of Eramosa West church has gone there to Bro. Kilgour as I suppose is fully assisted by bro. Parkinson. Under the new order have been laid down—that they have a fair hearing and are prospering. Bro. Hertzog, Sheppard, McDiarmid and others have assisted them from time to time. I can not say why they should not be "a burning and a shining light" in that rapidly increasing city if they do not follow the bands of many city churches seeking popularity and "the praise of men" by introducing practices into their worship that the Lord has never authorized. Whoever does this hinders their usefulness and their light ceases to shine. Why? because it is under a ban of non-sense and disobedience. I have too much confidence in Bro. Kilgour and Parkinson to suppose they will ever allow any such capriciousness from the true faith. My acquaintance with Bro. Kilgour

and Parkinson has been long and happy. Bro. Kilgour was a bright man, a good and true in words and useful preacher in deed. His services as a preacher were highly appreciated and well paid. He has a fine talent, a clear, distinct and correct knowledge of the scriptures and a happy facility of thought. He is a very congenial and pleasant companion and guest, who encourages him to those he becomes acquainted with.

Bro. Parkinson was not so extensive a laborer in the field but a sound, clear speaker and sometimes was very profound. He has a pleasant appearance and manner endearing him to the brethren at home and abroad. In latter years he has not travelled out to preach he being an extensive farmer and breeder of fine stock. The members of this church have a right sound doctrine that cannot be gainsayed, and it is confidently hoped they will hold fast their confidence steadfast to the end."

The church in the township of Nassagoywa had seed planted by Elder Black as early as 1837, who preached there occasionally. In 1842 or '3 Bro. Anderson held a good many meetings there; bro. McFederan was then a Baptist and Bro. Anderson ministered his wife and two daughters. These were the first members. It was bro. Kilgour and Lister who first organized the church in 1842 or '3. They have a fair congregation presided over with much ability by William Close. His preaching talent is good and his "daily walk and conversation" corresponds with his teachings; this being so he and the church carry a healthy influence in that place. May they continue to let their light shine.

The Erin Centre was organized under the Scotch Baptist rule about 1837. About the time Esqueping and Eramosa churches came into the reformation was church did likewise. The Elders were Donald Thompson, Charles A. and Hugh McMillan. They had the labors of Elder Black, Kilgour, Lister, Sheppard and Olliphant. The church was very prosperous, large accessions having been made from time to time. Like all the old churches in Wellington Co., parted with many of their members, who went north and west into the then new county bought lands and became the nucleus of many of the flourishing churches of which I shall speak in due time. This old church met nearly in the centre of the township, there being then no villages in it. At this point, now called Erin Centre, they built a large stone meeting house where they met on every Lord's day to worship just as all Christians should do. The elders always presided no matter who or what preacher was present just as they always did in Eramosa. This trained their elders to be men of considerable ability so the church was always fed on "the sincere milk of the word." In those days there was a good deal said about the brethren that lived in the remote parts of the township, and truthfully

to, that can be all of a row. They would not be early in the morning like Mary did when she went to the tomb of the one in the Saviour. They would take the time and a bit of labor to find where the Lord had been. They would not be two miles off after meeting go back the same way and attend to their business and other duties. I like of that ye pumpered, spoiled, pale-faced young women of the present time; how many of you would perform such a journey to worship your Lord in the congregation of the saints. I remember a certain occasion when I was "away down South in Dixie's Land" at a brother's house, and a boy of lady students of a college near by came in. It was amusing to hear them talk about the wonderful feat they had just performed in walking on foot from the college to that place, only about a mile. I told them about the Erin girls walking on foot twelve miles and back on the Lord's day to worship, and if they wanted to see pure specimens of womanhood come with me to Canada, where they would see me! I had said and more. So it was then so it is now; but this church increased until it was deemed necessary to divide up. The present leading men are John Johnson and H. McMillan.

The Erin Village church was an offshoot of the old Centre church; they built a fine house of worship; it was organized in 1875, with Charles and A. McMillan elders, who still preside over it with much ability as speakers and managers; they have had the labors occasionally of bro. Hertzog, Anderson, McDiarmid, Black, Kilgour, Lister, and others. They have had a large increase and are a healthy and influential church. Bro. Ledford, formerly of Toronto, now resides in Erin, at the village of Hillsburg, is preaching for the Centre church and at other points with ability and success; his kind, social manner mixed with piety, and a deep sense of his duty to the God whom he serves, makes him a congenial companion and visitor, which with his able preaching and warm exhortations do not fail of success, and also makes him a useful public proclaimer of the gospel. He is a young comparatively a young man it is to be hoped he may be spared yet for a long time to warn poor sinners "to flee from the wrath to come," and encourage the saints to persevere "in well doing seeking for glory, honor, immortality and eternal life."

The church in Mimosa, situated in the west corner of the township of Erin, is an offshoot of the Erin Centre church and some from Eramosa; it was organized by bro. Kilgour and Sheppard. During the meeting about forty were added by obedience. Bro. Sheppard, in his characteristic style became so joyful and excited that while at the tea-table he sprung up and said "bro. Kilgour let us pray." Kilgour replied "we will have our supper first." This church is numerous in members and in healthy state; David Stevens and A. McDougall are the elders. From their stability in the gospel and all christian graces we opine a happy life, a triumphant death, and an eternal life of glory in heaven.

The church in the township of Garafrara was an offshoot of the old Erin Centre church

Bro. Kilgour labored there before there was any church, and had a public debate with a Methodist preacher on the subject of baptism; the result was a victory for the truth over the Romish baptism by sprinkling. Bro. Kilgour handled his subject in a clear scriptural manner which was very convincing to the hearers, so that a number were obedient in faith, repentance and immersion. A series of meetings were held by bro. Lister and Kilgour in the year 1859, many became obedient to the faith and the church was organized by them in 1860 with George Gear and Geo. Dixon (Dixon now deceased) as elders. This church was helped along a good deal by the Erin brethren. Samuel Woolner is their principal speaker now, and is a fine man and good preacher. As far as I am informed the cause is safe in his hands. May he be faithful to the great trust reposed in him. He will gain his reward.

The church in Walkerton, county town of Bruce was organized first at Dunkeld, about five miles from Walkerton, in about 1870, by Elder Wm M. Crowson. This took like several others, was an offshoot of those prolific old churches of Eramosa and Erin. Elds. Black and Anderson went out there and preached by invitation of a few brethren from Eramosa churches, who had gone into that fine new country. During their visit they baptised two or three. Next to them Bro. Crowson preached several times, baptised a few, and organized them into a church with elders and deacons; Thomas Whitehead and James Tolton, as elders, D. McLeod and Malcolm Black, deacons. These, with the McNevis and others, were the charter members. This church is located in a fine country on a railway, and in the county town, which gives it a prominence much to its advantage. Its intelligence and perseverance in good works is commendable. They have a fine meeting house of brick with baptistry, dressing rooms, etc., and being under the superintendance of such men as the Toltons, Black, Whitehead, McLeod, McNevis and others, gives it character, assurance and much hope of future success. They have been blessed with the preaching services of bro. Black, Anderson, Hertzog, McDiarmid, Watkins, Bowser and others. Brother Crowson is held and justly so in high esteem among them.

Mr. Euron.—My name is not on your subscription list and probably may never be, yet I see and read every number as they come to my boarding house. I am much pleased to see reports of the success of missionaries at home and abroad and wish I were well qualified to take my place among them, sounding out the word of life. I do not wish to be a "do nothing" and serve God by proxy. I try to be useful at home in my own sphere and help to keep a general proxy for myself and others at work where we cannot go and I know I am right, Col. 1:7th verse, v. 12 13 verses.

I thank you for publishing the few scraps I sent you—proving that the promise to give the land of Canaan to Abraham and to his seed after him was fulfilled. The printer did blunder a little but no harm was done.

For many years I was convinced that the several schools of Adventists were diverting the atten-

tion of Christians from the Apostolic gospel, to chase shadows and embrace errors, & faulty system of hermeneutics. I have no time to give but few examples and in one class only, viz. by confounding things which ought to be kept separate and then applying what is predicated from one to the other. In this way the "everlasting inheritance" promised to Abraham and his seed and the everlasting Kingdom of the Lord Jesus Christ are confounded. The two covenants are so mixed in their minds that some of them are so bewildered with their conceptions of an ideal everlasting Kingdom in the land of Judea, that I fear they have no relish for "all spiritual blessings in heavenly places in Christ Jesus."

On the same principle of confounding things, which differ, they mix together the two commissions to the Apostles. The first sent them to the Jews only and they were forbidden to go to the Gentiles or Samaritans; they were told in the following words what to do:—"And as you go preach, saying the Kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, freely give, Matt. 10:7,8.

Jesus, the Baptist—the twelve and the twenty were sent, at that time, only to the "lost sheep of Israel" to preach concerning the near approach of the Kingdom of heaven.

The second commission sent them to all the world to preach another gospel to every creature—the object of which was to open their eyes and turn them from darkness unto light and from the power of Satan unto God, that they might receive the forgiveness of sins and an inheritance among them who are sanctified by faith which is in Christ Jesus." In carrying out this commission, by the help of God, to Jews and Gentiles, small and great, Paul said, "None other things than those which the prophets and Moses did say should come—that Christ should suffer and that he should be the first that should rise from the dead and should show light unto the people and to the Gentiles. Acts 26:16-23

How any man can now preach as the gospel of our salvation, what the Lord had forbidden to be preached except to Jews before he suffered, is beyond my comprehension, if I had not known that some presume to learn from the prophets what Christ taught, though the Apostles and Evangelists say nothing about it.

S. M. I. D.

## POWER OF THE GOSPEL.

BY W. M. C. CHAWWOR.

Paul says—Rom. 1:16. "The Gospel is the power of God." Now in what does this power consist? Is it simply because it is God's word? Or because it tells us of a salvation? Or is it because it makes us acquainted with the conditions upon which we have forgiveness of sins? These give it a certain measure of power, coming to us as the Word of God; it commands our service; and in revealing to us the salvation that is in Christ, it commands our attention, and in telling us the

way in which we become partakers of its life and the inner enlists our obedience; but the great power of the gospel is found to rest in the foundation upon which the whole fabric is reared, that is, upon God's love to man, and the incidents attending that love. "God so loved the world that he gave his only begotten Son &c." The incidents proving the genuineness and fulness of that love are the death, burial, resurrection and ascension of Jesus. These form the basis of the gospel, and as "the law of the spirit of life in Christ Jesus it makes us free from the law of sin and death," but it is because God sees the weakness of the law through the weakness of the flesh, sent his Son in the likeness of sinful flesh &c. The magna charta is the foundation of our civil liberty, but its power lies in what it secures to us, not in any of the circumstances attending the signing of that document. It is not because King John was a good man, a wise king, or loved his people or any other circumstance connected with it, but simply from its inherent power to protect our rights, and secure our personal liberty that it is of such value. The "Habeas Corpus Act" secures personal freedom, not on account of any incidents connected with its passage through parliament, but from its intrinsic value as a law. The gospel, however, not only has a power within itself as a law of life but its mighty power is derived, from its surroundings or the incidents connected with its inception and the carrying out of that divine purpose revealing God's love so that the whole gospel, its authority, its teachings, its motives, its blessings, its promises, and its hopes are all made to rest upon Christ as the gift of the Father and the sacrifice that he offered. This is a power that should recommend itself to every individual, for it can give light, life, peace and joy to every one that believes it, accepts of it and complies with its provisions, and this power is of God through it as the instrumentality.

Acron, Jan. 4th, 1894.

## EL CHRISTIAN WORKER.

DEAR BRO.—After parting with you at this place I went to the city. Spent on Lord's day, morning and evening, and was invited by the brethren to continue through the week. There was a very good interest manifested; so we remained till the 24th ult. Had three additions; two by confession and baptism and one reclaimed. There were some five or six others who acknowledged that they were fully convinced of the correctness of our teaching, but postponed the matter till some more convenient season. Will the Lord approve of our postponing any known duty to suit our own convenience? The meetings were not large, but the hearers were very orderly and attentive.

I was made to feel myself quite at home among them, and was very liberally rewarded by the brethren for which they have my hearty thanks. The last night of meeting was very stormy and there were but few out, but I have a standing invitation to visit Orouah again.

Last Lord's day I was at Mimosa and had a fine hearing in the evening.

Yours in the good hope.

W. M. CHAWWOR.

x Stewart



FOUR MONTHS REPORT.

For the information of our numerous readers we submit the following report of cash and pledges received by the evangelists from Sept 1st to Jan 1st.

Table with columns: NAME, CASH, PLEDGES. Lists names like Sarah, Corners, John Miller, etc., with corresponding amounts.

Total..... 769 25
Sent direct to Treasurer 210 07
Total..... 559.22

This amount could have been doubled if our object had been simply getting money. But because this we have gained to the churches 23 by baptism, 9 other ways, making 32 accessions in all. In addition to the above through the influence of the co-operation a meeting house has been purchased in the town of Welland, thus insuring the success of our work in that place. The brethren are expecting much good to be done through our co-operative work, and present indications are very hopeful to say the least. No word of exhortation to the brethren everywhere. Your help is earnestly requested, not that we are in need of your money for our present work, but the field is opening to us on every hand. Earnest entreaties are coming from every quarter for help. All ready arrangements are being made to assist the West End church in Toronto, Port Hope, C. Kingwood and Aurora. As regards this we are expecting to open out the work in Welland by the 1st of March; this is a new field. Earnest calls for help come from Caledonia, St. Catharines, Brantford, Goderich and Stratford, all these places are new, our plea never having been heard by the people in those places. Then there are weak points where special help in the way of protracted meetings must be supplied by the co-operation of the cause will suffer loss. Among these are Pricoville, Lusher, Guelph, Appin, Sherwood, Uxbridge and Hamilton. These places can do something, but will need help to enable them to do the work that ought to be done. So you see we will need more men in the field and more money to support their families while they are at the work. Now, my dear brethren, when you meet with the saints on next Lord's day in your good homes for worship think of how the Lord has blessed you with good farms and houses and plenty, and then think of the brethren in Christ scattered abroad, poor in this world's goods, rich in faith and zealous to have the people in their vicinity hear the gospel, and have the church established in their locality; and then ask yourself, have I done my whole duty toward my Saviour's cause? We are to give an account of our stewardship to him who has blessed us with much of this world's goods. Brethren open your hearts, and send a liberal contribution for this good work at A. Yule, Aurora, Ont. He is the treasurer and will promptly acknowledge all remittances and see that the money is used for the purpose for which it is sent.

THE LORD'S TABLE.

For the benefit of young disciples particularly this matter should be kept prominent. We are able to show this matter to be established by the remembrance on other points. A wise brother said to me not long since, that every other question is treated exhaustively, while this important subject is neglected to the extent, that many of our young members could scarcely give a reason for our observing practice of breaking bread every Lord's day. This could be accounted for only on the ground that our bishops have explained the matter many times in years gone by, and to give an exhaustive discourse on the question would be to repeat themselves, a thing that is an abomination to many teachers.

In the town of Tillfordville a social society was organized for spiritual improvement and the study of the scriptures on all important matters of faith and practice. There was no desire for debate, but a determination to learn the will of the Lord, and follow it at all hazards.

Being assembled on the evening of January 3rd, at the house of John — the question came up for the evening, Phoebe, was chosen reporter, to report the result of the investigation. Presents James, Matilda, David, John, Sarah, and deacon Jones. All gathered around the table and began the investigation by agreeing that it was a very important and solemn question. John—"Does the scriptures teach anything about when the institution is to be observed?"

Matilda—"No, I think not; the Saviour says, 'as oft as you eat' etc., we are left to our own judgment as to when, or how often we observe it. Those who are so rigid about its observance at certain times, have overlooked this statement of our Saviour."

John—"I admit sister M.—that there is some reason in your argument, but you know that our church attends to it every three months when the elder comes around or a substitute is sent, and we ought to have scriptural authority for this practice or we should not so strictly adhere to it."

James—"But, brother John—your rules and order of worship are not founded on the scripture but 'on a long experience of years.' See the preface to the discipline."

David—"At this rate we will not find out what the Bible teaches very soon. Here is sister Sarah, her people practice every Lord's day communion. Let us hear the scriptures upon which she relies for authority for such practice."

James—"Before we hear sister Sarah on this matter, I want to know if the course of any one present is found to be the only scriptural way, are we all to discard our practice and adopt the scriptural way?"

Deacon Jones—"Most assuredly—our time would be worse than wasted if we did not, so proceed sister Sarah."

Sarah—"Well, as we are all agreed as to the right of the institution in the Lord's house, and the point before us is to find when it is to be observed. I will call your attention to a statement concerning the order of worship under the apostles teaching—Acts 2:42. 'And they continued steadfastly in the apostles doctrine (teaching) and in the fellowship, and in breaking bread, and in prayers.' From this we learn that the primitive Christians continued as steadfastly in breaking bread as they did on any other part of the worship. It is shown that they assembled on the first day of the week for worship.

the breaking bread was a part of the worship.

James—"But that does not prove that they broke bread every Lord's day."

Sarah—"No, it does not, but it certainly shows that when they assembled for the purpose of worship, that breaking bread was a part of the worship, whether it was once a week, once a month, or quarterly, it is not for me to say."

David—"Yes, that is so, I am becoming interested in this for I want to know what the Lord's way is. Go on."

Sarah—"The next step is to find when they came together for this purpose. To learn this we must turn over to the 20th chapter of Acts, and read the 7th verse. 'And when the disciples came together on the first day of the week to break bread.' This indicates their practice, when they continued steadfastly in the apostles doctrine, etc."

Matilda—"But my sister, it does not say every first day of the week, so I think your position is false on every Lord's day communion."

David—"Yes, it must be shown that 'the first day' in the passage means every first day, before we can accept it, and I think sister Sarah will have a difficult task when she tries it."

Sarah—"I really thought that you wanted to know what the scriptures did teach on the matter, but you seem to become indignant to throw obstacles in the way of finding out the truth. I mean this kindly."

David—"Parson me, sister, I did not intend it that way, but I want to test your position, thus giving you a chance to show the strength of it. Proceed."

Sarah—"We are trying to find what the practice of the disciples was, under the teaching of the Apostles, and we find in this statement that 'They came together on the first day of the week to break bread. If you were to ask me, what day of the week was observed by the Jews as their Sabbath, I would say 'the seventh day,' and by that I would mean every seventh day, would I not, and is not so understood by you? Then when you ask me when did the early disciples assemble to break bread? I would say 'the first day of the week,' on the strength of this passage. Is this not manifestly the meaning of this passage?"

James—"But sister, I think that they came together to hear Paul preach; how will you get over that?"

Sarah—"I will not try to get over it, as it is just what you think; but I am curious to know what makes you think that they came together to hear Paul preach, when the scripture says that they 'came together to break bread.' There is nothing in the reading to indicate that they even knew that Paul was there, until they arrived."

John—"Well, I want to hear Matilda read her scripture for quarterly communion when the elder comes around."

Matilda—"I think frequent communion has a tendency to lessen the solemnity of the occasion, and if we only commune once in three months we can prepare our hearts for it and it will be more solemn."

John—"But sister, this is not scripture, but simply your judgment, and on the same ground, I might say that praying too frequently lessens the solemnity of prayer. Would you recommend prayer only once per quarter (three months)?"

David—"I am afraid sister M. has been studying mens reasoning on this matter more than God's word."

Sarah—"Deacon, perhaps you will be good enough to give us the scripture for your practice of once per month communion?"

Deacon—"I—I—do—I don't think it is necessary to have a 'third' with the Lord's' for breaking bread once per month, because I am not particular how often it is done so the proper persons only are allowed to partake. We have the biblical sanction, from John the Baptist for our church, and this is enough authority for me."

Sarah—"But, Deacon, if we have well established precedents for weekly breaking bread in the scriptures, ought we not to follow as closely in this as possible?"

James—"Well, let us settle this at once, Matilda, what authority in God's Word have you for your quarterly communion?"

Matilda—"I—I—I don't know—but I—I think—I mean to say—that I think once in three months is often enough."

James—"That is—you mean to say that there is no bible authority for your practice, Deacon, what authority in the Bible have you for your monthly communion?"

Deacon—"I do not care how often a man partakes of the communion. As for the authority for monthly communion. I just gave this to say, that is, I mean to say, that I am quite sure I did not come here to be convinced by any man!"

David—"I would like to hear from Sarah a little further, if she has more evidence on weekly communion."

Sarah—"I am always glad to be of service to those who want to know the truth. The scriptures are to my mind, quite clear on the matter, and if the bible does not teach weekly communion it does not teach anything at all on the subject. In addition to this every church historian that has ever written a word on the subject of the primitive Christians to break bread every Lord's day among them I can call to mind just now, Mosheim, Neander, Adam Clark, Thomas Campbell, McKnight, and John Wesley."

Matilda—"Excuse me, sister S. Father Wesley could not be so written, he never believed it."

Sarah—"If you will pardon sister M. I beg you look on page 59, 'Inskip's history of Methodism,' you will find this statement from Mr. Wesley in a letter to Dr. Coke. 'I advise all Methodist societies in America to break bread every Lord's day; this is the most rational and scriptural way known to us.'"

Matilda—"Well, I do declare. Deacon—"I am quite sure that sister Sarah is right, I told you at first that I had no objection to weekly communion. I now propose, we drop the subject for the present, and at our next meeting we will take up the subject for the present, and at our next meeting, we will take up the question of who should partake of it and what are the qualifications."

David—"Are we all agreed that sister Sarah is the only one of us that has bible authority for their practice?"

James—"Yes, we have to be agreed to that, for she is the only one that has ever tried to give the bible authorities."

David—"Well, it has been a very pleasant evening to me at any rate."

John—"Good-night, friends." All—"Good-night." PHRE.

NOTES AND NEWS.

By the time this number reaches our readers to write will be at Hillier church in Prince Edward county. Returning from Hillier we hope to see Pickering and Oshawa.

We see that Bro. W. M. Crowson is not remaining idle. He recently held a meeting of some days in Oshawa. The immediate results were two baptisms. Let the good work go on, until all shall hear the gospel of the Son of God.

The church at Beauportville has newly fitted up their meeting house, which is neat and otherwise beautiful. We are glad to hear of these evidences of prosperity.

"Stop that confusion of tongues over the way in Cincinnati; hold it as good as the present, etc. I mean the Revue and Standard."

Our meeting closed at Jordan with twelve additions, 9 from the West and 3 from the B. P. and 1 by relation. This was a precious meeting, in as all Bro. Laws said, when carrying extra seats to accommodate the overflowing audience, "this begins to look like old times."

"Our cup continueth to run over." Bro. C. Mendenhall has added another link to the chain of Christian love the funds of which are the first vol of the 'Millennium Harbinger,' bound, and one of Walter Scott's works. We cannot do more now than to say "thanks Bro. C."

The church in Nasagawaga is going to unite with the church in Acton in the work of putting a baptistry in the Acton meeting. This is something that every church ought to have. We think that a church stands very much in their own light when they build without a baptistry.

It is now arranged for Bro. Lediard to hold the meeting in Collingwood this winter. I know that the brethren in C. were expecting me, but I could not go without doing harm to other fields. If they are disappointed they feel quite sure that it will be an agreeable one. We hope the members will rally as one man and work together, and that the Lord will add many to the saved.

The initial steps have been taken to build a meeting house in Beauportville. This is a move in the right direction. The old house is off at one side of the congregation, and meeting houses should be built in the villages, because the villagers as a rule, have no conveyance to and from the places of meeting, while the farmers have, and will hitch their teams to go even to a country place, and it is just as easy to drive to the village when hitched up. Some very liberal offers have already been made towards the new building.

EXCHANGES.—We have just received a copy of "The Ontario Hornet," edited by Bro. W. K. Burr, M. A., Belleville, Ont., devoted to the management of farm stock and poultry. It is ably conducted and contains the most advanced theories on stock raising. Our readers will find it well worth 50 cents per annum, the subscription price. The Octograph, a semi-monthly pamphlet, edited by Bro. Paul Sommers, Royal Tsburg, Ohio is a welcome variety. It is filled with good solid articles on practical religious questions, and has a good appearance. Unlike almost all our religious papers it does not contain any church news, but tries to do more than advocates primitive Christianity as taught by the eight writers of the new testament. Subscriptions one dollar per annum.

ENTER IN AT THE STRAIT GATE.

As we know that within each of us is an immortal soul which after death must be forever happy in the presence of God, or forever miserable being banished from God's presence. O what a solemn thought! How grateful and joyful we ought to be. It is not the duty of every individual to work out their own salvation with fear and trembling. Should we not constantly watch and fear that we enter not into temptation? Shall we enter in at the strait gate; for 'many shall seek to enter in and shall not be able.'—Matt. 23. It is the language of the Saviour.

We cannot say any more lamps trimmed and in readiness, and make the five or six feet long, and expecting when the candle comes to obtain oil. We have walked up carefully to the top, and expect to be able to enjoy one that shall not be blown out, and will enter into the Kingdom of heaven, but be disappointed in the will of Mary, who is as a lamp, they that do not have oil, that they may have light to the tree of life and may enter in through the gates into the city."—Rev. XXII, 11. "I will not blot out the name of the man that is of the race of Christ, labor day and night, that he may be able to overcome the evil one."—He that is overcome, the same shall not be in white, but in black, and I will not blot out his name out of the book of life, but I will overcome him before my Father, and before his angels."—Rev. III, 5. It is to be feared that many who profess to love the Lord and truly Jesus, engage in light conversation, and use unbecoming language; and at the same time we have the work of God directly forbidding such things.—"But I say unto you, that every idle word that thou shalt speak, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. XII, 37. Dear brethren, let us all strive to enter in at the strait gate, so that when the children of death have passed over us we may meet our God in peace, and with the redeemed of all nations sing of the throne of God, and sing the song of Moses and the Lamb forever and ever. HENRY COLE, Jordan Station.

PRAYER AND BREAKFAST.

Some time ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was endeavoring to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A storm was blowing, and they came in and ate and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling, was more than he could afford; so Satan suggested and the good man yielded. His pious wife saw with grief that the family altar was neglected; that her husband, in haste to get rich, was parting with God. She talked with him; she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to do their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry and looked anxiously towards the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went out to the house. No table was set, no coffee boiling on the fire, no cook over it, no one in the good wife was kneeling quietly with the Bible on her lap.

"What does this mean?" cried the husband, "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't time to eat it!"

"Have time to eat it!" Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayer again every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast and he kept his word. The Lord was a good one and never forgotten.



