# Christian Worker.

H. B S INTMAX, ROITOR

" WORK WINES IT IS CAMERD TO DAY."

LAW & WHITELAW, PUMMHER AND PAOPRINGS.

MEAFORD, ONTARIO, JUNUARY, 1894.

Whole No. 27

Assemble, all 79 hosts, ye thrones, domnitons, powers? If ere is no king like Jeans I there is no heaven like ours? All glory nellelujan; I let heaven and

Extensive a laborer in the field but a sound, clear speaker and sometimes was very profound. He has a pleacunt appearance and muner endearing him to the brethren at home and abroad. In litter years he has not travelled out to preach he lating an extensive farmer and brester of fine stock. The newbrise of this church have not a night "sound doctrine that cannot be gainsayed," and it is confidently hoped they will hold fast their confidence stead flat to the end."

The church in the township of Nassag weys had seed plantifly. It 1342 or '3 Bro. Anderson held a good many meetings there; bro. McFederan was then a Baptist and Bro. Anderson immersed his wife and two daughters. These were the first members. It was bros. 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 ins "daily walk and convergation" corresponds with his techings; this being so he aid they continue to let their hight shows.

Erin Centre was organized under the Scotch Harnts and

And these the included with the cannot be gainseyed," and it is confidently looped they be the control of the c

THOU I ITS OF BELYES,

I have to think of haven, a. it seems to fresh which and thoppy. But kell your was a produced from the state of the dead of the seems and thoppy. But kell your was a produced from the state of the state

a good deal by the Erin brethren. Sanuel Wooher 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 is him. He will gain
his roward.

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. Crewson. This too
like several others, was an off
shoot of those prolific old
clurhes of Eramosa and Erin.
Hids. Black and Anderson wentout there and preached by invitation of a few brether from
Eramosa churches, who had
gone into that fine new-country.
During their visit they baptised
two or three. Next to them
Bro. Crewson preached sevarat
times, baptised a few, and organized them into a church with
elders and doacons; Thomas
Whitchead and James Toltow,
as elders, D. McLeed and Malcolm Black, deacons. These,
with the McNevins and others,
were the charter members.
This church is located in a fine
country or a realizer and facility. colm Black, (manons and others, were the charter members. This church is located in a fine country on a railway, and in the country on works is commendable. It is intelligence and perseverance in yood works is commendable. They have a fine meeting house of brick with bapitsty, Cressing the country and the supernit indance of such men a the Toltons, Hack, Whiteheads, McLeods, McNevins and others, gives it character, assurance and much hope of future success. They have been bleese! In the preaching services of troe, Black, Anderson, Hettrog, McDiannili, Watking, Bower and others. Brother Crewron is held and justly so in high esteem among them.

Mr. Entron.-My name is not n 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 well qualified to take my place among them, sounding out the worl 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 no and I know I am we cannot go and I know I am right, Col. 17th verse, 17, 12 13

I thank you for publishing the I thank you for puotisming the scripe I sent you—proving that the promise to give the land of Cansan to Abraham and to his sood ofter Aim was fulfilled. The printer did blunder a little but no ham was done.

tion of Christians from the Apostolic gospel, to chase shadons and embrace errors, be faulty sys-teer of hermeneurics. I have no time to give but few examples and in one class only, vis. by con-founding things which only to be kept seperate and then applying xept seperate and then applying what is predicated from one to the other. In this way the "erect-lasting inheritance" promised to Abraham and his seed and the Applying Floridance of the Land everlacting Kingdom of the Lord Jesus Christ are confounded. The two scode—the two covenants are so mixed in their minds that some of them are so bewildered with sheir conceptions of an ideal everlasting Kingdom in the land of Judes, that I fees they have no reliek for "all spiritual blessings in heavenly places in Christ

On the same principle of founding things, which differ, they mix together the two commissions to the Apostles. The masions to the Apostles. 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. closuse the lepers, raise the dead,

freely give, Matt. 10-7,8.

Jesus, the Baptist—the twelve and the twenty we sent, at that time, only to the "lost sheep of Issael" to presen concerning the sear approach of the Kingdom of

The second commission sent them to all the world to preach them to all the works present 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 hey might receive the forgiveness of sine and an inheritance among them who are canctified by faith which is in Christ Jesus." oy navin which is in United Seeds." 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 Mossa did any should come—that Christ should saffer and that he Christ should suffer and that he should be the first that should ties from the dead and should shew 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 Jaws before he suffered, is beyond my compre hension, if I had not known that some presume to learn from the prophets what Christ taught, though the Apostles and Evangelsta cay nothing about it.

S. M. I. D.

POWER OF THE GOSPEL

MY W. M. C CREWSON.

Paul says—Rom. I 16. "The Gospel is the power of God." Now in what does this power con-Now in what does this power con-sist? Is it simply because it is God's word? Or because it talks us of a salvation? Or is it be-couse it makes as acquainted with the conditions upon which we have forgiveness of sine? These tive it a cortain measure of nawar. give it a certain measure of power, coming to us se the Word of God that the several schools of Advantates were directing the attention, and in telling as the

way in which we become partakere of stajoys and blo sings enlists our obelience; but the great power of the greepel is found to cet in that endation upon which the whole fature is reared, that is, up in Gots love to man, and the inc dents are affecting that love

"God to love I the world that

having his only began Son dea! The insidents proving the country to see and fulness of that love are the death, burish, resurrection and acception of Josus. There form the baris of the gortel, and as "the law of the spirit of life in Christ Jerus it makes us free from the law of sin and death." but it is because God seeing the weakness of the law through the weakness of the flesh, sent his Son in the inkeness 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 sign-ing of that document. It is not because King John was a good nan, a wise king, or leved his people or any other circumstances onnected with it, but simply from its inherent power to p lect our rights, and secure our personal liberty that it is of such value. The "Habese Corpus Act secures personal freedom, not on account of any incidents connected with its passage through parliament, but from its intrinsic ralue as a law. The gospel, howvalue as a law. The goopel, how-ever, hot 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 re-commend itself to every individual, for it can give light, life, peace and joy to every one that believes it, eccepts of it and complies with its provisions, and this power to of God through it as the instrumen.a.itv.

Acron, Jan. 4th, 1884.

Actor, Jan. 4th, 1608.

Ed Cristicas Worker.

Dran Ura.—After parling with you at this place I went to the gla. Sp. the on Lord's day, mortally and elemine, and was matted by the brethern to consume through the week. There has a very good interest manifected it is the remarked till the 24th ult. Hed three additions; two by confession and begins and one technical. There were some five or an others who achieved that they were fully consineed 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 critic our own convenience?

The meetings were not large, but the hearters were very orderly and attentive. Ed Christian Worker.

Ino meetings were not large, but the heaves 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 might of meeting wes very stormy and there were but few out, but I have actualing initiation to visit Oragh again.

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

Yours in the bood haps.

CHRISTIAN WORKER

. ISSUED MUNTALA ...

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H. B. SHERM IN. . EDITOR

LAW & WHITELAWI

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## 1884.

We have now fully entered or the foys libers, tolls, sor-ows and anxieties of the new ear. As tune grasps us tightly and hurres us on whother we And nurres us on whether we feel that its willing or not, we feel that it would be welf to sto, on the ithreshhold of 1881, and ponder well the undertaking before we begin a twelve months' grapple with the unrevealed realities of another year. Our hearts have been made sore by the events of the year just peet, and this experience makes us fearful of the year before us

We have one consolation left, over the haps and mis haps of the last year, which is, that the errors and mistakes have been errors and mistok-s have been of the heart. We are one year nearer the judgment seat of Christ. We have the advantage of one more year's experience in christian work, and we ought to be able to do much better during this year on that account. It is a good thing for us as we stand in the dawn of the approaching year, to consider "the need of the hour." Much is being said in many quarters on this question, and conflicting statements are being made, so on this question, and conflicting statements are being made, so that we are liable to become confused unless we keep our "kg book" open, as we are on our worge over life's tempestuous sea. One thing is very sure, that the first duty of the hour is to preach the gospel to the world. We cannot go astray in this nuless we refuse to bear our part in this work. istray in this work, to bear our part in this work, then of faith must push out into his work, heeding not the adverse criticisms which are sure to follow. Our Saviour was criticised and maligned, but he worked on, and if we would follow nim our motto must be

What a vast field is opened, inviting us to enter, here in Outarioi The outlook for workers is more promising than at any time previous in the his-tory of our cause in Canada; so say men who have known the cause from the beginning. Brethren Munio, Fowler, Stevens, Campbell and Keffer are voung men rapidly coming to the front. Bro Scott has been at the front, but is a late addition to the working force of Unturio Bro. Moote in col-lege now preparing himself for the good work. Bro. Finch has declared his intention to enter the field. Two other young brothers are preparing to go to Lexington, Ky., to the hible school. What is the duty of the hoar with these facts before us? We make hold to say that there was never a grander opportunity open for any peo-ple than is now open to us. The Lord has opened effectual doors for us at Welland, St. Latharmer, Caledonia, Brant-ford, Stratford, Cantham, God are it, besides the beseeching. declare! his intention to enter and, Stratford, Cartham, toos the field the beseeching bounds of the congregation, a suit for help at a dozen weak very much needed as the coplaces for latorers to be sent to gaton spreads over much problem. Now what is the duty into more united as they not more united as the congregation, a suit in the suit of the sounds of the congregation, as the congregation and the sounds of the congregation and the suit of the suit o of those who have been blessed with an abundance of this wrok's goods! Can you with hold a share of your weathin or this work and not be writing to the fore God! "Thy mother's blood is crying out gainst you' from the earth, as christian liberality be cultivated during this year as it you have defined to meet this old water during this year as it you have done before; let your your hertriuttions for the Lords for 'by keed for old age. With hold is more ared according to your own it.crease in wouldn't years) and the outer man is failed to more of our precious time of years) and the outer man is failed to meet this old years and the outer man is failed to meet the same of the far are of like to meet the same of the far are of like to meet the old great work in that years as it was in Rodney as like of health, yet on the mount of rejoicing over a recent visit from Bro. Win. For rester of Pick years and to find him so complete the property of the propert of those who have heard the

plans of work, but let the work | thurch in Aldboro T. P. was well be done. If any are compared.

#### FIELD NOTES

Closing our meeting at Jordan es indicated elsewhere we came home and spent a few days with our family. On Saturday before the 4th Lords day in Dec., we bounded the train for Ridgetown. A run of three hours brought us to St. Mary's, where we had to wait four hours for a train to London, where we arrived at 6 p. m. Here we learned that all trains run late, and that it was impossible to get a train for St. Thomas until 8:30 p m., conse-Th quently did not reach St. Thomas until 10 p. m., too late fer any train to Ridgetown on Sacrasy night. We put up at the hotel Capt. MeBride, of Anti-Scott Act and infidel notoricty was "min The Captain is a genial fellow, and wave me a history of the renowned contest between the giants Burgess and Underwood. Among other things he said, "Mr Burgess is a mighty man, too strong for Mr. Underwood, and took Underwood's foundation from under him, right at the beginning of the debate, by saying, "I am not here to defend Methodism, Presbytemanism, Bap tistism nor any other ism, but I am here to defend this old book, the Bible which is my crosd? Our talk continued into the Lord's day at least one hour. On Lord's day morning I wended my way to the place of worship. I was carly at the house, no one noticed me and being, a stranger to all. I was nermitted to sit unmolested in the congregation, which was very small owing to the very inclom ent day. The church in St. Thomas should cultivate more ociability toward strangers. Had I not made myself known they vould neter have known who the big man was whom they eyed so closely. I found the brethren very clover when they knew who I was. The organ really sounded strangely in one of our congrega-They have no Lord's day tions. They have no Lord's day school, but I understood that one will be started soon. There was a small audience at night to whon we spoke, but it was a poor preach. I took the train on the C. S. R. R. at 9,30 p.m. on Sun day night, (5 hours late) fo Redgetown, where I arrived at 11 Ivm. Of course I was unan sounced by this time, and Christmag was on hand with all the festivities of the heliday season We were unable to have meet ings until Wednesday night, and for three nights we held meetings with fair hearing.

We found the church anxious to secure the services of a preacher for all his time to labor in the loundsof the congregation, a thing very much needed as the congre gation spreads over much terri tory. It is a pity that they ar

plans of work, but let the work thurch in Aldboro T. P. was well be done. If any are comforted announced for Lord's day, but in finding fault with what is Lord's day morning came and bener done, or the manner of it, disturb him not, remember to confort the weak" is a good work. Be faithful in your attendance at the church; help in the Sanday school and prayer in the saccount our audiences were and give the assisting hand. Finally, do good and work "till the master comes." usin, and others were quite serifully ripe, for a good meeting when the neither is endurable There are many good disciples in this church In this township there is but one church, and three meeting houses where the meetings are alternately held. The united church have employed Bro. Wm. Campbell to labor among them, and are doing much Rodney is the centre of the churche's influence in the township, and is a nice thriving sillage of about 500 inhabitants, on the C. S R. R., 30 miles wee from St. Lucines.

We closed our meetings a Kalney on Friday night, Jan 4, and bade these good brethren chester on Saturday, was met at Kingenill by Bro. Isaac Bentley took are to his house which is "hard by the syragogue," in most beautiful place. Was made reicome by sister Bentley and our dear old Bro. Bentley, whom we found in his usual health The Dorchester-meeting house is an octagon, built of white brick, and situated in a beautiful district of country. Dorchester is one of the best churches in western Ontario. It was started in year 1848, and now has a working membership of 160. They abound in this worlds goods, but heretofore they have not abounded largely in the good work of spreading the gospel of Bro. Keifer has been in the employ of this church for two years, but just now they have no me devoting the whole time to preading the gospel.

Our meetings on Lord's day vers good and well attended both morning and evening. continued the meeting until Wednesday night. Two were Both of them were the children of Elder Peter McNeil, man of God in the true All his children are ense. now in the church (ten). not the wise man say, "train up a child in the way he should go, ind when he is old he will not depart from it?" And is it not rue! We had fair audiences each evening and hope much good was done. This church is makwas done. ing an effort to secute a man to labor in the regions around them, on this account they did not con tribute to the co-operation very largely. It is a church of large scalth, and when they are edu atel up to the r duty they will oe their way to help the weak also. Our home was with Bro. Isaac Bentley, and he is a man of tie is also a good preacher and iabors much "in word and doc trine." My next move? Guelph, then to Hillier.

### PERSONAL MENTION

We are glad to announce that

of rejoicing over a recent visit from Bro. Wm. Forrester of Pick-

A few divendes have began to eastern born was permitted the meet regularly for worship in Stratford three sisters form the neuclus for the future church in Stratford. address Digar For particulars Macking, Stratford

If. H Nesslage from Ohlo, spent the first Lord's day in this outh at Radgetown with a riew of locating with the church. hope that Bro. N or some other good man will soon be secured to labor in that myiting field.

Bro B. C Amswords, of Allis maile, Prince Edward Con pur in an appearance the last week of one mosting at Jordan and de intered one discourse with good acceptance. He also stopped with me at Action and preached me night on his way home.

Bro. J. G. Bardly will preach for the "West End" church to Toronto on Lord's day nights until better arrangements can be The cooperation helping them to sustain him. We hope to do much more in helping the weak places, as our treasury is onlarged.

lito, C. J. Lister will attend to Bro. Gertard's last list of Ques tions. He is quite competent for the task. We desire to say tha the types made us ear in our first mawer, "acquire their setlon. This was a typographical error, Read, "that they may acquieso in their action."

It was a real pleasure to meet Bro. Wm. Campbell. Such sterling young men are few in this The Lord has done much He has fine natu for brother C. ral talent, and is very much de. voted to the work of the Lord, and is greatly-beloved by all the disciples in the rigion where he lives.

Bro. S. Keffer, of Mapleton is at Goderich holding mee This is true mission work. Ma) the Lord bless him in his efforts to establish the cause of Christ in that new field. He will find a helper in Bro. Gerrard. We were surry that he was not present at Dorchester.

Bro. Geo. Munro has been reengaged for a year at Wiarton This fact indicates that he is succeeding in his work. Wiarton is an important point, and Bro. M. will find ample room there to use the energy of his youth. We energy will doubtless have some more news from our brother soon.

Owing to delay of trains and failure co make connections we failed to reach our appointment at Ridgetown on the 23rd, and had to remain over Lord's day in St. Thomas. We had the pleasure of hearing Bro. J. W. Stevens preach in the morning, and of speaking to a very small audience at night. The day was the most inclement of the season. Bro. Stevens is an energetic young man, but has not been there long enough to know how the work is likely to succeed. We think by much patient work and wise man, agement the cause will succeed Stevens came from Prince Edward Island.

SACRED CHRONOLGGY.

We now enter upon a subject of deep interest—the prophetic chronology. Daniel says, "And from the time that the daily sacrifice shall be tuken away, and the abomination that makes desolate ret up, there shall be a thousand, two hundred and ninety days. Blessed is he that waits, and comes to the thousand, three hundred and five and thirty days."

We have now before us three ost important periods of dura-We have seen that the

period of twelve hundred and six Four brothren and ity years, in order to scatter the power of the hely people, or to subjugite the Greek empire which contained the holy people, who abused or informed their powers, gifts and privileges. The same longth of time was grante the little hom in the west, in order to manifest and being to meturity that mystery of imputy, which so flexibly struggled for develope ment, influence, and power, con annuated in the xattation of the man of sin to supreme spiritual authority; making war on the saints in the west, and overcom ing them through secular uidthusturning the nations away from the truth that they all through strong delusion might bestamued, because they held the truth in unrighteo teness. These two pow ers began their career about the working against the truth, and the God of truth; but they shall most certainly together fall in

most certainly together fall in contempt incept solide, in ruin is retrievable. Mry heaven haston the eventful day!

But when shall the courf is most the prominent question. The myel says, "And from the time that the daily service shall be taken away, and the abomination that makes desolate set up," etc. What is meant by the "daily sacrifice?" Under the Jowish regulation sacrifices were offered every day upon the alter in the temple withint Jornsaken. Rulers, kings and high priests were ut gent, faithful and determined in "this paramount performance—eventhe with Pompey, ordered animals to be sent in laste within the city, so that the daily offerings be not interrupted. These temporal sacrifices exceed in Jenuslow A.D. 70, when the families. mals to be sent in lastic within the city, so that the daily offerings be not interrupted. These temporal sacrifices sensed in Jerusalom A.D. 70, when the temple, city sind nation were destroyed, as shown in words following: "And afms (the Roman strass) shall stand on his part, and they shall be succurary of truth, and they shall place the abomination that makes desolate."—It.31. Again, "And after three core and it o weeks ahall Messiah be cut of, but not for himself; and the people of the prince (Vespasian) that shall destray the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolation are determined,"—Ix.26. The fulfilment of.

with a food, and to the end of the war decelation are determined."—1x:20. The fulfilment of this is described by Josephus in terms graphie, faithful mountful. Thus ended the daily sacrifies in a librat some. But three is another sacrifice, alter and a temple; a new way by which we may spreach the living flot. Paul tells the Corin.hians that they went the tomple of the living God, and Jesus is now our meroy-seat, through ghorn we offer spiritual sacrigees—not duub animals, but our own bodies—prayer. praise, fidelity, good works, etc. In this manner we draw near to the father of all, by these offerings through Jesus Christ our Saviour. But when commanded the order for this change of offerings and of approaching the living God? From Jerusslem is the solid auswor, as says the prophet, "From out of Zion shall go forth the law and approaching the living God's From Jerusalem is the solid auswer, as says the prophet, "From out of Zion shall go forth the law and the word of the Lerd from Jerusalem."—Isa. it 3. Jerusalem the beautiful city is therefore the centre, the sanctuary, the capital of the new kingdom. The two horns were resolved on her desof the new kingdom. The two horse were resolved on her destruction, hecause from her went these laws and institutions, those rone-rating principles in the persons of the aposites, that would confound the machinations of the forth coming monsters. The members composing the infernal council in the cast, in committation, sat, and determined that Jornal council in the cast, in committation, sat, and determined that Jornal council in the cast, in committee, sat, and determined that Jornal council in the cast, in the mayers, praises and satisfices of fered daily in the, Messiah must case; and that henceforth the chicks, praises, and institutions of the false prophet should go forth from her to control the cast. Is the satisfication is a matter of fact supported by authentic bistory! Reader, you may hear its certain voice, its bitter walling, its woful lamentation.

ation.

We shall now show when the daily sacritice was taken away and the abomination that makes the description of the same and the same are the sa

nal success the galinh (Omar) de termined by the advice of Ail to

gun posasion of a residen The pit och Sempron och flu-

gun possistent of 5 orasiem. The plit och Sempron is the absented to a capitulation, if the college very care in person. Oner, twenty the properties of the place piet Daniel, had come at last, and and was fairly "set up in the hay place." A. B. 637. Omas, after having founded a mosque on the site of Solomon's temple, and given instructions to his generals for the complete conquest of all Syria and Exph. returned to Medina." The people's Book of history, vol. 1, p. 313.

Now reuler, what think yo as and before, we have in this 12th chapter three important dates or periods of time of momentous consequer cas, which are rendered dimest useless to us, for want of a substantial dawin or prominent.

simost useless to us, for want of a substantial datum or prominent sevent, from which we may calculate them; and reader, that solid datum we foully truct we have at length found. When, we ask, was the power of the holy people scattered, the dully sacrifice taken stras, and the aboutmation that makes desolation set up 1. In the

searcest the any seemed taken in a course, the desoluting answer. Then it was that the featul course, the desoluting abommation reared its glastly front; and the masque of Omac, with the dark walls, its towering dome, and ofty indingres, stood like a ghastly desolute sommissioned from the dark, unseen, utknown, internal world. The worship of the Messiah was as more allowed except on the most degrading conditions, and a always deference to the followers of Mahannt was stemly enforced. Holy Jerusalem is described, the place of his ranctuary is cost down. The laws of the Messiah are disregarded, his sposites dethroned, his praises an surg. It therefore to 637, we shill 1960, she time appointed for scattering the power of the holy people, we obtain the sum of 1297—from which subtracting the present year 1875, we have 22 years as its terminus, when the dominion of those enskwing epiticual prixers shall receive a cheek or come to an end. Again, 8f to 637 we add 1290, the sam is 1927, from which take 1875, and there remains 52 years of future time. Once mor, by adding 637 to 1336, we have 1672, from which taking 1875, we have 97 years of future time. So then, if these premises lead in not astray, in 22 years from the present data, the period allotted to the detroyer of the saints and kingdom of Go 1, will have closed, and starting events may be expected. And 52 years hence, if our calculations he correct, the new govers, ment of the Messiah will be ye becut established upon the rime of those four or 8re devolaring monsters of which we have appoken, so the joy and unsper kide exuits accepte pf King Messiah, wher; "nation shall not lift up "years in the fruce, all the nations learn war to mone;" when "the knowledge of the Lyral shellcover the correct was the restrict governed and seeme was not one; "when "the knowledge of the Lyral shellcover the correct was the restrict governed and contribute was the restrict governed and contribute of the start was the restrict governed. the earth, as the waters cover the .luos

Louth, Dec. 17, 1883.

GOLD

FOUR MONTHS REPORT.

For the information of our us read to we summit the fo rong report of cish and should be kept promisent. pl 15 s received by the evenge are nable to allow this matter to fit of 1 Tresorer of the O time be everthadowed by the cuse of je ation fiem Sejt let to Jan

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Total ..... 769 25 Sent direct to Treasurer 210 07 Total ..... 979.32 This amount could have been darlied if our object had been fimply getting money. But be siles this we have gained to the clauches 23 by haptiem, 9 other wise, making 32 accessions in all In addition to the above through the influence of the co operation : meeting house has been purchased in the town of Welland, thus 10suring 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 hepeful to sav the least. Now word of exhortation to the breth ren everywhere. Your help is enestly requested, not that we are in need of your money for bur present work, but the field an opening to us on every hand Englast entreaties are coming from every quarter for help. ready arrangements are being made to assist the West End church in Toronto, Port Hope, C. lingwood and Aurora. Be eides this we are expecting to open out the work in Welland by the lat of March; this is a nev held. Extuest calls for work come from Caledonia, St. Catherines, Brantford, Goderich and Stratford, all these places are new our plea never having been heard by the people in these placer Then there are weak points where special help in the way of protricted meetings must be supplied by the co-operation or the cause will suffer loss. Among these are Pricaville, Lucher, Guelph, Appin, Sherwood, Uxbridge and Hamilton. These places can do something, but will need help to enable them to do the work that oug .t to be done So you see we will need more me 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 house for worship think w the Lord has blessed you with good farms and houses and plenty, and then think of the brethen in Christ scattered abroad, poor in this world's go nch in faith and zealous to have the people Is their vicinity hear gospel, and have the church established in their locality; and then ask yourself, have I done my whole duty toward in Savi-our's cause! We are to give an secount of curstewardship to him who has blessed us with much of this worlds goods. Brethren open your hearts, and send a liboral contribution for this wood work to A. Yule, Aurors, Oak. He is

THE LORD'S TABLE

For the legent of young dis ciples participantly this sum to should be kept prominent. We time on other times. A Wise brother said to me not long since, ship, that bealing breat was a that every other question is frostportant subject is inclected to the atent, that may of our young a sets, clearest bluor existence I bresking bread every Lord's Int- can be accounted for my on the ground that out Bishops have explained the matter many times in years gone by, end to give an exhaustive di ourse on the question would be a repeat theirselves, a thing that is an abountation to many teach

In the town of Tilfordsville ocial accrety was organized for spiritual improvement and the study of the scriptures on all imortant matters of faith and pracnce. There was no desire for de bate, but a determination to learn the sail of the Lord, and follow it at all largards

Being assembled on the evening of January 3nd, at the house of John — the question came up for the evening, Phebe, was chosen reporter, to report the result of the meestigation. Presents James, Matilla, David, John, Sarah, and deacon Jones. Atl Atl gathered around the table and began the investigation by agreeing that it was a very important and olemn question. John,-" Does he sem tares teach suything s near the institution is to be observed f

Matilda,-" No, I think not the Saviour says, 'as off as you est" etc., we are left to our own and e not me to when, or how ten w. observe the Those who ne so rigid about its observance at certain times, have overlooked this statement of our Baviour.

John,-"I admit sister M. that there is some reason in your argument, but you know that our murch attends to it every three months when the elder come round or a substitute is sent, and we ought to have scriptural authority for this practice or we should not so stifetly 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 teach. es very soon. Here is sister Sarah, her people practice every Lordsday communion. Let us hear the scriptures upon which she relies for authority for such practice.

Sarah on this matter. I want to know if the course of any one present is found to be the only scriptuml way, are we all to discard our practice and adopt the acriptumi way !"

Most meaured Descon Jones. ly-our time would be worse than wasted if we did not, so proceed eister Sarah

rarah,-" Well, as no are al sgreed as to the right of the insti tution 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 sportles teaching-Acts, 2-42. "And they continued stendfastly in the Apostles dee trine (teaching) and in the fellow ship, and in breaking bread, and in trayers." From this we learn that the primitive thristians continued as steadfirstly in breaking bread as they did on any other hard barrier of the wording. It it is shown that they accombded on the lirst day of the week for wording. Sarah,—"Deacon, pethaps you go pet of

the worse, the test loss not one per month communion. prove that they broke breaters ry | Deacon, -"I -I -do -I don't Lords day "

8 - " No, it does not, but it

certainly shows that when they waterbird for the numbers of wor-

et of the worship, whether it was nce a week, on re a mouth, or

quarterly, discret not?'
David, - 'Yes, that is so, I in becoming interested in this for I want to know what the Lord's way is. Go on."

Satali, -- "The nort step is to

find when they came togesher for this nursese. To learn this we this purpose. must turn over to the 20th chapter of Acts, and read the 7th verse. "And when the duciples ann together on the first dut the week to break broad? indicates their practice, when they continued steadiestly in the spostics doctrine," etc.

Mattidi,-" But my sister, it loon not may every first day of to c week, to I think your position is antionity for your practice, Defame on every Lords day con mumon.

David, -Yes, it must be shown that "tho first day" in the passage means every heet day, before we can accept it, and I think siers Barah will have a difficult task when she tries it.

Sarah ..... I really thought that on wanted to know what the crintures did teach on the marter. but you seem to besinere meline. to throw obstacles in the way of finding out the truth. I mea this kindly "

David .- " Pardon me, sister, I did not intend it that way, bu I want to test your position, thus giving you a chunce to show the strength of it. Proceed."

. Sarah,—We are trying to find what the practice of the disciples as, under the teaching of was, under the teaching or so. Aposite, and we find in this statement that "They came tegether on the first day of the week to beak break. If you were to sek me, what day of the week was observed by the Jows as their Sabbath, I would say 'the seventh day ' and by that I would mean every seventh day, would I not, and is it not so understood by you! Then when you ask me when did the early disciples as-semble to break bread? I would eay "the first day of the week," on the strongth of this passage. Is this not manifestly the treat ing of this passage !

James .- " But sister. I thit k that they came together to he as Paul preach; how will you get ver that f

Saral .- "I wil not try to get verit, as it is just what you think : but I am curious to know what makes you think that they ame together to hear Paul preach. when the scripture saja that they came together to break bread. There is nothing in the reading to indicate that they even know that Paul was there, until they arrived.

John,-Well, I want to hear Matilda read her scripturo quarterly communion when the

Matible,-"I think frequent communion has a tendency to lessen the solemnity of the oconce in three months we can prepare our hearts for it and it will be mora solenn."

John,--" But eleter, this is no scripture, but simply your judg. ment, and on the same ground, 1 might say that praying too fre-quently leasens the selemnity of prayer. Would you recommend prayer only once per quarter (three mouths) T

David,-"I om afraid sister M.

- Dencon, perhaps you I gospel of the Son of God.

the broking beat was a pa tof will be good enough to give a the wors it.

think it is necessary to have "a thus south the Lore" for becking bread once per month, because am not particula how often it is done so the proper persons only are allowed to purtike. We have a listoural succession, from John the Raptist for our church. and this is enough authority for

Satali,-Bat, Deacon, if we have well established precedents for weekly breaking of tread in the scriptures, ought we not to fol.

low as the wiv in this as twestile ? James, - Well, let us settle this at once, Matilda, what suther ity in God's Word have you for

our quarterly communion I' Matilda, --'I -1 -- don't know -tout | c--| think--1 moun to say -that I think ones in three months is eften enough.

Jame ..... Thus tempor mean to say that there is no lible on, what authority in the Bible have you for your monthly comunion P

Deacon, -" I do not care how from a man partakes of the com n. As for the authority for anthly communion. I just save this to say, that is, I can to ray, that I am quite surt did not come here to be care thred by any man f

David,-"I would like to hear from Sarah a little further, it sho has more evidence on munion."

Sirah .... "I am always glad to be of service to these who wint to know the truth. The scripture-cited are to my mind, quite clear on the matter, and if the bible does snow me truth. An exceptures cited are to my mind, quite clear on the matter, and if the hible 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 atility of the principle of the princip

in to so written, he never believed in it."

Sarah..." I beg your pardom-sister M. If you will look on page 59, "Inskips history of Methodrem." you will find this statement from Mr. Wosley in a letter to Dr. Coke. "I advise all Methodiet societies in America to break break every forde slay; this is the most rational and scriptural way known to me."

Matida,..." Well, I do declare. Decem,..." I am quite sure that sider Sarah as 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 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 sixter Sarah is the only one of us that has libbe authority for their practice."

their plactice."

James,—"Yes, we have to be egged to that, for she is the only one that he seven tried to give the bibloanthorities"
David,- Well, it has been a

ry pleasant ovening to me at

oy r de." John,—Good-night, friends," All,—Good-night." Purne.

know that the brethren in C. were expecting me, but I could not go without doing harm to other fields. If they are disappointed we feel quite sure that it will be an agr sable one. We hope the mainter away it raily as one man and work expether, and that the Lord will add many to the saved

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

Exchange.—We have just received a capy of "The Ontario Hornet," edited by Bro. W. K. Burr. M. A., Bel'aville, Ont., devoted to the more generated farm stock and pouttry. It is ably conducted and contains the most advanced theories on stock raising. Our readers will find it well worth 50 cents per annuni, the subscription price. The Octopraph, a seni monthly annun, the superspriou price.
The Octograph, a sent monthly
pauplilet, edited by Bro Pau'i
Sommers. Reyarl Isburg, Ohio
is a welcome visitor. It is filled
with good solid articles on pracpaupines, Sommers, Royais a welcome visitor. Tensisted religious questions, and has a good appearance. Unlike almost all our religious papers it does not contain any church news, but that to its manufal advocates printitive difficulties of the new testament. Subscriptions one delian peramumater of the new testament of the new testament

RGIES AND NEWS.

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

We see that Ero, W. M. Trewson is net renaming idle. How real was at tenth to the duty of every individual to work out their own retorm the fluor will be at the first of the duty of every individual to work out their own retorm the fluor while a wal trade the brind of earth."

Should we not constantly watch fluor receiptly held a meeting of some days in Omegh. The small to their we enter not into memberation? Since to enter in the enter in the specific state in the result gate; in the meeting of some days in Omegh. The small state is the treath of the season as much as the bedy and possible the form of earth."

Should we not constantly watch that the project and we are trade the brind of earth."

"Well, well, sad the larner, agt as some breaking and we were, it how heavy weare, it have in the intervention to at it."

"United to cat it." Have time to cat it."

"At the time to cat it."

"Volt an live without eating the partial of the project flow in the swell as without paying. The spirit needs the brind of heaven as much as the bedy and possible the intervent of the surface and the larner, agt as a string the paying the

The church at Bonotavili we some charges are our lamp has nearly letted up their meeting house, upholytered these are not ask the five of meeting to meeting to meeting the Botom to the wild and propagated with upholyten and Standard.

Our meeting cosed at lordan with twelve additions, 9 imprecious meeting to meeting to ask all late to the meeting to meeting to ask all late to the control of the meeting to meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to the control of the meeting to ask all late to ask and expecting when the meeting to design the control of the meeting to ask all late to the control of the meeting to ask all late to ask and expecting when the meeting to design the control of the Our moveling consect at fordall of the with twice additions, 9 in persond. 2 from the Baptiss and 1 by relation. This was a move of the theory of the may only the many of the may offer in though the gates force may meeting in as all five Laws said, when carrying overflowing audiences, "this begins to look like old times." Our cup continued to run ver," Bro. on set Clendentian has added another has to the chain of christian love the man ver," Bro. on set Clendentian flow that as together, by giving using in the set of the man before no Pathonal Radianger, bound, and one vold Walter Scott's works. We cannot do more now than the say "thanks Bro. C."

The church in Nassagawaya the church of the Acton meets and the force of the angles, and the contagnation of the work of patting that the patting that the church of the Acton meets and the following such that the bridge—"But I say unto yut, and the contagnation, and use unlessed directly following such the church of the hard the church of the following such that the bridge—"But I say unto yut, and the contagnation, and use unlessed directly following such the contagnation, and use unlessed directly following such that the pattern, it was all speak, they shad give with that are yellow on the following such that the bridge—"But I say unto yellow the string that the contagnation, and use unlessed directly following such that the bridge—"But I say unto yellow the string they shad give with that the same the following such that the bridge of the following such that the collection of the following such that the collection of the following such that the fol

PRAYER AND BREAKFAST.

Some years ago, when the Some years ago, when the country around Cincimati was newer than it is now, a pious carmer was busy clearing his and. His had a number of ands employed, and was raxous to accomplish a large mount of wo k while the weather was favoushed. He called them early, and went out with them, before breikfast was ready. A horn was blown, and they came in and a team of again to their work. The farmer had been accustomed to have prayers norming in his family. But to keep so many men from chopping and log-rolling, what as read and prayed, was more than he could after? so Satan suggested and the good man yielded. His jons wire any which was the could after the country than he could after the family what was the country of the count

gested and the good man vene-ed. His jons wire raw with grief that the family ultur wis neglected; that her husbane, in haste toget rich, was porting with God. She talked with him; she planded with time, but

nim; she pizated with thin, but in vain. At less the determin-ed to try another experiment. The next morning the farmer and his men went out, as usual, to do they work. The sun and his nice went out, is usual, to do their work. The sun-began to climb up the sky, but no breakfest, both was heard. They grew hung, y and looked anxionsity towards the house; they listened, but still the expected summons cit not come. After waiting an hour or two hey and the usual time, they went into the house. No table was set, no collect building on the

treasurer and will premitty ter that the meany is used for the justice for which it is sent.

mentadhenis of the second form o

A PLEA AND Missions

6. A Vector contributes that a lead of the contributes that a lead of the contributes of the cheek of the lead of the contributes of the cheek of the cheek of the lead of the contributes of the cheek of the lead of the contributes of the cheek of the lead of the cheek of the lead of the cheek of

deal with disorderly walkers but the word of God. The question world, and were brought into

Accept these score years have cloped since a movement began to re-establish his primitive clouch in its faith and practice—its direction and we suppose the fact and mechanical proposed formation, this proposed restoration. Previous increments cade vised to separate from Rome, this endeavoired to get hook to Jerusalein.

hour to an hour and a hilf only then erose off to the last and—to the one of-lock corner of their acting this divine bistuttion. He uples of Christ, is it right so do: Is it in her acry with supture? I set well den my to our Savior? Let all who read this meditate upon those things and in the next number of the Cotograph will be presented, the Level permitting, "a more excellent way."

# PUBLICATIONS.

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