Christian Worker.

H. B. SHERMAN, EDITOR

" WORK WHILE IT IS CALLED TO-DAY."

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Whole No. 34.

THE OLD HOUSE.

Above its gray and mosey roof
The tail trees downward bank.
As the with the control of the contr

But, deer old house, food seasoris
They crumoniar walls enfold,
Thus rists hold thy roof two uses
Worth more than treesured gold
A happy chicker in ure youth;
And house of all the sendences
Teas memory revores.

If sol, unbidden guests there were livede test treasury leastle. Where give and sorrive extered in Tu cheek our loy and murth, Not less we have a the hellowed ago Where we have affered long, by faith and trust have purised. The soul and made it strong.

I would that all the stately he They build from year to year I would that all the stately home They build from year to year Might be it yery truth shoules Of income and observed. Like ther, build house, a she letting nee I uddintioned a happy time, The retuge of our resides youth, The Meson of our prime.

Christ Commanded Immersion.

Mr. McDiarmid's First Address at Tonawanda, N.Y.

(Continued.)
Prof. W. S. Tyler of Amherst
College, Massechusetts, in reply

"I do not know of any good Lexicon which gives sprinkle as a rendering for baptize. Liddell & Scott, which is now the standard Lexicon for classic Greek gives pour upon as one of the unings, and Lexicons generally mounings, and Lexicons generally give weak and buthe together with dip, immerse, sink and dyse among its meanings. The primit tive meaning of the word was probably dip—indeed the root bip, like one word like. bisp, like our word dip, seems

be dipping in its very sound. Prof. Tyler fails to tell that pour upon appeared only in the first edition of this Lexicon—the for later editions leave out pour upon as not being correct

In regard to this point let us at Prof. J. B. Foster, of Colby University, Waterville,

laine, saye--"Liddell & Scott in their first edition, gave as one of the mean-ings of the word saptiso, to pour upon, but corrected it in the second edition and the correction stands in the latest (sixth) edi-

Milton W. Humphreys, Master of Arts, and Doctor of Philosophy (Lapaic) Professor of Greek in Vanderbilt University. Nash-ville, Tennesse—a Methodist institution -declares that :-

"There is ne standard Greek English Lexicon that gives sprink-le or pour as meanings of bap-

This is the fact in the case With such testimony before us,it is unnecessary to waste our time quoting farther from Greek Lexicons. I have half a dosen or more here with me which can be ined by any person who so desires.

Their testimony is a unit as to the word in dispute. They speak a common language. The nutliors of these Lexicons, though Pedobaptist, agree that supplied means to immerso, not to sprinkle It will now be proper to show that the Lexicons are correct, by an appeal directly to Greek

Lord did not manufacture the word baptizo; neither did he use it in a sense unknown to the peothe people like all the other word which He used, and it is to be understood from the usage of that time. It was understood before there was a New Testument, and it can be understood now, so far ns the action involved is concern

mediately after our Saviou.. Our

ed without even opening the new Testament—or the Old either as to that. But both Testaments, lowever, add greatly to the light that shines upon it. It is proper to receive light touching this word, no matter whence it comes as we would do in regard to all other words, whether found in the Bible or out of it. Polybius, a Greek writer who

lived in the second century B. C. -born 205 B. C.-speaking of and from headed spear, says :-

"And even if the spear falls into the sea, it is not lost; for it is compacted of both oak, and pine, so that when the oaken part is baptized (immersel) by se weight the rest is bouyed up and is easily recovered. (First Book e XXXIV 3-7.)

Speaking of the passage of the Roman Army through the river Tebia, which had been swollen by heavy rains, the same write

"They passed through with difficulty, the foot soldiers baptised, immersed, as far as the

Please notice that only the of their bodies that was under the wate, was captised or immers aptiond just so far. It is needless to say that baptise her means immerse. It can mean nothing else-nothing less.

Diodorus, who wrote about 50 years before Christ, in the histor ical library, book XVI. ch. 80, speaking of the annual over flow

ing of the Nile says:-Most of the wild land ani male are surrounded by the stress and perish, being baptised (im-mersed, submerged); but some escaping to the high grounds are

Here is a baptism, an immer sion, in which the baptised de not go down into the water, the water rises up around them till they are immersed.

Speaking of this and other liar instances in Polybius Schleus ner in his Creek Lexicon says. "In this sense baptizo is never need in the new testament."

Certainly not. An immersion by such a slow process would be dangerous to life hence those who were baptised with a view of living afterward some doson to the soater. If a person should prefer to lie in a baptistry till the, water coming in should rise over him, it would be a baptism, a real im it would be a baptism, a reat immersion, though this way of it
would neither be suitable nor safe
—neither would it be in harmony
with apostolic practice. But the
teerd is so used in the classics, and such would be an immer Raptice and immerseure thus used similarly.

Let us quote from Josephus who wrote in Hellenistic on New Tostsment Greek. He lived in the days of the Apostles. In his in appeal directly to Greek write "Jewish Antiquities," book xv., who lived just before and im- ch. 33, speaking of the murder

Continually pressing down and immersing baptizo, him while he was swimming, as if in sport, they did not desist till they had suffe cated him.

what beptiso means in this pass ephus usos baptizo in his works fifteen or sixteen times and always in the sense of immerse In this he is like every other Greek writer. Of course, according to the connection, as the matter of propriety; as said before, it may be translated variously, -im merse, dip, plunge, andmerge; and where it is clear that the person or thing does not rise, it may be translated drown or sink. In this latter sense it is not, however used in the New Testament. tances, drowning never follows.

Here is another example, from Strabo, who was born 60 years before Christ. Speaking of huriing a dart into a rapidly flowing stream, he says:

"And to one who hurls down a dart, from above into the chan mel, the force of the waters makes so much resistance, that it is hardly haptised."

This shows that in Strabo's time baptizo rueant to immerse

time deprize recent to immerse.

Scores of examples of similar import and equal clearness can be produced from the pages of Greek writers, who lived before and after Christ. No example can be produced of the use of baptico, in Greek literature, where

it means sprinkle or pour.
Josephus, who lived in the days of Paul, wrote much in the Greek language. He had occasion to use the word baptiso uently, respecting the daily events of life. I have his works quently, here, translated by William Whiston, A. M., Professor of the University of Cambridge. page 84 he translates it "dipping" page 304 "dipped" and on page 435 "dipped." On pages 199 435 "dipped." On pages 199 and 498, when it is is clear the objects ... shins-could not rise of be taken out he translates it well enough, "drowred," which, however is rather what followed the the baptising. Why cannot dapties in the new Testament be translated into English as well as in the works of Josephus? The variety of practices in thachurches prevents it. This ought not to

Let us now open four Biblest the inspired Hebrew; the Greek translated by the seventy; the German, transited by Luther; and the English translated by King James. Turning to II. Kings,7. 14, we read that Naaman dip ilmself seven times in the dan. The Hebrew word in this age for dipped is tabe Greek word is baptise the German

Christ and his apostles read the Greek Bible, and the New Testa ment, writers generally awate from it. Christ, in ordering the ordsinauce which we call baptism. se lected the word baptise, which tells us that Naaman dipped himself. If baptiso in II, Kings v., 14 means dip, as it does, accord ing to the Hebrew, English and German Bibles, how happens it that it does not mean the same

of the boy Aristobwlus, by Herod's in the New Testament ! Martin command by his companions—he Luther in his translation of the Bible which I have here, uses tauten (din) when telling what Nasman did to himself in the Jordon, and like a consistent translator when he comes to the massice in Matthew which says John baptised in the Jordon, he translates it taufen (dip) also. Luther explains that by taufen he means dip. It matters not what tauten has since come to mean by a practice contracy to its meaning in Luther's time. In Luther's translation It means dip.

This diagram will exhibit in

one view this argument from these three translations. Tabal, in the centre is the inspired word. Three translations, dip taufen, baptizo, at the points, to-gether with the word Tabal in at the centre, conspire to say that baptizo in the Hible means dip or immerse. This, itself, is immerse. This, itself,

An effort is often made-it was made recently in the Tonowar papers to prove that Nasman did not dip himself, that he must have been sprinkled according to the law of Moses for the cleans-ing of Lepers mentioned in Lev.

D. D. Currie, in his book, page 15, sıye,

"It is evident he must have anrinkled himself seven times Naaman was a leper. The lep rosy was incurable by human means. God has provided a way effected. There was no other way but God's way. That way is defined in Leviticus xiv., 7, and he 'shall sprinkle upon him that is to be cleansed from leprosy seven times and shall pronoun him clean, Through this sprinkle there was to be cleansing

What did the prophet tell him As a faithful prophet he must not make a law of his own, but tell him to keep God's law. and wash-that is, sprinkleand baptised himself seven times.

He did not immerse himself."

Thus by a little sophistry this Mothodist Minister leads himself ng till he directly contradicts the Bible, which he says "Nea-man dipped himself"

It is sufficient to say, the law

of Moses had no mode of euro for leproay. It had a ceremonial eansing for those who had been healed, (See Lev. xiv. 1-10).

Leprosy would not have been the terrible disease it was if it could be healed by a Jewish cere nonp. In that case the healing of the leper would be an every day occurrence. But Saviour save, "Many lepers in Israel in the time of Elijah the prophet, and none of them were cleansed (healed) but Naaman the Syria

This shows that the healing of this leper was by a ritracle and not by an established ritual.

Toachers of the people should know this. If lepers could healed by the law of Moses

were they driven from human so-ciety ! Why did they appeal to Christ for healing power as their only hope of deliverance from the disease t God cured Nannan according to a special appointment made by His prophet Elijah. The my stoken of in Lev. xlv., 1-10, for the ceremonial cleansing of one who had been healed. had nothing to do with the case distinction between the real cleansing from the disease and the ceremonial cleansing is seen in Luke v., 12-14. A man "full of lopro ey" is cleansod or healed by the Saviour, After his cure Christ says to him:
"Go thy way, show thyself to

the priest and offer for thy cleansing, according as Moses com-manded for a testimony unto

With these facts before us, there is no apology for being deceived by those who will not learn that the cure of Namanby Elijah was as distinct from Jowish ritualism as was the cure of this leper by Christ the great propher. do not touch at any point. The one is a real healing of the discere itself the other is a ceremonial cleansing after the disease has disappeared.
Dr. Watson, in the Herald, in

his mylaw of Mr. Einns, says,

"Upon this erroneous assuint he-Evans-proceeds to state that the Hebrew term 'tabhal' (not taball is the corresponding teru for immerse. No one familiar with the Hebrew Scriptures would make such a statement The Hebrew equivalents for im merse, are yarad Ex. xv.,5, tsalal Ex. xv. 10. The fact that tabhal is not the word for immerse is the reason that the Greek translators used the term basto rather than bastize."

Well, let us open Davidson's Hebrow Lexicon and see what tabul (or tubbal) toulal and yaras

mean respectively.
"Tabal.—1. to dip, immerse;
II. to stain."

Yet tabal is not the Hebrey word for immerre! Indeed! Now let us read the definition of totalal which Dr. W. gives as the Hebrew equivalent for tm-

(To be Continued,)

CHRIST'S COMING.

DEAR WORKER,-The Savior's first coming was a matter of pro phecy and promise, and its fulfilment looked for with much anxi-ety, for those who made the Lord's testimonies their study. Though many ages intervened be tween the first promise and his advent in Judea among his own nation, yet all things foretold of him were fulfilled. How be would come and what he would do, evidently were not well understood even by those who were looking for him among the Jews. This second coming is equally certain, and will be very unlike the first. It will be audden but glorious and triumphant, and its effects lasting and decisive How many ages may jet roll past be fore he comes, or how few weeks end the time, no one knows, but the great event will transpire at the time appointed. Many attempts have in the past been made to fix the time, which have why always failed, but his coming still

"draws nigh." As forctold by himself, the world will be going on when he comes as unprepared as in the days of Neah revelling in wickedness and folly It will be the grand scene of the future, and a grand manifestation of and a graud manifestation of Almighty power and supreme au-thority. He comes not to minis-ter or to be ministered to on earth, but will display that majesty which was insulted when men preferred a murderer; and despised his name. Great events will transpire and mighty changes take place when he comes, but just in what order they will occur that grand occasion alone will show. That the Lord will come show. again all intelligent bible readers admit, but what will be the results, and how all things will go on immediately after his appear-ing they do not agree about. Like all other efforts at knowing more of the future than is revealed, the attempt to arrange the events that will certainly transpire at the Lords second coming, has led to much contention and certainly many errors. As to the precise time of his coming it is not very plainly revealed; for very wise reasons. Many seem to think he is coming to stay on the earth for a thousand years, but he never so taught. Some teach that he is coming in his glory to give his rebel creatures another chance to accept his mercy and be blessed by him, but no such teaching is and in his word. A. zt delusion certainly could not be invented by man. Some believe he is coming to reign as a king in Judes, and to extend his empire over the whole earth, but where does he say he will ever reign on earth as a temporal king! So far as his people are concerned ne coming to receive to exhalt to bless them. They shall meet him and ever be with him in his. heavenly mansions. But to his memies he comes to take venge ance on them because they do no obey the Gospel. He will be clothed in mojesty and attended by the howenly powers. He will mete out everlasting destruction to the impenitent. says he will come to excute judge. ment on the ungodly. Peter, writing of his second coming, affirms the pendition of ungodly men, 2 Pet., 3, 7, The certainty of the Lord's coming, and the supreme dignity and glory which will be shown on that occasion. gives it an importance beyond all conception. Though he comes as a thief in the night to the wicked yet his people are waiting to meet the 'King in his glosy.' All at-tempts to explain how the Lord will come, and how the dead will rise, are but attempts to know more than has been revealed to us. The dark recesses of the grave will hear the summons for all to appear before the Lord in judgment. No believer need be troubled about how and when all things promised will transpire for the Lord has arranged, all the evente, and will bring them all to pass in their proper order. Let his people rely on his promise to

> joyed by all who love his appear-JOHN BUTCHART.

> return, and prepare to meet him rejoicing in hope of the glery to

he revealed in him, and to be on-

· 6 ******** - - "

H. B. SHERMAN, EDITOR.

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thisking portion of the world can be moved only by reason, and if your maswer to them is not reasonable, it will be re-jected. Many jeople seem to think that all the reason need-ed, is to say "I feel the evi-dence within me." Now thi-may satisfy you and it may be appreciated and understood by the children, but the same. can be moved only by reason, overy one of you in the lame and if your answer to them is of Jesus Christ for the temismort reasonable, it will be rejected. Many people seem to civic the Gift of the Holythink that all the reason needed, is to say "I feel the evit dense within me." Now this may satisfy you and it may be appreciated and understood by the chift on preciate your feel ing. So it is necessary to fail stack on reason, or your light will be darkness to him. God has taught us that if we obey his Son, and live according to his teaching, that we will enjoy him forever. God hiving said this, we expect it, if we follow his teaching, and our lives are such as he has required.

Having the promise of God horistical shope.

Having the promise of God horistical shope. joy him forever. God having said this, we expect it, if we follow his teachings, and our lives are such as he has re-

Everlanting life is desired by Everlasting life is desired by all christians, Hope is made up of expectation and desire. Weex-pect everlasting life because God has promised in months. pectiverhasting life because God has promised it upon these con-ditions and we have complied with these conditions. We de-sire this because it is desirable, and our desire is made mani-fest by the efforts we make to obtain that which we say we desire.

We say then we have a hope of everlasting life. What is the reason of your hope, or the basis of this hope? We ans-wer, God's promise. He hav-ing promised as eternal life upthe reason the reason the reason therefore we have God's word for it that we will enjoy overlasting iffe. This is the basis of our christian hope. It is reasonable to expect everlasting life if we have God's word for it, but who can assure his heart of hope, who has not heart of hope, who has not and the Gospel of his Son?

Son?

**MACKELL!*

to hear a christian say, "I hope that I am a christian." Hope is something we may expect. We do not expect that we are christians, but know it. The old hymn which runs thus:

Tis a point I long to know And oft has caused me anxion thenches.
"De I love the Lord or no."

Am I his or am I not. Should never be sung by an intelligent child of God. If we study his word we may know whether we are " his or not, for God, in we are "his or not, for God, in His word has taught us how to become His children, and we know whether we have done that which is required or not. If we have done his will, we have his cord for it that we are his children. It is initidelity to have his word for it that we are his children. It is inidelity to be seeking for more testimony than God's word gives, for it shows a lack of confidence in shows a lack of confidence in shows a lack of confidence in this word. The religious world to-day is seeking for a good profeting, the experience of all thoughtful people is that to feel right, you must do right God's word teaches us the right God's word teaches us the right thing to do, and when we do this the effect of doing right. Now those who are continuing upon their knees around a mourning banch, are not following God's word, but the teaching of men, for not one word of authority for mourning benches is found in feel's word. These men, for not one word in auth-ority for mourning benches is! Our good Bros, Edgar Mack-found in God's word. To have lin, of Stratford, who placed the christians hope, you must himself on record against co-

beso ne a chtistrin, this nederi-arrangement, the Atta is prayer, is no rant of the plan of survation, but is contear to it. God's plan is for the sur-ner to rome to him in the way-trevealed in the Gospel. The "Altar of prayer" plan, is for God to come to the sinner in the way dictated by those pray-ing. Some have been so pre-sumptions as to call on God to come down into the house!" become achiestran, this modern populations by it went the

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CHLISTIAN'S HOPE.

There is no word used by the christian with so much pleasure, perhaps, as the word Hops.

Christians must be lights inthe world, and be "ready at all times to given reason to everyone that asketh, for the hope that is within them." The apostles did not say, one that asketh, for the hope that is within them." The apostles did not say; one that asketh for the hope that is within them." The apostles did not say; one that asketh for the hope that is within them. The drive the properties of pardon or good feelings." Lat. "Repent and be baptized every one of you in the name of Jesus Christ for the temisnot reasonable, it will be re-sion of sins, and ye shall re-

" hash in expectation lives And longs to see the day."

and having a desire for that which he expects, he bends all look his energies to obtain it. To the christian, hope, becomes his mainspring of action." "We led the hope is the incentive to do anti- all things required in Golds work. We hope that when the trials of life are all over, to enter into the rest we have so open long hoped for. Yes—to meet is our Sections I and all the apostles and worthies of old. The sees our Heevenly Father, to ye we with loved ones gone bends, fore, to have all tears wiped and having a desire for that meet with loved ones gone be-fore, to have all tears wiped from our eyes, to join the ho-rus in the shout of triumph, and swell the grand poon of praise and dwell with the pure Christian

Ontario is to furnish a missionary to Japan, in the person of Bro. W. E. Macklin, of Poplar Hill, Ont. It is no small ascrifice for a young man with as bright prospects as Bro. M. has, to pull loose from civilized life and bury himself among the heathen for life. No love for novelty can be the cause of this move. Nothing but his heart's devotion to the cause of Christ. could induce him to Outario is to furnish a mis hearts devotion to the cause of Christ, could induce him to take this step. We know Bro. M. to be a staunch disciple of Christ, and admire his true heroism, and, shall ever pray for his success. Truly the

operations by the entire in-cessive steps to inform him-off on the subject decorper-tive work. The result is with him, as it must be with all bounds men, he has ceived his opposition, and united the little band in Stratford with the band in Stratford with the Wellington co-operation, and proposes to work in harmony with his brethren hereafter Our brother is a deeply pious young man, with a strong af-firmative side to his nature We now have hope for our cause in Stratford, and urge our speaking brethren everywhere to give them a call when

possible Stratford is an important point for establishing the p bint for establishing the cause the little band there are zealous, and form a good nu-cleus for work in the fu-ture. Bro, Macklin attended the meeting of the board at Eventon, on the 6th uR, and enjoyed the meetings very much. We shall be glut to record a few more such chang-es of this chameter, it will not es of this character, it will not include a very long list, before all will be in harmony.

LOOK AT THIS!

The repetts of additions, in Intario, to the churches through Co-operative efforts for the year ending with July, shows 279 additions, 217 of these being baptized. In the face of these results, which are given from actual ligures, we are gravely told, that the brethren are not in favor of Co-operation!! 16 this were true, it would be a cause for weeping sather than The spirit of misexultation. sions is growing among us, and we pmy that the time will soon e when all our brothren will see eye to eye, and labor in harmony in Gospel work.

THE CHASGE.

On and after Sept. 1st, the writer ceases has connection with the Ontario Co-operation as the General Evangelist, but does no withdraw his interest from work, and will continue to wesist and help on the good work. Bros C. J. Lister, O. G. Hertzog, and Colin Sinclair having agreed to labor as Evangelists, for the co-op eration for the next year, during he time they can be spared from their respective fields of labor: we trust the brethren everywh will give them the same hearty reception and cordial support that we have received during the year just closed.

The past has been an unusually eventful year, crops were poo and consequently money has been scarce, but this season promises to ne a remarkable bae for good crops, and therefore the brethren should give more liberally during the coming year, than they have been able to in the past, and by so doing assist in sounding ou the glorious gospel of our Lord Jesus Christ. This change has not been made in consequence of any disagreement or dissatisfacti on the part of the managers and myself as far as known to us, but a desire on their part to have the greatest possible amount of work done at the least possible expense and a deare on my part to b leased from the general field that I may labor in a field without so much expense for travelling. The object of the Co-operation is to sound out the word of the Lord In new and old fields and then hould be no relaxation of our of forts in this direction. The Evangelista engeged are too wellknown in Ontario so need any words of commendation from any person. Now let the good work of saving souls be I ushed on with renowed energy and our efforts will be crowned with success. RUPARASIA MULHING

Book L. A. Brading, of Kv., esta, reglit today from Meafonl. July 16th, as automiced fit tast Wousten, the attendance has been good from the host, and the mest hormony ing continues at this writing, hereafter | Ang 1 | a., 6' time of going to oply pions | pross | although hydrog and has strong alter resting have been on, the how-Las been well tilled every night, and very often numbers standing outside. Many have heard the gospel preached, and sixteen have beheved, have been baptized and idded to the church; the brethren have been cheered, edified, and balit up in the Holy Faith, be side the above work, the whole community have been stirred up, and are searching the Scripture to see if thesesthings are so. reachers of Meaford seeing that the people were being taught the way of the Lord more perfectly. an strring themselves, to ender or to satisfy the people with the doctrines they have been teaching which the people now see at ally the commandments of men. Mr. Paterson the Pouchyterian

inister, preached two sermon a Infant Baptism to his churche ing, 17th warning his people and stating that the country great commetion over-this augstion on account of modern proaching. Bro Harding reviewed Mr. Paterson's seemer the same evening in Euphrasia, wher every available spot in the House was lilled, and crowds stood at every window and at the door to Every inference and sign ment advanced by Mr. Paters was rejected, and it was shown that Pedo-Raptists rejected the ommandment of God to keep their own tradition, as the sprink ling of water upon Infants for laptism is nowhere taught in the B blo. Bro. Harding invited Mr Paterson or my other preacher in whom the people have Confidence, to meet him in debate, but so far no one is willing to defend the unscripture practice. Mr. Wilk Inson, a Methodist has been sen for and is to preach on the same subject in Euphrasis on Aug. 19th our Meeting-Pouse near our Meeting ; ouse. Or o reason for this commotion is that most of those who have obeyed the Cospel during this inceting ons the fermerly wer taught that Infant Baptism was s scriptund practice, The end is J. C. W.

n at vet.

CHURCH NEWS

Bros L & W .- Two additions to the church here by baptiam, on Lordeday, 20th July. According to my plans I expect to spend two weeks with the Church in Portage-La-Prairie during August. I have resigned my position as tabourer for the church here. A good man wanted to take my olace.

E SHEPPARD.

Bowmanville.

CHRISTIAN Worker --- Inc ight we closed the most success ful meeting held here for many years. Bru Scott the Evangeliat of the Wellington Co-operation did the preaching, good through out, an , the meeting closed with a full house and thirty-five additions by baptism, and four who sere imptized to Erio village, Everton, and Hillsburg, respectively united with the church, making 39 in all, 30 of whom sat down at the table of the Lonesterday for the first time; him who is the giver of all good we necribe the praise. I haptise the remaining nine today and lupe for more to follow yet. Jay, Ladiard, Erin Centre.

Film S0118

Box James Rilg ne spoke med a meeting to Rople, Actod on the 13th, alt, and mar was labelled.

> Bro. Nuthunid Wantell, of Sauthville, made a visit to Sweet's comer on the first Lordeday, and spoke in the afternoon

> Bar D. H. Guy, of Newcostle, Indiana, preached at Well and on the 10th fact. But, Hertrog was at Bowmanville that day,

> We visued the little church in Hamilton the last fariliday in July. They are a faithful band, but their efforts are sumparatively feeble in that great city of S ctarianism. They also ustain a Sunday School.

> The latest private advices say that the Roy, W. K. Buer, M.A. is laboring with the Salvation Army. He may now use up and

> The last mentar contains the photo's of F. M. Ureen, (the esti-tor) and the irrepressible L. L. Carpenter, State Sanday School ngelist, of Indiana. Not very good pictures however.

lito. Lister has been working in St. Catherines, and I beam through Bro. Amstrong that they are expecting Bro L. in Prince Edward County soon.

Bry O. G. Henzey has entered upon his work for the church fu Welland. Which we hope will prosper with his assistance.

. SELKIRK. -The first Sunday in August was spent with the church in Selkirk. They are moving on in the even tonor of their way; not making a much progress as they ought. Bro, Philip's health they ought. is better than for years.

The writer will labor the comg year in the region of the old Ningara district, and perhaps will be at liberty to hold a few meet-ings outside of those bounds during the year.

(D. V.) The editor of the Worker will be in Mosa to begin a meeting on Sept 6th. Hope to see the brethren in the regions round about at the meeting

The lenthron in St. Catharine are inclined to complain, as ac count of the seeming neglect of that place by the co-operation. He patient brethren, remember that ie or two men can not be every place at once, your turn will com ufter awhile

Bro. R. Ainsworth writes that he will leave the field at Mt. Car mel the loth of this month. This leaves Mt. Carmel without any me to laboramong them. We are not apprised as to what his intentions are for the future

Our old friend and brother, Amos Clendenning, is growing tooble-day by day, but it is a source of real pleasure to visit with him, he is full of reministenees. May the Lord deal ten derly with him for a short time the upened sheaf with soon L garneted above.

liro, Ashley S. Johnson, of Knoxville, Tenn , leus spoken at Like Shore, Jordan, Smithville and Gainshoro, in the order nam He will return to Tenn after the 15th inst.

On our way to Selkirk from Hamilton, we spoke two evenings at Mt. Healy, the home of Bro. These limit. There is a line opening there to establish a goal closely industrial and the statement of the statem hurch, indeat I know of no ber ter outlook in Canada.

We visi ed Jorden on the 10.h

chuich there is nobling on, but digth has been in their budst since our meeting meter Let. No. verüber. Bru d. M. Laws is andly and needs ted. Second of the members were present from Luke Shore,

We visted the old "morler chunch" in Everton on the 13th ult, and had good meetings. They have recently enjoyed a section of refreshing from the presence of the Lord," and some eleven have been added to their number.

Bro. James Lesliard has decide ed to labor for and with the church at Ridgetown, and will begin his regular work there on the 2nd Lordeday in August. This we regard as a wise move for the church His address in future will be Ridgetown, Ont.

Bro, R Moff et, of Cleveland, Ohio, is preparing a year book of statistics of our people in the States. The status of our people in Ontaria will be given inthe book. We hope the orethren everywhere will get the book and note the errors and report them. and thus asset in getting a cortert statistic of our couse,

Bro B. H. Kenn, one of the Elders of the church in Hamilton, has sold his farm at Freeman, Pass and will leave for Caitfornia almut the first of Oct. He is one of the men of earth, faithful in his attendance at church, notwithstunding he has twelve nates to go, he is seldom out of his place in the church. He will be rorely alesed by the church there, but will be a valuable assistation to the church on the Pacific coast. He thinks of going to San Franisco. His address until Oct. 1st is Freeman.

A card from Bro. Ash informs us that the church and Sunday School at Rollney, are in a pros-perous condition. Bro. Ash will have two more articles on his present theme in the Works, which will close the series. There is some demand for the articles to be printed in pamphilet form. Bro. Ash is willing to do what he can to ansist this work ; but remee fend a helping hand. He will find it necessary to siter, amend, and rearrange it, which will be Let those interest. no easy thick. ed in this matter correspond with Bru Ash at Rodney, Ont.

Elder E. Sheppanl and daught-er left Downanville Aug. 6th for Portage-La-Prairie, where he will old a series of meetings with the church. They stayed three days at Meaford, and Bro. Sheppard preaching Friday and Satur-day evenings, and Lordeday morning and evening. The bretheen were glad to see him after an absence of twenty years, nd were edified by he discources Bro. S. catrics with him the best wishes of the brethren here, and wo shall hope to hear of great good being done during his visit there. Hestoried over Monday night night at Owen Sound, Bro. Tolton says there was a goodly number out to hear Bru. Shepand and he gare us a very in-teresting discourse. J. C. W.

Dear line .- One lady 64 years of age confessed the Savious and was implied in Walkerton since my last report. I am now in a meeting at Alinto. Three hoptized up to date.

! A. Soort. Walkerton.

Dear Bros i. & W.—Please amounce that our Annual meet-ing will be hild 14th Sept. Bro. J. L. Parzons, of Indiana will be with us. A cordial invitation is extended.

Yours, R. W. Strvesson, 11th, and 12th, and had good R. W Stevenson, audices on todaday. The St. Tiomas, Ont., Au., 14th-34,

If you cannot coost the say, And the bratten lands extros-tra can find the bratten nearer You can helv thent at your do if you gained go you thousand you gained by with thousand you gain give the withous mitty And the hast you do for festing Will be preceived in the sight.

If you cannot speak like any "
If you cannot preach this Paul;
If you can bell the love of Joseph I you can bell the love of Joseph I you cannot never the worked With the Jul, nearly dread also I a take she the little cut dean, I a the Saviours wait in arms,

If you cannot be the watchman standing high on Z on's wall, Positing out the pith to hervo Offering life and peace to all We h your prayers and with

front You can do what he to rue mon-on can be like talthful A cron, Holding up the prophete hands.

If atong the older people,
You may not be apt to teach;
You may not be apt to teach;
Pact has lambs," and Curiet, out
Pact the feed at this there reach;
And it may be that the obtilier
You kave I d with to noticy hand.
With so four lamons your jewicWien you reach the better last,

It is none hear you billy easing, "There is nothing I can do," While the works of more are ying And time Master calls for you. Take the task he gives you that if y Let his work your prisents bey Answer quickly when he calletts "Here am I; send me "I haid! Mur!.

" MEDITATIONS."

NO.3 "What is man" Hel. 2:6

This is a quotation from David 'sweet singer of I-mel' but at this time he is David the Astronomer He has been star gizing; and a he beholds with wondering admir ntion the grandent and im-monsity of the myriads which money of the investity of the occupy the immensity of the myrials of glittering orb-of space as far as the bodily eye can distinguish, and then for a moment contricts what he has seen with what he knows from man to be: burst forth in the lenguage above. But, natromemer. God has visited man He has been mindful of him Therefore your valuation and God's valuation of man does not correspond. God passed by all of these heavenly lastics that you so much admire and came to this little earth to visit man. Man anust be much more valuable than you suppose. We may know a little about man by ascertaining what he can and what he canno do. Llind Newton,a man, weigh ing the distant worlds, you so much admire, and measuring their distance. Man makes charlot for himself and makes the fores of nature his horses to drawhim by land and by sea; and by bit and rein commands thom at will He makes the thunderbolts of the heavens, his seeingers to carry tidings over the seas. All over this globe liese the buzz of machinery. the invention of man, and yet, O mat what care you do with Chicago er Moscow in fismer? What can wan do with an angry ocean when you are out at sea, though you have the strongest ship of your own making! Your works be come a helpless proy to the torpo-do or cyclone. Can you grapple alone successfully with the grim monster death ! Tis enough, O man not what you can do brought Jeans from the ekies, but what you could not and cannot do viz: save yourself. God saw and pitied you in your helpless condition. Yes, so it roads in "Haly Writ" (lol so loved the world that he gave his only begetten son that who exer behaveh on him should not perish but have everlasting lite." Now David, What is man !- being created in the image of that, purcessed of body, soul out tained beforehand

lice for men had man not been valuable. Christ estimate soul of non-to-be of more value than the whole world, with dl its wealth.

It is man's conflict to dose him so very valuable, David, That part of nan which came from God, and goes back again to God Therefore, we are not to fear man for heavy do no more than kill the bady. He cannot kill the soul Mat. 10:28. We must fear God for he has power over the soul as well as the lealy. Ommidest thou know that that which Go breathed into you was a part of himself. How little do you know of your own value. But that has revealed this to you Know this therefore, Oh man that you ire the temple of the tiving God. Do not date to de-tile that temple, I speak to those who have started in the way of life. You are not your own. You are hought with a price. Hence that which was of greater talu than the world, has been until increased in value by the ranson pdd for P. We know some thing of muls value from the fact that the most precious mun's value from jewel that heaven possessed was redemption curificed for his Think of these things Oh man when you are tempted to do any or vilo thing. It will say you from many an evil. Remem-ber that he who died for you still loves you. His exclassive watch ing you. Do not grieve him by siming away your precious privil and opportunities. Se your affections on things above Reach towards the things that ar before. The Prize of your high calling is before you. Christ lead the way and become us onward. "In due season we shall resp it we faint not,"

~ :o: ---CONCERNING THE COLLEC

There are yet many unsettled lings among the Discipled things mong which may be named "th collections," money is needed not and always has been, to keep the forward. cause moving must be contributed to by the Disciples. But the question how! The instruction of Paul to the Corinthians, is plain to those who derire to understand "Let every one of you upon the first day of the week lay by him in store, as the Lord has prospered him." some may say this was fo a special purpose. Yes, but it was for the Lord's cau-e. It was to meet a claim Jesus laid on his disciples: Has he no monetary claim on its now? He who says no, is he who will not see. None so blind as those who will not see Some brothren are trying to keep things moving without first duy collections, but it is very "nextis factory. The incidental expens pressupen a few, and when the expenses of a meeting are to be met it has to be announced at the meeting, and an effort made then. This is just the opposite of what Paul taught. The estensi life recon of same brethren " they don't like to pattern after the sects." But the real reason probably is more stinginess. A church without husiness principlus mint business practice, will always in money matters, he in trouble. Whenever a church dosites a protracted meeting, or set-ics of meetings, they should understand busin ers well enough to have the funds to meet the expen-

ait. A stingy, paramonous, sel-certer, who came over in the ark lish, inherity man, a man who was still living; and, no doubt, hish, inherly man, a man who were more than the true thinks it is money thrown away a worshipper of the true money wasted, when given to the God. From him Abraham Louds came, has a good about of could be me about the deal could be means about the honey wasce, when given to the year a road and Abraham Loud's Canee, have good dead of could beam about the deal Jud's Iscariot about him to go of, delovali with the antelli the go to Herven!! If horshould invian world. By going for away by some chance, he would be like he cat himself off from the many a lish out of water. A church that intellectual and religious privilthe cause of Christ, will sink fute only a same to live. We have I realize what a tried it was for noble brethren-self-sacriffeing brethren. Of course, sisters are here included, Also cho hes whose liberality is prairie worthy. There are many, of whom, it might not not be a sin to be even proud. But this piece is designe ed to show the necessity of some of to show the necessity or some method or plan in unking contri-intion. Now about the how? In 1st Car. 2, 16, "Upon the first day of the week fer everyone of you kay by him in-stores a God has prospered him,that those be no gathering when I come, "Upon the first day of the week bet each one of you lay by him in dore, as he may prosper that no collections be made when I come R. V. "On (the) that of | the | week 1 kt Each one of You put by itself, treasuring up, who seever he may be prospered with les whenever I may come, then collections may be in progress. N. T. critically emphasized. Is not the how plain I "Let every one," "Let every one," "Lay ly man" "Let each one," "I them in store," "Put by them in store," plain. But some will pattern af ter the sects, they have a chapter They don't like much water and we den't like to give much money. Is there one Disciple in a thousand who con edentionaly lays by him in store, ethren con-be put into con-coner, There is one but the Many brethren teach that this church treasury. There is one thing in favor of this, but the metics has its difficulties. In its favor may be said, it will pre vent the probability of being tempted to borrow, or take a part from the treasury for some pressing want, come of the difficulties a place of my own, where I could 1. all funds are thus amalgam are 1. all funds are thus amalgan-sted. Some Disciples would give God, as Molchisetek has in Silen on one first day, if it were simply I would be satisfied. But while on one first day, it is were smaller to would be seasoned to the formissionary purposes, but not he is a king and a prices, I am a knowing what disposal would be stranger and a separater a made of the funds decline give

nad Important subject.

"BY FAITH ABRAHAM.

We often fail to realize the ment, just because we are famiwords I have quoted from the land communion with the litth chapter of Hebrews hun thousand Lind was communioned by the land the land of th dreds of times. This morning 1 skeptical. Lot was carnel Harm; I will go back to the year 1921 before Christ; I will put as nakuown to those Chalders as the remotest regions of the earth the centre of civilization. Abraham's friends and kindred were there. He was a man of sul-

Harty, the voice of many and plot, brighests tot; but to exercise a win, it to exercise, but a peace was find harrest without the field," What for To work the first and the first the string the move culd thin, and that because the loved him. "God is multist as the puvilege of every 1 feelple mer, with strong attachments—the loved him. "God is multist as the puvilege of every 1 feelple mer, with strong attachments—the first their treat to a second to give something, 1903 the kind of a min who would in the first treat and surgeon car who, a part of the accordingly, but a peace havebeen more thorough, or the Marcover, it is the duty as seed loods, contented, contemplates result more satisfactory. If we as the privilege of every traciple and with string automators touth favor go e to Automators to come to give semething (190) the kind of a min who would looked him, Why are you here, for "The way of going to heaten on search from going moon, string lower from your kindred! I have will not give any thing to advance ezes, that he must have highly prized. The more I study, the this andable warm hearted man to co out from his country and kindred, and be a wanderer strange land. No loubt. hi brother Nahor, and the rest of the Children, thought he was craze but he heard the voice of God and he obosed. He outend Comme but he w

elved no inheritance there. God did not take him to Jerusden and say, build here a city and lay the foundations of a kingdom No; he led him up and down is the land a few weeks, and ther here was a some familie, and Oralism had to go down into Egypt for food. How trying all must terre bount to his fairle No doobt, he was sorely tempter to return to Haron when he naw that he would have no permanen home in Connue and that it was n funine stricken land. Buddes tiod was going to make hime great nation, why did he not give him children? It seems to no that it was ne some clear, bright treasuring up." It is sufficiently hight, when the faith of the pat titich was struggling with coults that Gol brought him forth and said at Look now toward heaven and tell the stars if then be able to number them. ... So shal thy seed be," (Gen. xv. 5.) "Cre special mest day of the week something for the Lord Why And he believed in the Lord, and Many brethern took at the limit are the Lord plant it was counted to the Lord, and lubus old star-gezer." ousness." Abraham's life mo often have scenned to him a fani-"Why am I kept wander tite. ing up and down among thes ing up and down among these idolators? True, God takes care of me, but I am accomplishing nothing. If I was converting the heather; if I was building e of my own, where I rould

The foregoing remarks were instance and then the word of sion upon this, to us practical the Lett came to Abra-time and the analysis and the three three than in a vision. Once three than in a vision. han in a tision. Or angels visited him were long him. inter. vals between these revelations. He had no Hible to read as we full meaning and power of natateof God and have be faith strength ment, just because we are faint-liar with it. I had read—the ened by expectations of the word panied there in my reading, and redlich. Thus, in his religious said to my-olf, "I will go over to life, Abraham was alone. He was sustained only by faith in God. And ag tin and again wa that faith severely tried, corneci myself in Abraham's place, and that faith severely tried, especitry to learn what he did by faith." faily when he was told to offer up Cansan was as far off from, and lashe the thild of his old age, the hild of promise. child of promise.

brought me here and jot gives in

Abraham could not see why l ers to us to day. The east was was called thus to wander and to agn to trevel once. He was not a selfish him. This picture is perfect, around the led where tinete hold. Here sublitious here, setting out on a We cannot see how the test could her countencircled by Georgie II's

sould have good to Abraham and away from your kindred? his answer would have been, "God old me to come." If we had said What are you doing in Canan I he would have replied, "Just wandering up and down as Gol waiting for new revditions of his will." isked again, What will be the i, adt of your obedience, what is wird do you expect I he would becomed I will have all that hasand f with my heavenly bather. His decliration to mois: "Fear not Abrant, I am thy shield and the exceeding great reward. Gen.

m · The world, for nearly 4,000 ears has studied this wonderful life. It has yone to the tent of this childless wanderer to learn the great become of faith in Col. lorn is the best human teacher of that lesson, just because h sounced to do nothing wonderful Ho just lived a quiet, patient, godly life. He took G. d's hand and went up and down with him year after year, without usking any questions. That is the way we

all ought to live. But though Abraham left no numents, or records of great chievments, behind him, his is the most widely known and bigh lionored of names among the children of men. Thedews and the Arabs are proud of their decent from him. And all the christians in the world look to him es the father of the faithful. Rent what Paul writes in the 4th chapter of Remana and the 3rd chapter of Galatians. He closes with this declaration: "It ye la Christ's, then are be Abrahma's stel, and heirs according to the mondes" (Cal. III. 29.)

Winderful lesson -- that the only basis for a make character and a successful life to faith. It nor what wo do, but what we are. that makes us great and useful. Never did the church need this lesson more than to day. Our life te ferefish; our spirits are restless and important. We want to be and impetient. doing something; We want to see speeds results. It is hard for us to be quiet; to study, think, pray and wait. A life like Abraham's would seem involerably dull. And yeth was a divinely ordered life and fruitful in blessing to the

8ax Jose, Cal., July 1, '84. A DOLL'S MISSION.

Some time ago, two little girls living in Troy sent a large whom they named tiracie, to doll. "Bilde and Trust Missi with the request that it might be loaned at different times to children in Iklierno Hospital, "who ded not want to see the doctor, . who felt bully about taking their medicine." So Gracie I as Jaket up her residence inside those gray atone walls which shelter the nd every now and then she pays a visit to the children's ward

One day it happened that there were only pays in the ward where Gracie was taken, but one little fellow, whose bandaged logs told ory of his being there, h bi 4 to ... me . uphis arms longingly for the doll-His radical face and the gentle touch of his thin tingers to d without words the happiness of possession, and the night of pain and weariness caused for a time. Gracle's pink checks and blue n lime. wait. But we can see it now, eyes, her long white dress and fine the centre of excilination. Across thanks freeds and kindred were fool wanted to put on record one there. He was a man of sub-life of faith, one human biogra wen pairs of curious eyes, our stance (see tien, vit. 3), and not phy, that would illustrate fully the little bays in the mean who there is now have the low his children ought to trust went able to move shour gathered to the last where Gince hold;

Living arms. For more than all hour the children played with the lovely doll, and carried away, each one begged to shicked her pretty hand, and shower of bless wern thrown to her as she disappeared.

Did the little girls, whose thoughtful Bludness gives to peated happiness to the children d Hellevue, tidak of those wonds erful words of our Savior which makes a service done for " the least" as if it were done for

-(headian Worker.

LOST IN SIGHT OF HOME

A few years ago, during one of the severe storms that visited Colorade a young man perished in sight of bome. In his bawildefinent his possed and re-pussed his own cottage, to lie down and die almost in range with the "light of his own witedow which his young wife had placed there to guide him home. alone the watched the loss wight through, listening in value for the footsteps that world, come no more; for long before morning dayned the tey-touch of death had forever stilled that warm, loving limit. The sail double was made still sadder by the fact that he was lost in sight of home. How many wander from the Father's house and are lost in-full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, all tending to direct their footsteps accentward, and yet from all these they turn away, waiting for the more com-Venient against and are lost at List, in sight of the many manalous and intel.

THE NOBLE ALT OF SELF-DEFENSE

" top groß think' it win wrong frittigwei bearn ibn urt of fieldigefater to a gelb trollinet fligher wille jufete

ed of his justor.
"Curtainly not," suswored the notifier, "I learned it in my youth myself, and I have found

it of great value during my life." " Indead, oir did you fearn the English system or Bullivan's

system f
"Neither. I learned Solie money system."

"Holomon's rystem !"

"Yes. You will Sad it leld down to the litteenth charter of Proverbe. A soft answer turns eth away wrath. It is the best system of solf defence of which I havo any knowledae.

THE RATICATCHER'S IDEA.

A certain country eleganess used to tell a good aboy of his going to a new parali, and acking a particular what his accumpation was. "I am the villege rate afthe of," the man replied, "and what are you?" The cleryman air wered that he was the village param whereasts the properties are were the properties. son, whereupon the integral was good enough to observe the hosup road "we must ill get I ving, let him by all means to to ret-enteling inther that, to pres-clang. It is probably legitimate clung. It is probably legition to to kill vermin to earn your broad f to kill bermin to cam gour moust in but it would be a providented of the exceed ministry to jursue it with that declar. It is to be feared that not a few lock upon the work in that hight and in the work in that light/and in tion coust to how both whiteh that they did not buy a ferred and a couple of doze, and seek small game under the flower of lattice and stables. They would have been dearly and the Home of the Lord. French with a linguisey to the glony of God, or othe hold your tong now. C. H. spangeon.

THE CROSS.

Blest they who seek, While in your youth With spirit meet, The was of much

PENDING FALLE.

In speaking of a person's fagita-Pray dust forget your away Remonley, those with loneare of gli Sh aid selds a throw a stood, if we have nothing also to do. Thus tagle of those with sun, The better we commence at home, And from that point began.

We have no right to judge a man Until he's fairly tried; Should we not like his company, We know the world is which Some may have faults, and who had?

not? The old as well as young; erhaps we may, for all we know, Have filty to their one.

Pil tell, you of a better p'au.
And find it worke full well.
To try your rown defects well.
To try your rown defects well.
And though I continues tell.
And though I continues hope to be
No worse than some I know,
My wus shortcomines best neafest
The faulte of others go.

Now let us all, when we begin
To slander friend or foe.
Think of the harm one word may do
To those who little know.
Hemember, curees, chaken like,
Nematimes to root comes home;
Don't speak of others' faulte until
Don't speak of others' faulte until
Auch have mone of your own.
—Exchange.

REMINISCENSES No. 20.

HISTORY OF THE RISE AND PROGREGS OF OUR CAUSE IN GANADA.

-BY-JOSEPH ASH

In my last (No. 19) I finished my history of churches and now desire to speak of how the caus of Christ has spread in Ontario apart from Church organizations. There are to my certain knowledge, brethten in the following cities, towns, and villages quite sufficient to form a neuclus, in each place, of a church proper. Cities of St. Catharines, Brantford, London; towns of Whitby, Oakville, Strathroy, Chatham Windsor, Samia, Berlin, and I

Windsor, Samia, Beriin, and i think Amhersturg; villages of willough the beginning of the work of the which the light of the gospel should be shining. Then there are numerous families in places isolated from the church all over the land who would rejoice to have the cospel preached in their neighborhoods. We have churches in the following cities, towns and villages. Cobourg. Port Hepe, Bowmanville, Oshawa, Toronto, Aurora, Collingwood, Owen Sound, Meaford, Stratford Guelph, Wiarton, St. Thomas Stratford, Stouffville, Jordin, Smithville, Walkerton, Stayner, Erin, Acton, Welland, Selkirk, Hamilton. Priceville, Ridgetown, Rodney, and some others. This gives i has prospered since 1830 and 1832 considering the limited effort put torth and for a long time our ignorance as to how continued effort should be managed. The terrible odds against us, I consider it marvellous that so much has been effected. It is too a matter of satisfaction and rejoicing that so very few churches have failed and their light gone out And even those that have failed, the cause has been deaths and remov als and not apostocies. Again I am much pleased to know that so very few members have apostatized. In regard to church innova tions, only one has been pleased to inotrduce a machine made by human hands to help (f) in divine worling. A wise and renowned han in Ku a law years and said Ky., a few years ago said "we (the brothen of wisdom and foresight) are looking to the brethrens of Canada and Great Britain for the real success of our distinctive plea." Brethren of

hand if we do not by our own the work with the smanth feet in cler, Chings cour, and Dan, foolishness spoil excepthing.

I do not desire to pass over on of the next inportant points con- Since the demon of extarianism perity of the cause anoteg us. I men by the man made : y-tems of dwell upon. It is Christian lge and christian graces. I feel like boarting a little just Sect in the universe is a coopera-here and I think I could do it then working conjointly for the sruthfully. As to scriptuml knowledge I do know we as a body are far very far in advance of any body of religionists in Canada. Our preachers stand pre eminently higher over preachers of any or all religious bodies of whatever name they are known. I do not mean as to native falent or education, but for a full clear truthful knowledge of the way of salvation and the way of making their hearers appreciate and under stand it. There certainly is room for improvement in the picty of our members, but in this also wear on a par if not greatly in advance In regard to devotion, godliness steadfastness, and prayerfulness I do not feel ashamed of my breth

up, now in order to sound out th gospet to the places named and others, two things are actually necossary, which are, men of tal-Now it is clear that we as . ent to preach the gospel pure and simple, and money to support people are under obligations to soundout the word' into the places them and open the way in vari named and to other openings, this ways. These two necessary things can be done for there is tilent and re have among us. To my cer wealth enough among us to carry on a successful warfare. In retain knowledge most of our brethron in Canada are well to do and gard to how it can be done. many wealthy. Some add farm to think there is only one way to ac farm, house to house, stocks to complish that very desirable end stocks, &c. There is no discount and that way is by a co-operative effort. The definition of co-operate is to "act or operate jointly with on this, there is money enough and to spare. If the brethren in Canada were as active, lively, lib. another or others; to concur in producing a result." Co-opereral, and co-operate freely as did the Jews in building the Tabernacle in the wilderness, it would tion is concurrent labour or joint be said there is enough and to operation." This gives us a close spare. All those offerings were of what co-operate and co-op free will offerings. Remember the eration is. One person alone can Tabernacle is a type of the Christnot co-op-rate, he can operate but ian Church and the "holy of not co-operate, two may co-operholies" of heaven. ate so may millions. Things may Joseph Asil. and do co-operate as well as per sons. In the creation there was co-operation. God used instru OBITUARY. mentalities, Ho said "let us make

ETDER JOHN MCKETHNIE

men's minds are warped by

so on, not passing by that bluster

ing misnomer called "Salvation

Army." Christians have a high

er and more noble object before

them. It is two-fold, first to

nake christians; second to destroy

all false co operative efforts which

But then the question how

shall christians co-operate, looms

make Sects and Sectorians.

For the Worker

verse is one vast cooperation. The

sun moon and stars for light and

heat, the rain and dew for moist-

man and beast, then man by co-

operating with nature in cultivat-

der the blessing of God an abun-

dant harvest is reaped. The ele

ments, man, and God co-operate to

out this co-operating all would be

chaos and destruction. The whole

of heaven is one grand co-opera-

The grand scheme of redemption

operative work of redemption is still going on and will as long as

produce this grand result.

These co-operate to accom-

man in our image and after our likeness." The whole of this uni-Bra. John McKechnie, of Price ville, Ontario, Canada, was very suddenly called away from amo us, on Londsday, July 20th 1881, plish a certain end, the growth of vegetation for the sustenance of in the 69th year of his age. The funeral which took place on the Tuesday following, was attended by all his surviving children, six ing the soil and sowing, and unsons and three daughters; and by a large concourse of relatives, friends and neighbors, all sympathizing with the bereated wife With and family.

The funeral services were cor ducted by Bro. H. King, assisted of heaven is one grand co-operaby two Baptist ministers, Hugh
tion, the depths of which even as R. id, of Etin, and R. McIntyre,
revealed I have not time now to
of Gleneig, and the writer.

probe. All the infernal regions
The subject of this notice was

of hell is one vast co-operation all born in Islay, Scotland, in 1815, working for the accomplishment was haptized, and united with the of one end, the damnation of men. Scotch Baptists, at the age of seventeen, and lived an earnest. was and is a glorious co-operation consistent, elevated and active for the discomfiture and slaughter Christian life. He was married of the Devil, and all his hosts, in 1841 to Annie McFee, who has the trumph over death, hell, and proved to be a pattern of a carethe grave, and the glorious delirtransco of poorfallen man from the
vart cooperative effort of the
and who still lives. Two of their
Dovil and all his hosts. The cochildren died, one a son, in inoperative work of redemnion is fancy, and the other an expellent fancy, and the other an excellent still going on and will as long as young woman in early married the leprosy of sin blacts and ruins life, leaving one child. Iro. Mennan. The Lord said "my father Keelmie endeavoured to bring on man. The Lord said "my father Keelinie endeavoured to brit works hitherto and I work." Our his children in the fear of works inthetto and I work." Out his condren in the lear of one Saviour finished the work His Lord, and succeeded so well that fatl or gave Him to do, and He all coming to joars of understand, gave the Apostlesa work to do, ing, except the youngest son, be. They all finished their work and came members of the church of

View that brought the Christ to R norm to 1851 to the tempship of thereby then mark a wither ress where he settled up a nected with the progress and prosr side till his death. On coming have been speaking in my various co-operation, it has become a to this country our brother and numbers of principal men and rurning quarties at the boome a start of the start of a ter at first sought out those torsed to met at the Lord's table but shortly after becoming ac the Sect in the universe is a cooperaquainted with Disciples in Cal edon and Erm they united with them, though they had for some time to travel on foot ten mile accomplishment of a certain end " Methodism" is a great co opera to meeting. Then on settling in the backwoods they continued as tion working to make Methodists. The "Roman Catholics" to make Roman Catholics, the "Episcopaldid those of Apostolic times steadfast in keeping the ordinance ians" to make Episcopalians Mormons to make Mormons and and soon gathered around them what has proved to be the nuc-leus, of the church of Christ at

> mong them, Though not a robust man he enjoyed a measure of health to within a few hours of his death, and although bordering on the "Three-score and ten," he had never lost a tooth, and possessed us mental faculties and physical senses in a great measure unim-

Priceville, of which our Bro. was

an efficient Elder, and as humble

and courfeous was his conduct

that the two surviving elders, D.

Ferguson and II. King, who have been associated with him for

tears far that there never was

even a sign of a jar or discord

The following verses written on the occasion express the thoughts of many hearts.

He was a father here,
A parent kind and tender
Among his children dear,
But the tie is rent asender,
And they are left to weep and
mounts.

He was a brother here.
Where there are lears and sorro
He is our brother there.
In hope of a hight to morrow,
Rejoleting in the truth of Ged,
Which promises a blest abole.

was a shepherd here, The wayward oft reclaiming; willing proneer,

The word of his proclaiming:

www.gune to the prest shepherd'

fold He's safely sheltered from the

로 '. He was a servant here. Through faith and hope still Through faith and attiving The troubled heart to cheer, And always strength deriving Found that blood service of the Lord, In bolding forth the holy word.

He was a friend indeed,
"Comforts and joys dispensing."
To those who were in need,
And the oppressed defending.
Now his worn body lies at rest,
Ilis spirit is forever blest.

Then let us journey on,
And let us help each other,
And strive to join this throng
Where we shall meet our brot
And with that mightly host als
Forever praise the God of love
Priceville, July 30th 1884.

Editor Christian Worker,

Dear Sir and Bro,-In the June number of the Worken, I read an acknowledgement from Bro. John Hill; of aid received by him for the church in Collingwood. I wish (kind ly) to correct a statement madin Collingwool. Installationally) to correct a statement made in said report, as far as it relatives to money said to be received from me. The church near Stayner should be credited with about \$30 which passed through my hands to aid the cause in Collingwood. Mr., Editor, I would here suggest to correspondents that in making reports of this kind, not to particularize a few and overlook others. It often happens that the one who gives \$3 does more according to his ability, than the one who gives \$25 or \$50, yet the one who gives the larger amount gets an acknowlater amount gets an acknowlater and the other dees 850, yet the one who gives the larger amount gets an acknow ledgement, and the other does not. Would it not be better Canada should feel proud a such a con-plinent and see they do not that scheme of redemption they prove themselves unworthy of his am sure our prospects for a wide spread increase are remarkably christ Jesus are left to carry on some time taught school in Cal- lines will be read by all in a

the good of the Annual Control 1381 Stayner, July 12th 1381

MARRIED

Kincour—Bi on At the residence of the bindes mother, on Paisley street, thielph, July 16, 1884, Mr. Peter S. Kilgour, Son of Lider James Kilgour, to Anna Budd, both of the city of Guelph The happy pairst urt-ed cast on their bridal tour, taking in Toronto, Montreal and Quebec on the trip. Their future home will be Detroit, and Quebic on the trip. Then future home will be Detrolt, Michigar We wish the pair much joy and abundant suc-cess in their new life—ED.

Bros, I & W.

Dear Brothers, in Christ,—
Enclosed please find stamps for
my subscription to the Works
EE. I read with pleasure the EE. I read with pleasure the letters from Bro. Crowson an of his success in the Gospel. wish han all the success that a man may obtain, and he no doubt will remember the reason that I have such love for him and his work.

Very truly yours, John C. McArrhur, Blue Rapids, Kansas,

Blue Rapids, Kansas.

We publish the above letter on account of the kindly remembrance to Bro. Crewson, who doubtless sjoke to Bro. McArthur the word of Life. Bro. C. does not know how many remember him so gratefully, nor will he know until the Books are opened and

square three, other are penned fevery man remarked according Lam, yours in the one hope of to his works. W.

If you attempt to rub out a If you attempt to rab out a mad-spot on your clothes while the mad is firsh, you will only rab the mad deeper m, wait until the mad dile, and then you can brush it off withest soiling your gament. So if any one daubs with slander, let it alone; for if you attempt to rub it out, you make der. let it alone; for it you at-tempt to rub it out, you only rub it deeper in; wait until the standar drive out, and then yeu can brush it off without being contaminated. In the lancontaminated. In the guage of Shakespeare:

gauge of Shakesperre; If an tradecal by toegree, which natibe here. My fernith, perparent jet utilibe. The observed my do not let us may "listed to face of the join, and the rough that write must ge through.

Or in the words of Dean

Whence proceeds the weight we jay
Of what detracting people may?
These strong to spike may?
These strong to these can not make
Two heat, or tends, or flower such a
Notabull your above, distort pass face,
Or you one feature est of place.

Love and passion are to of-ten confounded. They are quite distinct. Love elevates and refines, passion degrades and depresses; love enlarges the heart, passion narrows the mind. And, even in the case of what is called passionate love, there is too much which is of earth, carthy. Pure af-fection is a sentiment free from taint of any kind, and is as rare as pure charity.



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