

CHRISTIAN WORKER

ISSUED MONTHLY

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H. D. SHEPHERD, EDITOR.

LAW & WHITELAW, PUBLISHERS & PROPRIETORS.

To whom all business letters should be addressed.

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OUR GREATEST NEED.

The greatest need, it is always the first thing needed. Our first efforts should be in the direction of strengthening the things that remain. The cause left in a helpless condition, while we use our greatest efforts in pushing out into new fields, is very disastrous to permanent growth. In a work which affects mankind in time and eternity, the best wisdom should be used. If all our congregations were strong in their respective localities, it would be comparatively easy to push into the "regions beyond," with the gospel. Let the first work be to strengthen the churches, already started, and thus lay a good foundation for future work. We do not advise leaving off new work, but to make the burden of our work in the direction named. We need more labourers among the churches. Scarcely a congregation in Ontario is doing according to their ability in supporting workers either at home or abroad. Then can we not see an open door for work to stir up those lethargic churches, and get more workers in the field. If the proper effort was made, our force of workers could soon be doubled. Permanent success depends upon permanent work, permanent work depends upon permanent workers, and to secure more permanent workers is now our greatest need. This is not to be construed, a plea for more clergymen, but a fair presentation of facts. To accomplish a work of this character, all the sanctified wisdom of the church should be brought into requisition. Just a little boldness in our work, will be a needful thing. Our preachers are so few and far between, that our dead must be buried, and the living married by sectarian preachers. Among other religious bodies, they have their workers everywhere, industriously working the ground over. The result is, their church edifices are multiplying, and territory where our influence once held full sway, is now being narrowed. We cannot close our eyes to these facts, neither need we evade the responsibility by saying, as one brother did in a private letter to the writer, "yes, but they are not building up the truth, shall we imitate them?" Well no; but if they are successful in building up error with some truth in it. Why cannot we more successfully build up the cause of truth minus the errors? This fear of becoming like somebody else, amounts a disease with some people. We should be willing to accept sensible things and truth, from whatever source they may come. Another reason for regular workers is the nationality with whom we have to labor. The people in this country cannot be moved by a protracted meeting, as in many places, and be it said to their credit, they are ready to investigate the matter, and when a move is made they stay. If a good faithful preacher was devoting all his time to a given section, he would soon know all those investigating ones, and bring them with all their force into the church. Mutual edification is Heaven's order for the church, but proclaiming the gospel is the Divine command to the church, for the benefit of the world. We are inclined to think it wondrously willing to the brethren to have a com-

ent brother speak for the church occasionally. I was always more edified by a good sensible address on the Dispense, than by an ill constructed one. However, a ruling motto should be, "do the best you can." We are contending that we are able to do better than we are doing, or have done in the past. Our father's did the best they could under their circumstances, and we will have returned to the "good old days of our fathers," when we have done the best we can under our circumstances.

WAINFLEET MEETING.

Leaving the annual meeting at Amora we came to Wainfleet, stayed over one night, then to Wainfleet where we began a meeting on the 15th. Early in the meeting we began to see the fruits of our labours. On the second Lord's day of the meeting we had a basket meeting which was attended by large crowds. The interest continued unabated to the end. The immediate results of the meeting were 22 baptisms and one restored to the fellowship of the church, that had wandered away. After thoroughly revising the church record, we had one hundred and four or five members, nearly all living within a y's access to the place of meeting. The church is officered with good men, who are capable of looking after the interests of the new converts, and we hope they will be vigilant in this respect. The Wainfleet church is as purely a missionary church as any in the Province, known to me. There contribution for the general operation amounts to more than one dollar per capita for the church. In addition to this they do much to support their home work, and will shoulder a good part of the burden of the Wainfleet work. We are inclined to think that few churches can make a better showing than this. They support a Lord's day School and Wednesday night prayer meeting. Bro. John Swartz also superintends a Sunday School at 4 p.m., each Lord's day at a schoolhouse, two miles South of the church. This meeting will be long remembered, not because of any great excitement, but for the solid earnest work done. Wainfleet will be a green spot in my memory.

We have received a good letter from Bro. John Skippen of Green Bay, Manitoulin Island. He states that their great need, is preachers to tell the truth to the people. We were forcibly struck with one statement in his letter. In speaking of the bad practice of starting the cause and then not looking after it afterward, relative to this matter he says, "Bro S, is it any wonder that our members leave our ranks and join with the sects?" We have often remarked that many good people admired the zeal and business tact of those who are in doctrinal errors and unite with them because of this, rather than to unite with those who hold the truth, but have neither the zeal, business tact nor liberality to push the work to a successful issue. We hope that much of the cause for complaint on this score will be removed through our co-operation. Our people are as liberal as any population earth, when they can see some hope of doing good work. But we do not blame men of intelligence for withholding their means, when there is no sensible business like way of using the funds for good. We ask that every brother in the Province take the trouble to inform himself as to the manner adopted for co operating in this good work of helping the destitute and preaching the gospel in the regions beyond. When our brethren are fully awakened, and informed they will then heartily cooperate in this work. When this time comes then we

will be able to supplement the efforts of the brethren on the Island, and have one or more men proclaiming the gospel building up the cause. Not only there, but in scores of places. "It is high time that we were waking out of sleep." Rally brethren, rally.

ST CLAIRS INCLINE.

We want to record our deep feelings of sorrow over the death of this steady, devoted and pious young man, many were the talks that we had with him on the subject of his chosen life work. He fully intended to attend the "Bible College," and prepare himself for the ministry of the word. Several letters passed between us on the subject since our removal from Meaford, and his letters always breathed the spirit of a devoted soul, anxious to be in the field, shouting out the word of life. But his life was cut short, all his ambitions and fond hopes were dashed to the ground, so far as the world is concerned, but he has gone to live with the dear Saviour whose love, he wanted to proclaim. We here extend our unfeigned sympathy to Elder Sinclair and his devoted wife. Let it be written "Blessed are the dead, who die in the Lord."

For the Worker.

As my field notes (editorially speaking) may contain an item or two of interest to the readers of the Worker, I hope a little space may be allowed them.

I am glad to say that, although we are not having a big June meeting (like the Meaford brethren), we are nevertheless trying to do a little in the great work of spreading the Gospel, and we hope our labor will not be in vain.

The people of this neighborhood are, for the most part, Presbyterians and Methodists, but seem to be not at all bigoted.

Some time ago I obtained from the trustees of my school permission for Bro. Finch to preach in the school-house as often as he wished to.

I did not of course tell them what kind of doctrine he would present to the people, for past experience had taught me, that if the Methodist and Presbyterians here were like those in other places, the liping of the single word "disciple" would be effectual in locking and double-barring the school house door.

One of the trustees gave his consent without even asking who or what Mr. Finch was; but the other was not so easily satisfied.

His first query was "Who is he?" I replied, "His name is Mr. Finch, and he is at present attending the High School in Owen Sound." Then followed a series of questions of a miscellaneous character to all of which I gave a satisfactory reply as the short notice would permit.

His final question (the one I had been expecting from the first) "What is he?" I answered promptly, "He's a Christian."

His wife then wanted to know if he was a Methodist, Presbyterian or what. I said I was not aware that he belonged to, or was connected with any of the sects she mentioned; but nevertheless I knew him to be a thorough earnest Christian.

The gentleman finally yielded his consent, and, after inviting him and his family to come and hear Bro. F., I departed, thankful that I had been successful.

Bro. F. has spoken on two Friday evenings to a pretty fair, and, on the whole, attentive audience. My heart is in this mission (where I have not the slightest doubt that Mr. Finch is needed as badly as in the "North West") for there are some noble young

people here, who, if once enlisted on the Lord's side, would make true and willing workers for Christ. You will see by the above that the field from which I gleaned my notes is rather limited, but, no matter how small the enclosure, it is a field nevertheless; and I mean to do my utmost to cultivate it, so that the result may be not gleanings, but "golden sheaves" in the harvest of the Lord.

Brothers, you can help us by your prayers. The writer was in Meaford for the morning and afternoon services of Lord's day, June 22nd, and was glad to see again the cheering face of Bro. Harding of Winchester, Ky. It was also pleasant to meet, and receive a clasp of the hand from the other brethren in Meaford. Other churches and people may talk of Meaford as they please, but my opinion is that, if you want a good shake hands, Meaford is the place to go to receive it, and (from experience) I can safely say that you'll not be disappointed. Few people know the real worth of a hearty shake hands.

I think I can hear you say "If the gleanings are such lengthy articles, please withhold the sheaves, when they appear." All right! I'll see when they come. Yours in Christian union, "M."

PERSONAL MENTION.

Bro. Lister returned to Staffville for a week or more, but is again at Beausoleil. He is not "Rev." but just simply, "C.L.I."

A movement is on foot to secure all of Bro. Herzog's time for six months in the work at Welland. Something must be done or the cause will suffer loss.

Bro. Silas Mox was with us for a few days in Wainfleet, and fully sustained his already enviable reputation as a book canvasser.

Bro. N. A. Phillips from Apsara, Pa., is also at Grimby. He and Bro. Frederick are old friends of brother A. Scott, and Wm. J. Campbell.

Bro. Herzog was at Salkirk on the 27th ult., but was called away from the meeting during the week by the serious illness of his mother.

Bro. Lodiari visited Welland recently to view the land. The result of his visit, we hope will be securing of some good preacher for that important field.

We are informed that the final results of the meeting in Gara, Texas was 21 baptisms. Bro. Herzog is in a meeting now at Salkirk, July 9th.

Bro. Gard, well known to many of our readers, writes that he is having grand success in his field of labor down in Indiana. We are glad to hear this.

Bro. J. Lodiari, of Hillsburg, has been requested to preach for and with the church at Ridgetown, but we are not informed whether he has concluded to go or not.

We are informed that Bro. Lodiari, of Hillsburg, has concluded to move to Ridgetown to preach the Gospel in that town and vicinity.

Let the work of the Lord go on; turn neither to the right or left. If any want to snarl at you let them, your time is too precious and your work of too much importance to spend your precious moments retaliating. They will turn back from troubling when you have gone past them far enough.

Bro. R. Amosworth of Vernonville, spent the 3rd Lord's day in last month at Beausoleil, and a part of the following week there and at Jordan. He writes that he fell in love with the place, and may come back.

We print a part of Bro. M. Darnold's first speech at the Tomawanda debate. Our readers will find it a interesting and instructive from month to month. We hope it will create an interest in the subject, and the whole debate may be obtained from us or Bro. Kelsey, of Toronto. - L. & W.

Sister Monroe, of Ridgetown, spent a few days at Meaford on the way to Whorton, where her brother, Geo. Monroe, is preaching. Sister M. has just taken a second class Normal certificate at Ottawa, where she has been studying the past season.

How sweet are the associations of this life, often made in a day, but to be broken up to-morrow. How we ought to improve the golden moments as they pass, making these we love as happy as possible, thus getting all the happiness out of our associations here possible. Thus will we be better prepared to enter upon that eternal enjoyment, which will never break up.

We had the pleasure of an acquaintance with Bro. J. N. H. Frederick, of Apsara, Ohio, who is now attending the "School of Oratory" at Grimby Camp. Bro. F. is a young man of considerable an earnest, devoted Christian. He is looking to the profession of law. We tried to persuade him to become a preacher, and he is much inclined to do it. He is a student of Heron College, Ohio.

A card from Bro. E. Evans of Tomawanda, N. Y., informs us that, he is making the race for Congress on the Prohibition ticket. He thinks that "God is on the side of the right." Hence he thinks the possibility for success is good. The CHRISTIAN WORKER wishes to record the hope that Bro. E. may succeed, and that the time is not far distant when our legislative halls will be filled with just such staunch Prohibition men as "old Ed" is.

BEAUVILLE. -- We had the privilege of speaking on Lord's day morning the 6th, to an immense crowd, at the "Lake Shore" church. An announcement for a meeting there is a usual for general turnout. It is a real pleasure to meet with these old friends. This church is ready to help in every good work. "Old Uncle Solomon Culp" was able to be out, an uncommon thing for him of late. He is turning upon his 83th year, and says that he has lived long enough, and is ready to be called up higher. Grand old man! his work will live long after he has gone to his reward.

GRIMBY CAMP. -- The editor stopped off for a few hours at this famous summer resort on his way home from the Wainfleet meeting to see Bro. Ashley S. Johnson from Knoxville, Tenn., who is here attending the summer term of the Philadelphia school of Oratory. He will preach for the brethren in the church near Grimby, on Lord's day while he is here. Bro. J's name is familiar to all the Standard readers, as this "Tennessee Notion." While we have our pencil in hand, will say that Grimby camp is one of the most delightful summer resorts in Canada. How our wanderer would like to rest here for a few right. But we must, "work while it is called to-day."

OLD RYAN'S SPEECH

I was made to extend. And not to be held back. To be the end in a train. Not wanted to be thus. I am an old man. When you go to sign a bill. As a bright one a horse. When you go to sign a bill. Make no more excuses. And your excuse are for. But it is to come. I will stay in instead. In a few days out. When you go to sign a bill. In the same place. The answer is a warning. This reminder is a warning. In this country I am happy. If you are not, then. If I think to do better.

Only a word for the Master, Lowly, gently said, Only a word, Yet the Master heard, And some fainter hearts were fed.

Only a look of reproof, sorrowful, gentle and deep, Only a look, Yet the strong man sleep, And he went alone to weep.

AN INTERESTING QUESTION.

Sunday school pupils will find the following a test of their knowledge and perseverance. A Sunday school boy was asked: How many boys are in your class? He said: If you will multiply the number Jacob's sons by the number of times which the Israelites compassed Jerico, and add to the product the number of barley which Boaz gave Ruth, divide by the number of Haman's sons, and subtract the number of each kind of clean beasts that went into the ark, multiply by the number of men that went to look for Eliphaz he was taken to Heaven, subtract from it Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, and subtract the number of persons in the ark, the remainder will be the answer.

LET ME PRAY FIRST.

A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by tin slaying practices of throwing stones. Not observing her, one of the boys, by accident, threw a stone toward her and struck her a cruel blow in the eye. She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready for the doctor to do what he could to cure her eye. "No, father, not yet," she replied. "What do you wish to wait for, my child?" "I want to kneel in your lap and pray to Jesus first," she answered. And then kneeling she prayed a few minutes, and afterwards submitted to the operation with all the patience of a strong woman. How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will hear every child that calls upon his name. Even pain can be endured when we ask Jesus to help us to bear it. -London Christian.

The believer must have patience with God; for he alone knows whether thy petition ought to be answered.