

CHRISTIAN WORKER

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LAW & WHITEHEAD

— PUBLISHERS & PROPRIETORS —

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be addressed.

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EDITORIAL RAMBLINGS

no. 2.

We closed our last letter, sitting on the bank of the Ohio river at Patriot, Ind. We were conveyed from Patriot to Florence (eight miles down the river) by Bro. Porter, who is an elder in the church at Florence. It was with real pleasure that we preached three nights to our children in the gospel at this place. Four years ago we had the pleasure of sounding the gospel trumpet to this people, the first ever preached by our people in the town. The Methodists had held undisputed control for more than fifty years. We gathered into the fold of Christ upwards of seventy, and had a fine church here before coming to Canada. We were glad to find them faithful, meeting regularly from the beginning, except during the great flood. Bro. L. Bledsoe, Porter, Robinson and Frobenburg are mainstays. Our visit closed on Saturday morning, and with Bro. Bledsoe went in a buggy to Vevay, where we spent two hours calling on old friends and brethren. We were glad to see the little church at Vevay, after many years struggling, occupying a neat house of their own, the gift of our esteemed Bro. Wright.

After dinner we were ferried over to the town of Ghent, in the hospitable State of Kentucky; here we were greeted again by brethren with whom we were wont to labor in days gone by. The church at Ghent is enjoying a fair degree of prosperity; they have employed Bro. Wagner for all his time. After calling on as many as possible in the time allotted, we were hospitably entertained at Bro. J. B. Landry's until morning.

This is the Lord's day, and "old Sol" is sending down his rays and pushing the mercury up to the nineties in the shade. We were off early, to Whites-Run, which is one of the best churches in all that region, with 400 members harmoniously working together, and having Bro. H. W. Elliott employed for half of his time, how could it be otherwise? The house was literally packed at both morning and evening meetings. To say that we were perfectly at home, does not express the idea. One noble young man made the confession at the morning meeting. Brethren from other localities (my old acquaintances) were present in large numbers. It was a perfect ovation, that's all; then on Monday morning, to make everything complete, Bro. Elliott's wife and sister-in-law came from Sulphur. Here my pencil fails to do the matter justice. *We were happy.* At 6 p. m. we assembled at the water where Bro. Elliott immersed two, another having confessed at the water. We tried to preach on Monday night. This is the beginning of a protracted meeting, brother W. J. Howe, of Richmond, Ind., was to come on Tuesday and assist Bro. Elliott with the meetings. Tuesday morning we started back to Ind., reached Florence at noon, took the boat at 5 p. m. and was again in Patriot at 7 p. m., where I preached a discourse in the Methodist meeting house on "This sect which is every where spoken against." The house was packed full; we have no church in this town, but ought to have. On Wednesday I attended an old-fashioned Sunday school celebration, and delivered one of the addresses;

here I met many old friends. On Thursday, Aug. 16th, I was conveyed out to "old New Hope," the home of my youth. Here I met my loved mother and brother and sisters. How "old time like" everything looked! The same crude pictures are on the barn which I made with charcoal, when a boy. Some of the old land mark trees have been felled, and fences have been changed, but yet it is the old old home. What supreme happiness is found in visiting the old home! On Friday, the 17th, I preached in the old Methodist church, the same house where I agonized night after night at the *ancient seat*, seeking something that God had never promised to give in that way, and as the recollections came into my mind, I cannot help exclaiming, "Oh, ye blind guides!" A more honest hearted set of people cannot be found on this earth. I preached on "the Holy Spirit's work and the manner of it." Just a few of the old stand by's remain; many of the faces were not familiar to me. Time has made its inroads. Some have moved away, but more are sleeping in the quiet graveyard near. Those who were boys with me are now fathers in many of them streaked with grey hairs—"time is winging us away." Three days was a short visit with mother, but we would not have been better prepared for the separation if it had been three weeks. I may never see her again.

After a visit with my step-brother we came by train to Lawrenceburg on Tuesday. The cause of christianity in this city is embalmed in our hearts. As I came down Elm street and saw the brick walls of our new meeting house growing under the mason's trowel, tears of gratitude filled my eyes, and as I recounted the struggles of the church in Lawrenceburg in barns, warehouses and garrets, yet holding fast their profession, my heart says, they need and deserve a good house. The two brothers Tebbs have stood firm through fire and flood for ten years, with their christian harness at the utmost tension, and now we rejoice to know that their labors are to be crowned with success. But we must bid adieu to these good brethren and hasten away to Newport in Decatur county. Here we met the big preacher with spectacles on. We spent a few hours pleasantly with brother Gard and wife and some relatives. Bro. Gard was just from Switzerland county, where he had a good meeting with some seven baptisms. He sends his love to all his old friends in Canada. On Friday we were in Greensburg a few hours and shook hands with two scores of old friends. Arrived at Sandusky at noon, this is my old neighborhood, and the birthplace of Mrs. Sherman. We enjoyed a perfect ovation here for a week, visiting my sister's family and other relatives, especially did we enjoy the visit with my grandmother who is bordering on eighty, and the grave. Her sainted life has endeared her to every one who knows her. It is not likely that I will ever meet her again on this earth. On Saturday I preached in the old meeting house where my membership was in the "old Newlight church" twelve years ago. The house is in good repair but the church is dead! We had a large audience of our old neighbors to whom we spoke the word of life. On Monday night we spoke in a school house which was crowded to suffocation, many not being able to get inside, stood around the windows. The old saying, that "a prophet is not without honor, etc." was literally denouched on this occasion. But this season of pleasure, although keenly enjoyed, like every thing else in this world, must come to an end. We bid adieu to friends on Thursday morning and boarded the train for Fort

Wayne, Ind. As we sped through Rich. Henry, Clinton, Delaware and Allen counties and beheld the fields growing under the weight of a mighty corn crop, we thought how it would surprise our Georgian Bay farmers to have a sight at it; changed cars at Ft. Wayne for Wabash City, where we arrived at 11 p. m.; we were conveyed out to Mr. S's uncle's the next morning. On Lord's day in company with Mr. W. Miller we went to Wabash and heard Bro. A. M. Adkinson preach a missionary sermon. We spoke to a full house at night. I wish more of our wealthy brethren were like Bro. Adkinson. He gave one thousand dollars last year, in a lump, to missions; he promised the Lord years ago, that as soon as his business increased to a certain point that he would give a thousand dollars to the Lord's work; he redeemed his promise. How many promise the Lord and never seem their promise? They have a meeting house which cost \$18,000, Bro. A. has recently fitted up the basement of it, all new, for \$600, and presented it to the church, besides giving one thousand dollars towards remodeling the upper part which will cost about \$3,000. His annual contribution for missions is one hundred dollars, and he always puts in \$500 every three months when the regular collection for missions is taken, besides coming down with the cash and brings up the rear in all regular church expenses, but I cannot recount all the works of this great hearted man. He will not thank me for this parading his good works, but will not be angry when he knows that it is done to provoke emulation.

We bid adieu to our friend in Wabash on Monday morning and came by rail to Detroit, Mich., where we arrived at 6:30 p. m. Left on Grand Trunk at 8 p. m. and arrived at Georgetown, Canada, at 5:15 a. m. Left on the I. L. and N. W. R. R. at 9 a. m. and arrived at Meaford 2 p. m. on Tuesday, Sept. 4th. Found all well, but the main street looks dilapidated from the effects of the recent fire, which destroyed eleven business houses, one dwelling and a meeting house. We feel vigorous for our future work, and shall enter upon it with good hope for success. May our Father in Heaven bless our efforts in spreading the good news of glad tidings.

WORK.

The work under the new co-operation has already begun. Bro. Sherman is in the field, and at the work. Let us not stop now to discuss the manner of work, but let us do something that will commend our work to the favor of even the skeptical. There is no better criterion by which to be guided than the statement of the Saviour, "by their fruits ye shall know them." If we unite in our efforts and accomplish good to the cause of our Redeemer, it will have more weight than pages of argument in its favor as a theory. If we do good work, we need not fear what our enemies may say against us. Now let us to the work. The eyes of our brethren in the States as well as here are upon us. Men and women are searching for the word of life. The field is white for the harvest. The Lord bids us go forward fighting upon him, and we cannot fail. Co-operations are absolutely necessary to an effectual carrying forward of the work of the church. Bro. Rowe, through the *Review* has been urging the churches to co-operate in spreading the gospel among those who have never heard it, and indeed every respectable paper among us is urging this work forward. Through the co-operations in the States we have seven missionaries in India, two in Japan, two in Turkey, besides a number in New Zealand, Australia, France and Denmark. We have as much reason to do now in our home work, perhaps, but we ought to co-operate—large our borders, and increase our strength until we can have fellowship with our brethren in their work.

PERSONALS.

Bro. Hertzog was with the Gainsboro church on third Lord's day.

Bro. A. Anderson spent the 2nd Lord's day with the church at Acton. We were glad to see him looking so hale.

Bro. Hertzog recently spent a few days with the church at Warton.

Sister Crothers and Bro. David, of Meaford, have just returned from a visit to Kansas City and Missouri—had a pleasant visit with Pleasant Hill church, which numbers over four hundred members, and has a good Sunday school. Bro. Parker, superintendent. The brethren asked many questions about Canada; they should subscribe for the *Worker*, a good medium for news. One of the brethren there has bought a large stone building that was erected for a high school, and intends using it as a college. Our prayer is that some good brother would lead the way to open up a Bible College in Canada. It would do great good.

ONTARIO CO-OPERATION.

The undernoted sums have been received up to date. Some churches have not yet taken up a collection that will do so soon. It is desirable that all the churches will respond soon. Unity in this matter means success. A united effort to proclaim the glorious gospel and save sinners, is the object of the co-operation.

Gen. Collection at the Acton meeting..... \$ 9 25
O. J. Hill, church in Acton 13 75
J. S. Tolson, " Walkerton 19 00
J. Morrill, " Vaughan 12 00
W. Forester " Pickering 13 00
J. Lediard " Mimosa 10 00
W. C. Boyd, per O. G. Hertzog..... 6 00
H. Y. T. Law, church in Ephraim 7 00
Do. do. Collingwood 2 00
Dr. Fry, " Selkirk 8 70
L. D. Crowson, " Luther 1 25
Chas. Thom, " Aurora 13 00
J. H. Mundy, " Port Hope 5 12
J. McKillop, " Rodney 15 00
J. Robertson, " Stoney 16 00
Total..... \$146 07.

A. Yule, Sec.-Treas.
Aurora, 11th Sept., 1883.

We call especial attention to Bro. Lister's short article in another part of this issue. *He hath rightly spoken.* We have promised that we would have no more personal wrangles in our columns, and we mean just what we say. Any man who writes as a gentleman will receive respectful attention, otherwise his name shall not adorn our columns.

We are pleased to hear that Bro. H. A. Macdonald has been engaged to labor between the Walkerton and Warton churches, this is a good move, and if other churches would co-operate in this way, the gospel would be sounded out much more than it is. I do not know that an absolute "thus saith the Lord" can be found for this, but plenty of "thus saith good sense."

The brethren at Meaford enjoyed the visit of Bro. Lediard and Geo. Barclay to Meaford very much, and will be pleased to see them again. Bro. Barclay goes to Pickering monthly, and attends other places as often as time will allow—was at Port Hope last Lord's day. Good work is done in this way.

An article from our esteemed Bro. Scott is too late for this issue. He is now in Ontario preaching at Paisley, reports the church at Portage La Prairie doing well.

ONTARIO CO-OPERATION OF DISCIPLES OF CHRIST.

DEAR BROTHERS AND SISTERS IN CHRIST.—You will be interested to know that the work of preaching the truth, through the instrumentality of this Co-operation will be commenced at once. The committee of management have engaged the services of Bro. H. B. Sherman as Evangelist and he will commence this work immediately on his return to Canada.

It is intended to hold the first meeting in a group of churches embracing Wainfleet, Jordan, Selkirk, and some others in that locality, and also to work in a new field, the Brethren in Selkirk are anxious to see opened in their immediate neighborhood, closing his labors in this field he will pass on to other points as may be deemed advisable.

Especial attention will be given to the strengthening of weak churches. We have many such in the Province and to help these to grow into a more healthy condition is a work of the first importance. Bro. Sherman will labor with all such, if they desire it as long as their united judgment shall so fit. He will also later with strong churches continuously, when requested. But we are desirous that the weak should not be overlooked for the strong and would earnestly recommend all such strong churches to give so liberally that other less fortunate Brethren may be helped by their bounty. Many of our richer congregations know little of the struggle and sacrifice these poor churches make to carry on the Lord's Work in their own locality, how little after all they are able to accomplish. Let us help them heartily and lovingly. Every dollar committed to our trust will be spent in the work of preaching the truth. There will be no room for the excuse so commonly raised to liberal giving. (That of extravagant expenditure of funds) as no managers salaries or traveling expenses will be paid. These brethren will give all the time and thought the work needs as well as bear their share of the expenses generally. They will conduct their business mainly through the mails and meet at their own charges when necessary. Brethren we desire that this co-operation should be a power for good in the land. Knitting us together in a bond of love and usefulness, and by it sending out the glad good news to others who need. If you are already making all the sacrifice of time, talent and money you ought. We only ask such for your prayers and counsel. But if you are doing less than this, you are doing less than the Master requires, and to you we appeal for both prayers and money.

In the meeting at Acton, several of our aged Brethren were deeply regretting their failure to teach the important duty of Christian liberality in their younger days. It was one part of the "all things of the commission they had overlooked. Let us hasten to correct this evil by "provoking one another to love and good works."

Brother we do need your money, let us be so understood, there is no need to hide this fact. We want not only to bring it before your minds, but to keep it there so that this work may not be a transient one but permanent. We will endeavor to spend wisely all you may entrust to our care. Bro. Sherman will solicit funds and pledges in every place he visits, appealing to each individually. He will give receipts for all monies he receives and will report regularly to the Sec.-Treas. Who will acknowledge all such

received monthly in the CHRISTIAN WORKER.

Many of the churches and some individuals responded promptly and liberally to the call made of circular letters and others are being heard from. With those who have overlooked this request attend to it at their earliest convenience and remit to the Treasurer, A. Yule, Aurora P. O. Ont.

Additional laborers will be put in the field as soon as the funds of the co-operation will warrant such a step.

Very briefly I have set before you the present condition of this co-operation. What it shall be in the future depends largely on the Brethren themselves. Its capabilities for good cannot well be overestimated. If in humble faith and with quickened zeal we work while it is called to day, remember that the night cometh when no man can work.

JAS. LINDHART,
Hillsburg, 4th Sept. 1883.

OUR ORTHODOXY TRIED IN COURT.

At Elgonter, Ind., a test of our Orthodoxy has been made in the Courts of Justice and we have been adjudged *Orthodox*!! It came about in this way; a union meeting house was built to be used by the Methodist and all other orthodox churches when no in use by the Methodists. Bro. J. H. Edwards held occasional meetings in the house and the influence of the truth was becoming apparent. Just at this juncture the Methodists discovered that we were not orthodox and locked the door on Bro. Edwards. This led to ill feeling in the neighborhood, and the ill feeling led to a suit in court for the use of the house according to the agreement when it was built. The Methodists made their defence on the ground of our unorthodoxy. Bro. Owen who is a lawyer of ability conducted the case on our side, congressman Baker was counsel on the other side. Preachers in abundance were present of all parties.

The Methodist preachers being sworn, said, "they are heterodox," therefore they have no right to use the house. Owen began cross-questioning the preachers and read from a book in his hand, a statement, and asked, "Is this orthodox or heterodox?" The answer was, "Heterodox of the worst kind." Bro. Owen then said "I read from the Methodist discipline!!" Thus did he make their own preachers testify to Methodist heterodoxy. Finally they broke down and in open Court and asked the Judge to dismiss the case as they were willing to grant that we were orthodox. Bro. Owen being a mighty man in the scriptures as well as a lawyer had a grand speech prepared for the jury, which he failed to get before them and the public because the case was dismissed. Every item of testimony was taken down by a Stenographer and will be published in a tract with Bro. Owen's pent up speech. We opine that it will be one of the richest tracts that has been sent out for many a day. We will take orders for this tract now, and will notify our readers of the price as soon as it is made known. Write us how many you will take. The tract will be out in the near future. Bro. Owen's speech is a broad searching plea for the Bible as the only rule of faith and practice, and that none are orthodox, unless they take the Bible alone as their guide.

A German who was on the Jury, was asked, "What do you think now?" replied, "I think der Disciples ish do only orthodox Schurch, dat's yaf I think."