

CHRISTIAN WORKER.

ISSUED MONTHLY.

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LAW & WHITELAW

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To whom all Business Letters should be addressed.

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EDITORIAL DOTS.

Our leading editorials are on the outside of our paper this month, but we think they can be found easily.

Some excellent communications are crowded out of this issue, but will appear in our next. Be patient.

We have some well written articles on hand that will appear in next month's issue. Be patient, you shall be heard.

The editor has been off on a "leave of absence" for a month, during which time he held meetings at Selkirk, Ont., and Tonawanda, N. Y.

Men who do not think much, always write long articles. The articles in the CHRISTIAN WORKER are all short ones.—See the point!

We are overwhelmed with letters containing words of cheer, we take this method of returning our heart felt thanks to you all, and pray that the Lord may bless us all in our efforts to do good in the world.

We will be much obliged to all those who are receiving the WORKER if they will renew if they have not already done so. An X by your name means "please renew." Should any see the X by their name who have renewed, we will make correction if you will drop us a post.

Bro. John Raa writes from Dunfermline, and says he is favorable to a general co-operation in the Province, and will do all he can to help it along. I judge from what he says that Dunfermline needs help. There are hundreds of places where great good could be done if we could unite our forces for the work.

We had the pleasure of visiting Niagara Falls in winter, climbing the "ice mountain" below the falls, and walking from the "Stairs and Stripes" to the "Unicorn" on the ice. The winter scene is more beautiful than in summer. In winter, as in summer, the irrepressible picture vender plies his trade. We determined to turn a deaf ear, but it was no use. We bought one.

Good reports come from Port Hope, of the new work that was inaugurated there last November. Bro. MacDonald reports good audiences and a growing interest. I rejoice in this with them. I know that Bro. Mundy is on the mountain top wanting to shake hands with all creation; his heart is set on seeing the cause established at Port Hope. Keep your eye on that vacant lot, Bro. M.

The churches in the Niagara Districts are forming a co-operation and will soon be ready for an evangelist. They are in earnest and will not fail. Dr. Fry, of Selkirk, and Peter Culp, of Lake Shore churches are moving in the matter in a business like manner. They are heeding the calls from the Macedonians to "come over and help us." What a grand work could be done if other churches would do likewise. Bro. Ziegen, of Selkirk, has been preaching to the people, and is in the fore front with the money.

Order any book or tract published by our Christian Worker, from our business managers and they will furnish them at the lowest possible rates. Send for special terms in D. M. Breaker's tract "points of difference between Baptists and Disciples."

Brantford is sending in its appeal for the gospel to be preached to them. South Cayuga is calling loudly for the same. Can we turn a deaf ear to all these calls and say that "I am free from the blood of all men?"

Of all that have made responses to the co-operation call, only two preachers in the Province have said a word. In the States the preachers lead in co-operation, but here the churches must lead or nothing will be done. Why is this?

We hope the brethren will buy D. M. Breaker's tract and circulate them by the hundreds. It is the best tract for "Canada." Write for terms; we can supply them very cheap. The points of difference between our people and the Baptists are stated in it by one who has been a lifetime among the Baptists.

On our way to Selkirk we stopped off at Collingwood and heard Bro. Garl preach a very good sermon in our new meeting house. He was just beginning a series of meetings. The audience was small, but very attentive. We have not learned yet what the result was. Let not the brethren forget that Collingwood needs financial help.

It was with feelings of sadness that we heard of the death of Bro. Pruett, of the Port Hope church. He was one of the first fruits of P. H., and was so much interested in the success of the work at that point. I thought to have seen him again on this earth, but alas! he has gone. I sincerely sympathize with Sister Pruett and the family, and pray that God will sustain them by the consoling promises of his word.

The church at Selkirk said they wanted to do something in the way of sending out the word where it has never been heard. A brother named Catalonia as just the place where the truth had never been preached in its purity. We called on the church to give some money to enable us to hold a meeting at that place. In less time than it takes to write this we raised eighty-four dollars for this work. Now they are ready to hold the meeting as soon as a suitable evangelist can be secured. We mention this to show what can be done in the item of raising money when the matter is rightly taken hold of. To other churches we would say "go and do thou likewise."

The church at Tonawanda, N. Y., has spent about \$2000 on their house, and for beauty inside, it is ahead of anything that we have seen in the east. Outside improvements consist in changing the roof from an old flat to a new steep one. They have a beautiful yet modest tower. The windows are of ornamented etched glass with stained border. Seats are semicircular and beautifully grained. The baptistry and dressing rooms are of improved patterns. Their arrangements for lighting the house is the best I ever saw. The sisters of the church have covered the floors with beautiful carpet, and taking it all in all, it is a "thing of beauty," hence "a joy forever" and reflects great credit on the taste, zeal and liberality of the church.

Show your WORKER to your neighbor and ask him to subscribe. If this was done by every reader, our list would be doubled in one

month. To our brethren in Canada we will say that the WORKER is devoted to your interest, and it is left for you to say whether it shall be supported. Send along the names.

We have a private letter from a sister at Utica, Indiana, stating that brother Wetzel is dead. He leaves a large family, but not help less. We well remember the pleasant hours spent at his pleasant home during a meeting held in Sept., 1881. We deeply sympathize with the family.

We have a splendid abiding since the middle of November, and there is plenty of snow and ice on the roads (Nov. 20th) to last until after April 1st. At any rate we expect to lay our cutter by for repairs during July and August. Georgian Bay is frozen over, forming an ice bridge from Meaford to Christian Islands—20 miles distant. The greatest depth of snow at any one time was 6 ft. on the level, and drifts from that up to a height that would not be credited by our Southern readers if we told them.

It is a real pleasure to meet a man tried and true, like Bro. Osborne of Tonawanda, N. Y. He has been preaching for the church for the last six years and is more thought of by his church today than at the beginning. The best monument on the man, is his work. A more united church would be hard to find, all are united in their love and esteem for him. In years gone by he was a "Knight of the Quill."

PERSONALS.

Bro. Garl's meeting at Collingwood closed because the weather was out of repair, blocking railroads, streets and big meeting too.

Dr. Fry's house, "the preachers home" was our domicile again during our meeting at Selkirk. A more homelike place can not be found.

Bro. D. Stirling paid Meaford a flying visit recently. He reports good meetings in his field—Warrington and Killyth, where he preaches alternately. One was baptised at Warrington on a recent visit.

Bro. James Anderson, of Garrafraxa, proposes a change of work with the Editor for two or three weeks. We are quite willing. Hope the arrangement can be made soon.

We report an addition to the staff of the CHRISTIAN WORKER. He arrived at J. C. Whitelaw's house March 17th. Mother and son doing well.

We are glad to state that Bro. E. E. Phillips' health is much improved and has resumed his place as one of the speakers in the church at Selkirk. He was very busy during our meeting looking after Mr. Mowat's interest.

Bro. Pardee of Williamsville, N. Y., has engaged to labor at Suspension Bridge. This of course will be a good thing for Suspension Bridge, but not so good for Williamsville.

We called at Bro. Tribble's house while in Buffalo, but he was not in. Some of the members of the church at Buffalo were at Tonawanda and report Bro. Tribble's success in his work.

Our Bro. Hammond of Meaford is always ready for work, he has preached for the church at Collingwood some of late. It would be a good thing to call him out into the field; there is good service in him, and he is willing to work.

Of course we visited our friend and brother O. G. Herzig, and

employed a few hours visiting with him and his estimable wife. The last heard from, Bro. H.—was at Port Hope holding a meeting. He intends holding a meeting at Port Hope this month.

Bro. Wm. McLaren—Elder of the Tonawanda church, and also pastor of the Bank, is a true man of God. The great burden of his heart is "to do good and to communicate." His exemplary life is a living witness to the truth and power of the Christian religion. One is made better by being in his company.

The last word from Bro. Lister, was that he was holding a meeting at Jordan, trying to unite the elements that are divided at present. If we could realize "that we are dust" and hence liable to err, we would not be so rigid on many questions and would deal with the weak ones with more mercy, and be more stung by our adverse criticism. We will be glad to hear that the breach is healed up and the brethren united in the good work of saving the people. What if the Lord should come?

Our esteemed brother W. A. Stephens, of Owen Sound, is and has been quite sick. He bewails his sickness more because he has been detained from the Lord's house. He says that he has not been out of his place in the church more than one Lord's day at a time (and even that very seldom) for forty years. This is a record of faithfulness to the church that will live after him. Bro. Stephens has been the elder of the church at Owen Sound the greater part of this forty years, and by his wise counsel, fatherly teaching, and upright walk before men, he has kept the church together and guided it over every sea of adversity, until now they have a church well united, strong in hope, with brotherly love abounding to an unusual degree. This excellent state of things cannot be attributed to anything else, so much as to the devotion of Bro. Stephens. We pray that the Lord may spare him by warding off the enemy, for he is a brother beloved.

E. Evans of Tonawanda, is a leading business man and a banker, yet a wide awake member of the church. He is tinctured with soul-sleeping doctrine, but it does not work on him as it does on most of those "of like precious faith," he does not propose to let his soul go into this sleep before he dies, in this he is different from most of like faith. He will not be angry if he finds himself in a conscious state after death and before the resurrection, but will likely in his good humor laugh and say: "I was mistaken about this whole business." We made our home with him during the Tonawanda meeting, and can testify to the fact that he is not a sleepy soul now. Kindness, profuse, and hospitality unostentatious will tell how I regard his pleasant home, with hair brushes, pins etc. thrown in. A pleasant home during a meeting, is a great boon to the laborer in the Masters' work.

ANNIVERSARY.

One of the most enjoyable occasions that it has been our privilege of attending, was the 50th anniversary of the marriage of Asa Ransom on Grand Island, N. Y., which occurred in March 1st of this year. A large gathering of children and grand children were there, with a few special friends. Bro. Ransom is in his 83d year, and his wife two years younger. They are pioneers in this country, as you would fully realize if you could hear him tell about the scenes connected with the war of

1812. The fighting was done mostly around the Falls below here. In a life he has led on Grand Island, which is situated in the middle of Niagara River opposite Tonawanda, N. Y. It is twelve miles long and seven wide at the widest place. The island reaches down to the head of the rapids above the falls. He, at one time owned seventeen hundred acres of the island, and now has about six hundred. He with his wife were pioneers in the church of Christ at Tonawanda.

At the anniversary was served one of the most sumptuous dinners one could wish. On the anniversary was celebrated the birth of the oldest daughter and at some place Merry, cheerful conversation went around the festal board. Grand old people! but they will never see that whole company on such an occasion again. The next gathering home may be a sorrowful one to lay a parent a rest to the last resting place. But there is good comfort in the thought that they are faithful servants of our Saviour.

They have lived to see their children comfortably fixed in life. We shall never forget the happy day spent at Brother and Sister Ransom's 50th wedding anniversary.

QUERIES.

Warrington, March 15th, 1883.

DEAR SIR.—In reference to G. W. Cone's article in your paper "Is Christ on the Throne of David?" (reprinted in the CANADIAN CHRISTIAN WORKER.) Please ask G. W. Cone or any of his readers if in any place in Scripture God's throne is called David's or David's God's, for the Christ is on God's Throne. Rev. III, 21. As I also overcame and am set down with my Father on his Throne, or when did David occupy God's Throne in Heaven, or where is David's Throne called God's Throne?

JOHN TROTTER.

We suppose that God gave the Throne to David, and that it was God's Throne before David sat upon it. If David made himself King, then he would have to make his own Throne, but God made him King and gave him the Throne, and when David ceased to set on it (or any of his posterity). Then Christ was to set on it. It is called the Throne of David to indicate to the Jews that they should recognize the authority of Christ now, as they once did the authority of David. We will have more to say on this subject in answer to another communication next month.

FOR THE WORKER.

Being so well pleased with many questions that have been answered through the columns of the WORKER, I will take the liberty of asking two or three which may prove beneficial to myself and others:

- 1st.—In the New Testament we read of "Fasting," is it a Christian duty at the present day, if so at what times, and to what length of time should a person fast?
2nd.—Is the Christian and Disciple Church one and the same in point of belief, if so why not both have the same name?
3rd.—In what manner do verses 20 & 21 in 1st Peter, 3rd chapter form a "like figure" as spoken by the Apostle?
4th.—Where could I obtain the "Disciples" of the Methodist, Baptist and Presbyterian Churches, and what would be the price of each? Will you please answer these few questions Bro. Sherman. And edify. A Disciple.
1st.—As to "Fasting" we will

not speak positively. In older times we are informed that the people of God fasted in a season of great distress, like a time of National calamity causing great sorrow and grief. The only Church set apart for others for their work by fasting, prayer and living on of bread? Under either of the above circumstances, fasting is right, but it is not included in the commandments.

2nd.—In your second question we presume by "Christian" is meant the "old Christian Connection," commonly called "Catholic Church." The term "Disciple Church" is wrong and ought not to be in use. "Church of Christ" should be used when referring to our own people. No! they are not the same in belief nor essential practices. We were once united with the "old Christian Connection" and there is a marked difference between them and us as there is between us and the Baptist. We have not space to go into the detail here.

3rd.—By water, through the Ark, was Noah taken up out of the old world and transferred into the new. So, coming to baptism by faith, repentance and confession, are taken up out of a unevangelized state and are by this act transferred into Christ. Baptism, when preceded by faith and repentance is the act that brings us into the kingdom of grace. See Acts 2, 38, or "Into Christ." See Gal. 3, 28, and Rom. 6, 3. Water being the element in both cases, the figure is complete.

4th.—The creeds and discipline of the churches now, can be obtained at the publishing headquarters of these churches in Toronto. You might procure one from one of their preachers, if he was not ashamed of it. The Bible is better than either of the two.

STATNER, Mar. 10th, '83. BROTHER SHERMAN, Editor of the CHRISTIAN WORKER.

- Dear Sir.—Will you please answer the following queries for the benefit of some of your readers:
Query 1.—Acts 1, 25, that he might go to his own place, which was meant to go to his own place, Judas or Matthias?
Query 2.—Luke 1, 64; his mouth was opened and his tongue loosed, and he spoke and praised God. Then the 65 verse saying what manner of child shall this be. Does it mean that the child spoke or the child's father?
Query 3.—Acts 19, 3, 4, 5 verses "unto what time were ye baptized, and they said unto John's baptism." First tell us who it was that baptised them unto John's baptism; then tell us whether they meant that they were baptised in the same form, or as John did baptise, or did they mean that they were baptised unto John, believing that he was the Christ, (by some one else)?
Query 4.—Acts 18, 25; "Showing only the baptism of John." Tell us what was wrong with John's baptism, and also what is the difference in being baptised as John said—believing in Christ Jesus; or as Paul said, and baptised them in the name of the Lord Jesus?
Query 5.—Acts 2, 41; they that gladly received his word were baptised; the same day were added about three thousand souls. What is the difference between those baptised and those that were added unto them?
Years in love truly, J. D.
1. Judas; I meant here, evidently, read the 17th verse in connection with the 25th, and all is clear.
2. The child's father. He had been dumb for nine months.
3. We have the promise of an article on this subject for our next number from one that is competent to speak. We will defer any and all comments until then.
4. This will come under the next issue.
5. We cannot see any difference. This inference is fair, that all were added that were baptised and were true.