

Christian Worker

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THE WORKER.

We have lately received several communications from friends of the WORKER, asking when it will appear as a semi-monthly. To all, we have the same answer, viz. as soon as we are satisfied that the brethren in Canada will support such an enterprise. It is quite probable, however, that we will move in that direction at the end of the present volume, i. e. Nov. 1, next. We have recently received encouragement from brethren who heretofore did not appear to appreciate our efforts. This is cheering and strengthens our desire to send out a paper of which our brethren will never feel ashamed. In the meantime may we ask our friends to send in as many new subscribers as possible, and at the same time we trust those in arrears will consider the fact that our printers expect payment every month for their part of the work. 50 cents is a small amount, but when multiplied by two or three hundred the product is considerable. L & W

HARDING - WILKINSON DEBATE.

This debate is being published, and will be placed on the market soon. Had Mr. Wilkinson (to whose hands the manuscript fell) manifested a spirit of fair play (something to which he appears to be an entire stranger) the book might have been published ere this. However, when it does appear, we bespeak for it a large sale, especially among Disciples of Christ. Previous to the time for holding the debate Mr. Wilkinson promised to publish a verbatim report, thereof, in his paper, the Iconoclast, but on looking over the speeches as they appear in said paper, it is quite apparent that his promises are not to be relied on, as Bro. Harding's half hour speeches but rarely occupy over two and a half columns, while Mr. Wilkinson requires four columns in which to spread out his thirty minutes speeches, yet he seems to think that Bro. Harding is unreasonable in claiming the right to remodel his speeches and fill in what Mr. Wilkinson failed to insert in the Iconoclast. Evidently there is no possibility of pleasing a man whose hand is against every man's hand and whose business it is to pervert, distort and corrupt the truth. H.T.L.

ONTARIO CO-OPERATION.

The annual meeting of the Ontario Co-operation was held at the meeting house belonging to our brethren in the city of Guelph, on the 3rd and 4th inst. The attendance was not large, but the interest and zeal manifested was all that could be wished for. The following preaching brethren were present and took part in the devotional and other exercises:

Bros. Jas. Kilgour of Guelph, Jas. Black, (better known as old father Black), Colin Sinclair and Jas. Lediard of Ridgetown, Hiram Brown and G. Munro of Warkenton, C. J. Lister, Owen Sound, T. L. Fowler,

one of the evangelists for the Wellington Co-operation, Silas Moot, Wolland, J. H. Mundy, Port Hope, L. Parkinson, G. J. Barclay, Toronto, W. Forrester, Pickering, S. Wolner, Garsfrax, Samuel Smith of Mc Killop, Hugh Black, and a few others whose names the writer failed to get. The meeting was very efficiently presided over by Bro. Jas. Kilgour of Guelph, who delivered the opening address.

It will not be possible to give even an epitome of the many very excellent speeches which were delivered during this meeting, but we will give a few sentences uttered by our venerable and much esteemed brother Jas. Black, whose presence and words of encouragement will not soon be forgotten of those who were present.

He began by expressing the pleasure it afforded him of meeting with his brethren once more. Said he had no expectation of attending another meeting of this Co-operation, as he was beginning to feel very feeble. In the course of his remarks he referred to the Wellington Co-operation as the oldest co-operation in America, it having been organized over forty years ago, and its promoters had no reason to regret the part they had taken in it. Forty years ago some brethren objected to the Co-operation on the ground that they were trying to lord it over God's heritage, but there was not, nor has there ever been any ground for such objections, as the congregations which compose that Co-operation are as independent to-day as they ever were, and touching the question of preaching he remarked that no preacher would be tolerated among us or recognized as a preacher by the Disciples of Christ who would deny the Divinity of Christ or the in-dwelling of the Holy Spirit in the Christian. In conclusion he exhorted the brethren present to be faithful and diligent in sounding out the word of life. After a few pointed remarks by the chairman, the first question on the program, viz. "The state of the cause in Canada and what more can be done to advance it," was taken up and vigorously discussed by Bro. Lediard, Lister, Mundy, Sinclair, Brown, Munro, Parkinson and Fowler. During this discussion, which occupied the greater part of the afternoon session, many important facts were elicited.

The pictures drawn as to the state of the cause in Canada were not all golden colored, but this could not be expected, as the speakers were expected to deal in facts instead of fancies. Bro. Sinclair and Brown made earnest appeals to the brotherhood, on behalf of the brethren at Collingwood, for assistance to enable them to permanently establish the cause in that important town. Bro. Barclay spoke eloquently of the progress that was being made in the West-End mission, Toronto. Said the little congregation that worshipped at Occident hall extended a welcoming hand to any brother or sister who may visit the city or become residents therein. The unanimity, earnestness and brotherly kindness manifested during this and subsequent discussions, revealed the presence of a spirit which should permeate every assemblage of the Disciples of Christ.

The evening meeting was entirely given up to devotional exercises. The singing, the short, pithy and earnest addresses, the preaching of the word by Bro. Lediard of Ridgetown, and the address of Bro. Barclay at the close, in fact the exercises throughout, were devotional and soul-inspiring, and all went away feeling that it was good to be engaged in a work having for its object, the promotion of the cause of truth, and the up building of Zion's Kingdom.

The second day's work was opened by Bro. Hiram Brown,

leading the devotional exercises. Afterwards the treasurer's report was read, and Bro. Sinclair and Lister's reports as evangelists presented. Then came the election of officers, the meeting signifying its confidence in the old board of managers by unanimously voting in favor of their re-election. The managers being Bro. Jas. Lediard of Ridgetown, A. Yule of Aurora, Dr. Fry of Toronto, G. J. Barclay, also of Toronto, J. H. Mundy of Port Hope, McGill of Bowmanville, and the writer who retains the position of Secretary-Treasurer for the time being.

The question touching the raising of funds was taken up and discussed at considerable length, which discussion resulted in a resolution being adopted looking to the employment of a suitable preacher whose duty it will be to visit those congregations that are in sympathy with co-operative work, preach the gospel, solicit funds, secure temporary as well as permanent pledges from individuals and congregations, and wherever practicable encourage the congregations to contribute monthly or quarterly, so that the board of managers will know what funds they can command, and into what fields evangelists may be sent.

At the meeting in the evening Bro. Munro of Warkenton led. Bro. Colin Sinclair of Ridgetown preached an excellent discourse which was followed by an exhortation from Bro. J. H. Mundy, of Port Hope. The brethren at Guelph deservedly received the thanks of the visiting brethren for the hospitality shown them during their stay in the city, and thus ended a very pleasant and we trust profitable meeting.

If this annual meeting and the grand annual gathering which took place at Erin-Centre on the 6th and 7th of this month, under the management of the Wellington Co-operation, are in any way successful in promoting the cause which every true Disciple holds dear, their object will have been accomplished. H.T.L.

EDITORS WORKER:

In reply to your remarks on our article in the last issue of the WORKER, we would say, as we are only studying the Bible we have no views to state, clearly for further consideration except what is found therein, and that it is not any man's view we want but the teaching of the Word of God, that we may "accept it and abide by it."

As to the term "tramp preachers," we did not apply it to any of the New Testament evangelists, but the readers of the WORKER can easily understand it and make the application.

If the action of the congregation at Antioch, did not make Paul and Barnabas evangelists and as you say they were preachers for years before, for what purpose was this ceremony performed? It could not have been to impart spiritual gifts for Paul being an Apostle had no need of such gifts and they; the congregation, had no power to impart them, then for what purpose was this ceremony of fasting, prayer, and laying on of hands performed?

Again in Numbers, chap. 8, verses 9, 10, we find at the ceremony of the consecration of the Levites to the office of the priesthood that the whole congregation laid hands upon the Levites and Paul says, "The law is a shadow of good things to come."

But the WORKER teaches that if the Levites did the work of the

ceremony of consecration. Thus the fallible WORKER would be wiser than the infallible Spirit.

That the term evangelist as it occurs in Eph. 4:11, is used in an official sense is quite evident. 1. Because it is used in contrast with other official names. 2. Because on any other supposition there would be no propriety in making a distinction between evangelists and any other Christians.

Bible Class, Christian S. S., Owen Sound.

The Bible Class still appear to think that the action of the church at Antioch made Paul and Barnabas evangelists. The scriptures do not say so, neither can it be so inferred. They had been preaching for years. Paul had been chosen to be a minister and a witness, to bear the Saviour's name to the Gentiles, and King of the earth. Barnabas had been sent by the church at Jerusalem to Antioch, Acts 11:22. He and Paul were sent from Antioch back to Jerusalem on a mission, they returned to Antioch and after remaining there a year, the Holy Ghost said "Separate me Paul and Barnabas for the work whereunto I have called them." Acts 13:2. They were chosen and sent by the Holy Spirit for a certain work, on this occasion they were not sent by the church, but by the Holy Spirit, Acts 13:3; and it was the prophets and teachers among who fasted, prayed, and laid hands on them. The church did not do this.

Paul and Barnabas are nowhere called evangelists, but in Acts 14:14, they are both called Apostles. This case has no reference to choosing or appointing of Evangelists, but of Apostles. The ceremony of consecrating a Levite to the Priesthood, which office was his, because he was born a Levite, bears no analogy to this question, no more so than circumcising; Jewish male infant, or one brought with the Jew's money, has to the Baptism of a penitent believer in the name of Christ, and I am surprised that it is referred to in this connection. The consecration to the priesthood is clearly and explicitly set forth in the law.

The Bible Class still thinks the term evangelist is official. Now as they take the affirmative on this question they should show where some one was appointed to the "Office of Evangelist," by laying on of the hands of the congregation or others; and we want scriptural proof for it, not "man's views or opinions." The class says "The WORKER teaches that 'if the Levites did the work of the Priesthood there was no need of the ceremony of consecration, thus the fallible WORKER would be wiser than the infallible Spirit.'" The WORKER said nothing of the kind, and the class should not make such a statement. I also object to the further insinuation about "Tramp Preachers." It is neither clever, scriptural, courteous nor necessary. I like plain, outspoken writing. Let your eye be yes and your nay, may. These unkind thrusts do not edify, they only gender strife.

If the Class do not believe that one who evangelizes is an evangelist, as we have shown in the April WORKER, let them state clearly what ceremony should be performed to make an evangelist, and who are the proper persons to perform such ceremony. Come squarely to the question without any insinuations. W.

A letter from Sister Anglo on missionary work is laid over for want of space, until next number.

NEWS ITEMS.

During Bro. Scott's meeting at Aurora five persons believed and were baptized.

Bro. C. J. Lister held a meeting at Omagh, one was baptized and added to the church there.

Several brethren went over from Kilsyth to Walkerton to enjoy the June meeting.

On May 28th Bro Sherman writes that he is in a good meeting at Smithville. A good interest and one added to the church. He expects to be at a special meeting west of London on June 14th.

On the first page we publish part of a sermon by our late Bro. O. A. Burgess. It is replete with information and scriptural teaching on the qualifications and duties of elders. Everyone should read it.

Bro. Lediard writes that the work in Blenheim is progressing satisfactorily and that the audience are good. Two were added to the church there on the last Lord's day in May.

The church at Pricerville has lost 33 members during the past few years by death and removals from that locality. Thus it is doubly necessary to sow bountifully the good seed that many others may be brought into the fold.

DEAR BROS.

At a meeting of the congregation of Disciples of Christ at Pricerville, Ont. on June 7th, 1885, it was moved by Bro. D. McKechnie and seconded by Bro. J. White, that Elders Daniel Ferguson and Henry King be and are hereby authorized to solemnize marriages in Ontario in accordance with the Marriage Amendment Act of 1883. The above motion was carried unanimously. J. Waite, Secretary.

The brethren at Pricerville have done well in making this appointment. We hope their action will be an example to other churches in Ontario, and that many others may act promptly in this matter. W.

The church at Erin Centre presented me with a handsome Watch and Chain and a very kind address, during my visit with them at their June meeting. Such kindly recognition after a year's absence is very cheering and calls forth my gratitude. I can only say it is just like them, for it is just such kindness that I received when in their midst. Yours, J. LEDIARD, Ridgetown, June 16.

Bro. J. F. Rowe, editor A. C. Review, was in Toronto and preached May 31st and June 1st, and again on June 7, morning and evening, having been unwell through the week. He made a short visit to Ottawa and left on June 10 for his home in Akron, Ohio.

Bro. Crowson is again at Bayville holding meetings. Bro. Palmer wrote that Bro. Crowson would report further additions to the church, but at time of going to press we have not heard from him.

We would say to those of our readers who have seen a letter in the June Index, written from Meaford and signed "Watchman" that the remarks and insinuations are untrue and misleading.

"Watchman" knowing this was named to let his name be known. It is not apostolic to misrepresent your brother when you know better. W.

Akron.—On the 31st May I visited the church at Acton, speaking morning and evening to good audience. The church there appears to be earnest and active, has a good church building two teachers, and school on Lord's day and prayer meeting during the week. With such men as Bro. R. Royce, and G. Wells, as elders, and brethren Robertson, Fyfe, Hill, and others whom it was my pleasure to meet. Co-operating with them all must go well and the cause prosper. During my short stay I enjoyed a visit at the homes of the brethren and made many pleasant acquaintances. G. J. B.

Tonawanda, West. Ind.—On 7th June, Bro Forrester of Pickering, visited the city, and preached two excellent discourses to this congregation. Bro F. makes many friends wherever he goes, and at any place where he has spoken he will always find the "latch string" out when he returns. On Lord's day Bro E. Pomeroy of Preston, Iowa, U.S., was with us, speaking morning and evening. He gave us two interesting discourses. Bro P. was one of the promoters of the work at the "West End," but went to the States in 1883, where he has met with much success in gospel work. He and Sister Pomeroy are in the city on a visit. Our meetings continue full of interest, are well attended, and the church is "walking in the fear of the Lord and in the comfort of the Holy Spirit." G. J. B. Toronto, 17th June, 1885.

Hillsburg, May 21, '85.

DEAR WORKER, The Church at Erin Centre rejoice to hear of Bro. Crowson's success in his labors in Muskoka, and also his determination to spend a year in preaching the gospel in the same district, whether he is adequately sustained or not. Some of us have known Bro. Crowson for the last forty years and we have every confidence in him, that the cause will be safe in his hands. It occurred to us that if the churches generally would help a little in this work that much more good might be done in Muskoka. In view of this we submitted the case to the church here and took up a collection for that special purpose. The result is that I have twenty dollars to remit to Bro. Crowson if I know his address. If you know his address will you kindly send postal card without delay. Yours in the good hope, H. McMillan, Address Wm. Crowson, Bayville, P.O., Ontario, care of Wm. Palmer.—Ed.

Bros. LAW & WHITELAW, Yours referring to fund for Manitowish mission to hand. The Church here has decided to expend that fund, with more that we have collected, (amounting in all to \$50.00 at present) on a mission to Manitowish Island; Bro Lister has consented to go for us, and he starts about 1st July. The point to which he goes is Green Bay, where our aged Bro Skippen has for years been "holding the fort." Bro. S. considers it a good opening and asks us to come over and help them. Will not the sisters in Meaford help us, please ask them. We also have asked Owen Sound to help us. If enough could be raised to keep Bro L. there for the summer. I think a good deal could be done. I remain yours, JENNIFER FLEMING Kilsyth, June 16.