

CHRISTIAN WORKER.

Published by J. C. W. at the office of the Christian Worker, Toronto, Ontario.

Published Every Month By H. B. SHERMAN, Editor and Proprietor.

MEAFORD, ONTARIO.

J. C. W. Business Manager, at Meaford, Ontario. Subscription \$1.00 per annum.

EXPLANATION.

Our readers will please excuse the WORKER for not appearing in good time this month. The delay was occasioned in arranging for change of publishers and enlargement of the paper. It will be issued promptly in future. So please send in subscriptions as fast as possible. J. C. W.

THE NEW PAPER.

We promised to make a definite statement about our paper for another year in this number. After considering everything, and consulting the brethren, we have decided that the time has not yet come to venture with a semi-monthly, as it will involve much additional expense, and we have not received sufficient encouragement from our readers to justify us in the venture. Therefore we have decided to enlarge the paper to twenty-four columns, improve the mechanical part, put a modest heading at the top of it, give more careful attention to the editorial work and put the subscription price at 50 cents per annum. As the editor will be employed all the time at or near home he can give more attention to the paper than in the past. We do not expect to make the paper above criticism, but will endeavor to profit by all friendly criticisms. Knowing that there are hundreds of our readers that will be glad to have the WORKER remain in the field, and will work for an increased circulation. Any person sending ten subscribers and five dollars, will receive a copy free for himself. We hope to retain all our old readers and add many new names to our list. This we think is the wisest course for the present. Other arrangements have been talked of but seemed not practicable. Let it be firmly understood that the WORKER is not a rival to any other paper, but simply asks to go out and tell the news of progress to our brethren in the Dominion. We want some brother to act as agent and reporter, in each congregation. If anything transpires that cheers your hearts send it to the WORKER that all may share your joy. Bro. Law & Whitelaw will manage the financial part, receive all monies for advertisements and subscriptions attend to correspondence connected therewith and assist in making the paper a credit to the brotherhood in Canada. Our aim being to advance the cause of truth and dispel error and to familiarize our brethren with what is being done throughout Canada by the respective congregations we trust each brother will feel an interest in the success of the WORKER and manifest that interest by subscribing and asking their neighbors and friends to become subscribers also, and may the blessing of God rest upon all our efforts for good, is the prayer of your humble brother.

ED. WORKER.

OUTLOOK.

God has abundantly blessed his people with a good harvest, and has poured his bounties into our laps by the barrel. Shall we not give it out in his service by the shovel full? Not only so, but many effectual doors have been opened inviting us to preach the gospel

to those in darkness. Man men are ready to go into the vineyard and work, if they can get a word. The golden moment is now. Shall we allow it to pass by unimproved? Our exchanges come to us freighted with good news from the field. Our preachers are reaping a rich harvest of precious souls, in other fields. Shall we not put forth a greater effort in this part of the world? The outlook is truly bright, but what will we be able to say at the close of another year? Work is the word now. Work while it is called to-day.

NOT FAIR.

The Canadian Presbyterian is publishing Rev. McKay's replies to Bro. Errett on the action of baptism, but will not allow its readers to see Bro. Errett's articles to which Mr. McKay is replying, a course holding high carnival, he having it all his own way. We think Mr. McKay engaged to publish Bro. Errett's letters. The action of the Presbyterian is far from honorable journalism, if not indeed "cheeky."

CO-OPERATE, CO-OPERATE.

Let the churches form co-operations and employ a competent brother to preach the gospel. Don't say that you cannot do anything because you cannot do everything. Do what you can. This principle carried out will accomplish much for the cause of Christ. Again we exhort you—co-operate.

WINE IS A MOCKER.

DEAR BROTHER SHERMAN—Will you be kind enough to answer the following questions through the medium of the CHRISTIAN WORKER:—1st. What kind of wine did our Saviour use when he instituted the Lord's Supper? 2nd. Was it fermented or unfermented? If fermented how much of the intoxicating quality must our sacramental wine possess to make it perfect, so as not to bring us under the woe pronounced on him who putteth the bottle to his neighbors' mouth? 3rd. Is wine a fit emblem of our blessed master's dying love? Jesus says, "I will not drink henceforth of this fruit of the vine until that day I drink it now with you in my Father's Kingdom." (Mal. 26, 29). 4th. Is the fruit of the vine wine? 5th. Should leavened or unleavened bread be used at the Supper? Jesus was purity itself and surely nothing impure can be a fit emblem of "Him who knew no sin; and gave himself for us that we might be made the righteousness of God in him." If our God was like unto the Heathen Bacchus then we might pour before him our "libation of wine," and when he smelled its alcoholic fumes he might be pleased with our offering. "But I have not so learned Christ." Yours in hope of eternal life. M. D.

ANSWER.

The wine question in the churches has been a serious one in many places. Opinions that are entitled to great respect, on account of their authors' have been given on both sides of this question, and there being nothing definite in the Scriptures, as to whether the wine used was fermented or not, we cannot speak dogmatically on the matter. There is safe ground however, on this question. Let us use unfermented wine. None will object to this. We are glad to say that the church here at Meaford is now pursuing the pure unfermented

juice of the grape, for this year. To my mind it is immaterial whether the bread is leavened or otherwise, as either the bread or wine is sacred because used for this purpose. Bread is used because it is the symbol of physical life, to represent the body of our Saviour as he gave it for us. My serious objection to the use of fermented wine would be, the possible evils, that might grow out of its use; but no such plea can be set up with reverence to leavened bread.

LAWRENCEVILLE, P. O., Sept. 14th, 1882. For the Worker.

DEAR SIR,—Enclosed please find 15 cents (stamps) for which send your paper called "Christian Worker" to the undersigned for the time to which the amount will pay. REV. A. M. DELONG. LAWRENCEVILLE, P. O., Que. Bee.

P. S.—Some persons sent me the August number containing the letter of abjuration, or recantation of one of the signatures "M." and as I am one of the "others" which she judges so lastly and harshly, as being ready to "down her on account of her girlish fancy. I feel it due to myself, as well as my other brothers, to deny that she had any grounds for the insinuation, or that ever she has been treated in any other than with the spirit of kindness and love. No dark and unscriptural as Methodists may appear in her estimation, since she has found such perfection and hypocritical as they may appear in the eyes of your worthy editor, I am thankful that I know enough of the power of the Gospel, to be able to say that no such thought has ever entered my head much less my heart. As you have published her insinuations, reflecting upon me with other brothers, you cannot certainly in justice refuse to insert this denial that such insinuation is true. I should like the number containing the tract referred to in the August number by L. D. Shaw. A. M. D.

REMARKS. The above is only objectionable on account of the vehement style in which it is written, and the intimation that his Sister had said that Methodism was "hypocritical." This statement is not warranted by anything in M.'s letter. Of course he has a right to say his denial before the same readers that have seen M.'s letter. We are glad to hear him say what he has, and hope his private correspondence will warrant us in the belief that he is in heart earnest—but. We are so sure that none will feel better over his statement than his sister, for we are sure that none who love the Saviour, really court opposition. Do the best we can, we will have to "suffer persecution," but our persecutors are not loyal to Christ. Your request will be complied with. Yours truly, Ed. Worker.

Bro. Lediard writes to the Index and Sentinel from Manitoulin Island. In his letter he speaks of the hardships of B. O. W. M. Crewson, and the sacrifices this "man of God" is making in the masters work. A few of us were together when it was read, and in a moment nine or ten dollars were paid in for him, and a resolve to take up a collection for him the next Lord's day. Brethren of Ontario, think of brother Crewson walking from ten to thirty miles to preach the gospel to the people and receiving very little if any compensation. Tell it to the church next Sunday, and take a collection for him, it will cheer his heart.

Old Father Black "the dear old man" has been at Gt. Britain recently preaching the "old time" Gospel. He is now 86 years old, his mind is quite vigorous, but he takes as much interest in the affairs of the church as he could if he was only forty. God bless the "old soldiers of the cross."

Where do you spend your evenings? Let us ask the question of all. Husband, you and I, do not spend our evenings in a lovely and innocent way. Do you ever go to the shadows of the evening, and seek strange company? Do you ever go to the door of the street, and seek to be locked and shut in, and keep your temper? Fathers do you leave your own fireside, where the pleasant opportunity is afforded you of instructing your tender offspring, and lo! you are out shopping and bargaining with your sons and daughters? Will not your sons see your course, and follow in your footsteps? Young ladies do you seek the associations of giddy girls, and smoking, vulgar audities, instead of the quiet and wise? It is also impossible to associate with the low and vulgar, and not partake in some degree of their course of manners. If not employed in some pressing business, our evenings should be spent at home. And while I write these lines for the good of others, I feel the force of them myself. The true minister of the gospel is only an occasional visitor at home, while the friends of strangers is blessed with his presence and his counsel. Next to friends of culture is good books. We should buy them, read them, and talk them in the family circle, and their lessons will go with us through life. By using the proper means, and beginning in time, we may make home attractive, so much so, that to us there will be no place like home. And when in the far off future, we are scattered up and down the hills of life, and far removed from the place we now call home, it will be sweet to think of our happy evenings at our old home. A. ELLMORE. From A. U. Review.

Sixty cents invested in whisky in the year 1869 cost Fannin county, in time and money, more than the revenue arising from the whisky traffic for five years amounted to. We speak of the investment made by young Dean. He shot Dan Coulter, and poor Dan passed into the spirit land. Then the McDonalds shot and killed Dean. For this offense they were arrested, and after continuing the case several were tried and convicted of manslaughter, and sentenced to the Penitentiary. While in jail they were rescued by their friends breaking open the jail and liberating them. Taking it altogether, this sixty cents' worth of whisky killed two men, made one widow, caused two men to be incarcerated and kept in jail at an enormous expense to Fannin county, and caused trouble to the families and friends of those two men; and then the expense of witnesses and trials in court, with loss of time to the Sheriff and posse, put Fannin county to the expense of not less than \$10,000.—Danham (Texas) News.

A stranger in the city came into our office one day last week in a very fine humor. He had been to one of our churches on the night before, and met at the door, taken forward and given a good seat. After seeing a number of prominent men of the church gathered around him, he took his hand with a warm, Christian-like grasp, said kind words to him and made him feel at home, the glow was on him for days after, and the memory of that greeting will abide. It is not so in all churches, but it ought to be.—Richmond Advertiser.

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far." A good Quaker was wont to say, "I expect to pass this world but once; therefore, there be any kindness I can show, or any good thing I can do to my fellow-beings, let me not defer or neglect it, for I shall not pass this way again."

THE PROMISE PREACHER.

Who is that man, did I hear you say, riding so boldly on his way? He looks so calm, so bold, and bold, He seems to fear neither heat nor cold! Ah! he does not, but fears but one—He fears God, and honors his son. He is a messenger of God to preach his word, He'll preach wherever he can be heard; He seeks not wealth, nor a good place, But goes where men need gospel grace. He goes in cold and in heat, Now he is going on his beat. Going he's been for many years, And oft he's gone while shedding his tears. Neglect of brethren oft him grieves, Still on he goes, for he believes There's laid up for him a bright crown If he does in his race run on. His race he runs like Paul of old, So you think he is very bold. Oft sorrow would have broke him down, But he looks on to his bright crown. Oft he'd been sunk in dark despair, But for God's grace and tender care. He leaves his home and all that's dear— This makes him shed the briny tear. His heart's not steel, but full of love To Christ who calls him from above. He called to him to take his cross, For this count all things but loss; Then for Jesus' sake help him on, Thus you'll to Christ your love make known. Then love and help the pioneer. His race the end of may be near: Remember, his white, silvery head Will soon be laid in among the dead. Then if your heart is not as steel, You surely will most gladly feel. O God, do bless the pioneers, Do wipe away their briny tears. Go on, you brave and faithful one, For soon your warfare will be done— For soon you'll reap your stony crown And in your Father's house sit down.

The late Dean Stanley, in an article which he published in the Nineteenth Century, a little while before his death, makes the following statement: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptized'—that those who were baptized were plunged, submerged, immersed into the water."

We are sometimes asked by members of the body of Christ who live remote from an organization, whether they are justifiable in taking membership in a denomination. My reply invariably is no. There are several reasons why we should not do so. 1. It is a retrograde movement, a stepping down from the high ground ever taken by a religious community. 2. We are taking membership in a denomination which is not so much as once named in the New Testament. 3. In some degree, the denominations all oppose us. Thus we take the risk of giving our influence against, in-stead of in favor of the doctrine of the New Testament. The Saviour says, "whosoever is not for me is against me." 4. If you are parents, your children will be educated in the wrong faith, and should you go in on trial, or to board for a season, and then return, your children have formed associations and attachments which cling so tightly that you may seek in vain to release them. In such cases your children are taught wrong, believe and embrace errors, and are consequently fixed in the wrong groove for eternity. But does some one ask, What shall we do in such cases? Make a church in your own household, teach your children the true doctrine, send for a preacher, he will be of meetings, talk to your neighbors, hold up the New Testament, build up the truth, and fight your way to heaven. Ed. Worker.—From A. C. Review.