

Christian Worker.

WORK WHILE IT IS LENT TO DAY.

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The Lord's Day.

And unto Thee, Their Source Divine,
From out each seven,
Our soul to raise
Toward that heav'n,
In songs of praise,
Where dwells Thy glory, Lord!
And with each voice,
May every grateful heart accord!
In love rejoice,
And thro' the ministry of praise and prayer
Be better fitted for an entrance there.

TO THE SISTERS OF THE CHURCH OF CHRIST IN CANADA, GREETING

As Bro. Munro has been advocating a greater interest in the missionary work among the churches in this fair Dominion of ours, and as we are being roused to a sense of our duty in various ways, shall we not heed that timely admonition and ask ourselves the question individually, am I doing all I can do for the spread of the gospel? Methinks I hear a decided, no! from every honest Sister's heart. Perhaps our fathers, husbands, and brothers, are doing all they are able, we will not decide for them, they are capable of doing that for themselves; and besides, it is quite out of our province. Our chief concern now is, how shall we discharge our duty to the best interests of the cause we all love so well. Perhaps it may not be out of place to call attention to one phase of the missionary question which may not occur to all, but which is really a most important one. I think, in fact I know, that we have the truth untrammelled by human creeds or traditions of men. We ought, therefore, to be the more earnestly engaged in spreading the pure undiluted gospel that those who are inclined to accept the religion of Christ, may receive it in its purity and simplicity. While we in Canada are doing comparatively little, we find that the various denominations are encircling the globe with their doctrines, although mystifying and darkening the word of the Lord in the minds of the people. This is why I protest against the almost criminal inactivity among our people when those who are so far behind us in the light and knowledge of the word of God, are so far ahead in other matters. Does our doctrine teach us covetousness? May verily. And if we do not yield ourselves as humble instruments in God's hands for the accomplishment of His designs, we deny ourselves both the privilege and blessing spoken of by the apostle James when he declared that He, which converteth a sinner from the error of his way shall save a soul from a th

and shall hide a multitude of sins. And in consideration of the fact that we have neither the ability nor opportunity to go to those who are without the gospel, it becomes our bounden duty to sustain those who can and will go. And this is wherein we may glorify the Lord in the ends of the earth; besides we owe it to our fellow-creatures to make an effort to give them what does us so much good, and if we did not owe it to our fellow-creatures we certainly owe it to our blessed Redeemer who bought us with a price, even with his own precious blood, and while God debarred of the Israelites one-fifth, He has generously left it to our love in this dispensation and shall prostrate His confidence and give little or nothing because we have the chance to evade it? No, no; the Gospel does not teach thus, and our own carnal natures turn in disgust from the child who when under his mother's eye divides liberally with his fellows, but when left to himself selfishly appropriates the whole. This may not be an apt illustration, but it strikes me that just about in that light do we appear in the sight of Almighty God when we refuse to give of our means for His sake. Surely, if we consider that when with a pure and righteous motive we give our money we are giving it literally to the Lord, even though we do not just see what good it is going to do. He will take care that we do not lose our reward even though the money goes to the bottom of the ocean, so let us lay by in store as the Lord has prospered us. This is apostolic teaching, and then when we find an opportunity to do good we will not be crippled for means. And let us accomplish this work not by asking from husband, father or brother the mite that we give; but by denying ourselves of some coveted luxury supply the means, and also practice that self-denial which we as followers of the meek and lowly Saviour should do, for even Christ pleased not Himself.

There has probably been more spent for candy and nuts during the past fortnight than will be raised in a year for church work, and why? Not because they are needed to sustain life, but it's customary at Christmas time and we and the children like them. What a pity it is not fashionable to give to missionary work; wouldn't there be overflowing coffers? But seriously, we ought to remember that "The earth is the Lord's and the fullness thereof" that we are but sojourners here and should act accordingly.

But it is not necessary to enlarge further on the subject for no doubt every Sister who reads these words is sensible of our obligations, but like us, are puzzled to know how to proceed; and new as to ways and means we invite correspondence. We of the Waukegan church, have been having monthly meetings, and mean to reorganize in January for another year's work. We had some idea of adopting a name for our society, and it has been suggested that the "Ontario Band of Missions Workers" would be a suitable one. Still, the name is an after consideration, and we are not at

all anxious about it, but we are anxious to do all we can for the cause whether it be to send the gospel abroad or help and encourage to educate our young men at home.

We sent a small contribution to the C. W. B. M., of the U. S., than whom a nobler band of Christian workers it would be hard to find, and having perfect confidence in their integrity, we would be quite willing to place all we raise at their disposal, knowing that it would be wisely expended, but while they as in duty bound are evangelizing their new States and Territories in the far west, our great North West is being left out in the cold, and it seems to me that we may by a combined effort send some one to present our plea to the thousands of souls who are hungering and thirsting for a taste of the good news, and we intend to continue to meet and by reading the Scriptures, prayer and singing of soul-inspiring songs, prepare our minds to receive all the instruction we can get in the right spirit, and by reading missionary news and essays upon the subject, acquaint ourselves with the items of interest on the subject, and at the same time collect what money we can and keep it together until such time as we may see an opportunity to use it to the best advantage, and we kindly ask all who may be inclined to make an effort to give us the benefit of advice and suggestions, and if any brother or sister with conscientious scruples and a pure motive can demonstrate to us that our ground is untenable, or our object unworthy, we would be most happy to hear from him.

CARRIE ANGLE.

OUR YOUNG PEOPLE.

IN TWO ARTICLES.

No 2.

3. Our young people are too much neglected in the various gatherings of the church. Not only in business meetings, but also in meetings for worship, the "young" are too frequently mere ciphers. "These things ought not so to be." Are our young people wholly to blame for this state of affairs? We think not. The older brethren are to blame in not making a part of the religious exercises suitable for the young to engage in; and encouraging them to take part in the reading of the Scriptures; in reading and singing hymns, etc., and why not allow them to read suitable extracts from our religious literature? These extracts should always be brief and not of a controversial character. We have an abundance of such literature; moreover we have many writers who are well qualified to supply any demand which may be made upon them for such literature. Such readings may be followed by a brief comment, either by the reader or by the judicial who has charge of the meeting. In this way religious meetings can be made—both profitable and interesting and profitable as well as of the old can be thus utilized. Where the numerical strength of the young will warrant it, I would advise the hold-

ing of young people's prayer meetings, attended and conducted wholly by them, gives that they may become the more interested in the cause, and the more ready to overcome any feeling of self-consciousness or timidity which usually shades in the way of beginners. Our brethren in the States have found these young people's prayer meetings of great value.

4. Our young people are seldom, if ever, required to engage in any official work in the church. One of the things they are unqualified for, viz, the elder-ship; but why are not young men equally as well qualified as old men to serve in the capacity of what we term "deacons"? How often have I seen old men hobnobbing about in the Lord's house serving the congregation with the elements of the Lord's supper, and collecting the weekly offering while young, able-bodied brethren sat motionless spectators. This is really out of place. The young men should be required to engage in all of those duties they are equally well qualified to perform—if not better than older brethren.

5. Our young people are not always required to share in the financial responsibility of the church. We have heard parents say, "my family are all engaged with my on the farm and whatever we give comes out of the common treasury and therefore I, as the head of the house may as well give the lump sum as divide up, and each member of the family give a little." This reasoning is fallacious. Here is a family composed of six members; collectively they can contribute \$12 annually to the cause. I would prefer that each member contribute \$2 than let the head of the house give the lump sum. In the first case the spirit of giving would be cultivated by each member of the family and each would feel they were sharers in the financial responsibility of the cause, whereas in the second case neither of these benefits would result. The importance of this matter cannot easily be over estimated. Even Roman Catholics have long ago learned the value of these facts. In the majority of cases, however, young people have pocket money of their own out of this store, both small or great, they should be required to contribute. In this way they will feel more the effects of giving and the more easily learn to know that they are sharers in the financial responsibility of the church. Giving will be of little or no value to the giver spiritually, unless the amount given is keenly felt. This is one reason why the "widow's mite" was such a valuable contribution. Paul says to the Phil. 4:7, "I desire fruit that may abound to your account." What, then, need we expect of the Christian, young or old, who does not bear such fruit? Nothing but spiritual death. This is one reason why so many in the church have a name to live and are dead.

6. Our young people are neglected because we fail to meet their social requirements. This fact has given some of the churches no little trouble because the young in certain cases have gone to the work and have tied upon its social hooks. To discuss the evils arising from this neglect of the churches would require a volume by itself. The object of the present articles, however, is simply to point out the errors and make a few suggestions which may assist us to remedy the same. Though we cannot enjoy "company of souls" as they did in the early church and though we cannot assemble ourselves together daily in a social capacity as they did to comfort, exhort and thus strengthen and encourage one another, becoming familiar with each other's difficulties, trials and temptations and thus derive mutual benefit. Yet, there is no reason why we should not come together occasionally in this way. Think not that the injunction, "neglect not the assembling of yourselves together as the manner of some is" refers only to Lord's day meetings. I plead for a return to the practices of the primitive church in the matter of satisfying our social requirements, at least in so far as we can follow their example. We suggest therefore, that the members of the local church come together as frequently as possible and spend a few evening hours together and read, sing, pray, talk, partake of physical as well as spiritual refreshments and engage in exercises calculated to benefit Christians physically, mentally, morally and spiritually. The church that does its duty in this respect will have little difficulty in keeping its young members from the world with its sinful amusements and social corruptions.

7. As a people in Canada, we fall largely in Sunday school and prayer meeting work. We, above all people, have always emphasized the necessity of a thorough knowledge of the Scriptures in order that we may intelligently and acceptably worship God. And yet in my travels among our churches and in my endeavors in other ways to obtain information on this question, I find that in some very important matters our precept and example are not in harmony. With all of our boasted knowledge of the Scriptures, etc., the sects are far more zealous in maintaining Sunday Schools and in having their children taught the Scriptures than the Disciples in Ontario are. In some of our strongest country churches the Sunday School is closed all winter, and I can give instances where it is not opened in spring. No wonder if our young people are ignorant of the teaching of the Bible. Some of our brethren wonder why our churches do not grow faster in Ontario, but when we consider these matters the wonder is that they grow at all, or even continue to exist. If the hours of 10 and 11 a. m. are not convenient in winter season for country congregations to meet for Sunday School service, why not meet at the hours of 2 and 4 p.m.? The sects similarly situated keep their schools open continuously. We have some good, live churches among us whose precept and example are in harmony. It is to be hoped that steps will be taken soon to arouse those lukewarm, sleepy churches who have evidently for-

otten that, "They who sleep sleep in the night." Let us who are of the day be up and doing. We are rapidly approaching the end of the year. What we do must be done quickly.

A. SCOTT.

"AND I OF CHRIST."

We may very readily see why the apostle reproves division, why he reproves those who said "I of Paul, or I of Apollos, or I of Cephas," but who reprove those who said "I of Christ?" The reason is not that it is wrong to be simply a follower of Christ without being denominationalist, but just as some said, I follow Paul, I am independent of Peter; others, I follow Apollos, I am independent of either, so there were those who said, "I don't depend on either, I am of Christ," thereby setting up a schism between Christ and his chosen apostles. Herein was the sin, in that finally that there was a difference between the guidance of Christ and his apostles. We have these same schismatics to day. Recently a lady said to the writer, "If it were my duty to be baptized the Lord would so impress me. I am his; he knows my desire to follow him." I said, he is trying to impress you all the time by his spirit in his apostles; they say he commanded them to disciple the nations, baptizing them. She replied, "Yes, but I don't depend upon men. I am of Christ. No one can come between me and my Saviour." This is just the party Paul was reproving at Corinth.

Again, here is one who says, "I don't have to ask Paul or Peter, or James, or John, whether my sins are forgiven. I have the witness in myself. God has spoken peace to my soul. His Spirit has operated upon my heart. I am of Christ." Let us remember Christ is not divided. He does not teach one thing in his word and another some other way. He does not say, "He that believeth and is baptized shall be saved," then say to an unbaptized sinner, "You are saved." Christ and his apostles are one, and he that is of Christ heareth his apostles.

J. T. HAWKINS.

And I of Christ.

"AND I OF CHRIST."

The best thing to give your enemies is forgiveness; to an opponent, tolerance; to a friend, our heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men charity.

The man who holds the ladder at the bottom is frequently of more service than he who is stationed at the top of it.