

Christian Worker.

"WORK WITHIN IF IT CALLED TO THAT."

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DO THY WORK

BY T. NIELD.

"Haste thy work, brother, life is fleeting;
I dare not lose but a moment's time;
I think no labor unbelittling—
If for Jesus, 'tis sublime."

"While a world of sinners dying,
Daily stands before thy view,
Stand not idle, longing, sighing,
Some stupendous good to do."

"Fruits of labor done are greater,
Than a mountain of treasure;
Spark-like deeds of kindness better,
Than a world of hearts on fire."

"View thy work, then, calmly
Just the work thy hands can do;
Diligently, hourly, nobly do it;
Then no more from thee is due."

"Work as though the world's condition
Could be much improved by thee;
Pray as if on each petition
Hung creation's destiny."

OUR NEEDS NO. 1.

Not all of them, but some of the things we seem to lack in our work for Christ in the world. We are left here for a definite purpose, to show forth the praises of Him who hath called us out of darkness into his marvellous light. He has given us the knowledge of himself and ours in the duty of carrying to others the words of eternal life. The world is our field; the relationship existing between us and it is the closest kind; a relationship we dare not overlook nor underestimate. If the world is to know Christ, it must be through the instrumentality of Christ's people.

Now, as one of our greatest needs in this work I place first an individual and genuine interest in the salvation of our fellow-men. Not an occasional interest called up by special circumstances, but a permanent interest growing out of our full faith in what God has said about those who live in sin. What a terrible array of statements the Holy Spirit has left on record; every one of them just as true as the brightest promises held out to the saint, and yet to-morrow we shall walk the streets and transact business, and perhaps seek for pleasure with those over whose rests so terrible a condemnation. Even members of our own families in some cases are exposed to this same danger, and we are supremely indifferent. The thought that perhaps never robbed us of an hour's sleep or cast more than an occasional shadow over our daily joys. Brethren, we need to confess this sin and ask for grace to do better. Seek to cultivate a real living interest in every person out of Christ; an interest that shall lead to personal efforts for their salvation, for this is indispensable to successful work in the world.

A second need is that of men who can publicly preach the gospel; men of zeal and love and faith; men who love Christ and their fellows with "pure hearts fervently." Love to God and men is an indispensable qualification, and possessing this the man who can preach the gospel will not go astray. It will regu-

late every motive and every action.

We have but few public preachers of the gospel in Canada, and some of these are growing aged in the service, and their work is drawing to a close. We have a large field right at home that cannot be occupied for lack of men who will go. How many of our churches have young men whom they are encouraging to go out to this work? I doubt if in all the congregations in Ontario we could find ten young men willing to devote their time and talents to this work for life.

Now, if this field is to be occupied, it must be by young men who will volunteer to do it; men who love the Lord enough to make some sacrifice for his cause. Don't be afraid to trust either the Lord or your brethren. You will be appreciated and supported just as soon as your brethren judge you to be worthy of support. Don't expect wealth, or ease, or a position of social standing without deserving it or you will be sorely disappointed. But a living you will get, and what your fellow-Christians fail to do for you the Lord will make up in His own way. But don't stop preaching; preach whenever or wherever you can fill the way open for fuller service.

A third need is money to carry on the work of preaching and establishing congregations where none exist. There are conditions under which the work cannot be well carried on without money. Last year, in Canada, we spent possibly \$2500 in work outside what may be called local church work; a sum that bears no great proportion to our wealth and standing in the community. We could just as well have spent \$5000 in public preaching in new places, and we ought to do so this year, and then it is doubtful if we should reach that point of sacrifice which might be only a reasonable service.

Spend more for Christ, faithfully, regularly, liberally, cheerfully, choose the best channels open to you for the outlay of your gifts or give directly to some worthy brother whose faithful labor has a claim on you. But give, give liberally, give as unto the Lord.

J. L. Ridgeway.

TEMPTATION.

I suppose there are not many questions requiring more attention by young Christians than temptation. We might be safe in saying every one is tempted, and we are safe in saying that the devil is the only spirit that tempts to evil. To be tempted is to be tried. God does not tempt any one; yet it is clear that God tries us; this looks like a contradiction. (Let us note here how often men make apparent contradictory statements which, when rightly understood and explained, are all right, yet they have not the patience or honesty to do deal with the scriptures, but charge the Bible with contradiction itself. He said, and let the Bible explain itself.)

The way the devil tries us in by an effort or temptation to get

us to sin, similarly, men set traps or snares to catch animals, but the result is different in most cases at least. Men set traps and snares for a purpose, what they catch they claim and use as suits them. Is the case parallel with us when we are taken in temptation? No; for we have an advocate with the Father, even Jesus. We can fly from the trap and go to one who can plead for us and we can be received back—forgiven. But, dear brethren, our great struggle is to resist temptation, and we are assured that if we stoutly resist Satan he will yield and leave us; "trist the devil and he will flee from you."

First, we want to know what is wrong for us to do, and also what is the right course to take. God has a way of escape from every temptation. Clearly in every case we must not do what we are tempted to do. The devil wanted Jesus to make bread for himself to eat to prove him the Son of God. Jesus did not do it. Next, the devil tries to get Jesus to cast himself down from the pinnacle of the temple without hurt. Jesus did not do it. Again, the Saviour is tempted with all the possessions of the world to fall down and worship the devil; He does not, yield to the last bitter trial and Satan leaves Him. Let us, again, state clearly, we must not do what we are tempted to do. Oh, how much hourly need for watching. "Watch ye, stand fast, quit you like men, be strong." "What I say unto one I say unto all, watch!" Now for the way to escape with victory though bleeding and torn and wearied, yet with victory. We must know the Bible by heart—have the law written on our hearts and on our minds. "Search the Scriptures." "Study to show thyself approved unto God." "Delight in the law of the Lord and in His law meditate day and night." Be sober minded, watchful, prayerful, loving God and your fellow-men with all your heart. God will help all our infirmities. If all does not seem to be going right, know this—that God knows best and works everything out right—have more faith. "He leath me, oh blessed thought!"

Now, let us look at the way God tries us. We might safely say God will try us. Any time we wish to see how our life is adjusted, whether our hair is orderly, we go to the mirror. In the same manner we examine ourselves, prove ourselves, see whether we are in the faith, we go to the Divine mirror and look there to see our soul whether it is clean, whether it is a fit habitation for the spirit of God. "Make the house where God may dwell beautiful, entire and clean."

And also when we look into this mirror we see reflected there the Son of God who did no sin, neither was guile found in Him. We want to transform ourselves into that glorious image. Some day we shall be like Him, for we shall see Him as He is.

God tries us to show us what we are, as if to see whether we will suit his purpose. He tried Abraham when He told him to offer his son; he tried Pharaoh when He told him to let the

children of Israel go. He tried Moses when He told him to make the tabernacle like the pattern; He tried Saul when He told him to slay all the Amalekites. Nebuchadnezzar was tried in the interpretation of his dreams; Daniel was tried by the fear of the den of lions. Many are tried to-day as to their willingness to accept God at His word in the gospel of His Son. We are weighed in the balance; God tries us to accept the good. He does not tempt us to do evil. Satan tempts us to do evil to catch us to destroy us. Clearly, we must not do what we are tempted to do.

Yield not to temptation for yielding in each victory will help you some other to win."

J. B. L.

BRO. HUTCHART ON THE "WORKER"

Not having seen the answers upon which Bro. B. makes his comment, attention is only given here to the drift of his article in October No. In the discussion of this question, brethren often take extreme sides. It is here, modestly suggested that Bro. B. carefully and prayerfully study all the New Testament, teaching, bearing directly or indirectly upon the subject. The two extreme sides are generally supported as follows. One side stands squarely upon Paul's prohibition; inferring from it the woman's inferiority in all respects. The other claiming that women could be useful in the church, and ought not to be prevented from the exercise of their talents in a sphere promising so much utility. The advocates of the latter quote scriptures, which say that women were everywhere preaching the word as well as men, that they prophesied, that they helped Paul in the gospel—that they assisted in teaching preachers the way of the Lord more perfectly—that they were told how to denounce themselves when they prayed, or spoke to edification, comfort and consolation. They also affirm that women can understand the gospel as well as men, that they stand higher than men for honesty, honor, pureness of mind, truthfulness, and a sweet, precious and abiding love for Christ; and that they were appointed servants of churches; and that Paul's prohibition is for wives only.

Probably Bro. B. would not oppose any of these statements. The former advocates stand upon Paul's prohibition in 1 Cor., chap. 14, and his letter to Timothy. In any event there is where Bro. B. plants himself. Most assuredly he will not say the woman is inferior, excepting physically. Being subject to man as respects authority in some cases, or her desire being to her husband is not on account of her inferiority mentally, but because she was first in transgression. This she ought to bear and suffer for the sake of the Bible, and for the sake of her Lord. But was to the man or religious system that takes undue advantage of this and treats woman as being beneath him. Husband ought to learn from the bible that their wives are not slaves nor servants; and brethren in the church ought to remember that the sisters are not a separate and distinct

creation, that they are by no means men's inferiors spiritually considered. But you will find men of Bro. B.'s views, like Paul to Corinthians and to Timothy, iterate and reiterate it.

Suppose he were talking to Martin Luther upon consubstantiation, Bro. B. reasons and reasons, brings up scripture after scripture; Luther takes the other side of the table and chalks down, "this is my body," there, said he, I take my stand. Again, two men go to him, one needs a gift the other desires to borrow. Bro. B. advances reasons why he cannot accommodate. They go to the blackboard and chalk down, "give to him that asketh and from him thou shalt borrow of thee, turn thou not away." Bro. B. is a young man and is seeking a wife; a preacher quotes Paul, "seek not a wife." Bro. B. says, "that depends." Some brother attempts to give sister B. a "holy kiss," Bro. B. at once deals in explanation. The Bro. quotes Paul, stands squarely upon Paul. Bro. B. says, "we have no such custom" here and so on.

Enough has been said to show Bro. B. that circumstances must be taken into account when we try to understand just what Paul prohibits and what he enjoins.

Now, we have the social condition of women in Paul's day. Paul did not, directly nor arbitrarily, interfere with slavery; nor with the, then, accepted condition of women. The gospel would throw light upon these conditions of society, and in time alter them. Paul's great work was to save men and women.

Women, on account of being first in transgression have to suffer a penalty—judgment, i. e., to be under authority to man. Paul to Timothy. But how little and mean it is in man, whether by action or words, to be forever taunting her about her position. A noble, magnanimous member of the sterner sex will treat modest and intelligent women as enlightened love and esteem in the gospel would dictate.

This is not intended solely as a criticism on Bro. B.'s article, but just in a hasty manner throwing out a few thoughts on the subject generally. C. J. L.

COVETOUSNESS.

We clip the following from an article by Wm. H. Roe, in Christian Standard, and what is hurtful to the cause in Michigan will be the same the world over:

Covetousness also contributes largely to the downfall of churches. This great evil in many localities seems to be on the increase. It evidently usually increases with the increase of wealth. The apostle Paul truly said that the love of money is the root of all evil. We do not infrequently find church members worth from twenty to fifty thousand dollars who only pay from fifteen to twenty five dollars a year each for the support of the gospel. In some localities the preachers are starved out and are compelled to abandon the ministry partially or wholly in order to maintain their families. One of our Michigan preachers lately wrote me as follows: "I have

been trying to keep body and soul together on \$225 a year, but the body is a little short. I have been working the latter part of the season to help out." Meagre and incompetent salaries have, perhaps, driven more preachers out of Michigan than any other cause. Many who are identified with the Disciples seem to value the treasures of earth more highly than the treasures of heaven. For this great sin of covetousness the preachers are, at least in a measure, responsible. They have been remiss in teaching the magnitude of this prevailing evil. In this connection, however, I feel it my duty to say that among our Michigan brethren there are some noble examples of sacrifice in the cause of Christ. Scriptural teaching touching the duty of contributing for the support of the gospel would do much to alleviate the difficulty now under consideration. Members of our churches must be made to understand that "giving" for the support of the gospel is a duty not less imperative than meeting together on the Lord's day for worship."

"ORDINATION"

The ordination of the New Testament to some church officers, and was accompanied by prayer, fasting, and the putting on of hands. The church was new, men were not qualified afterward by education and experience, yet it was necessary to have officers and teachers so there was in that time the miraculous qualification or the gift of the Holy Spirit accompanying the imposition of hands. Bro. B. seems to think that order has ceased with miracles, and that it is not necessary to install, call attention to, inaugurate, ordain, point out in the congregation such as are qualified to exercise the gifts for the church's benefit in the old way.

I hold that ordination should be done as in precedent example in the New Testament, for the same reasons, and the same end, namely, that the church should know the individual office as an officer appointed thereto, that his authority or service may be recognized by all in such capacity so that there shall be no confusion, the only difference in the 'then' and 'now' being that 'then' the man was miraculously endowed, while 'now' he has developed. It is the same order dictated by the same spirit, for the same purpose, viz, the orderly growth and nourishment of the body of Christ.

"Let all things be done decently and in order."
J. M. THOMAS,
Paris, Ky., Nov. 30, 1884.

No one should be satisfied with this life. This is not our home. We are going hence. Be ready for the departure.

Study, labor, live, and pray, to be good. But do not forget to be good but also I go to nothing.

All of God's blessed truth the soul of man must find its abode in love. He who has not love in his heart has not learned the love of God. I have