

CHRISTIAN WORKER

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LAW & WHITELAW,

PUBLISHERS & PROPRIETORS:

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FIELD NOTES.

Our last field notes left us at Mt. Carmel Christian church. We baptized eighteen believers and set the church in order by the appointing of elders and deacons. Bro. R. Ainsworth was ordained the last night of the meeting. We left those good people regretting that we could not stay longer, but feeling that they were in safe hands, we committed them to the care of the Elder, and to God and the word of his grace, and left them on Friday morning, arriving in Toronto at 11 a. m. on the 15th ult. There was a meeting of the managers of the co-operation on that day at the house of Bro. James Menzies, 163 Simcoe-st. There were present Bro. Lejdard, Yule and Barclay. The past five months were satisfactory, and steps were taken to enlarge our field of operations, and to help several needy fields. We hastened home to see the family, from whom we had been separated for more than a month; found all well, and enjoyed four days at home with the family, eating the venison, a present from Bro. Gleason. We met with the brethren at Acton on the third Lord's day, and spoke morning and evening. The brethren greatly rejoiced over the good report from the field, and thanked God that they were permitted to bear some humble part in the good work.

On Wednesday, the 20th, we again bid our family good-bye, boarded the train and was in Hamilton at 8:35 p. m.; went on my way to the "barnacks," and took in the "Salvation Army meeting." A more ridiculous farce I have never seen in a religious meeting. Drums, tamborines, etc., with singing, some speeches, and many "negro show" antics, then came the "line drill." The captain came to an old gentleman and told him that if he would come forward and kneel down that the Holy Spirit would save him, but the old man seemed skeptical. After much persuasion he concluded to try it, the captain assuring him that it was all right. When they went forward a shout was raised in the camp, and a general engagement was brought on, the firing was heavy, and the tide of battle seemed to hang on a pivot. Finally the old gentleman arose and took his seat, and smiled contemptuously on the army. They insisted that he should pray; he insisted that the contract was, that if he would come forward and kneel that the Holy Spirit would do the rest, and it was not working as recommended. Finally the captain ordered all out of the hall, who were no members of the army. We lingered at the foot of the stairs long enough to see them ejecting the old man in a rough manner, pronouncing anathemas on him as he came down the stairway. Alas! for truth as taught in the Bible.

The next day found us at Beamsville, where we were met by many of the brethren. Their zeal concerning their contemplated meeting house in the village is unabated, and the enterprise will be pushed to a successful issue during the coming winter if nothing interferes. The village had just passed through a campaign against King Alcohol, and when the votes were counted, the old receipt was four votes ahead. The temperance people are not dismayed by their defeat, but

will renew the conflict with a different result at the first opportunity. We delivered an address on temperance on Thursday night to an enthusiastic audience.

On Friday we came on to St. Catharines and domiciled at Bro. Sol. Wardell's, whom we found very anxious to see the cause established in that city. We looked over the city and viewed the available places for holding meetings, and decided that they were very good, and that the right kind of an effort will succeed. After calling on Bro. Campbell and his invalid wife, and meeting a few others of the scattered disciples, we left for Welland on Saturday, where we arrived about noon, and was taken in charge by Bro. A. Hendershot, in whose pleasant christian family our every want has been looked after.

On Lord's day morning we repaired to the meeting house on East Main-st., where we were greeted by an audience of about 125 persons; at night fully 250 were present. I suppose it is no more than right for me to give our readers a bird's-eye view of our meeting house. As to location, it is in the most desirable part of town, about half way from the canal bridge to the Welland R. R. station, on Main-st., the greatest thoroughfare in the town. The house is a frame 70x38 with a fine foot wing on either side of the pulpit, giving 20 feet of the main building a width of 50 feet; the remainder of the building back to the door is 38 feet wide. It is well seated with oak-grained seats, and will seat by actual calculation 100 people, and another hundred could be crowded in. There is a modest tower in front, which forms an excellent vestibule entrance. The house is well lighted by two hanging chandeliers and some side lamps on brackets. There are two lots with the house, and taking it all in all the purchase is a most excellent one. We should not omit to mention in this connection, that Bro. Wm. H. Swaze and his father made the purchase, and it is only through their liberality that this excellent place for worship was secured. The meetings have continued every night, and twice on Lord's day until now (Mar. 12th), and will continue during the remainder of this month. We have had all classes out to hear the "new doctrine," as this is the first time our plea has been preached here. The preachers of this town are doing what they can, in a private way, to check the progress. Be it said to the credit of the Baptist minister, Mr. Anderson, that he has shown himself to be a christian gentleman. "It is a real pleasure to meet such. We are surrounded with faithful brethren from the neighboring churches who are holding up our hands in many ways. What a difference there are among the brethren; some will stand by you in the good work and help all they can, others will not help a farthing, and talk and write against the work, doing all in their power to make it fail. I know which party I want to have fellowship with. Thus far we have been called upon to perform the last sad writes upon two occasions, and once to celebrate the night, making two hearts beat legally in unison. Brethren, pray for the success of the work in Welland.

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many very excellent brethren who contend for missionary work in foreign fields and every where else, through congregational action alone, or through a co-operation of congregations.

Now what shall we do? Manifestly our sharp contention does little or nothing to unite us on this question. This remedy fails us, as it failed in the hands of Paul and Barnabas. Can we do better than to imitate their action? Let us work separately for a time and note the results. "The proof of the pudding lies in the eating." But let it be distinctly understood here that in proposing to work separately, it is by no means meant that we shall work in opposition. Paul and Barnabas did not so; neither did they abuse one another afterward, but referred to each other in pleasant, brotherly words.

Let us try it. The society men have put their missionaries in motion. Now let those of us who advocate a different policy do likewise. Let it not be said of this class that they cannot work their plan, or that they will not, or that they are too mean or too lazy. Leave out all this ugliness, and, like Paul and Barnabas, let us pleasantly part company in our labors, that these two diverse ideas may be tested in actual practice.

T. H. GOODNIGHT.
The above short letter from Bro. Goodnight contains some valuable suggestions. We commend it to our readers for careful analysis. Surely this is the better way. Now let all bitterness have an end, and you that are opposed to co-operation, show us what good thing can be done without it, and you who are in favor of co-operation, show what can be done through co-operative effort. Surely if we are truly the followers of Christ we will bid a brother God speed in any good work, and will not "forbid him because he follows but us." It is high time that we were waking up to the truth of the motto, "By their fruits ye shall know them."

Our columns will always welcome any news from these brethren who have opposed our co-operative efforts, their reports of success shall have the same prominence as other news of like character. We shall see how this works.

GOSPEL SUCCESS.

People are in regular attendance at our meetings, who never went to meeting until now.

Latest from Welland, March 17.—House crowded last night, two more valuable additions to the church, and outlook very encouraging.—L. & W.

We have had the largest audiences ever assembled at Welland at a religious meeting. So say the old citizens who have attended our meetings.

The fruits of the Ontario Co-operation of Disciples of Christ since Sept. 1st 1883, are two new churches and 88 additions to our numbers. "By their fruits, ye shall know them." Where do you stand and what are you doing my brother! To God be all the praise.

Stayner, 6th March, '84
Ed. Worker.—Dear Bro, I have been holding meetings on the 4th line near here, also in Sunnidale to the East of this place. The recent storms and cold interrupted meetings a good deal. Bro. J. McReeche of Priceville was with us a part of the time, and Bro. Hammond made us a visit on his way to Glencain, but it was too stormy for a meeting. Two were added to the church by baptism. May others soon follow, and to God be all the praise. I go to Glencain to-day. Yours &c., W. M. Cameron.

Up to the time of going to press we have had six baptisms at Welland and the interest is growing all the time.

Welland, Feb. 25th, '84
DEAR BROS.—My meeting in Minst lasted two weeks, eight additions, seven by confession and baptism. At our regular meeting on Lord's day, the 24th Feb. a young woman made the good confession and was baptized in Walkerton on the 27th.
Yours, truly, A. Scott.

Sherwood, Feb. 25th, '84.
H. B. SHERMAN.—Dear Bro. in Christ, Bro. Lejdard of Hillsburgh has just closed both a pleasant and exceedingly profitable three weeks meeting here with seven additions by baptism. Meeting closed on 22nd of Feb. Bro. S. Keffer of Dorchester preached on the following Lord's day morning. Please notice this meeting in the Worker as the friends of the co-operation will be pleased to learn of its usefulness. Believe me to remain your Bro. in Christ.
F. WITTENLO.

Glencain.—Recently an aged lady (over 70) had become convinced of her duty to obey the truth and desired to be immersed in the river, but owing to her frail and enfeebled condition it was deemed prudent to fit up a bath for the purpose and have her baptized in the house. She would not however, assent to have it done in the house and said, "I want it done outside publicly and not in the house." So the bath was placed outside and the dear old lady's wishes complied with. The next day she took her place with God's people and commemorated her Saviour's death. May her end be peace and holy joy. This makes the seventh addition to this congregation since last fall.
M. R. H. Collingwood.

PERSONAL MENTION.

Brother Lister came to our relief, and encouraged the work much by his prayers and presence.

We enjoyed a very pleasant visit with brother Amos Clendenan on the 11th inst., at brother Haussers at Jordan.

We were all glad to see Sister Lister among us in the old "Niagara District." She arrived at Welland on March 11th.

Brother Ash was hurt recently by a fall in his barn, but the latest report from him was that he was recovering.

Bro. Wm. C. Campbell has been reemployed by the church in Albion Tp. His address is Rodney.

Bro. Herzog recently held a meeting in Syracuse N. Y. and baptized a goodly number. We did not learn how many.

Bro. Herzog visited Wainfleet on the 4th Lord's day in last month. He then had three meetings on hand, at Hillsburg, Aurora and Garafaxa, respectively.

Old Brother Swazy from Wainfleet church, came to Welland and takes a laboring car in our work, and stays with us to the last.

The address of the missionaries to Japan, brethren George T. Smith, E. G. Garst and their wives, is Yokohama, 222 Buifu, Japan.

J. F. Floyd, editor of the Christian Herald, Monmouth, Oregon, has agreed to labor for the church at Albany, Oregon. He will endeavor to visit the Welland.

Bro. R. Sinclair has been visiting the churches at Port Hope and Colborne with a view of assisting in their work. We have not learned yet what he will do.

Bro. A. Hendershot, Bro. Burtch, Bro. Young, Bro. Matthews, Bro. Lynn, Bro. Steele, and Bro. Hendershot, and these five will form the church in the spring. This is not a bad number.

The brethren from Wainfleet have been faithful in every good work. Since we have begun at Welland, quite a few of the Glensboro' people have been over, and brothers Boninger and Bortle, from Beamsville, were over and stayed three days.

Old Brother Platt came over and preached for the church at Acton on the 2nd Lord's day in last month. The brethren were much edified by the sound words from this old soldier of the cross.

Mathew Jones, a preacher of the Old Christian Church, was received into the fellowship of the Church of Christ, at Danville, Ill. last Monday evening. Bro. Jones is now in a meeting at Cerro Gordo.

The brethren in St. Catharines are very anxious to have a bold effort made to establish the cause in that city. Bro. S. Wardell is one of the anxious ones. Truly "the harvest is great but the laborers are few."

Bro. Lister preaches on Lord's day at Jordan, Gain, Levo, or Wainfleet, and spends the week days here in Welland exalting, tract and helping otherwise. Sister Lister is here now, and Bro. L. is correspondingly happy.

Bro. Ainsworth writes from Vernonville that one or two Makontens have been trying to stir up strife in the Mt. Carmel Christian Church, but they made an inglorious failure. The curse of God will rest upon such. Bro. A. writes very encouragingly of the cause. I hope to see them in May.

Bro. Evans from Tonawana, N. Y. was over at Welland one Lord's day with us. He delivered a fine temperance address while here, and the people have not quit talking about it yet. E. has recently fed the Standard readers with a few articles on "the future state," which are written in his usually vigorous style. However much we may differ from his views, he must be accorded honesty of conviction, for he is a warm-hearted, honest brother. It is a feat of joy to see him step in, because he will take hold and help a brother.

DIED.

William Culp died at his home near Jordan, Ontario, Mar. 9th, 1884, aged 46 years. These few words tell a sad tale to a grief-stricken wife and seven orphan children; but we look by faith through this dark shadow and see the glimmer of a brighter day. Bro. Culp was over an honorable man of the world, and last November while the writer was holding a meeting at Jordan he had the pleasure of seeing him and his wife obey the Gospel, and they have been faithful to their trust, thus furnishing a solid foundation for comfort in their hour of sorrow. The writer officiated at his funeral on the 11th inst. May He who comforted Martha and Mary at Pethany be the solace of the widow and the orphans now.

At the old home-land near Mt. Hope, Feb. 14th, 1884, Robert J. A. Whitelaw, in his 21st year. He having been a faithful member of the Church of Christ at

Welland for six years we sorrowed as those without hope. It was to his mother in law with care for her mother in law old and bed-ridden a comfort in his declining years. We can truly say as the Psalmist of old:

"Let a father praise his children, so the Lord praise them that fear him."
For he knew that our friends here are both that we are dust. As for many, it may be as grass as a flower of the field, so he flourished.
For the world passeth over it, and it is empty, and the place thereof shall know it no more."
J. C. W.

It was with sadness that we heard of the death of the beloved Christian wife of Elder E. Sheppard of Bowmanville. Sister Sheppard was a daughter of old Bro. R. Bentley, of Kingsmill, and a noble self-sacrificing Christian woman, always bearing her part well, in the work to which the Lord called her husband. We can assure our brother that he has our heartfelt sympathies and prayers, in his bitter days of grief. Thank God for the prospect of a better life.

The daughter of Bro. and Sister Michael Johnston, near Fenwick, Feb. 28th, 1884, aged about 12 years. She was the guardian angel of the smaller children. Ever cheerful, she was the light of the home. Having passed through a similar sorrow myself, I can fully sympathize with our Brother and Sister. The consolation of the Gospel is the only hope we have or need in such hours as these. The writer attended the funeral at North Pelham Presbyterian Church, Mar. 1st, 1884.

We met Elmer Sperry, of the Baptist church in Welland, recently. The elder thinks that there should "be one fold and one shepherd" made of the Baptists and Disciples of Christ. We are agreed to this on the bible alone.

The Methodists adopted a creed to show what they understand the Bible to teach and now they are up to their eyes in trouble, trying to learn what their creed teaches. Get out an exposition of your creed. That might settle things at least for a month or two.—Ex.

The story of devastation and ruin by the flood along the Ohio River, is heartrending. Our brethren at Lawrenceburg, Indiana, had their new meeting house nearly ready to occupy, and a good prospect to have it freed from debt. But alas! the flood has dashed their hopes to the ground. The water was ten feet deep in the audience room. If the brethren everywhere knew the struggles of these brethren in the past, we are sure that liberal help would be sent to them, in this, their hour of distress. By this mail I send \$5; to J. W. Tebbis, Lawrenceburg, Indiana. Who else will do the same!

We have heard much about the success of the Scott Act in Halton. It is true that since the act was adopted in that county crime has decreased 70 per cent, and at the last three assizes there were absolutely no prisoners awaiting trial! If it be true there can only be one inference drawn from the experiment. We are waiting for the report of Mr. E. King Dadds and the Trades Inevolution Association.—Kingston News.

The whisky interest have full charge of the town of Welland, and there are 73 persons in the goal, all, except one, are there directly through intemperance. This is official from the turnkey. Mr. L. King Dadd may make a note of this, and serve one for this side of the liquor question. Do.