

# Christian Worker.

"WORK WHILE IT IS CALLED TO DAY."

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## MISSIONARY HARVEST SONG.

Awake the morning council  
The east is all aglow  
God has the harvest ready  
As fresh as the dew  
Waken for the Lord of the harvest  
He has a field for thee to sow  
Thou hast a gleam of light  
Awake and haste away!  
In distant parts of lands  
In many a sunny clime  
Thou hast a man with weeping  
To sow the harvest sown  
Waken for the Lord of the harvest  
He has a field for thee to sow  
He has a man with weeping  
To sow the harvest sown  
Act with thy part with a willing heart  
His strength shall be thy stay  
And ye, whose not labor,  
The Lord hath need for ye  
Pray for the harvest ready,  
The harvest field and sow  
Pray for the Lord of the harvest  
That his race he will send  
To work with that which in the  
Till harvest time shall end.

## MARRIAGE AMENDMENT ACT.

Assented to 1st Feb. 1883.  
Her Majesty, by and with the consent of the Legislative Assembly, of the Province of Ontario, enacts as follows:—

1. This Act to be cited as "The Marriage Amendment Act, 1883."  
2. The Act respecting the solemnization of marriages, (R. S. O. cap. 124) shall be deemed to apply to the churches or congregations of religious people, commonly called or known congregationally as "Congregations of God," or of "Christ," and individually as "Disciples of Christ," and any other evangelist or missionary, for the time being of any such church, or congregation, who from time to time, is chosen by any such congregation for the purpose of the solemnization of marriage, shall be deemed to have, for the time being, the authority of a minister, or a clergyman of the said Act, and within the meaning thereof.  
3. All the duties imposed upon and the rights given to ministers and clergymen by the said Act, by the Act respecting the registration of Births, Marriages, and Deaths, are hereby imposed upon and given to such elders, evangelists, or missionaries, as aforesaid.  
4. Any elder, evangelist, or missionary, of any such church or congregation, who has heretofore celebrated a marriage within the Province of Ontario, shall be held to have had the authority of a minister or clergyman in that behalf, within the meaning of the said Revised Act, first mentioned and every such marriage, so celebrated between persons not in any legal disqualification for entering into the contract of matrimony, is hereby declared to have been and to be lawful and valid so far as respects the civil rights in this Province of the parties of their issue, and so far as respects all matters within the jurisdiction of the Ontario Legislature: Provided that the parties thereto either lived together and co-habited as husband and wife, and that the validity of the marriage has not hitherto been questioned at any suit at law or in equity.  
The above is a copy of the Marriage Amendment Act, passed in February, 1883. This Act was

passed at the solicitation and request of E. E. Phillip, of St. Kirk, Ont., and we publish it for the following reasons:  
1. In many of the congregations of Disciples of Christ, no one is prepared to officiate at marriage ceremonies; consequently the bridegroom is often obliged to call upon some sectarian minister; this has been the case in so many instances, that some are led to believe that no one is qualified to solemnize marriages, unless he be a Salamed Pastor; while the fact is, the law gives no such extended rights and freedom in this matter so that in every congregation, one or more may be authorized to perform the marriage ceremony.  
2. We publish this act that the brethren everywhere may be informed on this subject, and that every congregation who has not done so, may at once authorize one or more to attend to this work.  
Any and every elder, every evangelist and missionary should be so appointed.  
The words evangelist and missionary, do not necessarily mean only those who do no secular work, and are paid by the churches for preaching but that any brother who preaches the Gospel publicly whether in his own locality or at other places, at his own charges or otherwise, is qualified, and should be authorized by the churches to solemnize marriages.  
3. We should free ourselves of all preconceived ideas or feelings, untrifled through the assumptions of clerical supremacy, and enjoy the freedom wherewith Christ has made us free. We should realize the fact that a Brother who faithfully preaches the pure Gospel, (even if he works with his hands during the week to provide for himself and family) is more worthy of recognition and esteem, than one who has received all the supposed honors, that can be bestowed by a synod, a conference or a Pope, and who fails to proclaim all the counsel of God.  
4. We would therefore urge that every congregation, at some regular or business meeting of the church, authorize one or more brethren to solemnize marriages, and have the resolution duly entered in the church minute book.  
J. C. W.  
RODNEY.  
The S. S. picnic under the direction of the Disciple Baptists, to be held at the residence of Mr. James Ash, as mentioned in our issue of last week, took place at one o'clock on Saturday, and it was truly a complete success, although the day was very unfavorable in the afternoon, which kept many from attending, thinking as they did that it would not come off, but another day be appointed. Yet there was a large turnout of children and old people, many of whom brought baskets of supplies. As regards the arrangements Mr. and Mrs. Ash had made, they were ample and proved highly satisfactory to all present. For the amusement of the children they could not have had anything better; they had a nice swing and a wild horse, or run around. It was amusing to old people to see the children, and

young people patronize that source of amusement, and a good many of the old ones had to patronize it too. Then the bell was rung and all called into the house for music on the piano and singing, which was truly fine. After this Elder Campbell gave a very nice address for the children. This being over the children were called to a long table erected on the lawn, thanks was offered by the minister, Wm Campbell. When the children had finished regarding themselves with the bounteous repast the elder people took the second table, thanks being offered by Mr. J. Ash. They, too, did justice to the rich tables before them. This done, the wild horse and swing were again brought into use. After a time the bell was rung again, and all brought in for more music, which was really delightful. Mr. Ash made a short address to the children, then Mr. Campbell gave a fine address to the children and old people, followed by a prayer and Thanksgiving to our Lord by Mr. Ash. The assembly was dismissed, but many of the children could not go home till nearly dark. These people praise themselves as strictly followers, and being grounded in all they do and say by the word of the Lord. They say that this is the only safe ground, that so soon as anyone in the least departs from that, they are on forbidden and dangerous ground. In this I do not say but they are right.  
The above we clip from the Dutton Enterprise, Elgin Co., Bro. Campbell has evidently been teaching the people in that region the importance of adhering closely to the word of the Lord. It is certainly the only safe ground. In that way we should rejoice to walk and be as lights in the world holding forth the word of life.  
Before another picnic comes off Bro. Campbell and Ash will have to tell the Dutton editor not to call them Disciple Baptists but Disciples of Christ. Make not the least departure.  
J. C. W.

## THE CHURCH IN SMYRNA TO BROTHERS IN AMERICA.

The readers of our papers will recollect Sister Shishmanian's recent letter giving a charming account of the visit of her self and husband to Smyrna, and of the founding of a church in that ancient city. Since they returned to Constantinople, the newly baptized members of that church have forwarded to me through Bro. Haggopian, one of our American students, an expression of their thanks to the American brethren for sending Bro. Shishmanian among them. I copy their address below, altering a little their imperfect English. These simple and childlike expressions of their gratitude are all the more pleasing because of their want of grammatical forms; and after all they are in much better form than many of us would employ, should we attempt to write in some foreign language of which we know but little.  
1884, August 14, SMYRNA.  
Respectable Lords and Brethren in Christ:  
We are greatly thank for your

Christian love and compassion, that you pleased to send us even a poor preacher Shishmanian, to preach the origin truth of the Gospel, and we are grateful for what of Protestants, the Lord of angels or man, we received the truth and obeyed it, without asking for fish and bread which were quarrelling with the Spirit.  
In this days preacher Shishmanian came here to many Holy Day, and with his own hands he preached the truth, and placed a dispute with the preachers of Protestants. For that reason we eleven persons resolved to obey, and we joined by baptism the Davidian's family church, which was composed of five persons. Names of baptized:  
1. Garabed Bagosian, age 30 years.  
2. Nesar G. Bagosian, " 26 "  
3. Hohnan Aghadjan, " 23 "  
4. David D. Davanian, " 18 "  
5. Hagop Belagizh, " 19 "  
6. Hagop M. Rablian, " 17 "  
7. Neyrig Marashian, " 18 "  
8. Hoop Takavian, " 17 "  
9. Michael D. Davanian, " 16 "  
10. Marjan Davanian, " 13 "  
11. Isigoh D. Davanian, " 12 "  
We are joy and happy gain our way like the Eunuch; but there is a great many contradictions against us from Protestant side, also from the servants of missionaries. But as much as they oppose we grow stronger by them, and we do not afraid from them, because our Lord conquered the world.  
I fore this the church with five members were conducting their service, at now we are more than first, and I am small, our houses, we made a writing among us and will gather fifty dollars in the year with which we will try to take on here a suitable place that we may adore our God in peace. P. Campbell is the minister of our Sunday service.  
Please to publish our thanksgiving to those who love Christ by heart, that they may be able to joy with us.  
G. D. DAVIDIAN.  
I am sure that no one who has contributed to our foreign missions can read this expression of thanksgiving without feeling well repaid, and that no one who has thus far failed to contribute can longer hold back in the face of such results. Smyrna once heard the Gospel of Christ from the lips of Apostles it was the recipient of an epistle direct from the Lord Jesus through the Apostle John; and it witnessed the death of Polycarp, a disciple of John and one of the noblest of martyrs. An ancient tomb, supposed to be his, crowns the summit of the mountain which rises to a majestic height immediately back of the city and shuts the latter in between its base and the beautiful bay in front. As one approaches the city from the sea, its white stone houses seem to sit upon the surface of the water (they are scarcely three feet above it) while this mountain towers high over the city, as if to guard it from all approach except from the sea. It is the most important city in Asiatic Turkey, and in its cosmopolitan character it is a miniature of Constantinople. Its population of 180,000 is made up of Greeks, Armenians, Turks, Arabes, Jews, Germans, English, French and Italians. Greek is the pre-

valent language. There are many both Catholic and Protestant there, but they have achieved no great results. Now, at last, the origin truth of the Gospel, is our Armenian brethren express it is preached there, a church on the original foundation was established, and God is doubtless preparing some better things for this ancient city.  
J. W. MCGARVEY.  
—0—  
PAYING PREACHERS.  
Perhaps you will retard if they would mind of the church of God or sapped its vitality as much as covetousness. This principle seems to have actuated Adam and Eve to covet the forbidden fruit, and through the gateway of the entrance persons have and are still coveting the forbidden fruit. I am not sure but covetousness is the devil's brain, out of which no matter every sin known to the human race. Hence there is more evil against and about this number of evils in the bible than any other.  
God never intended that a few in the church should be the paying brethren, and the rest go free, but "Let every one of you lay by him in store as God has prospered him," is a heaven born principle, which has to do with every member of the body in giving to the cause. Hence, he who can, but will not give, should be withdrawn from for idleness. There should be no Aclans in the camp, nor even Annanias and Sapphira who professed but did not. He who won't work should not eat, it a bible command. They gave one tenth part to support the tabernacle, a type of duty to the church of God, and if he had much he gave much, if little he gave little, but all gave on the one-tenth plan. Under Moses a few paying brethren were not known, everyone gave and that liberally. A man who was proud one dollar gave ten cents; ten, one dollar; one hundred ten dollars; one thousand, one hundred dollars, went into the Lords treasury. Now, if the law was a shadow of good things to come—if the one tenth part were a shadow—what ought the substance to be? But really the matter is reversed, giving under the law was the substance and under the gospel the shadow. This is a shame and should put to blush every lover of the Lord. All good works are the outgrowth of faith, and I believe there is more faith among us than any other religious people on the earth, but for want of proper instruction, the pay department of the church goes a begging.  
Our elders and preachers seem to have a false modesty and suffer their mouths to be locked, and thus fail to teach the membership their individual duty in supporting the gospel. Hence this man of keeping back a part of the price does not lie altogether at the door of the membership but a part of it on the door sill of the preacher and elders. Again, there is an utter want in some of the churches in the financial ability of the deacons; they know as little of the finances as an eyeless fish does about the headlight of an engine, some seem to act as if they presided over a hit-and-miss department, whose chief duty is to pass the

hat around and then take a rest. Hence, it may be said, that more organizations fail and go down for want of financial ability than from any other cause. This being true the very best financiers should be selected by the church to be over the money department, and also should have the hearty cooperation of the eldership by properly instructing its members, etc.  
Eas Lord's business is business and none but men full of business and possessing good moral qualities should act as officers of the church of God. Now, with such men chosen by the church to see after her business, it would give an impetus to the work that would astonish the natives, make the preacher sing for joy, and the church clap for hands and rejoice in that she is the pillar and ground of the truth.  
P. W. JAMES.  
By A. C. Review.  
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CONSOLATION.  
Rev. xxi. 4.  
BY CHARLES E. LINDBER.  
All men's joys must fade,  
As flowers decay;  
Each morning bears his laid,  
Some hope away.  
By every bliss on earth  
When stands a fear;  
The joy's a snare of death  
To every man.  
Each man's house he get round  
The happy house,  
And sorrow still is found  
Where'er we roam.  
Man, in a world so frail,  
Canst thou be blest?  
Where hope and comfort fail,  
Is this thy rest?  
Bright will the morning break  
When shall we see,  
And sorrow's children cease  
On some best shore.  
Mid heaven's resplendent throng  
Their robes shall shine,  
And love tone every song  
To notes divine.  
Dwellers in that fair land  
Forget their fears,  
And God, with his own hand,  
Disseal their tears.  
Some of the Licensed Victu-  
alors who so strenuously fought  
the Scott Act in Halifax have  
abandoned the work. At a meet-  
ing held in Toronto last week, by  
the Dominion Brewers and Spirit  
Merchants' Association, it was de-  
cided to abandon their share in  
the fight against the Scott Act,  
and give no more money towards  
the contest. By this move it can  
be seen that the anti-Scotts will  
be in an embarrassing condition  
to offer very extensive opposition  
in the contests pending, as those  
who have given out are the  
wealthiest and were the heaviest  
contributors of all the liquor party.  
The local hotel keepers are not  
able to supply all the funds neces-  
sary to carry on the contest as it  
was in Halifax. However, money  
will not be so freely used in the  
coming contests as it was in Hal-  
ton, by either party, and it will  
probably be as well.—Dutton  
Enterprise, Elgin Co., Ont.  
—0—  
Cheerful giving to Christ's cause  
is a contagious grace, and the  
reason more people do not take it  
is because there is not more of  
cheerful and generous giving with  
which to come in contact.  
No one should be satisfied with  
this life. This is not our home.  
We are going hence. Be ready  
for the departure.