

# CHRISTIAN WORKER

ISSUED MONTHLY

Printed by Suter & McCarter at the Office of "The Monitor," for the Publishers.

H. B. SHERMAN, EDITOR.

LAW & WHITELAW

PUBLISHERS & PROPRIETORS

To whom all Business letters should be addressed.

Subscriptions 50 cents per annum.

## FIELD NOTES.

I spent the 2nd Lord's day in January with the brethren in Guelph, speaking morning and evening. The church in Guelph is doing fairly well, and are watching for an opportunity to make a bold strike for the success of the cause there. Bro. James Kilgour preaches regularly for them. It is a difficult matter to find a more public spirited band of brethren than at Guelph.

On the following Friday I went on to Toronto; met Bro. Barclay at Bro. Menzies, and had a very pleasant and profitable talk on matters of importance to our cause. Left Toronto at 7 p. m., and arrived at Trenton at 10 p. m. I expected to get a train at 6 a. m. for Wellington in Prince Edward Co., but the train on that road was snowed in, about half way between Trenton and Picton.

I then hired a rig and started on a fifteen mile drive, with a driver that knew about as much about the road as he did about driving a horse, which was about as much as Ingersoll knows about the Christian religion. So I took the lines and began to inquire the way.

Dark came on when we had gone about four miles; the snow was between three and four feet deep, and the track only partially broken. We got on remarkably well notwithstanding all this, only getting on the wrong road once, until we neared our journey's end, when the cutter upset, dumping me into four feet of snow, the would-be driver on the top of me, and the horse down, with his feet outside of the thills.

Well it was not just as pleasant as some places I have been in my short career. Finally we were right side up again, and went on. A mile farther, and came into a valley where there were a few houses, and we began to "wake the natives" to find out what place it was. I found that it was the long looked for city of Allisonville.

After several other adventures I finally arrived at Bro. Ainsworth's place where I was alive. On the morning (Lord's day) Bro. A. and I went to the meeting house, two miles, and as we turned into the yard upset again. Had a fair meeting. At night we had no accident until we neared home after meeting, and upset again, the whole family this time. No one hurt, but by this time I was convinced that I was guilty of the "upsetting sin."

I mention the foregoing to let my readers know what a delightful thing it is to be a public servant. For further information about upsetting in the snow, I refer you to W. K. Burr M. A. of Belleville.

It stormed from Monday until Friday, so that no meetings were held until the latter night; the time being pleasantly spent at Bro. B. C. Ainsworth's in company with brethren R. Ainsworth, W. K. Burr, etc.

The church at Hillier is in a low state just now, and needs evangelizing labor very much. They have good people in this church, and have engaged the labors of some of the best men in the restoration. They have a good brick house in a rich farming district, and there is no good reason why they should not occupy that county. Brethren B. C. and Eli Ainsworth are the Elders.

Old Bro. Henry Ainsworth still lives there, but the infirmity of age (75 years) render

him unable to get to meetings in bad weather. It is a real pleasure to hear these old veterans express their faith in the cause to which they have devoted their lives. Soon the old warriors will be gone, and how easy is the world now, compared to what it was when they began? This is often overlooked by the young men.

Bro. R. Ainsworth, who has been laboring acceptably among the "old Christian Connection" for the last five or six years, came over and urged me to come to his relief at Vernonville, where he is laboring. After hearing his story, I resolved to go, believing that the best interests of the cause could be served by so doing. As a full report of my work in that section will be found in another part of this issue, I leave this part of my "field notes" for that article.

How the calls for help are coming in from every quarter! We ought to have a dozen men ready to answer these calls. Of course my success has been quite meagre the last month owing to the very stormy weather, yet I have secured in cash and pledges \$113 for the good work in which we are engaged.

These notes close while I am engaged in the work at Mt. Carmel. Bro. Ainsworth's beautiful black pony has done good service during our stay here, giving us several fine sleigh rides. The hospitality and good will of the people is without limit or stint. May the Lord help us to labor more earnestly in his vineyard.

## MT. CARMEL.

We desire to have our readers fully understand the position of the work here. Let it be understood that Bro. Roy Ainsworth was once a member of the Hillier Christian church, but owing to some difficulty, he was led to sever his connection with that congregation, after which an inviting field was opened before him among the Christian Connection people. He has labored among them with varied success for some three or four years. He refused to be ordained by their conference, or subscribe to their man made rules and constitution, as a result all the conference was set in battle array against him, and they have waged a most spiteful war. Conference had passed an edict that no man should baptize or administer the Lord's supper in their church until he had been ordained by them. To this edict he gave no heed, "no not for an hour." The result was a special convening of the executive board of conference, and he was dropped from the conference roll, solely on the charges above named, i. e. baptized and presided at the Lord's table without their hands being laid on him. He was in good standing in the church in Castleton; this I know, for I was present at their business meeting on Feb. 8th, 1884 and heard him ask for a letter for himself and wife, which was granted without a dissenting voice. He was, and has been from the first, in good standing in the church, but not in their ecclesiastical conference. He began the work of building a meeting house last spring in a neighborhood where it was much needed, and was ably assisted by several others, especially Lewis Gleason, in whose praise too much cannot be said for his cheerful help and liberal contributions to the work. While they were working away with might and main, building their house the leaders of the conference were pulling to have the property deeded to conference. Hence in this they were foiled, hence none of the conference preachers would be with them in their opening, being forbidden by conference to assist a church or "dedicate" a house unless they belonged to conference. Bro. A. sent to Dayton, Ohio, for J. Warren Weeks to come and assist in the opening.

He did so, and the beautiful chapel was freed from debt at the opening, and a church was organized. Those who had been immersed were taken in, likewise those who had been sprinkled, also those who had neither. This was the practical working of Elder Week's theory of "Christian character, the test of fellowship!" Twenty-seven members were thus organized into a church? They have been at work since that time with a commendable zeal. Bro. Ainsworth drove forty miles to get me to come and "set things in order." When I came I found things as above stated, and began preaching the plain, simple, first principles of the gospel to the people. I began preaching on the first Lord's day of this month (Feb.) and the work is still going on as we go to press. The result thus far has been fifteen baptisms up to the 10th. Several more will be baptized before we close, and a scriptural organization of the church, which will number over thirty at least; but we are unable to say the exact number yet. They will from now on take the bible as their only rule of faith and practice, and be obedient to its sacred teachings, and renounce all ecclesiastical councils. They have established the Divine order of worship, and are now rejoicing in the freedom of the truth. One brother from the Eddystone Christian church arose in one of our meetings and said, "I thank God that I have heard from our brother Sherman the old fashioned gospel, as we used to hear it in 1830, but it is a scarce article now-a-days; I endorse every word of it" and many others expressed themselves likewise. Bro. Ainsworth has ably assisted and seconded our efforts, and has proved himself a true yoke fellow in gospel work.

We hope the brethren everywhere will, when they see the name, Mt. Carmel Christian church, think of them as brethren in the full sense of the word, teaching and practicing the bible pure and simple as our churches do everywhere. I pray that the Lord will keep them humble and loyal to his word: The church consists of Elders R. Ainsworth, F. B. Wait and Joseph Joice. Deacons, John Kellogg and Lewis Gleason. These are as good men as can be found in any place, and the church is safe in their hands; they start out on a career of usefulness under fair sailing, with no reason in the world for not doing great good. Those desirous of communicating with them may address R. Ainsworth, at Vernonville, Ont.

## ATTENTION!

Next month is the time for paying up many of the pledges that have been made for our work. We have no fears about them, but wish to remind you, brethren, so that you will be ready. The brethren with whom the pledges were left for collection will see to it that the amounts are sent to the treasurer. Promptness in this matter will be eminently satisfactory to those interested in the success of our work and will close the mouths of those who have expressed a lack of faith in the honesty of the brethren.

The programme for our annual meeting is being perfected, and we are safe in predicting that it will be the most profitable meeting of the kind ever held in Canada. The speakers on the occasion will be the best that can be obtained.

We feel like returning thanks to our contributors for the interest manifested in our columns. We hope some day to see a paper in Canada large enough for all to be heard in its columns, and coming every week to cheer your

names. Many of our old veterans are painfully quiet as yet, but we hope to have the stillness broken by them soon. There are also young men in the field who ought to let the brethren abroad hear from them. Sharpen up your pencils and let the world know where you are and how the cause prospers with you. We should use every avenue opened to us to sound out the ward.

WELLAND WORKER.—By the time this issue reaches our readers, your evangelist will be in the town of Welland in the work. We already have a meeting-house all complete to enter when we arrive, hence will be saved the inconvenience of going into a hall. We will open out the work there the 4th Lord's day in the month and will continue there two, three or five weeks, or until the work is established on the foundation of the apostles and prophets, etc. A letter to the editor will reach him at Welland during the month of March.

Have you renewed for the WORKER? Send them in. It costs something to publish a paper. The printers must be paid whether you pay up or not. Do right.

## SADNESS.

One of the best women of earth passed from earth's sorrows to heavenly joys on the 22nd of Jan., 1884, at Downeyville, Decatur county, Indiana, aged about 78 years.

The subject of this notice was the maternal grand parent of the writer, and while the news was not unexpected, it caused a heart-pang of deep sorrow. Jane Downey was born in North Carolina, U. S., and emigrated to Indiana when quite young, making an overland journey, which was no mean task in those days.

From our earliest recollection she was the grand children's friend, patiently bearing with our childish foibles, sympathizing with our misfortunes, and ready to throw the mantle of charity over our faults. Never was a grandmother more loved by those who naturally would claim her love. A large family of children and grand children are left to weep over their loss, but it is infinitely her gain. She was a Christian in all that the word means. She was baptized about the year 1833 or '4, but she had lived an upright life for many years prior to that time. I think she made the start in Christian life with the "old Christian Connection," but for the last six or seven years she has been a member of the Baptist church near where she died. None knew her but to love her. She needs not the eulogy of any one where she was known. Such grand lives should be written in gold for an example to the selfish world.

I shall never forget the embraces and affectionate kiss last August. I shall never see her more on this earth, but I know that I shall see her "over there" if I am faithful to my trust. We all have much to cheer us even in this sad hour. Not a doubt can exist as her happy condition when the master makes up his jewels. Mother, your heart is sad! but it will be long until we shall see her.

We thank the Lord for her good life and Christian example. Farewell, thou good mother in Israel! Sweet be thy sleep until the trumpet shall sound, for happy is thy spirit until then. Grandfather is left for a few days only. I am glad that the gospel furnishes such consolation in the hours of sorrow.

Brethren, look over this issue carefully, and then think, can this work be done otherwise than by co-operative effort? How much can be placed to your credit, in the work that is being done?

## SECOND MEETING

THE LORD'S TABLE NO. 2.

At the home of John—Feb 3rd '84.

Deacon Jones.—Will, my friends, I am glad that the time has arrived and we are all permitted to be present again. I trust that this meeting and investigation may be a pleasant and profitable as the first. I must confess that I was somewhat chagrined over the turn taken in our first meeting. I have been reading closely since our first meeting, and find that sister Sarah is right, and that many other arguments and proofs might be adduced to sustain the position. How the blessed old Baptist Church could have overlooked this matter is more than I can even imagine.

Matilda.—Yes, Deacon, and I feel the same about the good old Methodist. I can scarcely think them wrong, even when I am convinced, they are so liberal, allowing every one their choice in the "mode" of baptism. Methodism is not now what it once was. I can remember when they pleaded for plainness of dress, but alas! they are carried away with fashion, church fairs, festivals, grab-bags, oyster suppers, fine organs, and artistic choirs are all the rage now.

Deacon.—Well, sister, you and the Deacon next don't spend the time lauding over the erroneous teachings and practices of your churches, we are here to find the teaching of the Scriptures on a very important matter, and we have all agreed that we will discard all erroneous teaching, and follow the true when we have found it, therefore I propose that we take up the subject of "who are the proper persons to partake at the Lord's Table."

Deacon.—Yes, and to my mind this is of more importance than "when it is observed." I believe that baptized (immersed) believers only should be allowed to partake at the Lord's Table. I know this view has made the Baptist people very unpopular, but it is the right view.

Matilda.—But Deacon, this view will exclude the Methodist from the Table. Do you not think that they are children of God?

Deacon.—I am willing to admit that they are children of God. Does not our preaching exchange pulpits with the Methodist, and are we not liberal in many ways? But when it comes to the Lord's Table it would be wrong to commune with unbaptized persons, and I am sure that sister Sarah with all her Bible lore will agree with me in this.

David.—Well, now, we are not making much headway in finding out from the Bible, who are the proper ones to partake. Sister Sarah, what have you to say?

Sarah.—I think, Brother David that these different views ought to be talked over, to see whether they are consistent, and then we can look into the bible with a better understanding. Allow me to ask you Deacon, do you recognize Methodists as children of the Lord?

Deacon.—Of course I do, as you know very well. Sarah.—Will they be saved if they should die as they are not immersed? Deacon.—Of course they will; they are good people. Sarah.—Would you allow a Methodist at the Lord's table with you? Deacon.—I—I—I think—that is—none is allowed to partake in our church unless they are immersed. Sarah.—You admit that they have done enough to enable them to get to heaven and be children of the Lord, and yet you debar them from the Lord's table! Is this consistent? Deacon.—I think that none but baptized believers should commune. Sarah.—I am a baptized believer; will you commune with me? Deacon.—I—I—don't—that is—you would not be invited to commune in the Baptist church. Sarah.—Why not? Deacon.—Because you are not a Baptist. David.—Oh! I see. It is Baptist communion that the deacon is defending. Sarah.—Never mind, David. Please tell me, Deacon, what I must do in addition to being a baptized believer in order that I may commune with you. (CONTINUED NEXT MONTH.)

## PERSONALS

Old Bro. J. A. Worth of the Hillier church in Prince Edward Co., is 75 years old. His life has been devoted to the service of the master in his country. Although he has a good number of children, he still has a great interest in the upbuilding of the masters work.

Bro. W. K. Burr of Belleville, has been rather quiet for some time past, but he is capable of doing good work in the master's vineyard, and his heart is in the work of good report at home so far as his moral character is concerned "without reproach." He has promised that he will confine himself to the defence of the whole truth as found in the Word of the Lord. We shall hear from him in an unmistakable way ere long. He stands the highest as a contributor to our co-operation.

Bro. R. Ainsworth is a noble fellow and one of the most indefatigable workers. He has accomplished wonders in his field, yet he has had the most spiteful opposition in his work from those who ought to have helped.

## OBITUARY.

DIED about the middle of December, WILLIAM, the son of Bro. Nathaniel Thompson, of Wainfleet. He had been hunting in Manitoba with a friend, when he stumbled, and falling, his ribs discharged, which proved fatal to the young man. It was sad news to reach the relatives on Christmas. Bro. Thompson had him sent by express to Wainfleet for burial. The funeral was large. Many could not find even standing room in the meeting house. May the Lord sustain mother, father, sisters and brothers.

Friend after friend departs, Who has not lost a friend? There is no such here of hearts That fit a not here an end.

## CHURCH NEWS.

Bro. D. Stirling baptised Bro. A. Wheeler's eldest son at Meaford second Lord's day.

Elder Mackie, of Meaford, enjoyed a visit with the church in Pickering, and remained in Collingwood over Lord's day on the way home. Speaking to both churches by request.

A Bro. Orear sends for our paper from Kentucky, and says I am more than paid by reading Joseph Ash's reminiscences, and says the congregation at Mount Stirling, with a membership of nearly 400, have spent nearly \$6000 in the Master's cause last year, and now sustain Elder M. R. Trickett, preaching.

We learn that Bro. D. Crawford, as editor, and Barnes & Co., publishers, of Charlottown, P. E. and St. John's, have started a paper, naming it *The Christian*, it is a successor to *The Disciple*, formerly edited by Bro. Hennes; 50 cents per annum. We are glad to hear this, and wish them great success.

COLLINGWOOD, Feb. 5th, '84.

Editor Worker.

DEAR SIR,—I wish to occupy a small space in your paper to state that Bro. Ledlard from Erin has been holding a meeting in Collingwood and was well liked by those who came to hear the truth; but there was a large union meeting going on at the time. Our gathering was small, but Bro. Ledlard is just the kind of man we want, sound and true to the cause of Christ. Many thanks to the brethren for sending him they may well be proud of such a man, for he can wield the sword to the right purpose. Trusting we may have him longer the next time and a better hearing so that many may hear the truth and be constrained to obey the master in our sincere prayer.

Your brother in Christ

J. M. Hiltz.

Some interesting articles have been crowded out this month. We hold a larger paper.