

# CHRISTIAN WORKER

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## GOD'S LOVE

We will not be able to scale the heights, or delve to the depths of God's love. 'tis true, but we may enlarge our conception of His great attribute of God, by contemplating His "love divine," as we see it manifested in His tender dealings with the children of men. Man is so constituted that he loves most, those who love him, and never are we able to love unselfishly, until we have learned it from our heavenly father. To ask a man to sacrifice his beloved child, all for the good of those who are rebels against him, would be regarded as an unrighteous demand; but if it were done voluntarily it would be the highest and grandest manifestation of his love for his enemies. This no man has ever done, it is not in humanity to thus manifest his love. Such a manifestation of love is alone made by Deity.

It is told of an old time king that he made a law against a certain crime, and the penalty for its violation, was that the guilty party should have his eyes put out! It so happened that his only son was the first to violate the law. Now the question was before him, to put out my son's eyes is awful, but if I falter because he is my son my people will despise me, and will not honor my laws in the future. What did he do? He put out one of his son's eyes, and one of his own, rather than disregard his own law, because the violator was one of his own household. This is perhaps the best manifestation of an earthly father's love, whose honor is at stake as well. But there was no human law that demanded the death of Christ; there was no human reason requiring it. God could have saved the world by force, without the death of Christ; but God loved man as man, and in providing salvation for him he fully recognizes his manhood and free agency—makes provision which will enable man to rejoice in his salvation, which man could not have done were he forced to be saved whether he wanted to be or not. Hence God manifests his love for fallen man in a way unknown to mankind—unparalleled in the world, and in such an unmistakable way that the highest incentives imaginable are presented to man; calling on all that is within him to love, praise, and serve this great God of love.

The king shared the penalty for the sins of his son, but God's son "was left to tread the wine press alone." God's love is divinely marvelous from another view. There was nothing in man's life to merit his love; man was disobedient, unthankful, unholiness, going away from God by transgressions, until justice cried out against him, "cut him down, why encumber the ground with this evil tree, bearing such noxious fruit." Yet in spite of this God loved him. *Oh! love divine*, was ever anything like it. Thus has God placed the world under a debt of gratitude to him, which stings man's heart when he hears "the story of Jesus and his love," if he refuses to accept the proffered offers of his love. Man is thus made to feel that he is a base, ungrateful wretch if he refuses to be saved when the offer is made so freely and lovingly. The pleadings of his love are heard wherever the precious gospel is preached. Man, sinful as he is, cannot

escape God's love in this life, it haunts him on every hand, and if he plunges headlong down into perdition, the last thing he will hear as he takes this fearful leap, is the heart breaking entreaties of God's love calling on him to "flee from the wrath to come" and if he is lost, it is because he is obstinate, ungrateful and defies God's love. How marvellous are these mighty truths?

Oh! sinner turn to God's love. He is calling for thee.

## FIELD NOTES.

Owing to the fact the we have been engaged in Special Services during the last month our usual "field notes" must be gleaned from "here and there" as you read this issue.

### WEST LAKE MEETING.

We went to press last month while this meeting was in progress, hence our report of it is far from being complete. We continued the meeting over three Lord's days, preaching every night to large audiences. The interest was good at first, better as we proceeded; best when we closed. The church was awakened to a new life, and a spirit of enquiry was created in the neighborhood that was refreshing.

There were fourteen baptisms during the meeting, besides a number that had grown cold came back and renewed their covenant with the church, and scenes of rejoicing were common during the meeting.

Money was raised to purchase Sunday school supplies, and steps were taken to organize the Sunday school as soon as the supplies arrived. We are sure that the blessings of the meeting were material to us all. James M. Hyatt and Jas. Platt are the elders; Gideon Mastin and John Hyatt are the deacons. A good contribution for the co-operation was secured and twenty-six subscribers for the CHRISTIAN WORKER. May the Lord prosper them.

### OUR MEETING AT JORDAN.

On the first of this month, in company with Mrs S— and Master Errett, we came to Jordan to hold a meeting. On Lord's day we had a large crowd from the regions "round about." Lake Shore, Suitville, Wainfleet, Gainsboro and St. Catharines being well represented. The meeting was continued until this writing (Dec 6) with increasing interest. One noble soul has confessed the dear Saviour, and others are expected. We shall go on.

The church is now united in the work, except four or five, who cannot as yet see their way clear to heartily co-operate with the church. Bro. Lister is here grandly seconding our efforts to induce men to come to the Saviour. We have had the pleasure of a visit with Bro. A. Clendennan, and a real pleasure it is to visit this good man. He is so full of reminiscences that it is better than to read books to visit him. He is failing in health day by day. We pray that our heavenly father may deal kindly with our brother, for he has many trials.

Already the brethren are on the mountain top of rejoicing, and the way is clear for good to be done. We know that the brethren everywhere will be glad to hear this good news from this old historical church. The Methodists have been holding a "revival" one mile from our house, for the last five weeks; just as I arrived they were about to close, but "the Lord told them to go on!" Being reinforced by the church of Linton and "Dutch glosy," they are now having a "shoot in the camp" but our house is filled, and the fruits of the preaching of the truth are already apparent.

We conducted a meeting for the church at Acton over two Lord's days during last month, while we were resting and getting well of a severe cold which was contracted while at West Lake. The interest was very good throughout, and best at the close. We are persuaded that it will take a full month to accomplish much in the way of additions at

Acton. We "declared the whole counsel" without "let or hinderance," and had the satisfaction of seeing the brethren built up, as a result of our work, and the seed that has been sown will, to be lost. I regard it, my work to preach the gospel, and when I have done this I am willing to leave the results with God. He will see to it that everything else is right.

Since writing the above three more have obeyed the gospel making four baptisms to the present. The meeting continues.

## NEWS NOTES.

The following items of news were crowded out of the last WORKER:

COLLINGWOOD, Nov. 20, '83. *Bro. Leo & Hildeta.*

I have left Gore Bay for the winter. An ordinary way to Acton, please make a note of it. I may be in Meaford this winter as I do not wish to be idle. Hope I shall be able, though, to write a little for your excellent paper. Nothing new at Gore Bay; I left them with regret and regretted.

Your brother,  
W. M. CREWSON.

WEST HAVEN, Oct. 8th, '83.

*Dear Brother,*—I have just closed at this point an exceedingly interesting meeting. Immediate results twenty-five additions, 22 by confession at a baptism and three restored. Bro. Sias was with me a few days. This is said to be the most successful annual meeting ever held here. Closed with interest unabated; crowded house and confessions and baptisms at the last meeting; but could not continue longer, home duties calling me away.

Your brother in Christ,  
ANDREW SCOTT.

WALKERTON, Nov. 6th, '83.

*Dear Bro.*—The church here has had four additions by confession and baptism since I came among them. These additions were at our regular meetings. We hope to be able to put forth a special effort soon.

Yours in the Gospel,  
A. SCOTT

[Bro. Scott is giving half of his time to the church at Walkerton, the other half is engaged by the Wellington co-operation. His address is Walkerton, Ont. We hope to receive many articles from his pen.—L. & W.]

Bro. LEPIARD writes from Hillsburg that six persons made the good confession on Lord's day, Oct. 29, at the regular meeting of the church, and were baptized by him on the following Monday; two others were baptised earlier in the month at same place.

### LATEST REPORTS.

Bro. Andrew Scott has just closed a meeting at Nassagoywa with six additions. The converts were baptised at Acton. Just as we go to press word comes from Jordan where Bro. Sherman and Lister are holding a meeting that six made the good confession last night, December 14th, making ten baptised at this meeting to the present. The meeting will be continued over Lord's day.

L. & W.

## CHURCH NOTES.

We hope to do some work at Collingwood during the month of January.

Bro. Ainsworth of Allisonville, failed to put in his appearance at the Jordan meeting. How is this Bro. A.?

Bro. C. J. Lister has been on a visit to his family at Owen Sound recently. He still continues his labors in the Niagara District.

We understand that Bro. Fowler is in a meeting at Erin village, but we have not heard what success he is meeting with.

Bro. Errett, editor of the *Christian Standard* has been seriously sick, but we are glad to say that the latest report says that he is improving.

The Old Path Guide reports the senior editor, Bro. F. G. Allen as getting better. Has not the prayers of his brethren profited?

There was raised in cash and pledges for all mission work during the recent missionary convention in Cincinnati, Ohio, the handsome sum of \$28,121. Truly all the liberality has not dried up among our people.

The co-operation is contemplating the opening of the work in the town of Welland before the first of March. Bro. W. H. Swazo of Winger is ably assisting in the work, and is about purchasing a meeting house to preach in.

We were greatly surprised to have the *indefatigable* O. G. Herzog drop in on us at Acton, on the 19th ult., fresh from Port Hope. He reports large audiences, and the outlook growing brighter at P. H. every day. Bro. H. can talk more "Church work" in a few minutes than any man known to us.

The general Christian Missionary Society of Disciples in the United States, raised and disbursed during the last year \$17,448.82. It has raised \$12,198.11 for the new meeting house in Washington, D. C.

Bro. W. K. Astill, who was sent to Jamaica as missionary, by the "Women's board of missions" of Disciples of Christ, has established a mission on the Isthmus of Panama where the government is digging the great Isthmus canal. Bro. W. H. Williams who was the missionary at Jamaica four years ago, is in charge of the Panama mission.

The Treasurer of the Christian Women's Board of Missions reports total disbursements during the last year, \$13,665.71, and a balance on hand of \$813.15. All the States that contribute to this work are reported as having increased their contributions during the last year except five which have fallen below.

A card from Bro. Mundy of Port Hope says that Colbour has unanimously agreed to co-operate with Port Hope and employ a man to labor between them. This is a move in the right direction. We know of no field that is more fruitful. Let us all encourage more co-operations.

We had the pleasure of meeting Bro. A. Scott, on the 28th of last month at Bro. McPiedran's in Nassagoywa. He was conducting a series of meetings at that place. This was a real pleasure to me. Bro. S. reports his work at Walkerton moving on in a satisfactory way. This was our first meeting, but we hope I will not be our last.

Bro. Wm. Crewson who has been on Manitoulin Island for the last two years or more is now at home near Acton. He reports about 80 disciples on the Island who are making a heroic struggle to float the truth on the primitive soil. They are scattered over so much territory that they are not able to make much show at any one place, but it forms a nucleus at many places. Bro. C. will return in the spring with his family and become "a fixture" on the Island.

Do your prayers and right doing number as many as your angry words and wrong acts?

## "MY BROTHER'S KEEPER."

From the time that Cain replied to God, "am I my brother's keeper?" until now, the human family has been trying to evade the duties enjoined upon them towards their fellow men, by asking "am I my brother's keeper?" "U—in know quite well that he was his 'brother's keeper,' and if he had regarded his brother as his ought, and had not been guided by selfishness in his actions his 'brother's blood' would not have been 'crying out from the ground against him.' There is a lesson that must be learned by all, if we would be happy in this life and saved in the life to come—and that lesson is that "we are our brother's keepers." God has so ordained and made it a law of our being, that "no man liveth unto himself." Look at the question from whatever stand point we will, and the truth is fully realized that we cannot disobey this law which makes us "our brother's keeper" without involving us in the penalty annexed to the violation of this law.

Whatever may be said ridiculing the vicarious atonement of our Saviour, as unjust, let it be remembered that it is a law in the social fabric that binds mankind together, that the innocent must always suffer with the guilty, and often in the place of the guilty. Hence if we are not willing to obey the voice of God and be "our brother's keeper" from the purer and higher motive, viz: love for God, and our fellow man; then the law of self-preservation comes to the front and demand; that we obey this law, from a selfish motive, viz: to avoid suffering on our part, as the innocent party.

To enlarge upon this thought to some extent, that our reasoning may be more readily understood, come with me to yonder hut, the front gate is down, the door is rickety, old hats and rags take the place of glass in the windows, the chairs are broken, the cupboard bare, the children are thinly clad, their feet are bare; the mother pulls her apology for a dress around her in shame, the children are crying for bread.

Ask, what meaneth this? Who hath sinned and brought this woe and suffering? What has this once noble woman and these helpless children done that all this trouble and sorrow should come upon them? Now take a walk with me to the grog shop, and see this once loving husband and father as he leans heavily over the counter begging for "one more drink." Here is the sinner, almost unconscious of his real condition. Now tell me, can you not see how it is that the innocent must and does suffer with the guilty. Now what is to be done? Why, neither more nor less than become "our brother's keeper," and manifest our interest in our brother, by making an effort to redeem him from his depths of sin. If we do this from pure love for God and man, then we will rejoice in our success and rejoice in seeing those innocent parties made happy. If we do not do this, and try to throw off our responsibility by saying like Cain of old, "am I my brother's keeper." This sinner will be an expense to you, and he will so poison the atmosphere in which your children walk, with profanity and all manner of evil, that you will shed tears of penitence over the wickedness of your children which you might have averted had you been your "brother's keeper" and made their surroundings better.

It is not enough for us to preach the truth among ourselves, but we should encircle the world with this grand truth of Christ; if we do not do this, the errors of selfish will encircle us, and our children will grow up admiring

the zeal of those that hold to error, while they will despise the lithurgy of those who claim to hold the truth of God. We are so constituted in our natures that our highest happiness is only attained by putting forth our best efforts to make others happy, hence it is for our highest good that we be our "brothers keeper," for in so doing, we add to our stock of happiness until "our cup runneth over." One generation is just what it is made by the generation that has passed away. What will the next generation be? This is a momentous question. One thing we may be sure of, and that is, they will be just what they have been made by us.

How can I become "my brother's keeper?" is an important question. A few suggestions just here, will, I think, be well timed.

1st. Throw your influence on the side of right, and thus let your brother "man" know that you are not only ready to sanction right—but also to do right.

2nd. Stand squarely on the side of temperance—thus letting "your brother" understand that you regard intemperance as a sin.

3rd. If you have not already obeyed the gospel, obey it at once, thus teaching by practice, that you regard obedience to Christ as the greatest safeguard for fallen man.

4th. As a member of the Church of Christ, be faithful in all things, thus showing by your life of faithfulness, that yours is not a dead faith, and that membership in the Church of God, is of first importance. There is no means of telling how many of "our brothers" fall over the indifferent church members, into perdition. In this respect we should be living epistles, read and known of all men.

5th. Be ready to help to the extent of your ability in money and work to have the gracious gospel of Christ preached to all mankind. We know full well that "the gospel is the power of God unto salvation to every one that believeth," and if we would be our "brothers keeper" and make him happy as well as ourselves, there is no other way by which this can be so well accomplished as by preaching the same gospel to them that made us happy.

6th. Every one can do something in the Sunday School work. "As the twig is bent, the tree is inclined" is a true saying. If we interest ourselves in the children of to-day, who will be the men of to-morrow, and implant the truths of Christianity into the children's minds, they will grow up in Christ and cause you to rejoice by obeying the gospel early in life, before sin has fastened its fangs deeply in their natures.

Look at this as we will, the law that makes us "our brother's keeper" Our fellowman will grow worse on account of our neglect, and we will fall in the enjoyment of the sweet consolation which follows doing "good and making others happy."

What a variety of news comes to us day by day through the mails! Just the other day a letter came from home saying "George is dead!" He was my half-brother, twenty-three years of age, and the mainstay of the family, but alas, death has done its work! The man light of the old home has gone out! Mother is getting old, so is step-father. This is a severe blow to them, even an irreparable loss. But George was a good boy, yet we can hardly reconcile ourselves to this sad calamity. God knows best. We pray that He who comforted Mary and Martha of Bethany, may comfort their sad hearts.

"Our Heavenly Father never sleeps." Is this true? Then I am secure when I am asleep, but my greatest danger is when I am awake, because he sees my every action, my every thought. So I must trust him in my sleep and fear him when I am awake. God be merciful unto us.