Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY." LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

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"TIS MORE BLESSED TO GIVE"

Help us, O Lord, thy yoke to wear,
Delighting in thy will;
Each other's burdens learn to bear;
The law of love fulfill.

He that hath pity on the poor
Doth lend unto the Lord;
And, lo! his recompense is sure
For more shall be restored.

To thee our all devoted be,
In whom we move and live;
Freely we have received from thee,
And freely may we give.

And while we thus obey thy word,
And every want relieve,
Oh, may we find it, gracious Lord,
More blest than to receive.

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SPECIAL SERVICES.

Special services conducted at a proper time and in a proper way are beneficial. They are of great value to the church in reaping the harvest of seed sown and also in planting good seed in the hearts of the saved and unsaved, which may yield an immediate harvest or require some time for fruition. It is noticed that in order to produce such results, two conditions are necessary, the two named above.

1st. What do we mean by a "proper time?" Not simply a suitable season so far as climate and roads and business interests of a worldly nature are concerned to insure a large attendance. This may be included to a certain extent in the use of the expression, "proper time;" but it does not include all we mean by the term. "Proper time" includes proper condition. It may be asked, is not a church at any time in a proper condition for a protracted effort? We answer no. There are times in the history of all, or nearly all churches, when to hold a series of meetings means certain, partial, if not total failure. All that we here say will not apply to evangelizing in new fields. It is special services in churches we have at present under special consideration. Churches frequently get into a sleepy, do-nothing, lethargic condition. (That is those who are not in this condition all the time) and it is thought best to hold a series of meetings, calling in outside help to stir up the brethren. This is a wrong use of special services and meetings held under such circumstances cannot be expected to accomplish great results. In such a case the evangelist will spend half of the meeting doing, or trying to do, what should be done before he is sent for. The church, if it does its duty, will always be sowing the good seed of the kingdom in the hearts of the people, at home, on the street, or on the farm, in the shop, as well as in the various meetings for public worship. Then when the field is white and ready to harvest a competent evangelist is procured to assist the church in gathering in the fruit. Instead of the church being sleepy when the assistance comes on the field she should be all alive and ready for action, and not occupy the attention and require the energies of the evangelist during the first week or ten days to prepare her for work. And as is frequently the case the evangelist may fail to get the church in proper working order during the meeting. In such a case the evangelist himself is likely to be somewhat discouraged and the meeting will result in very little good.

2nd. Not only must the meeting be conducted at a proper time, but in a proper way. Now that the church is alive, ready for action, and the evangelist on the field, the forces must be well marshalled and led in the aggressive work. Each brother and sister has marked for themselves certain individuals they think they will be able to influence to a certain degree. If they can influence such persons no farther than simply bringing them to hear the truth it will be a great thing. I say bring, and not send, because we can bring when we cannot send. The members must set the example and be constant and prompt in their attendance during the meeting. Each member must realize that he or she is as responsible in the pew as the preacher in the pulpit. Not only may individual members thus assist in filling up the pews; but they watch their opportunity to drop a word of encouragement or instruction in the ear of such parties as they can influence for good. This work in some cases may have been performed in part or in whole before the special services begin, then only an invitation is necessary and such persons confess the Saviour and by their example open up the way for others. The evangelist also must be able and willing to do his part properly. His discourses should be short, scriptural, every point aptly illustrated and delivered in such a pointed, practical and earnest manner as to reach the heart of the hearer. The preacher must understand something of human nature so he may well direct his bullets and not fire at random. He cannot afford to lose a single shot.

He must not only be able to do his duty in the pulpit, but out of it as well. He must preach all day from house to house and get to understand fully the symptoms of the cases he may have to deal with. To be successful he must not spare himself nor have a lazy bone in his body. He must, moreover, be able to general well his forces during the meeting. He needs to be fairly well educated, but especially does he need to have common sense, a good knowledge of human nature, full of Bible knowledge, and not only be willing, but know *how* to apply himself. Meetings thus conducted will result in great good. We do not say there will always be a large ingathering, but there will be usually. Extraordinary circumstances may at times interfere to prevent this; but where the evangelist fails in meeting after meeting there is something wrong either with himself or the churches for which he labors, or both. We need capable evangelists. "By their fruits ye shall know them."

A. SCOTT.

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FOREIGN MISSIONS.

GEORGE MUNRO.

NO. IV.

The subject of foreign missions will not be exhausted in our day at least. It is good to see that the brethren in this province are becoming more interested in it than formerly. This increased interest is evidenced by the liberal contributions which are made for foreign work in various parts of the country, as well as by discussion in our papers. As has been often remarked, there can be no question as to the propriety of preaching Christ to the heathen—that is to say, no question among Christians. Nay, more one is sometimes forced to ask the question, what hope has a professing Christian of salvation if he *refuses to obey* the command of the Master, which says, "go ye therefore and make disciples of all the nations?" "If ye love me ye *will keep* my commandments," says the Saviour. "How dwelleth the love of Christ in us," if instead of cheerfully running at his call, we stop to inquire whether *He was wise* in making such a law?

But some one says, "we can't *all go*." Yes, we can though, or at least there are very few who can't. "How can that be?" Well, we can go in spirit. "And how can we go in spirit?" By sending something of our own that cost us labor.

The question then arises, how can this best be done? Several plans have been proposed in the WORKER within the last few months.

(1). It was suggested that the Disciples in Ontario undertake the support of Bro. Dr. Macklin, who has gone as a medical missionary to Japan.

(2). It was proposed that another man be chosen and sustained by the brethern in Ontario.

(3). It has been urged that what we should do is to get as many as possible to contribute regularly to the friends of the Society whose headquarters are in Cincinnatti—it being well known that that Society is wisely and economically managed.

It is gratifying to observe that a considerable number of our brethren have been working according to the last mentioned plan, and if nothing better can be done let us enter into this method by all means, with all our might. But it is worthy of reflection whether one of the other schemes would not lead to a largely increased interest in foreign work. Similar movements have worked well in other places. The Kentucky brethren were first led to take special interest in foreign missions when a native Armenian who was educated in Lexington, returned to his home to preach the Gospel, taking a Kentucky wife with him; Prof. McGarvey made an appeal to the brethren in that State to raise $2,000 to support him. Some difficulty, I believe, was experienced at first; but now $2,000 does not begin to represent the sum raised by the Disciples of Kentucky for foreign missions. Now, then, can any one tell why we in Ontario would not be in like manner stimulated were we to take it upon ourselves to raise say, $1,600, for a similar purpose? That is not a large sum among so many. The church at Oshawa has recently contributed $119.75 to the foreign mission work; that is about one-fifteenth of the proposed sum. Let any one reflect calmly on the matter, and he will be persuaded that all that is required is but the effort, in order to raise $1,600 for foreign missionary work from the Disciples of Christ in Ontario. And be it remembered this plan does not mean any severance of sympathy, nor even of co-operation, with the society in the States. It would not be necessary to raise a separate fund, or an independent board of managers. The contributions, for that matter, might be sent directly to Cincinnatti, and the brethren in Ontario would be welcome to take part in the management of the business of the Society. There would not be the slightest necessity for a separate organization. Let Ontario just say to the States, "we shall support one missionary." Whether that one be Dr. Macklin or some other man does not signify.

It has been asked, "where is the man who, judging from Canada's past and present liberality to foreign work, is ready to enter into the heart of the "dark continent" for a term of years, depending upon her for support?" I should say if Canada *agreed* to support a missionary it would not require very great faith on the part of the missionary, so far as Canada is concerned. I guess Canada would fulfil her obligations. But I should like to know where the man is who would go, provided the brethren *did agree* to support him; that's what troubles me. "The laborers are few," and that is just the reason, I was in favor of supporting Bro. Macklin, because I didn't know where another could be found.

But I am not disposed to admit that we are a stingy people, when I remember the Oshawa church, and the little band at Nassagaweya, who have sent—I should say, not having the figures by me—$60 to the foreign field during the past year. And I might say that the little Sunday School here at Wiarton has contributed $7.55 within nine months. The eagerness and delight of the children in the thing was a sight to behold.

Whatever is the trouble let us not say it is stinginess. I know some Disciples who are exceedingly liberal—perhaps too liberal. But let our brethren clearly apprehend the need and the obligation and they will not fail in the day of contribution.

Wiarton, May 5th, 1885.

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THE SALVATION ARMIES.

A short time ago there were no such institutions. Their rank and file, commissioned and non-commissioned officers now number hundreds of thousands. In many places they are depleting the churches of various denominations. Some are speaking in their praise, and some without stint, in their condemnation. A few remarks on these lines of thought are now offered to the reader.

Neither of these organizations make their converts by preaching the Gospel, nor by teaching the Bible to the people. They do not ignore the Bible, but by telling experiences and by very positive assertions that they are saved—that they *know* they are converted—they carry conviction to many that they have passed from death unto life. Their music, singing, zeal, earnestness and enthusiasm do the rest. While omitting to teach the Bible and obviously undervaluing—yes, almost repudiating the ordinances of the Christ, it must be affirmed in their praise that they endeavor to do good, and are, as they think, still doing good. They do attract many who attend none of the churches. They have plucked many from very low forms of degradation and demoralization, as brands from the burning, and have power in their practice to hold them, which has proved to thousands a benefit not merely temporary. Notwithstanding, signs of jealousy, fault-finding and formidable opposition are not wanting among many of the so called churches.

This calls for a little comment. It is asked, have those churches, those denominations, those professors of religion, done their duty? Have they reached out the sympathetic hand of the true christian to outcasts of humanity? Have they taken them by the hand, as the Master would, letting them know by actions, as well as words, that they were God's creation? That their salvation was a matter of grave and profound consideration? In grasping their hand, did they let them know that the poor, wretched sinner, the apparently hopeless moral wreck, was a fellow-being? Ah, no; the modern church going people treated those as the Levite and Priest did the man; they passed by on the other side. We have synagogues open every Sabbath, let them come if they wished to be saved! Did they come? Oh, no; they could not. Reader, don't say this is false, without a little consideration. Had these poor wretches means to rent your pews? Had they clothes fit to go? Had their families? They had not. The expenses of your churches when paid in a yearly sum deterred them. And the way in which you all dressed to attend church on the Lord's day—yes, ostensibly to worship God—they could not imitate; and your pride of show, operating upon their shame of destitution, proved an insuperable barrier between them and you on the first day of the week. They felt ashamed to go to church. Then again, you will not, as a rule, allow the women to work in a way for which nature has so eminently qualified a class so largely endowed with sympathy. Also in your meetings the distinction between the clergy and laity is as marked as between the rich and poor. Here you have been losing hold upon the litterally poor, and the Salvation Armies have found an unoccupied field and are working with a zeal and earnestness worthy of imitation, and unless the churches change, they will "hold the fort."

G. J. L.

ARE YOU GOD'S WIFE?

A very touching incident will explain our title. A wealthy lady, riding down Broadway, New York, one cold day last winter, noticed a little thin clad barefoot boy standing at the window of a shoe-store, intently gazing at the goods displayed therein. Stopping her carriage, she alighted, and going up to him inquired why he was looking so earnestly in the window. He replied, "I was asking God to give me a pair of shoes." Taking him by the hand, she led him into the store, and asked the proprietor if he would do her the favor of sending one of his clerks to purchase for her a half-dozen pairs of stockings. He cheerfully consented. She then asked him if he would bring her a bowl of water and a towel. Her request was granted, and then this lady, richly dressed, there on her knees, washed this poor boy's feet, and wiped them with a towel. By that time the clerk had returned with stockings. Selecting a pair, and purchasing a pair of shoes, she put them on his feet, and giving him the bundle of stockings, said, "Now I think you will feel better." With tears in his eyes, he grasped strongly the hands which had so humbly and comfortably ministered to his painful necessity, and looking up earnestly into her face, said; "Are you God's wife?"

It was a scene which moved every beholder. And He who gave His Son, who went about among the poor doing good, would not resent the grateful homage of this poor, ignorant boy by such a natural inquiry, under the circumstances, but would recognize in that kind and suppliant woman's service to that boy, a service of love to Him who said, "Inasmuch as you have done it to one of the least of my disciples, you have done it unto me." Brother Editor, reading this incident, I transcribe it from memory that others may read it in the good old *Watchman* with dry eyes.—*S. W. F. Watchman.*

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"How do you recollect where all the rocks and shoals are?" was asked of a pilot. "I only have to recollect where they are not, in order to steer safely into port and out again," was his response. So with us in the voyage of life. We do not have to know where all the evil is in order to avoid it, but we need to know where it is not. The doctrine that our children need to learn the evil in order to recognize it, is pernicious. We should teach them the good and instil the lesson that it is dangerous to try the other.

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There is some help for all the defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy, by cutting of them shorter.—*Cowley.*

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"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.