

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

VOLUME, No. 1
WHOLE No. 22.

MEAFORD, ONTARIO, FEBRUARY, 1886.

LAW & WHITELAW,
Publishers and Proprietors

PREACH THE GOSPEL.

It was certainly a grand culmination of the divine philanthropy when Jesus said to his chosen twelve, "Go ye into all the world and preach the gospel to every creature." The law of Moses was only intended for the Jews. The twelve that were sent out were not to go into the ways of the Gentiles, but only to the lost sheep of the house of Israel. But now the gospel is to be preached to every creature. It contains not only a blessing for the East, the West, or the North or the South; but for every country, nation and tribe. It is not for one class to the exclusion of another. The rich and the poor, the high and the low may all alike drink at the divine fountain and live forever.

Hereafter all people had limited the boundless mercy of God by their own narrow, selfish and contemptible schemes of the divine goodness.

It is true that the Jews were in advance of the Gentiles. Yet while David, Isaiah and Ezekiel had prophesied the glorious and universal reign of Jesus the Christ, yet the Jews had no conception of the ministry of Christ. To them "all the world" meant, all the Jewish world. In their selfish, contracted views of God, they never even imagined that the gospel contained a blessing for all.

Even for a time the apostles did not understand this matter. Nothing short of the vision on the Mount of Olives convinced Peter that he should call no man common or unclean. Now for the first time Peter perceives of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Acts 10:34-35. Referring to this conversion, as we understand Peter, is taught, "When thou art converted strengthen thy brethren." He then understood that Jesus by the grace of God had tasted death for every man and that all who obey him have the promise of everlasting life.

Their actions are in perfect accord with their faith. What devotion, earnestness and concentration now characterize their lives? They traverse land and sea in the midst of trials and privations in order to preach the gospel to the benighted of earth. No sacrifice was too great, no labor too wearisome to be endured that they might preach the unspeakable riches of Christ. No matter how bitter and intense the hatred and persecution raised against them, or how relentless the opposition still they were not deterred from proclaiming the glad tidings of salvation. They gloried only in the cross of Christ and rejoiced that they were counted worthy to suffer persecution with him.

But it was not intended that the apostles should do all the preaching and work of the church. As the gospel contains a blessing for all, it requires that all must work in order to inherit that blessing. Wherever they went preaching they gave this paramount importance. The appointed evangelists who were to set in

order the things wanting in the congregations and over these elders were ordained in every city, whose work was especially to look after the welfare of the congregation and to develop the talent of each individual member, to call into service all the talents and energies of the congregation, and see that all the members of the body like the members of the human body were performing their appropriate and proper functions. Eph. 4:11-16.

This certainly was the primitive order. No doubt this is apostolic. Hence, every man has a work to do in preaching the gospel. As revelations were about to cease forever the Savior speaks to John on the lonely Isle of Patmos, "And let him that heareth say come." Rev. 22:17. Not let him him, the preacher, say come, but let every one that heareth say come, every member of the church of God. All must say come.

What do we understand by this? That every disciple must be a public proclaimer? By no means. Other work is needed beside this. A church, all public proclaimers would not succeed much. But we do have a divine call here to every one who has the talent, to devote his life and energies in preaching the truth. The call is imperative. Every man who can and will not preach the gospel will be held responsible. Who to that man if he preaches not the gospel? This is a call to you to devote your energies, talents and life in winning souls to Christ. What a blessed calling. Treat it not slightly. Be diligent, sacrificing and earnest, and God will bless you. In the 2nd place we learn that every man is privately and socially to say come. In your daily walk you are to say, come. In your conversation you must say, come. Bring your influence to bear upon your associate and thus win him to Christ. 3rd, We are to preach the gospel through others. While we may not be gifted enough to tell thousands the way of life, yet by giving liberally we can preach through others. God requires this of us. The Lord has ordained that he who sows unto you spiritual things shall reap your carnal things and they that preach the gospel shall live of the gospel. As the church is the light of the world, and is to "break in pieces all other kingdoms" and to gather men and women into its fold from all parts of the earth, it surely follows with all the force of demonstration that every member of the body of Christ is to preach the gospel either directly or indirectly. How much have you contributed to tell the wonderful story of Jesus' love to the poor dying sinner? What have you sacrificed to spread the gospel of Christ? The word of reconciliation is now committed to us and we are responsible if the gospel is not preached to our friends and neighbors and nations of the earth. None of us liveth to himself and no man dieth to himself and we are our brother's keeper. What have we done as a church in the past for the conversion of the world? It is true we have

done something, but not a hundredth part of what should be done. How many in our beloved land have never heard the gospel to look after the welfare of the nations now in heathenish darkness. Who is to preach the gospel to all these? The church. Then let every member, fibro and muscle be actively engaged performing its proper functions. He who has the ability to proclaim publicly day by day the gospel of Christ will be awfully responsible in the sight of God if he does not. No matter if privations, hardships and sacrifices are to be borne, still we is to that man if he preach not the gospel of Christ. Is there a poor complaining preacher of the gospel? Is there one ready to fall backward because of poor support, scanty fare and severe trials? Let him raise his head heavenward, while remembering the poverty and sufferings of Jesus, and enquire is the servant greater than his master—the disciple than his Lord? Go forth then exercising the talent the Lord has given you as a member of the body, and your rest will be sweet by and by.

But my brother, God will hold you responsible if you have not an interest in this glorious work, though you have not the gift of speaking. You must support him in the work who has the ability. If you fail to preach the gospel through others, God will not hold you guiltless. The preacher is not the only one required to preach the gospel, but help him. Brethren, are we doing what we should? We all must confess that we have not manifested the zeal here that we should. But tears shed over the past will be unavailing. The destiny of those who have died in the past is eternally settled. All the cries and tears of the doomed cannot snatch one soul from perdition. The gulf has been fixed and what is done, is done.

But thank God, it may be different in the future. Let the church clothe herself in the power of her might and go forth to battle and to conquer. If the church by co-operation, can preach the gospel to more people, let us co-operate. But it is to be remembered that the church is to do the work. The Macedonian cry is coming now for help. Bro. Officer has been and is calling for help to preach the gospel to one of the nations of earth—the Indian. God requires us to help him preach the gospel. Have you done anything, my brother? This work is being done by co-operation with the Paris, Texas congregation and is certainly scriptural and a noble work. How long, oh, how long will the cry for help be unheeded? How long, oh, how long will souls perish at our own doors because we will not preach the gospel to them?—Gospel Advocate

WHAT HAVE WE BEEN DOING.

At the usual meeting of our Mission Band in Nov., it was decided that our next meeting being the last in the year should be made a sort of Thanksgiving

or family gathering to which we would invite our brothers and sisters in the Lord that they might enjoy the occasion with us and judge for themselves whether we were pursuing a commendable course or not. Accordingly, during the course of the afternoon of Wednesday Dec. 2nd, the various members of our Band came together bearing well-laden baskets, the contents of which were speedily transferred to the ample tables, and the dining room was closed. As the evening drew on all repaired to the large sitting room where a number had collected to rejoice with us over the abundant blessings of the year, and after the usual opening exercises of singing reading scripture and prayer, followed by each sister reciting such portions of God's word as seemed best suited to her own needs on the occasion. There was a Thanksgiving address delivered, and also several readings of a missionary or devotional nature interspersed by appropriate stanzas of spiritual songs by different sisters though time would not permit of all taking a prominent part.

The recording secretary then read the minutes of each meeting during the year, after which we took up a special collection besides our usual offerings that we might be able to respond to a pressing call for aid from Welland mission without making a break upon our fund, which we have out at interest at six per cent. We realized \$6.68 which has since been supplemented by the contributions of some faithful ones who were not able to meet with us and about \$12.00 is the result. After the collection a closing hymn was sung and the meeting was closed by prayer by the Vice-President. By invitation Bro. Geo. Thompson made some very appropriate remarks which were duly appreciated, after which, the doors were thrown open and all were kindly invited out to tea which had been bountifully provided. There were thirty seated at once and right royally they enjoyed the tempting repast while members of the Band anticipated their every want. After tea the evening was spent socially, music forming the chief entertainment until about eleven o'clock, when all joined in singing old Coronation and the assembly was dismissed with a benediction, all apparently well pleased with the evening's proceedings, though the terrible state of the roads prevented some who were deeply interested, from coming. We offer no apology for this new departure only that it seemed the best thing to do to awaken in the church a more missionary spirit, and present our doings and sayings to the inspection of all; we have not yet repented of our undertaking and hope that the future may find us all engaged in the work of the Master.

OBITUARY.

CHRISTIAN WORKER.

Elder George Gier has at last succumbed to the lingering illness which he was subjected to. The Church at Luther, mourns the loss of such an able prop as our dear brother was, but we rejoice in the full assurance of his obtaining the reward given to those who earnestly and diligently strive to do God's will through love of His Son while here upon the earth.

To those bereaved we now extend the sympathetic hand, trusting that God in His wondrous love will find our souls in heaven still linked.

M. McCune.
Waldemar, Feb. 5th, 1886

PERSEVERANCE.—

When Benjamin Franklin first began preaching, he sent an appointment that he would preach at a certain school house on Lord's day morning. After "meeting" was over no one asked him to go home with them for dinner. He stayed at the school house without any dinner, and preached again in the afternoon. Still no one asked him home to dinner. He stayed at the school house, and without either dinner or supper preached again at night. When a man came to him and told him that his wife was sick but if he would go home with him he could give him some cold victuals and lodging, he went.—Guide.

CARRIE ANGLE.

CONTRIBUTED PARAGRAPHS.

Why is it that some brethren always refer to the idea of soundness in the faith with a slur, and print the term sound in quotation marks, thus indicating that it is

the dictation of others and not of themselves. As the term is a scriptural one, and soundness in faith as well as in heart is a requirement of the Scriptures, why fight shy of these expressions? When a man is in such a state of mind that any part of God's word is distasteful to him, there is no better proof that he is afflicted with some spiritual disease. When he is sound through and through, the very word has a pleasant ring to his ear. And why object to our soundness being tested by others? It is only those who have sore places that object to being touched. A crockery merchant selling round ware likes to see you tap the article and bring out the ringing proof that all is right. The room window cast in her two mites, which was all her living. We have often wondered whether it was not because there were two that the Lord took such special notice. Surely having two she would have gone to the verge of consecration if she had divided her living, giving one-half to the Lord. It would have been so easy to have divided her gift, seeing she had two. But no; so great was her consecration that she put them both in. Let those Christians ponder this incident well before they talk about giving the "widow's mite," when they take some minute sum of money from their abundance and cast it into the treasury of the Lord.

—10—
Oh, birds that sing such thankful psalms,
Relieving human fretting,
Teach us your secret of content,
Your science of forgetting,
For every life must have its fill—
You, too, have times of sorrow—
Teach us, like you, to lay them by
And sing again to-morrow!
For gems of blackest jet may rest
Within a golden setting,
And he is wise who understands
The science of forgetting.

NOT BOTHERED ABOUT SOULS.

"Tom you're the sort of Christian I like."
The speaker was a young man, of no religious profession. His companion was a member of a Christian church, in regular attendance at divine service.
"You're the sort of a Christian I like. You never seem to bother yourself about a fellow's soul."
The words were lightly spoken, but they pierced like an anvil. If we had listened at Tom's chamber door that night, we would have heard something like this: "O God forgive me that I seemed indifferent to the welfare of my friends! Help me to I trouble myself more about them! Make me hungry and thirsty for the salvation of those about me! Give me a passion for souls!"

THE OLD RELIABLE GUY.

—A brother, I. C. Stone, writing to the Firm Foundation, from La Porte, Ind., gets off the startling piece of information.
I am glad to have such means as the Firm Foundation through which I can communicate with at

least some of the brethren. Through its columns we may become acquainted with many of the most faithful brethren. This is what we greatly desire and need. We are exceedingly glad that there are yet a few bold and faithful soldiers of the Cross. I think that finally the Firm Foundation will be the only paper that will stand firm in the defence of the truth. I have taken and read the American Christian Review for many years, and had great hope that it would remain firm; but, alas! of late it is wavering and endorsing society work and eulogizing society men.

When people begin to abuse the Review for being "progressive," Bro. Rowe may begin to appreciate the justice of his end other abuse of the Guide on that mythical ground. The fact that some people have abandoned the Review, because it has been an advocate of missionary societies, and is standing with the "progressive," will, indeed, be news to many. It only shows how bottomless is much of the complaint and fault-finding among the brethren.—Apostolic Guide.

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