

# Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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## THE CLEVELAND CONVENTION.

Leaving Walkerton at noon, Oct. 21st, we reached Detroit by rail at 9.30 p.m., Canadian time, and at 10 p.m., embarked on the S.S. City of Detroit for Cleveland. Bro. McLoughlin is Captain on this excellent boat. We found him a very agreeable companion. In the morning of the 22nd, we awoke to find ourselves in the city of Cleveland and after a few minutes ride in a cab we were let down at the front door of the Weddel House where breakfast was served to us. While thus seated at breakfast my eyes fell upon Bro. Isaac Errett who like myself as the newspaper man says—was supplying the wants of the inner man, after a hearty greeting and knowing me to be a comparative stranger in the city, Bro Errett kindly offered to escort me to the place of convention which met at 9 a.m. About the first man we saw on entering the building where the C. was being held, whom we recognized was Bro. McDairmid, who has improved very much in appearance since he left Canada, evidently Bro. Mc. is being well cared for in his new field of labor. At 9 a.m. sharp, the convention was called to order by Isaac Errett. We cannot give in detail an account of the days proceedings but will give a few items. After attending to some unfinished business of the F. C. M. S. Bro Jackson who was to start that day for India as a missionary, was introduced and gave a very feeling address which clearly revealed, 1st, that his whole heart and soul was in his chosen work, and 2nd, that he had a thorough knowledge of the work in which he was engaged. At the close of this address the congregation standing, a most earnest prayer was offered commending Bro. Jackson to the care of God. After this about 20 minutes was devoted to taking farewell of Bro. J., as individuals. It was a sight long to be remembered by us all. One by one in an orderly manner the anxious brethren and sisters took the hand of Bro. J., and with eyes filled with tears, quivering lips and trembling voice the good-byes and the earnest "God bless you" and "God be with you" were spoken. The congregation still standing sang the hymn "God be with you till we meet again." Then little Elsie Smith—whose mother's earthly form lies buried in far off hesthen soil, was brought upon the platform that the interested people might look upon the little motherless one, so recently returned from the far of scene of sorrow and bereavement. As the people gazed upon the daughter they thought of the mother, the first to fall in the far off battlefield and the thought came up, are we in any degree to blame for the early death of Elsie's mother. Had we been sufficiently liberal and active with our means in providing a comfortable home and medical attendance the chances are that Elsie would not be an orphan, and strong men whose eyes were unaccustomed to tears, wept that hour as they

thought of these things. Many were the solemn though silent vows made to God on that occasion, of future amendment God grant that these sacred vows may all be fulfilled. We listened to many excellent addresses, met many old friends, and made many more new ones; but these things did not impress us as two other features of the meeting did. 1st, the spirit of self sacrifice of those present in giving of their means to the support of the various branches of this great work. Some of these delightful gave liberally two and three times a day during the convention for the spread of the truth. I cannot say I feel proud of all those who call themselves Disciples of Christ. I wish I could, but I do feel proud of these noble self-sacrificing men and women of our ranks who are spending and being spent in this glorious work for God and humanity. 2nd, The spirit of brotherly love which was exhibited by all who were present in this great assembly. All things were done decently and in order, and the utmost unanimity of sentiment, feeling, and action, prevailed throughout the entire convention. The complainers in and out of newspapers are having their influence lessened every year by the heroic efforts of these faithful, noble, God fearing men and women, who are being blest of God in their self-sacrificing efforts to carry out the commission of Christ. "Go ye into all the world and preach the Gospel." We would here urgently ask all true Disciples of Christ to see to it, that they during the present year and henceforth take part in the foreign missionary work. If you cannot have a five dollar interest you can certainly have a five cent interest. Come now don't be hindered in this work by chronic complainers and fault finders. Remember these cannot help you at the bar of God, when you are called upon to give an account of your stewardship. For my part I pay no attention now to faultfinding misrepresentations and abuse received from this class in Toronto and elsewhere, but go on quietly doing all I can for God and humanity. Time is too short and life too precious to loiter with such people. To the Work: To the Work: we are servants of God. In regard to Manitoba work we were not in time for the convention of the W. C. B. M., but had a long private talk with the officers. At their next regular meeting they will consider the question of shouldering the responsibility of managing the North West of Canada and doing all they can to assist financially. In the mean time, all with whom I have conversed upon the subject speak favorably of it, thinking it a wise step. We have not been able to reach all the churches and brethren in Canada by means of circular letter, but those who have been omitted and are near-ones of one, let me hear from you, and you can have one at once. On our way home we spent a few days in Detroit, and on the 25th of Oct., preached to the Wash-

ington Avenue brethren in the morning and to the Plumb Street brethren in the evening. We formed the acquaintance of many excellent christians in each of these congregations and met with a number in each with whom we were formerly acquainted. We were absent from home eight days in all. We will ever look upon these eight days with pleasant remembrance. They were not spent in vain. We have been much benefited and hope we have carried some of the zeal and energy of these meetings home with us. During the convention we felt happy in the thought that we had in the past shared in this work in giving of our means and also felt proud in representing a congregation (Walkerton), in Canada which shares in all the collections called for in this work of preaching the gospel in the heathen countries. God grant that the day is not far distant, when every Church of Christ and every Disciple of Christ will co-operate to the full extent of their ability in this greatest and grandest of all works. ——— A. Scott. ——— CO-OPERATION. ——— Much has been said and written during the last two years on the subject of "Co-operation," reference being had to the "Ontario Co-operation of Churches of Disciples of Christ." Some writers appear to misapprehend the meaning of the word, and the whole intention of the churches engaged in the work, and because they became alarmed by the spectral creations of their own imagination, have indulged themselves in denouncing the work of co-operating to spread the Gospel, as these churches are doing it, characterizing it as being "of the world the flesh and the devil, with 'none to endorse it but the devil and his angels, demons and acemongers the world over.'" This is followed by some "powerful writing" about "New Sect," "Clergy," "hirelings," "human gods," "clerical trade," "Merchandize of souls," etc., etc., saying that "it is no co-operation for one man to give money, and another to take it. Two may co-operate in giving, two may co-operate in preaching. In co-operating both must give, or both must preach." This kind of reasoning is as futile as it is absurd, as the best authorities give the meaning of the word as "Joint operation," "promoting the same end," "working together," "co-workers," etc. In a partnership business, two persons may put in all the money, while a third conducts and manages the business, this is a co-operation, three persons are "operating together." So in spreading the gospel, two or more churches may co-operate by giving of their means to support men, while they go out and preach the word. Thus the churches and preachers unite, and co-operate, promoting the same end, working together, "Laborers together with God." "Co-workers with God." The churches in Macedonia co-operate

with Pa giving the gospel to the Comthians, while he preached to them the gospel freely, the Macedonians paid him his "wages." Communities of christians must have their common, and special meetings, and different communities may have their "conventions," as in the case of the "convention" at Jerusalem, where the deputies from Syria met with the church, apostles and elders, and co-operated in settling a difficulty. The purpose of their coming together was laid before the meeting, after much discussion, Peter addressed the assembly. Thence—"The calling of the Gentiles." Barnabas spoke next on "The confirmation of the call of the Gentiles, by miracles and wonders," he was followed by Paul on the same theme. James was next speaker, his subject was "The call of the Gentiles the fulfillment of prophecy," and before he sat down, he offered a resolution concerning "essentials" and "non-essentials" which was carried unanimously by the convention, and the secretary wrote down the result of their deliberations. Then a number of copies of the "resolution" were sent by mail (chosen for the purpose), to the churches in Antioch, Syria, and Cilicia. This convention was sanctioned by the Holy Spirit, and of course had powers such as the churches of today do not pretend to possess, but the principle is sanctioned, that for accomplishing great work there should be general meetings, as there is more safety in many counsellors, than in individual efforts, or the rule and dictation of one or two. At that convention the questions were doctrinal and legislative in character. We have no doctrine or laws to enact, as the New Testament is our all sufficient authority doctrine and law of liberty. Our work is to administer, execute, and economize in the great affairs of Christ's kingdom, spreading the gospel, and building up the waste places of Zion. One important duty of the church is, to "Go into the world and preach the Gospel." "Hold forth the word of life," and whatever is the duty of one congregation, is the duty of all congregations under similar circumstances. As individual churches may not be able to send out a preacher, a combination or "co-operation" of churches is essential to the accomplishment of the bounden duty of preaching the gospel, and planting or building up churches. To arrange this "co-operative work," conventions of churches by messengers are necessary, and indispensable, committees of towns and manors are required. No person or church has a right to assume these duties for others, they should be appointed by the churches to act for the churches. In our christian work we should not leave these important interests to a peradventure or a chance, but should use our judgement and wisdom in conducting the Lord's work, as we do in our own business affairs. The building of the meeting house is as conventional, as missionary work, and the man who cries "justice" at one, should do so at the other, to be logical and

consistent. Suppose we desire to build a meeting house, and appoint a committee to purchase a site, and raise money to pay for it. A committee to select and purchase the materials. Another committee to receive all monies, supervise the building, and pay all accounts, does it follow that these committees are three "New Sects," "imperonal political machines," "mongrel monstrosities," etc., etc.? No, they are matters of expediency or necessity and "expellents" are to be found in every congregation of Disciples of Christ in Canada. Many of the churches in Ontario, desiring to engage more earnestly and faithfully in the laudable work of spreading the truth, determined to meet in convention, to consider the best means of sending men to preach the gospel among the churches, and in new fields. They did meet by their deputies or messengers, and agreed to "co-operate" in sending the gospel to those who so much need it. In this great work two things are indispensably necessary. Men to preach, and money to support them, and enable them to support their families while so engaged. These the churches must furnish, (as the gospel must be preached, and "the Lord hath ordained that they who preach the gospel should live by the gospel,") and they desired to do so. In convention they devised ways and means, and appointed a committee of management to carry out their wishes, by securing preachers, and sending them out, receiving contributions from the churches, and paying the preacher or evangelist for his labor. The churches agreed that they will meet once a year, when the committee will report progress, and give a full account of their work, which will enable the churches to direct future operations, increasing the labor, and extending the field as the liberality of the brotherhood enables them so to do. In view of the fact that the church must preach the gospel, and Macedonian cries are coming up all over the land, is it not highly rational and reasonable, that we should realize our responsibilities and attend earnestly to our duty in this respect. Jesus gave his life for us, what shall we give him and His cause? First, our selection of what we possess, give freely, cheerfully, and liberally as the Lord has prospered us. How much would we take for our own soul? Then how much are we doing or giving to save the souls of others from everlasting perdition? How much of the missionary spirit do we manifest? What christians, worthy of the name and calling can be found who does not cherish in his heart a missionary spirit, and put forth efforts to carry on the work? Is it not a glorious cause, and a laudable work to save souls, turning them from Satan to God. Yet for doing what many of the churches have done in this direction, many very unkind things have been said and written, denouncing the work as "popish, forming a new sect, a political machine," etc. And because the churches pay the preacher for

his labor it is said the preachers allow "others to provide for their families," instead of "providing for their own." The churches no more provide for the families of the preachers, than they provide for the families of the men who build their meeting houses. These men are paid for their labor, and they provide for their own. So, reasoning and writing concerning providing for the preachers family, is as shallow as it is absurd, and incredible neither "learned" or "powerful" writing. We have to formulate the order of conducting public worship, directing who shall read, who shall pray, who shall give thanks, who shall preach, etc., etc. We have meeting houses, Baptries, Books, Prayer Meetings, Sunday School, etc., and as we believe there is no scripture precedent and authority for "co-operative work" than any of the foregoing acts, practices and plans, we feel satisfied to go forward with our present co-operative work, knowing it has the support and confidence of nearly all the preaching brethren, especially the pioneers and a large majority of the churches in Ontario, and it will receive Heavens rich blessing, if as christians we all do our duty, in assisting the work. We very much regret that some feel disposed to offer opposition, but thought and examination will, we trust, put them right. ——— G. J. B. ——— SUSPICIOUS SYMPTOMS. ——— A minister who was perhaps not too careful in his habits was induced by his friend to take the teetotal pledge. His health appeared to suffer, and doctor ordered him to take one glass of punch daily. "Oh!" said he, "I dare not; Peggy, my old housekeeper, would tell the whole parish." "When do you shave?" the doctor asked. "In the morning." "Then," said the doctor, "shave at night; and when Peggy brings you up hot water, you can take your glass of punch just before going to bed." The minister afterwards appeared to improve in health and spirits. The doctor met Peggy soon after, and said: "I'm glad to hear, Peggy, that your master is better." "Indeed, sir, he's better, but his brain affected; there's something wrong w' his mind." "How?" "Why, doctor, he used to shave at night before going to bed, but now he shaves in the morn, he shaves before dinner, he shaves after dinner, he shaves at night—he's aye shavin'." The symptoms were, indeed, very suspicious.—Harpers Magazine. ——— Years ago you felt twinges of conscience about things that do not trouble you now. This is a sign that mortification has set in. —Christian Index. ——— Subscribe for the WORKER, 50 cents per year.