

QUESTIONS.

Brim, Ont., May 9-81 Editor CHRISTIAN WORKER.

Dear Sir,—I would like to hear through the medium of your journal, your answer to the following very troublesome question (troublesome at least to me).

What would be the best, the most scriptural course for a person to take, who was reared under the influence of pious parents, whose faith is strong in Christ, who desires to adhere closely to the Church of Christ, and be in every sense of the word, simply a Disciple of Christ, but who has removed a long way from any congregation of Disciples of Christ. Having in the meantime united with that body known as the First Baptist Church, for the purpose of meeting to break bread in commemoration of Christ's death and burial, which was a sweet remembrance in days gone by. I desire to come out before others and take a bold stand for the truth. Your answer may determine my steps in the right direction, with kindest regards I subscribe myself,

C. ANSWER.—The case as stated is a peculiar one. The strong desire to return to the first love, coupled with the impossibility of attending regularly with the church of Christ, on account of the great distance to a congregation, makes it a very difficult question to answer. We can readily comprehend the violations of conscience giving support and influence to the Baptist Church, at the same time being simply a disciple in every sense of the term. The object with which you united with the Baptists is good. We can only say, God bless such devotion to our good master. If you are violating your conscience by remaining as you are; at all hazards go to the nearest church of Christ, and make any statement dictated by your conscience, and take your place among the people that you love, and be as faithful as possible. We hope and pray that the time is not far distant when "C" will have the "old Jerusalem gospel" preached at Berlin, and have the privilege of being one of the charter members of a congregation in that place. Will "C" please write to CHRISTIAN WORKER, and tell how many disciples are at Berlin, and what the prospect is for building up the cause there. En.

FAMILY WORSHIP.

How delightful is the worship of the family! United by the endearing ties of consanguinity, and by the still more endearing ties of a common faith, they assemble around the family altar to offer up their devotions to the God of Abraham, Isaac, and Jacob, and the God of their fathers.

The family is the oldest social institution, and family worship the oldest religious worship on earth. Soon after the deluge, and amidst the awful depravity which had been superinduced by the Fall and expulsion of our first parents from blissful Eden, families began to distinguish themselves by calling upon, or calling themselves by the name of the Lord. The patriarchs Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Noah, etc., of the antediluvians, and Abraham, Isaac, Jacob, and the twelve patriarchs of the postdiluvians, wherever they pitched their tents erected the family altar. The voice of rejoicing was always heard in the tabernacles of the righteous. And that delightful, says the sweet Psalmist, in the dwellings of Jacob. What, indeed, more comely and becoming, than a pious, worshiping family? A family religion declines, Zion must decline and languish; and may not the deplorable death in Judah be attributed to the awful neglect of family worship? Thousands of fami-

lies cannot take time, amidst their domestic duties, to worship the God of their fathers, their Maker, Preserver, and Benefactor?

What an awful thought!—a professedly Christian family without worship or prayer to God! Are they not justly chargeable with *hollowness*? And is not the fury and indignation of the Almighty ready to be poured out upon them? Read Jeremiah x 25—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob, and devoured him, and have made his habitations desolate." Let such families reform, and commence forthwith to worship and invoke the name of Jehovah, lest he pour out his indignation upon them. How can the heads of families discharge their duty in bringing up their offspring in the nurture and admonition of the Lord, without worshipping before them, and thus teaching them by example?

May this brief attempt to call the attention of all who call God to a superlatively important, and in the attempt at information, and the consequent restoration, of primitive Christianity, induce some able pen to write upon it, in the ardent desire of your fellow-laborer in the good work. J. B. FRASER.

REPENTANCE, FORGIVENESS, HOLINESS.

[A PARABLE.]

Once I went forth, to look for *Repentance*. I sought her day and night in the city of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the Cross, and of Him who hung thereon. And lo, as I looked upon Him, there came one, and touched me. Then instantly my heart was melted, and all the great depths of my soul were broken up. "Ah, *Repentance*! I have been looking everywhere for you," I said.

"Thou wilt always find me here," said *Repentance*; "here, in sight of my crucified Lord, I tarry ever at His feet."

Again I went forth to look for *Forgiveness*. I knocked at many a door in the city of Mansoul, and asked for her. And some said they thought she did live there sometimes; and some said she used to, once; and some said she came there occasionally when the weather was fine, to spend a Sunday.

Then up came one whom I knew by name as *Unbelief*, with a voice like the creaking of a raven, and he said that *Forgiveness* never was there, and never would be; that she was much too fine a lady to live in so low a place as that, and among such a set as that were. So I came forth wearied and sad; and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way looking, but well might I despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path; and I lifted up my eyes and saw once more the Cross and him who hung on the tree, and lo, at the first sight of my dear Lord, *Forgiveness* met me, and lifted my soul with holy peace, and a rest like heaven itself.

"O, I have had a weary search for you," I said. "I am always here," said *Forgiveness*, "here at my Master's feet."

Long afterwards I wondered within myself where *Holiness* dwelt, but I feared to go in search of her. I knew she would never be at home in the low lands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said she had died long ago, indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the banks of the river, and I must hope to meet her just before I crossed it. Another argued almost angrily against this notion.

"Nay," said he, "she lives farther on still; search as thou wilt thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforesaid on that Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it, and looked once more upon my blessed Saviour; and lo! there was *Holiness* sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in loyal adoration, *Holiness* rose up, and came to me all graciously and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At His feet," said *Holiness*, "I am always there."—Mark A. Pierce.

JEWELS.

We are shaped and fashioned by what we love.

If you would not cease to love mankind, you must not cease to do them good.

Those who possess the elements of peace in their own minds will seek to promote peace among others.

Everybody, no matter how rich or how poor, needs all the kindness he can get from others.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

Gold, like rust, consumes faster than labor wears, while the key often used is always bright.

Modesty has great advantages; it enhances beauty and serves as a veil to unbecomings.

If we fasten our attention on what we have, rather than on what we lack, a very little wealth is sufficient.

AN EVASIVE ANSWER.

"Mike," said a priest to his servant, "if the Protestant minister calls to-day, remember I do not wish to see him; don't say I am not at home, for that would be a lie, but give him an evasive answer." "Och, I will," said Mike. "Well, Mike," said the priest in the evening, "did the minister call?" "Faix, he did, your reverence." "What answer did you give him?" "I gave him an evasive answer, as your reverence told me." "But what did you say to him?" "Why, your reverence he asked me was yer at home, and I told him was his grandmother a donkey."

Said a colored preacher recently: "Ef de descendants ob de rooster what crowed at Peter was ter make a noise every time a li is told dar would be sich a noise in the world dat ye couldnt hear de hens cackle." A Burlington mother has miraculously cured her youngest hopeful of smoking by the laying on of hands.

A MODERN DELUSION.

To think that if a Christian man by talent and character to preach, he is under supreme obligation to do in order to save others, and that he is not at liberty to bury his talent nor to hide his light under a bushel—deigns a correct decision. But, to think that if a man has the talent to make money he is at liberty so to do, and keep it and thereby heap up wealth for himself—this is a modern delusion. Talent is a gift whether it is speaking talent or money talent; and to say that the former must be used for others and the latter may be used for self is a mistake—a grievous mistake, a fatal mistake. That a preacher should simply be supported, while the farmer and the merchant may grow rich, is an equality with which the Lord is certainly not well pleased. What then! Should this be reversed? No. Should the wealth be equalized? No. What then! Why, if the preacher be supported so as to keep him and his family above the pressure of want, let well enough alone. Don't make him rich. Don't burden him with the care of money or wealth. But continue to support him, and then let the farmer or the merchant put himself on the same level with the preacher. That is, what he makes above his support, let him give to the Master's cause instead of hoarding up to buy another farm or build another business house. The farmer has no more right to buy a farm for each one of his children than has the preacher. But the preacher who follows the example of apostles and primitive evangelists is not supported so that he can buy a farm and perhaps not even a house for himself, if say nothing about his children. Let it again be said that the preacher ought not to be made rich—has no right to become rich, nevertheless he has as much right as anyone else that this is a Christian. The truth, plainly stated is, that it is a shame to any Christian that he grows rich. It shows that he has not done his duty in giving. Perhaps it is said that the man has allowed himself to become rich that he might give the more. That has been the devil's trap for multitudes. Hear Paul on that subject: "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which draw men in destruction and perdition." I Tim. 6:9. Such is the terrible description which that inspired penman gives of those who determine to accumulate money. The man who gratifies his disposition in that dangerous direction need not be expected to give liberally when he becomes wealthy. Moreover, even if he should, it will be a mistake. For, is it not true that a hundred dollars given now, will generally accomplish more than a thousand given ten years hence? One hundred dollars is a sum that has often supported preaching which in ten years has established a congregation which can, with out much sacrifice, give five hundred annually for extending the gospel. The right plan then, is to give liberally of our income as we go along. To stint ourselves and the cause throughout life and give a big gift at the close is always wrong. To think that it will do as much good as at an earlier date is to forget that the Kingdom of Heaven is as a grain of mustard seed, which is the smallest of seeds, but grows to be the greatest of herbs. But it takes time to grow. With respect to that question as with obedience to the first principles of the gospel it is true that "low is the accepted time." D. S.

FAITH, WHAT IS IT?

It is the realization in the soul by the testimony of God's word of the truth that Jesus is the Christ, the Son of God. In this the faith of the Christian is comprehended, the fact that Jesus is our only prophet to teach, the only Priest to officiate in heaven for us and the only King to govern us. There is always the inflexibility and the outwardness of faith. It must be inward upon the soul as above, and it must be outwardly in the life. It is James says faith without works is dead and to bring justification it must be seen in the behavior of the soul, as Abraham's offering of Isaac. What was inward upon the heart.

There is a valuable lesson in the following extract from "Mister Horne's Sermon that many of us would do well to take home to ourselves:

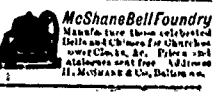
"There was a good prayer I knew a man to offer once—'Very good prayer.' A brother was praying with much noise for faith—'Gospel-saving faith, sm-killing faith, hell-driving faith.' There was a quiet friend near to him to whom the noisy brother owed a large bill. 'Amen,' said the quiet friend; 'Amen,' and gave us debt-paying faith too. My friends we want that faith now always. People don't believe in religion that don't do that. And they might well

not believe in it, for he that does so do his duty to his brother, whom he has seen, how will he do his duty to his God, whom he has not seen? Take good heed how you spend money."

Not long ago a young lady remarked to me that she could not see any harm in dancing. Why, if every person desires to do nothing it is an easy matter to conclude there is no harm in it. The hall-room is no place for respectable people and a Christian should never think of attending such places. If you have given your heart to the Lord, then serve Him. Be firm, be courageous, be brave, be obedient. Walk in the fear of God.

This is the bitterest of all—to wear the yoke of our own wrong doing.

A good beginning is half the work.



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