

CHRISTIAN WORKER

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HRED THE CALL.

There was never a time in the history of the Restoration movement when proficient workmen was in such demand as now. The calls are coming from every point of the compass, and it requires a steady head to avoid becoming involved in more promises than can be filled. The reapers are heard in the land harvesting a bountiful crop of the material food. We have seen the wheat crop in several localities in Ontario, and can truthfully say, that an abundant harvest will reward the husbandmen for their patient toil, except in a few localities. Other crops promise well. In view of our Heavenly Father's bounty in this respect, ought we not to be more liberal in sending laborers into the already ripened harvest of the world, to gather sheaves for our Master? The open doors are standing, with a rushing humanity around them, calling for the "bread of life." Shall they go unsupplied? This momentous question must be answered by a brotherhood, whom God has blessed with not only "the bread of life," but also with the temporal wealth, which enables them to send laborers into the field. When the prayer is sent up to a throne of favor, for more laborers to be sent into the harvest, lay a reasonable portion of your worldly goods upon the altar along with the fruit of your lips, and God will then hear and answer your prayer. Young men are coming upon the stage of active life, fully equipped for successful work in the Lord's vineyard. We thank God and take courage" at the outlook before us, but the exhortation needs to be given, "enlarge your souls by giving more heartily to the work of the Lord." When ever we can say to good men, "Go ye into the field, we will feed and clothe you," the men will be found ready for this work. It is ordained of God that they who preach the Gospel, "Shall live of the Gospel." Look over the field brethren, think of the score of places where the ancient Gospel has never been heard, pray over it, ask God to direct you in your duty in this matter. Give until you feel it; feel that you have made some sacrifice for the Lord's work, and then you may expect the Lord to bless you in basket and in store. A fearful day of reckoning is coming. Who will be able to stand in that day? A few more years at most and a part of a column will be devoted to your obituary, and your name will be also forgotten in this busy world. Then what will your board of wealth amount to? Would you not give it all then to hear the Master say, "Well done." Use your wealth one, and hear the welcome shout then.

TEMPERANCE.

The friends of temperance were rejoiced to hear that the Scott Act was now used in Hulton Co. by a majority of 188 votes on 9th inst. This is a great victory. The Scott Act has been in force three years in Hulton Co., during which time long letters have been written by newspaper reporters and loud speeches made by men favoring the liquor traffic, stating that the Act was a failure that the people were sorry for

voting in favor of it, and that it would be repealed at the first opportunity. This vote to repeal the Act was brought on by the liquor men, and they have spent liberally, both time and money. They have spoken the truth in the few cases where it would suit, they have made every effort, and have lost; yet their apparent loss will be their real gain. If they can be driven from the liquor traffic to honorable occupations it will gain to them and to their families, infinite gain to the families of those men who spend time and money at the dram shop, and infinite gain to those who are being dragged down to eternal ruin by strong drink. The temperance man of Hulton deserves praise for carrying this day so nobly. Their work will give the temperance cause an impetus throughout the Province. And we hope soon to be able to announce the adoption of the Act in the 80 counties now working for it. Let every Disciple of Christ work for the adoption of the Act and endeavor to remove this great temptation and leave no occasion for any brother's way of stumbling into intemperance. J.C.W.

OBITUARY.

The sad news reached us that Sister Elizabeth J. Whitelaw, wife of Mr. J. H. Long of Edmonton, N.W.T., died August 26th, aged 34 years. Sister Long was well known to many of the brethren in Ont., especially in the region near Meaford. She was one of the most active members of the church at Meaford for over fourteen years, a teacher in Sunday School, a leader in singing, and one who visited the sick, always forward in every good work. The aged mother feels the loss heavy to bear, this being the third death in the family during the past twelve months. The brothers and sisters are sad, but can appreciate and endorse the following lines very kindly sent by Bro. W. A. Stephens of Owen Sound: When sinners repent, with gladning voice, Their souls in heaven in sweeter joy, And still more glad: they feel a day, The dying souls to the realms of bliss, The angels' death leaves far friends in ecstasies. But to my life, true she has given gladness, So let us rejoice that in faith and love, she has passed away to her home above. Luke 21:22. W. A. STEPHENS.

CO-OPERATION.

"We can do comparatively nothing in distributing the Bible abroad, without co-operation. We can do comparatively but little in the great missionary field of the world, either at home or abroad, without co-operation. We can do little or nothing to improve and elevate the christian ministry, without co-operation. We can do but little to check restraint and remove the load of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible, and deceptive persons, without co-operation. We cannot concentrate the actions of tens of thousands of Israel, in any great christian effort, but by co-operation. We can have no thorough co-operation without a more ample extension and church organization.—Alexander's Paraphrase.

The foregoing taken from the "Millennial Harbinger" is the judgement of a man, who was remarkable for his understanding of the scriptures, and comprehensive grasp of the truth as unfolded by the revelation of God, and as worthy of the attention of all lovers of the Master who desire the extension of his cause. G. J. BARCLAY.

Hypocrites, the only evil that is invisible except to God alone.—Milton

YE HAVE DONE UNTO ME.

"Ye have done unto me, ye have done unto me," says Jenny one Monday morning. "Sure! I'll remember it in time, sure! But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them." "Let me see how," and she pressed her chubby hands to her forehead; teacher said, "I'll give you a cup of cold water to one of his little ones, for the Saviour's sake, he would say; Ye have done it unto me; don't you know any of his little ones, but I'll try if I can find 'em." She ran into the kitchen where, on the dresser, she copied a large bowl, which was used to mix cake in. "Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water. He'll like a bowlful better still. Bridget may I take this bowl awhile?" Bridget, who was busy with her washings did not turn her head, but said: "Oh, yes; take what you like." Jenny lifted the big bowl down very carefully, but how to fill it was the question. She did not want to trouble Bridget; besides, she had an idea that she ought to do it all herself. A bright thought struck her, taking the cup that always hung on the pump, she filled several tins, and poured it into the bowl. "It's a cupful after all," she thought. It was almost more than she could carry without spilling, but she walked slowly to the front gate. There was no one in sight, and Jenny sat, just behind on the grass, and sipped at the gate while she waited. Presently, along came two little girls on their way to school. "Want a drink?" called Jenny. "Yes, indeed; it's so hot, and I'm dreadful thirsty. I just always am. But how are we to get at it?" Laughing, as she saw the great bowl. "Oh, I'll soon fix that," and Jenny ran for the cup with which they dipped out the water. "It's a real good," they said, and kissed her as they ran off to school. The next that appeared was a stout, red-faced Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted by his side. "He don't look much like one of the little ones, thought Jenny, doubtfully; but she timidly held out her tin cup. He eagerly drained it, filling it again, and drinking. "And it must be a blessed angel you are, for its looking for a tavern I was, and now I won't make to go near one at all. And shure, after all, your water's better nor whiskey. Might I give some to the poor horse?" pointing to his dog. Jenny hesitated; she did not like the idea of having the dog drink from her cup or bowl. But the man satled it by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up. After they were gone, Jenny filled a her bowl again. But I can't tell you how of all to whom she gave cups of water that hot day. But when she laid her tired head on her pillow that night, she thought, "I wonder whether, after all, any of 'em were his little ones?" And the dear Saviour, looking down, and seeing that his little girl had done all that she could for his sake, wrote after her day's work, "Ye have done unto me."—Selected.

The true motives of our actions, like the real pipes of an ocean, are often concealed, while the gilded and hollow pretext is pompously placed in front of the show.

CHURCH NEWS.

Bro. C. J. Lister commenced a meeting at West Lake late in August, the attendance was fair, and two made the good confession and were baptized. Bro. Lister also held one meeting at Hillier and says a two or three weeks meeting is required. W.

Bro. E. E. Phillips and wife, of Solniki, were in Meaford, Lord's Day Sept. 14th. Bro. P. spoke to the Church morning and evening, and the brethren were edified, they left on Monday for home having had a pleasant trip via Parry Sound.

Some of our subscribers are in arrears for the Worker, of such we request that they remit the amount of arrears at once. You perhaps think it a small matter but if each one would attend promptly to these small matters it would be encouraging to publishers. Now sit down, and do not put off until to-morrow what should be done to-day. L. & W.

The brethren in Euphrasia commenced a Sunday School last Lord's day. Many of the brethren were present to take part and the large class of younger brethren present indicates the attention to the Scriptures to see if these things are so, and as the Word of the Lord is pure enlightening the eyes. We know those who study the Scriptures will become wise unto salvation through faith in Christ Jesus. W.

Bro. J. & W. I have been laboring here and at Stayner. Not holding a series of meetings, but speaking two or three times through the week holding cottage prayer meetings, and having two services on Lord's day. The meetings are very well attended through the week, and our Lord's day evening services are also well attended. Two have been added to the church here during my stay, also one baptized by me at Stayner. I go to Glenora for next Lord's day. H. BROWNE. Collingwood, Aug. 26th 84.

Bro. Harding's meeting at Euphrasia closed August 18th as reported in last issue. Arrangements are being made for a debate between Bro. J. A. Harding of the Church of Christ, and Mr. T. L. Wilkinson of the Methodist Church. It will likely take place in December next. The preparations agreed on are as follows:— 1st. Christian Baptism is in question, in it there must be a burial in water. Harding affirms, Wilkinson denies. 2nd. Infant Baptism is of divine authority and has been practiced since Apostolic times. Wilkinson affirms, Harding denies. We expect to be able to announce the time and place of debate in next paper. W.

Bro. SHERMAN. We tried a series of meetings in Pricerville, but the people not turning out very well, we went to the old meeting house in Pricoville, where we had a good and attentive hearing with six additions to the church, five by immersion, and one from the Presbyterians. Our had made the good confession and was baptized by Bro. Ferguson before our meetings commenced. The church in Pricoville has enjoyed the advantages of the watchful care and instruction of the elders; and but few of the churches have better and more talented men for overseers, and yet it is a difficult matter to get the people to come out to hear the truth. Some of the young people undertook to make me a

present and succeeded very well for which they have my sincere thanks, and may God bless and prosper them and all true workers in the cause of our Divine Master.

There is a wide and promising field about Pricoville, not for a Pastor, but for an Evangelist, and if the brethren would make an effort to assist brother Ferguson and King in something out of the usual in the regions rural about, there might very shortly be a strong congregation there that would be a power for good in the community.

Yours in the good hope, W. M. CROWSON.

West Lake, Prince Edward County, is a delightful place in which to hold meetings, during the summer. The scenery attracts you, but the live church, contributes most to the happiness of the disciple. The writer spent thirty-one days with the church. Quite a number were regular in attendance, and rendered valuable assistance. The society and friendship of those whom I know long ago, and making the acquaintance of new and warm-hearted disciples, make a deep impression on the heart. May the good Master bless them. Altogether five confessions.—The spiritual atmosphere at Hillier was quite chilly. Had one meeting—8 all told, 5 men and three women. Had the above figures been reversed, the probability is, we would have had more meetings. If no other brother visits Hillier soon, and the brethren desire it, I will try to go down at a time suitable to all concerned. Bro. K. C. Ainsworth commences regular evening meetings on 1st day of the week. C.J.L.

PERSONAL MENTION.

Bro. D. Stafling is on a visit to Nipissing, he did not go to preach, but he is preaching all the same.

Bro. Sherman is in Indiana since the latter part of August, and we have not received from him the usual editorial items for this issue.

Bro. H. Brown called at the Worker's office on his way from Collingwood. Bro. B. is getting well into the work, he expects to hold a meeting in Sydenham township very soon.

MARRIED.

At the residence of the bride's mother, Owen Sound, September 10th, Bro. J. A. Best, formerly of Euphrasia near Meaford, to Sister Rae Tolton, of Owen Sound. They left on C.P.R. steamer, Sept. 13th for Gladstone, Manitoba, their future home. They have the best wishes of all and especially of the Worker. W.

The work of the American Committee of Old Testament revisers was finished some time ago and sent to the British translators. It is now announced that the latter have also completed their task, and that the revised Old Testament is ready for publication. Twelve of the twenty-seven members of the Old Testament revision committee have died before the completion of the work. The mortality is to be chiefly explained by the great age of the men whose scholarship secured their appointment for the important work. The complete revision of the Bible will appear before the end of 1884.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by, you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—Payson

PROGRESS.

The essential idea in attaining to religious progress is freedom from theological systems. Systems are separating, and separatism binds to the narrow system and prevents the mind from advancing beyond its limited position, but Christ in the soul, instead of system, keeps the mind open to advance as far as he, the great teacher will lead along the line of advancement. He is the only liberator, the only advanced teacher. When we take Christ, therefore instead of system, nothing constricts the mind and we are always aiming to arrive at the perfection that is in his work, which comes from the fullness of him in whom "all fullness dwells." Under the teaching of the Great Teacher, there is endless advancement. No progress beyond Christ in his work, either in faith or practice. Ed.—Truth Defender.

FACTS AND REFLECTIONS.

The congregation met, the preacher ascended the pulpit, and began to read and the people listened. Upon glancing around the spectators saw not another Bible in the meeting house except the one on the stand. Such is a fact that is becoming very generally true even among professed disciples of Christ, and in proportion thereto they are losing devotion to the one Book. It is probably true, that indifference about having the Bible open in the public assembly, so that each learner may see as well as hear, is an index to the lack of devotion to the Bible which extends elsewhere. There may be exceptions; but it is generally true that those who care not to read the Bible in public, care not to read it in private. Those devoted to the scriptures in private will wish to have them before the eye in public. They learn to love the Book and they delight to have it in their hands and before their eyes as well as in their hearts. They learn that the sure way to have it in their mind and heart is to make it their constant companion.

There is an old saying which declares, "Experience keeps a dear school, but fools will learn in no other." The writer's observations have been that fools will learn in no other school. Solomon said, "As a dog returneth to his vomit, so a fool returneth to his folly; and again, Though thou shouldst betray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. Prov 26: 27; 27: 22. This shows that the man who can learn by experience is not also a fool. But the unfortunate reflection is, that some of us are such dull scholars and learn so slow in the school which keeps that by the time we have learned enough in that school to save us from mistakes seven times a day we are old enough to die. Some have learned little in that school, it would seem from the frequency with which they are desolved. They may be forward, but still a shrewd talker can disarm their precognition and obtain mastery passport to their confidence. Such may not be fools, but they are closely related to the "simple." The same Solomon above quoted wrote, The simple believeth every word, but the prudent man looketh well to his tongue. Let us be prudent.—Osgood.

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you find your heart open to every good motive, your life strengthened, and your breast armed with a patently against every temptation of fate; truly you will wonder at your own improvement.—Richter.