

"THERE IS NO EXCELLENCE
WITHOUT LABOR."

CANADA

"HAPPY IS THE NATION
WHOSE GOD IS THE LORD."

CHRISTIAN WORKER

H. B. SHEPHERD, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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JAMAICA.

We call special attention to the extract from Bro. Azbill's letter from Jamaica. Bro. Azbill is our missionary at Kingston, Jamaica, sent by the "Christian Women's Board of Missions." He has been there nearly a year, and his letters are filled with good news. We must say that the Baptists on the Island are not as bigoted as they are here, and they do not cling to the name Baptist, as the Canada Baptists do. If they give up the name Baptist, they cannot keep from the union. The name is the greatest barrier now. We shall watch with peculiar interest this move. Our confidence in brother Azbill is great. We know him.

"Our 'fraternal meeting' was held at the residence of George E. Phillips, Esq. Mr. Phillips is a Creole, the son of an Israelite. He was educated in a Scotch university, I think; at any rate, he is scholarly, gentlemanly, devout and business-like in all things respecting the Church. He was raised a Presbyterian, but having had his attention directed by Bro. Beardslee, on an ocean voyage, to the evidences in the Bible in favor of immersion, he subsequently became a Baptist. It seemed a blessed coincidence that he had a correct conception of our position and thoroughly unsectarian sentiments. He proposed that the meeting be opened with prayer. A Bible was handed me, and I read the 17th chapter of John. A most touching prayer was offered by Elder Hewitt for the unity of the saints and for Divine guidance in that hour. Never did eight souls arise from the mercy-seat with a profounder sense of the presence of the Lord, or with a higher appreciation of the importance of an occasion which Providence has made.

The object of our meeting was stated by Bro. George Henderson, and I was asked to state more at length the matters which were to be considered. As the entire afternoon was to be given to the conference, I took time to state pretty fully the origin of our movement to restore apostolic Christianity. Then I related how I had been drawn towards the Baptists of Jamaica; how I had made their faith and practices a special study, and how I had found, to my great surprise and gratification, that in almost all practical matters there is not even a microscopical difference between the two people. I then asked them to go over all the ground with me, which they did cheerfully, and in any other than the spirit of controversy. Some of them admitted that they had received erroneous conceptions of our teachings. One had heard that we do not believe in the Divinity of Christ; one supposed that our notions of the design of baptism would detract something from the merits of the atonement, and all but Mr. Phillips took for granted that we hold to the dogma of baptismal regeneration. All were highly gratified, as you will see, to find that there is so little difference between us.

Upon the discovery that for the most part, only imaginary lines divide us, and that there is no good reason why we should not be organically one, the brethren asked me how I thought our union could be brought about. To this I replied substantially as follows: That from the prayer of our Lord, which had been read, we

must infer that there is a possible basis of Christian unity; that divisions are sinful, as the apostles clearly teach; that those only are guiltless who occupy grounds on which any Christian could conscientiously stand; that the people known as "Baptists" in Jamaica see to occupy such ground except in the matter of wearing a denominational name; and that upon the sole condition of their abandoning the use of this name as a proper name for the body of Christ and the adoption of a scriptural name or names, I and all the people with whom I am associated in Jamaica will unite with them, bringing to them whatever help is now being given our missions by our brethren in America.

You will be interested in the verbal and written replies to this. Eld. Hewitt was the first to speak. I can describe him to most of your readers by saying he is much like Dr. Hoppson. As David Walk would say, "he is a man having a certain lordly air and bearing, whose benignity cannot be appreciated by little men." Eld. Hewitt said: "I shall answer for myself; I am ready." Mr. Phillips, who was born to be commander-in-chief, "spoke with a loud voice, saying": "Gentlemen, you know that some of our grandest men in Europe have proposed the dropping of this name of narrow signification for one of a broader and better meaning." Here I ventured to remark that the name "Baptist" does not fairly represent the people who wear it, since they do not think that baptism is the main thing in the Christian system. To this E. Hewitt, Jr. agreed, with an appropriate remark about Christ being the central figure. Bro. George Henderson said: "Prof. Azbill, we must take time to think over these things. I must confess that an aim so broad as that of your people, an aim to unite all Christians, as you now propose, has never before engaged my attention. Many of us have been brought up from childhood with the idea that we should do what we can to further all Christian enterprises through our own denomination. I propose to make these things the subject of special study and prayer."

The following is a copy of a resolution passed by these brethren at the close of our conference:

"A fraternal meeting was held at Montego Bay on the 26th of July, when there were present the Revs. J. E. Henderson, E. Hewitt, T. C. Hutchins, G. E. Henderson, C. Brown, E. J. Hewitt, G. R. Phillips, Esq., and Professor Azbill, as a representative of the Christian Church worshipping in Kingston. After a very pleasant and profitable interview with our brother, Mr. Azbill, it was

Resolved, That we are thankful to find that there is so little difference between the faith and practices of the above church and ourselves and the churches with which we are associated; and that we desire to cultivate fraternal intercourse with our dear brother, the church and congregation in Kingston, in all things pertaining to the interests of our Lord and Savior, Jesus Christ."

The remaining days of the week and the following Lord's day were spent at Mount Carey and Montego Bay. On Sunday I spoke three times in the Baptist chapel. At the last service there were supposed to be

a thousand people present. The theme was "Reforms and Reformers," and the venerable John E. Henderson said he could endorse all that was said. This was equal to saying that he could endorse our position as to a return to the primitive faith and practice of the Church. On Monday we returned to Falmouth, and stopped with Elder Kingdon, editor of the *Jamaica Baptist Record*, having arranged to deliver a lecture for the benefit of his congregation. Here we met Elder Geo. Henderson, father of the young minister mentioned above, and also Bro. Hutchins, whom we had met at the fraternal meeting. While talking over these matters, Elder Kingdon said: "I have had my cards printed with the words, 'the Church of Christ meeting in the Baptist Chapel,' etc. I suppose you would be satisfied if the words 'Baptist chapel' were left off." Elder Henderson said: "I always liked the name 'Disciples.' Personally, I am in favor of the movement."

When we reached Spanish Town on our return, we stopped with Bro. Berry, son-in-law and successor to the late Elder Phillips, mentioned in the beginning. All that had been done was heard with pleasure, and Bro. Berry said: "You may count me as a brother, I and all my people will stand with you in this good work." This was enough to fill up my cup of joy; but it was destined to run over. On getting home I found a letter from Elder John Thompson, a Baptist missionary from London, who has three churches, comprising about 325 members. The letter will tell its own story. It ran thus, substantially:

"DEAR BROTHER:—The meeting the other day was in the order of Providence, and that our mutual friends, Mr. Oughton and Mrs. Beckett, were instrumental in bringing it about, there can be no doubt. I have brought the subject of our conversation before the churches under my pastoral care, and I am glad to say that they, one and all, are in favor of our union with the Christian Church. * * I have been to Annetto Bay to advise with my dear friend, the Rev. Wm. Teall, who thinks favorably of it. The way now seems clear, and I am only waiting for the guidance of the Master to help us on further in this matter."

Signature, etc.
Only a title has been told. But who can deny that this is the Lord's doing? Brethren, pray without ceasing that this may be accomplished whereon we have set our hearts.

Your brother, AZBILL.
Oberlin, Jamaica, Aug. 9, 1882.

I AM TIRED.

Yes, "I am tired," from morning till night we hear the constant tone, "I am tired." The people who say this the most frequently are the ones who do the least to make themselves tired, but they are to be pitied above all others, for they are tired of idleness, which has become a fixed habit so that they cannot take rest by means of labor. The first thought is to go to Europe, the mountains or other summer resorts "for rest," but it will not be found by those who are tired of "rusting out." God has it so arranged in the human economy that those who enjoy this life must

labor for that enjoyment. Weariness that comes from honest toil, both merits and enjoys the needed rest; but how can a person enjoy rest when they have done nothing to weary them? We often hear words of sympathy uttered for "Paddy" who is digging in the ditch by the way-side, from those whose lives means "leisure," but "Paddy can enjoy the needed rest" while his sympathizers groan under the pressure of the heat and ply the fan vigorously to keep from smothering. Labor opens the pores of "Paddy's" body which enables him to perspire freely and thus keep cool. The gentleman of leisure sends a servant for the cool lemonade, the fan, the carriage and indeed does not take enough exercise to give him an appetite, thus his appetite fails him, he feels worn out, and concludes that "I am so tired." Tired of what? The truth is he is tired of violating God's law which says that "in the sweat of thy face shall thou eat bread." Preachers are "tired out" and have to have a vocation. How puny many of them are. Just kept in a "band box" like the early violet of springtime ready to be nipped by the frost or wilted by the sunshine. No wonder that the average life of man is being reduced every decade, when wealth and fashion are making it dishonorable to labor at honest toil, so that the vitality which God has given to enable man to labor, is imprisoned within his lazy body until his very vitality has become a dead weight to him. If people of leisure would go to the harvest field and open the avenues of the flesh by toil until they were really tired, they would then understand fully the meaning of "rest, sweet rest" to the weary. These words are not for the clerk and the accountant who are racking their brain over their work, while they are in the prison of their place of business. This class have very little time to get "tired" and less money to spend at the summer resorts. We mean those who get "fashionably tired" and have no correct idea of real life, who even have the editor and book-maker to do their thinking for them, and the tailor and dressmaker to make their clothing, so that they only occupy the position of "clothes-racks" in society, these are the ones from whom we hear the complaint that "I am so tired." This is a life for work, and if we expect to enjoy the "rest that remains for the people of God," we must labor to enter into that rest.

In the days of slavery—they had the overseers to go around at a certain hour at night and stop the slaves from singing their happy songs, so that the white people could rest! After toiling all day under the lash of a master their needed rest was accepted with songs of gratitude, while the white ladies—poor things were so tired, yet they had never cooked a meal, nor made up a bed or swept a floor. Labor is sweet, and rest from labor is delicious and refreshing.—Editor.

SECOND COMING OF CHRIST.

"God has sent prophets, angels, and His Son to announce His words, which are truth. To do the work of God is to believe the truth, and its belief requires obedience to the precepts of truth contained in the revealed word. We are not to inquire what men believe or teach, what they have felt, or what experiences they have passed through. All that was required of men and women 1800 years ago to bring them nigh to God, so as to worship Him in spirit and in truth, was to believe the truth, in which is involved the things pertaining to or comprehension of the Kingdom of God and the name of Jesus Christ, and subsequently to reform their course of life, and be immersed in water for the remission of their sins. This brought them into such close relation to the Deity that they were called sons and daughters of God. No new form of doctrine is presented to us by revelation from the Deity for obedience, nor intervention of anxious benches, promiscuous public prayer meetings, or ecstatic experiences; the way laid down is plain and simple enough for any one to walk in it if he choose, but Gentile priests have invented new machinery not authorized by the Scriptures, for the purpose of making proselytes to their different creeds. If we have obeyed from the heart the form of doctrine delivered to us in the Scriptures, and by so doing placed ourselves in that close relationship to the Deity as to be called His children, we are prepared for any and every event, and the coming of the Messiah. This is our earnest desire and the consummation of our hope. No long faces, no long prayers, nor gloomy looks are required of God's children; no contortions of the body, no violent or boisterous vociferations, no fanatical rhapsodies; but a calm and peaceable resignation to the will of God who made us and loves us, and will do all things right."—Gospel Banner.

"I despise that lack of manhood which seeks to avoid responsibility by silence, or which submits to wrong to avoid the trouble of resistance." He who retires into a corner and prays to the Almighty to strike a blow, which he ought to deliver, is a coward. But he who strikes a great evil full in the face and stands in his place to meet the consequences is a hero.

"Such is my hero, formed on the good plan; A brave and downright honest man, Loathing pretence, he does with zeal and skill What others talk of while their hands are still."

The one class takes up room, the other makes it. I don't wish to excite hostility, but when a prayerful, lazy man gets in the way of truth, justice and mercy and only prays for a cause he ought to fight for, I have something to say to him as well as the saloon keeper—I have no patience with a man who sits all day drowning over his prayers and who if called upon to assist in rescuing the perishing, only says to me, "Let us pray for a thunderbolt to strike the liquor traffic."—Rubeck.