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SHALL WOMEN SPEAK IN CHURCH?

"DEAR BRO. SHERMAN.—Do you think it right for women to take part in our public meetings? What did Paul mean by 'Let your women keep silence,' &c.?"

"Yours,
"Bro. B. A."

1st. Yes. I do think that our sisters have a right to take part in prayer and prophecy, (edification). Prophecy means to speak to edification in the passage, 1 Cor. ii. 5.

Now, let us take an unprejudiced view of Paul's instruction in the first part of 11th chapter, and then interpret his other statements in the light of his instructions here. Why give instruction as touching outward apparel for the women when praying or prophesying if they are not permitted to speak? Is not praying and prophesying speaking in the church? Are not the women "in Christ Jesus?" Does not Paul say "There is neither Jew nor Greek, bond nor free. There is neither male nor female, for ye are all one in Christ Jesus."—Gal. 3:28. So we see that there are no restrictions on account of sex wholly, but certain restrictions are made so that order may prevail in the church.

Let us see what the Apostle is coming at in chap. 11? Does he not oppose the idea that women are to keep silence in the worship in the church? Hear him. "Judge in yourselves: it is comely that a woman pray unto God uncovered?" Why to be sure it is; "for it is a shame for a woman to speak in church" either covered or uncovered. What nonsense is made of the Apostle's teaching with this view. Paul distinctly declares that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." When the man prays or prophesies he is to have his head (Christ) uncovered; for it is through Christ (the head) that he prays to God. But the woman, when she prays or prophesies, is to have her head (the man) covered out of sight, so that she, like the man, may pray to God through Christ, and not through the man up to Christ, thence to God. This accords with Paul's teaching already referred to—"there is neither male nor female," etc. "all one in Christ Jesus." The Apostle illustrates this grand thought by natural decorum concerning wearing apparel; man bare-headed, women with heads covered with long hair, etc. Yet he gives the same privilege to the one as he does to the other so far as praying or prophesying is concerned. Let it be remembered that the matter of *saints' worship* is the question in hand here, not governing the order of worship.

Now let us turn over to the 14th chapter and see what Paul is talking about there. He is giving direction here about how to use the different gifts which were held by the church at that time so as to edify the body by their use. Here we see that it is the order of worship, not the worship itself, that is under consideration. There are the proper officers to control the order of worship; hence the women are to keep silence on this matter in the church; they may learn in this at home and even assist in this, in a private way, but it is a shame for women to get up

and contradict the Bishops, or try to rule in any way in this matter. So would it be a shame for a man to do so. It is altogether likely that the Apostle said this because of some women who had become impudent in the Church in Corinth, and is applicable to all such everywhere. But when it comes to using this statement of the Apostle to silence our sisters in Christ from praying or speaking to edification in the church, we pervert the Apostle's teaching, and make one part of his teaching inconsistent with another, which ought not to be done. So far as to women becoming public teachers, as preachers, etc., there is no warrant for it in God's Word. But while the whole tendency of the Scriptures are against it, even her nature and the nature of her duties in life will forbid it. Let every member of the body of Christ find his place and fill it, and seek not a place which does not belong to him.

THE EVERTON MEETING.

The annual meeting of the Wellington Co-operation was held at Everton on Saturday and Lord's day, May 31st and June 1st. Bro. Hugh Black, President, made the opening address, and took occasion to congratulate the co-operation on the unparalleled success during the year just closed. Representatives were present from Erin Centre, Erin Village, Minto, Acton, Guelph, Nassagoywa, Luther, Walkerton, and large number of other brethren from the region round about. They resolved not only to continue the co-operation, but to make an effort to do much more during the coming year. All churches co-operating and desiring to co-operate with this co-operation are requested to send delegates to a meeting July 6, at Everton.

The first address of the programme was on "Our duty and need of co-operating in spreading the Gospel," by Elder Jas. Kilgour. Then followed a sumptuous dinner and social time. At 1.30 p.m. Bro. Sheppard gave an address on "Shall we retain our identity, and how to retain our young people in the city churches." Then followed a lengthy address from Bro. L. Parkinson on "The duty of young and old in giving of their substance for the cause of Christ." This was followed by a business session. The following motions were agreed to:

1st. That all the churches make a special effort to increase in liberality for the good work during June, so as to report at the meeting July 6th.

2nd. That the time and place of holding the next annual meeting be left with the Board of Managers.

3rd. A committee was appointed to draft resolutions expressing the love and esteem of the brethren toward old Bro. James Black, who was unable to be present at this meeting, he having been one of the ardent supporters and workers of this co-operation for 43 years. God bless the old man. (We did not get the text of the resolution.)

4th. Committee on Divine worship reported: Bro. Anderson to preach on Saturday night; Bro. E. Sheppard at 11 a.m. on Lord's day; with Bro. Kilgour to preside at the opening and at the table of the Lord; Bro. Fowler to preach at 3 p.m., and Bro. Scott at 7 p.m.

Bro. A. Anderson made the closing speech on Saturday afternoon at 4.30.

This closed one of the best meetings ever held by the co-operation. On Lord's day immense throngs of people attended the meetings. Every available space in the large building was densely packed, and many had to remain outside. About 400 Disciples sat down to the Lord's table to lovingly remember our Saviour's love. There were five confessions on Lord's day, one more on Monday.

Brothers Kilgour, Scott and Fowler continued the meeting until Wednesday night with one more addition, making seven up to this writing. Bro. Scott then went to Minto, and Bro. Kilgour came home, leaving Bro. Fowler to continue the meeting. The Treasurer's report shows the co-operation to be on a good financial footing, with a balance of some \$100 in the hands of the Treasurer.

This does not look much like dying out. God grant that the work may grow until every true Disciple is working harmoniously in the good work. Let fault-finders make a note of this and get out of the way, because these meetings mean work for Christ. We are indebted to Bro. John Kilgour for this report of the meeting. We may not have gotten every item just as it should be, but it will be found substantially correct.

THE FIRST ANNUAL MEETING OF THE ONTARIO CO-OPERATION OF DISCIPLES OF CHRIST.

The above Co-operation closed its first annual meeting last night in the pretty village of Aurora. That it was a time of spiritual refreshment, none will doubt who partook in the various daily exercises. In prayer for guidance, in words of exhortation, and in songs of praise for past mercies and mercies more to come, much time was spent.

Amongst the brethren present who have long labored in the gospel field were: brethren Kilgour, Lister, Forrester, Menzies, and others; while of younger men there were brethren Barclay, Lav, Merritt, Stephenson, Answorth, Mook, Mundy and a list too long to particularize.

The meeting opened on Tuesday June 10th, at two p.m., Bro. Kilgour presiding. Brief addresses by a number of those present on the necessity of earnestness in the work of Christ, interspersed with singing and prayer.

The pleasure of this opening meeting was lessened by the receipt of a telegram announcing the serious illness of Bro. E. Sheppard and his consequent inability to be with us. At night Bro. Sherman preached to a good audience. On Wednesday the brethren met at 10 a.m. After devotional exercises the financial statement was read by Bro. Yule, showing that in the nine months since this work was begun nearly \$1400 have been sent in for the carrying on of this work, over \$300 of which still remains for future work. The Treasurer's accounts were audited and found correct by Brother Lister & Whitelaw.

An interesting feature of this session was an address by Bro. Lister on "Preaching the gospel from house to house." It was fairly alive with well digested thoughts and profitable suggestions.

Brothers Menzies, Stevens, Wells and Forrester were asked to recommend to the meeting the names of some brethren who should direct its work for the coming year, and brethren Lister, Kilgour and Laddie to prepare a resolution of condolence with Bro. Jas. Black and Bro. E. Sheppard in their illness.

In the afternoon the names of Bro. Laddie, Yule, Lav, Fry, Barclay, Mundy, and McGill were recommended as managers by those appointed and unanimously chosen by the meeting, and the following resolution of sympathy passed:—

"That it is with deep regret we learn of the serious illness of our aged brother, Jas. Black, and of the illness of brother E. Sheppard. We miss their presence and counsel in our deliberations, and we

extend to them the assurance of our heartfelt sympathy, and we pray and hope, by the goodness of our Heavenly Father, they may be speedily restored to their usual health and strength."

Jas. Kilgour,
Chair. J. Lister,
Jas. Laddie.

The afternoon sessions were occupied by Bro. Sherman's report. It was full of interest, and with the report of work done by other labourers for this co-operation showed that 128 persons have been added to the church, mostly by confession and baptism during the past nine months.

At night Bro. Kilgour preached to a well filled and attentive house on "The Religion of the Bible."

On Thursday morning the delegates from churches reported the state of the cause of Christ in their own neighborhood, and many requests for help were put in, some thought was given to the best way of raising funds, so that the Evangelists may be less hindered in the prosecution of their chief work. Many good suggestions were made, and attention will be given at once to this matter.

The afternoon was spent in prayer and song with brief addresses of both a spiritual and practical nature, and was a time of great spiritual refreshment to all present.

At night Bro. Sherman preached to a full house, and Bro. Kilgour closed with a touching appeal to sinners to come to Christ.

So closed the meeting, and while we look back on the past with thankfulness for the rich blessing bestowed, we look forward to a field both large and ripe. In view of which the great need is an increased liberality and an increased activity.

J. L.

FIELD NOTES.

LOBO CHURCH.—Our visit to this church was a very pleasant one. Situated in a fine farming district, and being well united together, they are a power for good. Bro. A. Sinclair, the main Elder in the church had his horse hitched to the buggy every day, visiting with me from house to house. This church is for co-operation to a man, and they show their faith by their works. Dr. Macklin, who is located at Poplar Hill is an energetic worker in the church. The do-nothing idea can not find where to lay its head in all this region.

MOSA CHURCH.—We were conveyed to this church by Bro. Neil Sinclair, on the 10th. Held two good meetings on Lord's day. The brethren wanted the co-operation fully explained, after which they endorsed the work by making a liberal contribution. This church is doing well under the direction of the Elder, Bro. J. J. McKellar, of Alvinston, as chief speaker, with Bro. Dugald Sinclair as associate. We made our home in the genial company of Bro. Archie Munro's family. This church is anxious to have the writer come and hold a meeting for them.

Leaving Moss we arrived home, stopping one day, and then off down east to Mt. Carmel. There some have been troubling the Christians since they have accepted the right way of the Lord. The opposition has been of the unreasonable kind, hence had to deal with, some are trying to take them back into their old bondage, but they heed them not. We had overflowing audiences at both meetings on Lord's day, and a full house on Monday eve. There is no such danger of that church with such men as E. Gifford, E.

Mallory, J. Kellogg, R. Aba-worth, and a goodly number of others, at the helm.

Returning from Mt. Carmel we removed the family to the city of Guelph, (55 Suffolk-street) where we are now comfortably settled down. What ever may be said of the bad effects of the *Scott Act*, our experience at Acton has been, that "trying houses to live in is a difficult thing where the *Act* is in force. Rents in Acton are on the rise and every house is full, which made it imperative that we go to Guelph where there is no *Scott Act*. Yet we suppose the "King David's men," will continue the cry, that the *Act* ruins the business wherever it is in force! Let there be a close inquiry into the state of things in the county of Halton, before accepting such nonsense.

On the 24th of May I went up to Walkerton to assist Bro. Scott in a meeting he had been carrying on for ten days, up to the time of our arrival the audiences were small, yet two young ladies had obeyed the gospel. The church in Walkerton numbers 50 members, but they are scattered over considerable territory. They are at peace among themselves but are moving slowly. Bro's Jno. and James Tolton are the principal speakers when Bro. Scott is away. Bro. Scott by hard continuous work has made some progress since he has been laboring there, and gained a few accessions to their numbers. Walkerton is the most difficult place to get a hearing that we have ever tried. The people appear to be perfectly satisfied with themselves, and the church has lost heavily by removals, principally to the North-West. Walkerton is a beautiful town of 2700 inhabitants, romantically nestled in a valley surrounded by high lands, making it a lovely spot in which to dwell. They have a neat meeting house built of white brick, which will comfortably seat about 250 persons.

This month's labor closes with the annual meeting, of which we intend to give a pretty full report in this issue.

The treasurer has sent out a statement of our finances. There may be some omissions and any noticing such will greatly oblige him by notifying him of it. Bro. James Lynn, of Welland, pledged \$10 which is omitted in the report. This is the only omission noticed by the writer

OUR POSITION ON MISSIONARY WORK.

WHAT WE BELIEVE.

1. We believe that no man can be a Christian who does not breathe the missionary spirit of Christ, and who does not, to the extent of his ability and opportunities, assist in spreading the gospel.

2. We believe that no church is the Church of Christ which does not, to the utmost stretch of its capabilities, assist in sounding out the word of life.

3. We believe that all the churches of Christ should continually cooperate in every good work, and especially in support of preachers of the gospel in the general field.

4. We believe that individual Christians or the churches, have a right to send proclaimers of the gospel wherever they please, provided they generously support those whom they send.

5. We believe that one Christian, or any number of Christians, have, in harmony with the word of God, and in the name of Jesus Christ the right to select a preacher and send him where they please, provided they support him in his work.

6. We believe that if one congregation can not alone sustain a preacher of the gospel in the general field, that several congregations should combine their energies to the accomplishment of that end.

7. We believe that any man who desires to go out and preach the gospel, on his own charges, has the right to do so, provided he goes out with the consent and endorsement of the congregation in which he holds members-hip.

8. We believe that if the churches of Christ, as such, will not, according to the measure of their ability, sustain preachers of the gospel in the general field, that any number of individual Christians in those churches have a right, by a voluntary agreement, to select a preacher and put him in the field, and send him to the ends of the earth if they so choose; provided, of course, such voluntary associations do not contravene the word of God, nor establish an ecclesiastical separate and distinct from the Church of God.

9. We further believe and maintain that it is the right and privilege of individual Christians to pass their missionary gifts through the hands of this voluntary association of Christians, who simply associate for personal convenience, and who serve only as a channel of financial communication, and who voluntarily agree to serve the churches without salaries or a fixed money compensation. If such an association is composed of good and true men—of honorable and thoroughly tested men—and the association has no constitution but the Bible, and is not incorporated by law as a worldly institution, we see no differences between that and a bank of exchange, through which, by drafts and bills of exchange, our money is directly transmitted to missionaries either at home or abroad.—A. C. Tveita.

The above, from the editor of the *Review* is sound, but would not be considered safe by a few in Canada. To each of the nine propositions the CHRISTIAN WORKER responds *Amen*, and *Amen!* The *Review* has never published a safer and more sensible editor, Bro. Rowe is not infallible, but we have known for years that those "do-nothing but find-fault-kind" in Canada will get no sympathy from the editor of the *Review*. Bro. Rowe is not converted, but he is only late in printing his missionary position. Many do not need to proclaim to the world where they stand on such questions, but are willing to be "known by their fruits." Men are "judged by the company they keep," is where Bro. Rowe's trouble has been. Let our readers preserve this for future reference, as time brings change.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of others and caring too little for the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.