

# Christian Worker.

"WORK WHILE IT IS CALLED TO-DAY."

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### GRANDPA.

DE ROSALIE SANDERWATER.

"Grandpa's 'growing young,'" he says,  
While months and years fly by;  
But every body sees he's old  
In dim old eyes and hair.

He has to use his spectacles  
For print both large and fine—  
And this—I've always heard him say—  
Is of old age a sign.

He has to trouble when he walks,  
And on a once he leans,  
So I have been puzzled to find out  
What the dear Grandpa means.

Fallen agh and pity him,  
And wish that I could do  
Some thing that you or yet has done  
To make him young and new.

And then he smiles and says to me:  
"It doth not yet appear  
How long I'll be up day, one day,  
Though not while I am here."

"I'll slip away sometimes and leave  
My spectacles and cane,  
And when you look on them don't  
But think I am young again."

You will keep them both in memory  
Of me, my child, I know,  
It is the way with tender hearts  
To cherish such things so.

But it will please me, where I am,  
To see that you are glad  
That what I had has all come true;  
So, darling, don't be sad—

When you are searching all the hours  
For me to see my face,  
Nor drop one hopeless tear for me  
Upon the empty place.

For tears are gathering in her eyes,  
Oh, why be sorry, dear,  
That when you see me growing young  
You cannot see me here.

And now I know what Grandpa  
Means,  
And I don't try to be  
Glad any more he's growing young  
Glad when he looks from me.

### TIME FOR PREACHING.

In times of long droughts many are wishing for rain. The change of the moon is looked for with interest; the rising and setting of the sun is a matter not to be overlooked, and all old signs are talked of in the hope that we may have a shower. It has been perhaps two months since it has rained and the earth is cracking open, crops are withering, and the atmosphere is sickening hot. But if we were to curtail the neighborhood and enquire if we were ready for rain we would get a negative reply from many. Neighbor A. has one more day's ploughing; B. has a little hay down; C. wants to hoe his garden, and D. is anxious that his wife and children return from town before the shower. But should they be forced to receive the much desired shower, some would put in a special plea as to the manner in which it must come. For fear of breaking down the waving corn, some desired that no wind accompany it; and lest the garden be injured, there should be no hail, and Mrs. Lovemore prefers that it shall fall through the night, and all join in the request that, whether it shall come in the day or during the night, let there be no whirlwind of cyclone, and, of course, all desire that there be just enough and of just much. At such talk we have often been amused. But should the drought continue until the crops become so withered, streams dry up, and wells fail, the citizens become willing to receive the rain any way.

But there are long droughts in the church sometimes, and a revival is greatly needed, and by some much desired; but listen to the excuses of the brethren. One wants the church purged before the protracted meeting begins;

some wants a preacher to conduct the services, and others that Bro. Jergall has his thrashing to do; and Bro. Paulline thinks it is no use to begin until the fair is over; for most of the members wish to attend, and Sister Martha Much-sowing must have her new carpet put down and the dining room prepared, etc., etc. And these bright days are passing, the church dying, and the world lagging to waste.

So after all things are considered, the very best time to hold the meeting is now. I care not if winter winds are howling; if the mud is knee deep; if the farmers are planting their crops; begin now and preach the gospel faithfully, and the people will come and you will get up an interest. There is a drawing power in this ancient gospel, when properly presented, which is difficult for the most hardened to oppose.

Then let's have the Divine shower now, and let it be a copious and a general one. Then, instead of the thorn shall come up the fir-tree and instead of too briar shall come up the myrtle tree. Yes, and the mountains and the hills shall break up before you in singing, and all the trees of the fields shall clap their hands.

A. FILLMORE.  
In A. C. Review.

### REV. MR. SCOTT'S REVIEW OF MR. WATT'S LECTURE.

Mr. Editor.—Last Sunday evening the Rev. Mr. Scott gave a review in the church of the Disciples in this town, of Mr. Watt's lecture on "Scepticism." He began by saying that his notes would be very different from a lecture on infidelity in general, or upon the evidences of Christianity; it would be a review of Mr. Watt's lecture in the Opera Hall, last Wednesday evening. He had then notes of said lecture and said he would reply to the 25 principal statements for arguments of Mr. Watt, and this he did taking them one by one, and replying in brief laconic sentences.

The present writer did not hear the infidel lecturer, but if Mr. Scott fairly represented his statements the only conclusion possible was that Mr. Watt is a loose talker, if you could call his attacks reasoning at all.

He seems to be a mere echo of Bob Ingersoll, Tom Paine and that race of sceptics who, for reason and facts substitute ridicule, sarcasm and bold assertions about the alleged contradictions of the Scriptures, and the inconsistencies of the Christian system, which have been answered by the founders of Christianity a thousand times. Mr. Scott answered Mr. Watt's statements on a true and rational basis to the satisfaction we think of those present. In meeting the impudent falsehood about Christianity degrading women, he had a very easy task before him. In referring to the social condition of females of the pagan Indians of our own country, and the extreme degradation of women in every land before the Gospel, which the heathen themselves call "the shield of woman," teaches them.

I would respectfully suggest that this able and masterly lecture be

repeated some week evening, so that hundreds who could not leave their own congregations last Sunday evening, may have an opportunity of hearing it, as great good cannot fail to result therefrom.

Yours truly,

INVESTIGATION.  
The above report of Brother Scott's discourse, we clip from the Bruce Telegraph. The Article was written, we believe, by a Methodist minister. Hence, Bro. Scott is in no way responsible for the title "Rev." to his name. It appears that when Infidels assault the Bible, the Disciples here and elsewhere are always foremost in the defence. This is right. We have only the Bible, to defend while Sectarians have to defend their man made creeds, which, we know, is a heavy task. We should therefore cheerfully assume the work, and rejoice in the strength of our position, and the power of the word of God, that cannot be overthrown.

J. C. W.

### REFLECTIONS AT THE LORD'S TABLE.

Read Matthew, xxv. 36-38.  
From the solemn feast in the city this, and a special company went out to the Garden of Gethsemane. The shadows of approach, and suffering were deepening as our Lord journeyed with his Disciples to this retreat, until, on arriving there, he was constrained to say "My soul is exceedingly sorrowful, even unto death; abide ye here, and watch with me." How keenly and terribly he felt the impending shame and grief will be learned from his anxious clinging to his select disciples—Peter, James and John. "Abide ye here and watch with me." He desired to be left alone. The agonizing terrors of death for sin encompassed him, and before he could face these terrors calmly and resolutely, his soul must pass through terrific anguish. He went forward a little and fell on his face and prayed saying, "O my Father, if it be possible, let this cup pass from me; never theless, not as I will but as thou wilt." Paul says, "he was heard for his Godly fear," though he "learned obedience by the things he suffered." It was only the result of a tremendous struggle that he arose above these fears.

Paul mentions the strong crying and tears that accompanied his supplications; and Luke informs us that his sweat became as it were great drops of blood falling down upon the ground, and there appeared unto him an angel from heaven, strengthening him. Any brethren, when you are in darkness and despair, painfully conscious of human weakness; when flooded with sorrow and affliction are about to overwhelm you, remember Jesus, remember Gethsemane. Repine not, if a few drops of the sorrow that filled his cup are distilled into yours; and learn like Him, to offer your prayers and supplications with strong crying and tears, unto Him who is able to save. Do you feel that you are alone in your conflict? Remember that even the chosen disciples of Jesus left him alone in his struggle; and when he was apprehended

and led to trial, they all forsook him and fled. We can not go in to any depth of sorrow where he has not been before us.

"Perfect through sufferings." Perfect as our High Priest, for thus he comes to us in our sorrows laden with sympathy, touched with a feeling of our infirmities, and able to succour them that are tempted.

Let us not forget that this acceptance of suffering on the part of Jesus was not for himself but for us. He was sorrowful, that we might be joyful; He died that we might live. May we come, then, to the commemoration of his death, meditating on the wondrous love that led our Savior to accept the agony of Gethsemane and the shame and suffering of Calvary, that he might lead us out of sin and suffering into righteousness, peace and joy.

### THANKSGIVING FOR THE LOAF.

O Lord, our God, we thank thee for the great love wherewith thou hast loved us, in that while we were yet sinners, Christ died for us. We rejoice that he did not shrink from the suffering and the shame to be endured in our behalf, that he drank the cup given him from thy hand, that, in obedience to thee, he might work out our salvation. Help us to remember him in his strong crying and tears, in his bloody sweat, in agony and in his bitter death. We thank thee for this loaf, for we eat, may we remember the body that was wounded for our transgressions, and raised for our iniquities. May this be unto us the communion of the body of Christ. May we all partake of it worthily discerning the Lord's death. And to thy name through our Redeemer, be all the praise of our salvation. Amen.

### THANKSGIVING FOR THE CUP.

Blessed be thy name, O Lord, for this cup of the new covenant setting forth the blood that was shed for the remission of our sins. May we be able to appreciate, in some degree, the preciousness of our redemption from sin and death, and may our souls rejoice before thee in the fullness of the blessing of the Gospel of Christ. Graciously accept our offerings, and bless us in this remembrance of him who died for us for his name sake. Amen.

### THE BODY OF CHRIST.

1. That institution that separates from the world, and consecrates the people of God into a peculiar community; having laws and ordinances, manners and customs of its own, immediately derived from the Saviour of the world, is called the congregation or church of the Lord. This is sometimes technically called the mystical body of Christ, contrasted with the spiritual body he is the head, the King, Lord, and Lawgiver, and they are severally members of his body, and under his direction and government.

2. The true Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and

building themselves upon the foundation of the Apostles and Prophets, associate under the constitution, which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments—and of none else.

3. This institution, called the congregation of God, is a great community of communities—not a community representative of communities, but a community composed of many particular communities, each of which is built upon the same foundation, walks according to the same rules, enjoys the same charter, and is under the jurisdiction of no other community of Christians, but is, to all other communities as an individual disciple is to every other individual disciple in any one particular community meeting in any given place.

4. Still all these particular congregations of the Lord, whether Rome, Corinth, or Ephesus, though equally independent of one another as to the management of their own peculiar affairs, are, by virtue of one common Lord, one faith, one hope, one baptism, and one common salvation, but one kingdom or church of God, and, as such, are under obligations to co-operate with one another in all such measures, promotive of the great ends of Christ's death and resurrection.

5. But in order to this holy communion and co-operation of churches, it is indispensable that they have an intimate and approving knowledge of one another which can only be had and enjoyed in the form of districts. Thus the congregations in Judea ultimately knew one another, and co-operated. Those in Galatia all so knew one another and co-operated. And while some of the churches or brethren in each district, being mutually acquainted with one another, made the churches of both districts acquainted with you; in another, they were enabled to co-operate to the ends of the earth.

6. These districts are a part of the circumstances of Christ's kingdom, as well as the manner of obtaining correspondence and co-operation among them, and the occasions and incidents requiring concert and conjoint action. For these, as well as for the circumstances of any particular community, the Apostles gave no specific directions. It was, indeed, important they could; for, as the circumstances of particular communities, and of the whole church, varying at different times and places, no one set of particular regulations could suit all these peculiarities and emergencies. These, then, are necessarily left to the wisdom and discretion of the whole community as the peculiar exigencies and mutations of society may require.

7. But in granting to the communities of the saints this necessary license of deciding what is expedient, orderly, decent, and of public and practical utility in the circumstances of Christianity, no allowance is implied authorizing any interference with a single item of the Christian institution. Hence the necessity of a very clear discrimination, not between "the es-

entials and the non-essentials for in Divine Christianity there are no non-essentials, but Liberty, the family of God and its circumstances—between the Christian institution and its execution. Certain it is that there is a very manifest difference between any individual man, family, community or institution, and its circumstances. What is more evident than the difference between a man and his apparel, his house and his neighborhood, his associations and connections.

### To be Continued.

We notice that H. B. Sherman, who, during the three years past has been editing the CHRISTIAN WORKER of Meaford Ont., has resigned his position on the paper, as well as ceased to evangelize for the Ontario co-operation. He has removed from Guelph to Boonsville, Ont., and his entire time will be devoted to preaching in Brantford, Lake Shore, Smithville, Selkirk and at other points, in what is known as the Niagara District—a good field in which to evangelize. The proprietors and publishers of the Christian Worker, Law & Whitelaw, announce that they will discharge the editorial duties themselves. They are men of ability, and with assistance of the printers who are in the field they will be enabled as in the past, to issue a paper neverly monthly. Their professional readers should give more attention to his work in the future than he has in the past.—Christian Standard.

### GODLINESS.

Godliness or piety, comes next to justice in Peter's enumeration of the Christian graces. It covers that portion of the disciple's inner and outer life which relates directly to the Supreme being. To be a Godly man is to be a man who reverences and obeys God. Hence Godliness is more than a mere morality—more than simple goodness of disposition and uprightness of character. An atheist may be kind, honest, self-denying, and in many other respects show himself an example of what men call godliness, but he lives on a lower plain altogether than that of the Godly man.

Paul makes a three fold classification of duty, when he says of the grace of God, (Titus ii, 12) that it teaches us to live soberly, righteously and godly, in this present world. To live soberly is to live right as it respects ourselves in our private solitary life; to live righteously is to live right as it respects our fellow men; to live godly is to live right as it respects our Creator and Redeemer. This last the atheist, or mere moralist, never does. To him there is no God, and consequently, no life beyond the present. He virtually robs the Eternal of his being, and attributes, and of the homage due to his Name.

### Octogony.

There is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Be not, then, O Christian, by thy faith thou stand.—Spurgeon.