

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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A FREE BREAKFAST.

A lonely woman sat in a room
That was small, and cold, and bare,
With no one to speak a kindly word,
Nor her fugal meal to share;
And read, as she worked, of the generous deeds
That are done for the homeless poor;
And she sighed, as she laid the record down,
"I have not to do, but endure."

The fog was filling the narrow street,
And the gloom was everywhere;
There was not a ray of cheerfulness,
Not a merry sound in the air;
And a little child 'neath the window stopped
And began to quietly cry
With a weary hopelessness sad to see.
"Why does the child not pass by?"

The woman tapped at the window-pane,
And the child moved up to the door,
And stood a little more sullenly
And as cheerlessly as before;
And the woman's eye grew pitiful.
"If I were rich," she said,
"I would take from my store of treasure now,
And the child should be comforted."

She opened the door and held the child:
"Why are you waiting so?"
"I am doing no harm; the school is shut;
When it opens I shall go."
"Have you had any breakfast yet, my child?"
The pale face flushed as she said,
"My father has had no work to do,
And we are wanting bread."

Poor was the woman, and old, and cross,
But her face and her heart grew bright
As she took the little one into her home,
And watched with a pure delight
How she ate the food, and drank, and was warm,
Then merrily ran away,
With a word of thanks and a look of love
That the woman felt all day
And music mingled among the sounds,
And a half forgotten truth
Came nestling into the weary heart.
With almost the joy of youth;
And the little deed brought a great reward,
And she whispered, "Can it be
That the gentle Lord is saying the word,
"Thou hast done it unto me!"
—Christian World.

BRADEN AND WATTS DEBATE.

On my return from Cape Rich I learned that C. Watts had issued a notice to the effect that he would lecture in Walkerton on the 7th, 8th, and 9th, of Dec., and challenged discussion. A few days previous I had read a letter from O. Braden to H. B. Sherman, stating that he was ready to meet Watts in any part of Canada, or the U. S. Accordingly, having heard of his success with Watts in Wainsburg Pa., and having briefly consulted with prominent Walkertonians upon the subject, I wired for C. Braden to meet Watts in Walkerton. He received my telegram in Washington, Pa., U. S. A. on

Sunday evening at the close of his lecture. Left on the early train the next morning and was in Walkerton 2.48 in the afternoon Tuesday the 8th, of Dec.

Watts had delivered one lecture up to this date. By this time we had a committee formed composed of all the ministers of the town and one member from each church. Three of this number, J. S. Tolton, Prof. Wright of the High School, and the writer were delegated to wait upon Watts, and accept his challenge, and arrange for a debate. So soon as Watts learned the name of his opponent he began denouncing him. Among other names he mentioned of men who had lost confidence in Braden, was that of Campbell Jobs of Clayville, Pa., and stated that he, Jobs, would not endorse Braden anymore, neither would he send him anywhere to lecture or debate. The names that Watts had used up to this time were unknown to me, and therefore I could not contradict him; but when he mentioned the name of C. Jobs, I informed him that he had gone far enough in the line of denunciation; that Campbell Jobs of Clayville Pa., was the man with whom I had corresponded, and he, Jobs, was the man who sent Braden to Walkerton.

This staggered him; but he is evidently accustomed to receive his misrepresentations and falsehoods thrown back upon him and forced down his throat, for he soon recovered his equilibrium and demanded that C. Braden be endorsed by all the ministers of Walkerton before he debated with him. By making this unreasonable demand; he supposed he could thus get out of the debate; in this however he was mistaken in a very short time I laid before him the endorsement of Braden he demanded. When this failed him he tried various other schemes to break up the debate, he endeavored to prejudice Braden's Committee against him. Braden, and made unreasonable demands concerning propositions for debate preliminary arrangements etc., but all to no purpose we yielded to some unreasonable demands rather than not have a debate. Propositions agreed upon were the following:

1st. That Christianity as taught in the inculcations of the Bible is of Divine origin and sufficient to satisfy the needs of mankind. To be debated 3 nights of 3 hours each night. Braden to affirm.

2nd. Prop. "That secularism accords with human reason and is sufficient to meet the needs of humanity" To be debated 2 nights of 3 hours each. Watts to affirm.

3rd. Prop. "That the teachings of the Bible are in harmony with justice reason and moral culture" One night of 3 hours. Braden to affirm.

We objected to this third Prop., because it is contained in the first; but as it gave Watts the last speech he would have it or no debate.

The debate began on Monday evening the 15th, of Dec., and on account of Watts having to leave at the end of 3 nights was resumed the following Monday evening and closed on Wednesday evening the 23rd of Dec. Space will not

permit me to enter into the arguments in detail. On the 1st proposition, Braden laid down 40 great ideas and numbered them having stated them one by one in a clear and cogent manner. He then proved that these were the great ideas of the scriptures and Christianity and demonstrated that they were the inculcations of the Bible, of Divine Origin and sufficient to satisfy the needs of mankind.

It was the duty of Watts to have taken up these ideas one by one as they were given and numbered and prove at least one of three things. 1st. That these ideas as given by Braden, and numbered, are not the ideas of the Bible, or 2nd, if they are the ideas of the Bible they are not of Divine origin, or 3rd, if they are the ideas of the Bible, they are not sufficient to meet the needs of mankind. This however he did not attempt to do. He gave these forty great ideas of the Bible a severe letting alone, and as is customary with Infidels, he raised conundrums about the creation, and kept working among what he called the contradictory and obscure portions of the Bible. These passages are best suited to the depraved infidel mind. Bro. Braden gave Watts a severe handling on this subject, showing that the Bible being to the Jews a book of history, of law and medicine etc., must needs give a faithful report of what took place, and provide remedies for evils that existed among the semi-barbarous people of that age. He showed moreover, that our own dictionaries, law-books, statutes, medical works etc., contained terms similar to those found fault with in the Bible, and no fault was found with these and closed with quoting the passage, "To the pure all things are pure." A filthy mind will make anything impure. He illustrated his point thus, a humming bird flies over a field in the morning, and finds only the beautiful sweet flowers: from which it extracts sweet and pure honey. The buzzard flies over the same field and does not see the flowers, but finds a rotten carcass, upon which it gorges itself. The buzzard illustrates the infidel's treatment of the Bible, gorging themselves on those passages which give a faithful record of the sins of men for our warning. The Christian community was well satisfied with the able defense of the Bible by Bro. Braden. When it came to the 2nd, proposition, Watts affirmed, and gave a statement of twelve principles of secularism, and six principles which he claimed were distinctive. Bro. Braden took up these principles one by one as they were given, and showed that they were the most common of truisms borrowed from Christianity, minus that part of them which indirectly taught atheism, and denied immortality and future life and punishment. He showed that all that is good in Secularism, is found in Christianity, and Christianity furnishes far greater incentives to do what is right, and live according to these principles which Secularism has borrowed from Christianity. Mr. Watts began his discussion

by stating that he was not an Atheist, and labored very hard in his eloquent and declamatory style, to make good his assertion; but Bro. Braden thundered down upon him his (Watts) own statements from his written debate, with Dr. Sexton and other writings of his own, which proved that he was an out and out Infidel and Atheist. Watts caused a great laugh against himself, by stating that it was unfair of Bro. Braden in debating with him, as a Secularist, to quote from him when he was writing as an Atheist. He sometimes, by his arguments, admitted, sometimes denied, being an Atheist. The only redeemable feature in Mr. Watts is his eloquence. He is much above the average, as an orator and declaimer. Both on and off the platform he is full of tactics, and if there is such a thing as getting advantage of his opponent in any other way than by argument, he can and he will do it. Braden's exposures of the errors, contradictions and fallacies of Secularism was withering, masterly and crushing; the people took knowledge of it, and soliloquized thus; "what a silly, puny, contemptible thing is this Secularism." Braden frequently brought down the house by his apt, and at the same time ludicrous descriptions of his opponent, and the positions assumed by him, and colleagues. Let me give you a specimen. "We are troubled with a disease out west, called *Bighead*. The disease causes the head to swell and break out about the mouth, in the shape of *Infidelity*."

When the disputants came to the 3rd. Prop. Bro. Braden again took the affirmative. He sat in an able, cogent and manly defense of the Bible. Watts knowing that the time was limited, only one night to the last proposition in a perfect storm of conundrums for Braden to answer. This was wise in him, seeing he could not by argument meet his opponent. Bro. Braden however, answered the queries as far as his time permitted, and answered them to the entire satisfaction of the Christian community. He moreover showed, and that very clearly that the teachings of the Bible are in harmony with justice, reason and moral culture. Thus closed the discussion which has done great service to Christianity in Walkerton and vicinity. The debate closed on Wednesday evening, and on the following Tuesday evening a mass meeting of Walkertonians was held in the Free St. John Presbyterian Church at which Bro. Braden gave a resume of the debate which was well received by the large and intelligent audience. At the close of his address the following resolution was moved by Prof. Wright of the High School and seconded by Mr. Bunston, and carried unanimously by the audience.

Resolved that we, a mass meeting of Christians assembled to hear Professor Clark Braden's reviews of the debate between himself and Mr. Charles Watts, the renowned champion of "Secularism," having heard his review, and many of us having attended the debates and closely watched the discussion, express

our great satisfaction with and admiration of the able and logical manner in which Prof. Braden conducted his side of the debates. We also wish to give expression to our grateful appreciation of the many public lectures he has delivered during his stay in the town. We recognize the erudition and research, as well as the originality of mind, displayed by him in his withering exposures of the fallacies and sophisms of Infidelity, in the masterly way in which he unmasked the atheism of Secularism as taught by Mr. Watts, and in his vigorous and convincing defense of the Bible, both in his lectures and in the debates; and furthermore, we cordially commend him to the Christian public as one pre-eminently qualified to meet the enemies of our Common Faith on the field of public discussion.

Signed, John S. Tolton,
Walkerton, Dec. 29th 1885,
Chairman.

Then the writer gave in a short address, the history of Watts in Walkerton showing his contradictory and inconsistent course. Then the Rev. Tyndal and J. Scott of the Methodist Church, followed "with a subtitle," addressed speaking in high terms of Bro. Braden's work in Walkerton. Then Bro. J. S. Tolton, chairman of the meeting, presented Bro. Braden, with a purse of over \$50 raised by the citizens of Walkerton and presented the following resolutions signed by the committee.

We the undersigned, representing the various Protestant churches in town, and members of Prof. Clark Braden's Committee during the discussions between him and Mr. Charles Watts on the evenings of Dec. the 14th, 15th, 16th, 21st, 22nd, and 23rd, 1885, in the town of Walkerton, Ont, desire to make the following declarations. Each statement is known as a positive fact to three or more members of the Committee, and is believed to be true by all.

I. At Mr. Watts, meeting here over a year ago, he challenged a public discussion. In reply to some moderate remarks of Mr. Scott, the Disciple minister, at the same meeting, he made use of offensive language, acting in a bullying and ungentlemanly manner.

II. Mr. Watts tried to evade the debate just closed. With the obvious intention of impairing our confidence in Mr. Braden, he began to defame the latter as soon as he knew the name of the proposed opponent, and he kept up this depreciation of Mr. Braden's character while arrangements were being made for the debate. He and his committee, in opposition to the unanimous wish of this Committee insisted on charging an admission fee to the debates, thus almost putting an end to the negotiations.

III. Mr. Watts was the first to make use of personalities on the platform, finally resorting to blustering about persecution.

IV. Mr. Braden was not more personal than Mr. Watts, and most of his personal remarks were in reply to attacks by Mr. Watts.

V. It is our conviction that Secularism, as presented by Mr. Watts, is Atheism in very thin disguise. Prof. Braden completely discomfited him on this point. On the platform here Mr. Watts at different times took the following extraordinary positions:

I. He repeatedly denied that he was an atheist.

II. He emphatically stated that he had never denied being an atheist.

III. He defied anyone to find atheism in his writings.

IV. He said that when he wrote his pamphlet on atheism, he wrote, not as a secularist, but as an atheist.

V. He asserted he did not know whether there is a God or not, having no evidence from experience one way or the other.

VI. He waxed eloquent over matters concerning which he could scarcely have any experience for example; the intricacies of the stellar system.

Signed by the members of the committee; this twenty ninth day of December, 1885.

John S. Tolton, Chairman of Committee.

A. W. Wright, Sec. Treas. of Com. Presbyterian.

John Scott, Methodist Minister.

George Bunston, Methodist.

A. Scott, Disciple, Minister.

William Tindall, Methodist Minister.

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TO THE WORKERS
THE HEAVENLY HOME OF
REST.—HEB. 4:9.

Earth is toilsome; life is dreary;
And its pleasures short and few;
For the way unto the weary
Seems a never-ending view
Of toils, trials, and tribulations.

That sin has brought upon the nations.

Weary spirit, cease repining;
Though the way be hard below,
Clouds but hide a sun that shines
Pilgrims here with sorrows pressed

In the heavenly land may rest.

There no invalid feels his weakness,
There will be no night of sorrow,
There no sick feel dread diseases,
There no longings for the morrow;

All with joyous health are blest
In the heavenly home of rest.

Where we'll never tell our failings,
Never will our faults condemn,
Nor the world's hard captious railings
Sting us as sin's tide we stem.
We in perfect action blest
In that heavenly home shall rest.

No dissipate and never crying,
There all tears are wiped away,
Never anxious thoughts or sighing
For the loved one gone astray,
We shall look on ours' kind breast
In that heavenly home of rest.

Love is heaven and heaven is love,
And no hate shall there intrude,
But in channels sweet shall rove
The pure affections of the good.
Nor all designs 'neath Satan's craft
Us from that heavenly land shall wrest

Earthly trials how'er deep,
Human suffering how'er great,
Life's long pathway 'er so steep,
None of these bereaveth that state,
Only sinners saved by grace
In that heavenly land have place.

R. B.