

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY."

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THE NEW BIRTH.

For the Worker.

The new birth implies an old birth, and this is the fact, Jesus said to Nicodemus "you must be born again;" the again, implies a previous or older birth. That previous birth was the birth of the flesh, while this new birth has nothing to do with the flesh, but with the inner man, the spirit. From John 3, 1-8 we learn several things concerning the new birth which we will enumerate. Let its importance "you must be born again," "except you are born of water and the spirit you cannot enter into the Kingdom of God." Let all consider this, no family ancestry, no ritualism, no church relations, nothing is of avail unless we be born again. 2nd. It is the spirit, not the flesh which is the subject of this birth. That which is born of the flesh is flesh, that which is born of the spirit is (the) spirit." 3rd. In this change called born again, water and the Holy Spirit have something to do, but what, we cannot know from this connection, and are forced to consult other scriptures to learn, this we defer for the present.

4th. This change being of the internal man, we can only know of it by its effect upon the life. Just as we know the wind blows by the effect produced "thou hearest the sound thereof." Notice "so is every one who is born," not "so is every one born." It is the person born that is like the wind, not the manner of birth; you do not ask the wind if it blows, you look for the effect, so I do not ask one if he is converted, I look for its fruits, hence I care not if one shout till he shakes the window panes, or profess conversion or "sanctification or what not if I do not see in his life the evidences, I would not believe one word of his professions. Jesus says by their fruits you shall know them." So he says here.

5th. Water and the spirit occupy the extremes of this process. What ever else comes in must stand between these extremes, else Jesus failed either to start at the right point or to end at the right place.

6th. The fact that water stands first in this narrative does not prove that it comes first in fact, whether our translators have reversed the ends of this measuring rod is to be determined by other scriptures. As an example of such reversal see Rom. 10, 9. The fact that confession here stands before belief does not prove that one is to confess before he believes. No more does water standing first here prove that it comes first in fact; narrative is to be corrected by fact, not fact by narrative.

We are now ready to see what the Holy Spirit and water have to do in this new birth. Notice it must be an entire change of all the powers and capacities of our inner or spiritual nature else it is not a new existence or birth. 1st. We are in a state of ignorance, see Eph. 4, 18. "Having the understanding darkened;" we know not of ourselves, we know not God. This enlightenment can't come from philosophy, history has long ago demonstrated that. It

the Bible is the production of the Holy Spirit, whatever it accomplishes is the work of the Spirit. Hence the work is begun by the Holy Spirit. 2nd. We are not only ignorant but consequently unbelievers, and as "without faith it is impossible to please God" we must be changed to believers. This is done by the Holy Spirit John 20, 31.

3rd. And as this faith in the lovely character of Jesus produces love, we are changed from the love of sin to the love of holiness.

4th. But we are not only ignorant, unbelieving, lovers of sin, but sinners, disobedient, and unless our spirits be changed from disobedience to obedience, the change is incomplete, is not a new birth. The idea of a disobedient spirit being a converted spirit is preposterous. But there is no obedience until we obey, and when we would obey, the command of our Lord Jesus to such an one, is to be baptized, here we come to the water and the change is complete, changed from darkness to light, from unbelief to belief, from the love of sin to the love of holiness, from disobedience to obedience. Thus comprehending all the powers and capacities of the human spirit, and bringing all in subjection to Jesus. Any change which falls short of this is not conversion, is not the new birth. We are henceforth to live this life of knowledge, this life of faith, this life of love, this life of obedience. As new born babes to feed upon the sincere milk of the word that we may grow thereby."

J. T. HAWKINS,
Dallas Texas.

CHURCH DEBTS AND LAGER BEER.

The following extract from a letter addressed to the Cleveland Leader by the creditors of Archbishop Purcell, gives an inside view of priest craft, and also an illustration of the execrable dogma that "the end sanctifies the means."

The answer to which the Bishop refers Mr. Dwyer and the creditors is one of those subtle efforts at mystification so peculiarly the product of clerical minds. It speaks of the Archbishop receiving large sums of money from foreign missionary societies, and would have the public to understand that these sums were sufficient for the work of the diocese, without trenching on the deposits made for safe-keeping. No man knows better than he that the treasury of the United States would not suffice for the wants of the "church," meaning the necessities of the clergy, and that every effort of "the church" is directed towards the relieving of "the faithful" of all their accumulated earnings. Already many of the Catholic churches of this city have held fairs, which is but another name for lotteries, and netted from \$7,000 to \$12,000 each. These fairs and picnics during the summer months are conducted with dancing and the drinking lager beer, which at other times are strictly prohibited, but as they are for the benefit of "the church" are considered holy adjuncts of the salvation army of Rome. A

little while ago the pastor of a church on Third Street got up a picnic, at which one hundred and fifty kegs of free lager were lusted down the throats of the thirsty picnicers, to the great satisfaction and profit of the said pastor. But to make amends for setting so many men and boys, shall I say the girls too, "half sea over," he invited a couple of missionaries from the East to hold a mission at his church, who pronounced the purest temperance theories to the very congregation who got away with the one hundred and fifty kegs of lager at the picnic. The missionaries are spotless saints before canonization, who, like the apostles, preach the gospel to all creation without fee or reward but in this instance, the gossips say, they went away burdened with \$200 each on Uncle Sam's stamps.

The above is a fair sample of "church fairs," gone to seed. The grand daughters are following old Rome very closely, they have not introduced "dancing and drinking lager beer," but they raffle off quilts, cakes and pretty girls. Shame on the society that professes to hold up Christ to the world while they raffle for the money to carry on their work. Whether "the end justifies the means" or not, we are sure that the means has accomplished one end, *e. e.* it has carnalized the church, and shorn it of its power.

TEMPERANCE.

PROHIBITION DOES PROHIBIT.

We submit the following record to the careful consideration of those who are constantly saying that prohibition does no good to the cause of temperance because it does not prohibit.

Vii eland, New Jersey, is a city of 10,000 people, of twenty schoolhouses, twelve churches and many manufactories, but not one grog-shop. An annual report of Mr. Curtis, the overseer of the poor, contains the subjoined paragraphs:

"Though we have a city of ten thousand people, for six months no settler or citizen has received relief at my hands. Within seventy days there has been one case among the floating population, causing an expense of four dollars.

"During the entire year there has been only one indictment. That was a trifling case of battery among our colored population.

"So few are the fires in Vineland that we have no need of a fire department.

"Practically, we have no debt. Our taxes are only one per cent on the valuation.

"The police expenses of Vineland amount to \$75.00 a year.

"I ascribe this remarkable state of things—so nearly approaching the Golden Age—to the absence of King Alcohol."

Greeley, Colorado, is a town founded on the principles of Vineland, N. J. It has a miscellaneous population of about three thousand. Not a liquor shop is allowed in the place. There are no poor people. Police are unnecessary.

Shortly after the colony was established a fair was held, at which the receipts were \$91.00,

which was set aside as a poor fund. Two years and a half passed, and there remained \$34 of the amount.

In Bavaria, Illinois, there is not a school. Drunken revelry is entirely unknown. A reelng set in the streets would provoke the greatest amusement. Good authority states not a drop of liquor, except prescribed by a physician, can be anywhere obtained. There is not a pauper in the place, nor a person requiring assistance. Almost to a man the people own the houses in which they live, are free from debts, and are abundantly able to make a good living.

Quite a number of such towns as we have described exist in our Western States. All are founded, and real estate sales are conducted with title deeds which prohibit the sale of liquor. Such towns excel in thrift, prosperity and good morals, far exceeding the liquor-selling communities about them.

September 11th, 1882, Governor St. John, writing on the subject of prohibition in Kansas, says:

"It is safe to say that of the eighty-three counties in Kansas, in at least sixty-five of them the prohibitory law is not only as successful in closing saloons and abolishing drunkenness as are other criminal laws in suppressing crime, but the percentage of convictions under the law is as great as the percentage of convictions in trials for murder. No law ever has, or ever will have, the effect to entirely suppress the evil at which it is aimed, as long as there is left the means to violate it."

"HAWKEYE MAN."

Bunlette is not only a "Hawkeyed" but a "horse sense" man—just now the world stands really in need of the "good common sense" in the following paragraph—Read it.

My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching Atheism. You will observe that the man who is utterly shocked because F. Murphy gets \$150 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John R. Gough as much the friend of humanity and society as the bartender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad? Remember, my boy the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a "full hand" at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a

revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to deal-beat your lodging in that way, but a nap in a Pull man car costs you \$2 every time; fifty cents for a circus and a penny for the little one to put in the missionary box, \$1 for the theater and a pair of old trousers frayed at the end, baggy as to the knee, and utterly bursted as to the dome, for the Michigan sufferers; the horse-race scoops in \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty women in America nearly to death and comes out \$10 in debt—why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man kick yourself. Precious little does religion and charity cost the cold world, my boy, and when the money it does is flung into his face, like a bone to a dog, the donor is benefitted by the gift, and the receiver is not, and certainly should not be grateful. It is insulted.

FORGOT HIS NAME.

An amusing incident that carries with it a serious moral, occurred at a Republican county convention on September 13th. A delegate presented the claims of a candidate for the nomination of County Clerk in an eloquent and impassioned speech, and in true forensic style left the name of his man to be mentioned in a well-rounded period at the very close of his peroration. He gradually approached the climax, holding the spell-bound attention of the convention, and then exclaiming in thunder tones: "And, gentlemen, the name of this able and accomplished gentleman is—Jerry—Jerry—(scratching his head) I declare, I've forgotten what it is!" Peal after peal of laughter made the court-house wall ring, as the entire convention joined in the merriment. The candidate probably would not have joined in the merriment had he been present, and he must have felt no little chagrin when he learned how miserably his advocate had failed. The delegate seems to have had plenty of eloquence at his command, but his singular lapses of memory destroyed its effect. The incident may be commended to the attention of many preachers whose eloquent, learned polished sermons, though very beautiful, contain no mention of the Saviour of sinners whom Paul always made his chief theme. (1 Cor. 2: 1-5).

THE NATION'S CURSE.

The most carefully prepared statistics show that there are not less than three hundred thousand drunkards in the United States of America; and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor house; five

hundred murders are caused by drink every twelve months, and four hundred suicides—four deaths to one, as proved both in England and the United States—is the awful proportion compared to the non-drinking population. Magistrates, chaplains and prison-keepers come forward with their statistics and prove that not less than four-fifths of all the crimes, have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons, and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side, and on the credit side what does our government receive? A paltry sum of \$50,420,815 in exact figures. What, then, is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$7,000,000 on the debit side—this is direct—then we have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time and paralyzed energies, from property destroyed, and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have the sum total, the appalling aggregate of not less than \$2,600,000 a year lost to this nation by its iniquity, licensed by government and tolerated by public sentiment.

We read that righteousness exalteth a nation, but sin is a reproach to any people, and we ask how long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the firebrands over property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, that handicaps the entire society of our land in its race toward prosperity and liberty. —A. McElroy Wylie.

Young Bro. Wm. Campbell, who now lives in Appin on the G. W. R. has planted a fine congregation in that village, and has lately held a meeting of days in Rodney village and... had seven additions to the church there, by the gospel rule, Bro. Campbell was for some time at Hiram College in Ohio, and in addition to an excellent vocal talent has a good educational qualification. Bro. Kaffer and Bro. Campbell have arranged to exchange labors when convenient, which we think will be good for both churches.

JOSEPH AAR.

Love, like a creeper, withers and dies, if it has nothing to lean upon.—From the *Harvard*.