

"The spot" is the spot of His children. The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity. It is not necessary for us like the worshippers of Vishnu to have a mark in vermilion to be known as christians. The children of God, however, are known by their spot. The spot is not printed upon the person as is the case with those who worship Hindoo gods, for even the Jews were prohibited from making such distinguishing marks upon their person. "Ye shall not print any marks upon you I am the Lord. Leviticus 19:28. The meaning however is clearly this, that as the worshippers of idols were literally distinguished by marks on their faces or their foreheads, which afforded at a glance a sure and public token of the god they served, so the worshippers of the true God are figurately known to be attached to His service by the spirit they manifest, in their daily walk and conversation, exemplifying in their lives the principles God has revealed in the gospel of His Son. "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Paul carried about with him the marks of the Lord Jesus which marks though they may have been to some extent visible on account of the persecutions he received; yet far more visible in the character exhibited in his noble life. "They took knowledge of them that they had been with Jesus." Peter and John were known by their spot. Their spot was the spot of God's children. The bold declaration of the truth in the presence of opposition and persecution and the results which accompanied their faithful labors and cogent utterances were a sure mark of their having been with Jesus. His name was on their foreheads. His presence was exhibited in their characters and lives. O! professor of christianity does the world take knowledge of you that you have been with Jesus? Is your spot the spot of the christian? Yes if you have been with Jesus the world will know it. His mark is unmistakable. The world will know to day whether or not you were with Jesus this morning before you left your closet to enter upon the duties of another day. Are you fitful, or cross, or quarrelsome, or peevish, or unkind? Are you easily annoyed, or vexed, are your words harsh and wounding, or are you feeling out of sorts, with everything and everybody. If so I fear you have not been with Jesus this morning, at all events you have not his spot. Make haste and go to Jesus before any of the family or the world see you; else you will contaminate those around you so sure as action and reaction are equal and in opposite directions.

How is it with you in your business? Are you straightforward and honest and fair and upright before God and

man in all of your dealings? If not then your spot is not the spot of His children. The world will take knowledge of you that you have not been with Jesus. They will take knowledge of you that you are a false professor and will despise you as the meanest kind of a hypocrite. You are the most despised of all sinners. Satan gets you to do his dirtiest work and then laugh at you behind your back. "Do unto others as ye would that others should do unto you" if you would have the mark of Jesus. The world will rarely pronounce such a one a hypocrite or dishonest. I find that the world is seldom mistaken in its judgements upon dishonest professors. Let your spot be the spot of His children. I cannot particularize. If I tried I might not meet your particular case. Examine yourself; enter into your closet and shut the door and ask God to try your heart and your reins. At all times, in all things, let your mark be the mark of Christ. Let your lives be "living epistles know and read of all men." Don't put the Devil's question, "Where is the harm? But on the contrary where is the good in this or that? And if there is no good you may be sure there is harm. Whatever we do eating or drinking let all be done to the glory of God and in the name of Christ. So will the world and our brethren take knowledge of us that we have been with Jesus and our spot will be the spot of His children.

A. SCOTT.

BRADEN AND WATTS DEBATE.

Last February Mr. Watts, the most distinguished secularist of England, visited Waynesburg, Pa., and delivered some lectures in the interest of his cause. Mr. Luce, a secularist of the above named place, challenged the writer to meet Mr. Watts in open debate and discuss propositions involving the claims of christianity to a divine origin. The challenge was accepted, and Bro. Braden was chosen to represent christianity, and Mr. Watts Secularism.

Mr. Watts is rather a fine specimen of physical manhood. He is about five feet ten inches in height, weighs about two hundred pounds, dark curly hair, slightly bald, large and prominent gray eyes, with a heavy per cent of white in them, which, when turned up, suggests to the mind the new moon. But taking him in all he is rather a fine specimen of the "typical Englishman."

Bro Braden is heavy set, weighs one hundred and eighty pounds, swarthy complexion, keen black eyes, large intellectual head.

The discussion was conducted in the own hall beginning Tuesday evening, Sept. 29, continuing for six consecutive evenings.

At the appointed time the debaters appeared on the stage and were greeted by a large intelligent audience. Hon. A. J. Purman acted as moderator, introducing Bro. Braden to the audience as the first speaker. He affirmed the following proposition:

"The great ideas and general

principles of christianity, as taught in the inculcations of the Bible, harmonize with a right use of human reason and the highest exercise of human reason, and are a necessity to human progress and happiness here and hereafter."

After defining his position he prosecuted in an able and elaborate manner forty great ideas of christianity as taught in the "inculcations of the Bible."

He introduced himself by saying, "The inculcations of the Bible are found in what the Bible declares was spoken and put down by divine beings, angels and men who were inspired in what they said or did, set in obedience to divine commands, and what such acts and utterances expressly approved. Man is a religious being, he has a religious element in his nature, and it is the ruling element in his spiritual nature. This religious element has ever found in all ages, races and lands, expression in systems of religion. In to these systems man has wrought certain great religious ideas, over thirty in number. There are no ideas that have been so universally evolved by reason, so universally accepted and obeyed as those religious ideas; and no ideas are so clearly entitled to be called the decision of our standard reason. christianity contains all of these ideas, stripped of error, explained into a harmonious system, in an absolute religion, suited to all humanity.

"The great ideas of christianity are: 1. Spirit existence distinct and different from matter. 2. The self existent being, the first cause of all things is absolute spirit. 3. The creation of all things by absolute reason. 4. Absolute reason sustains, controls and regulates all things. 5. Immortality of spirit. 6. The distinctions, true and false, good and evil, right and wrong. 7. Clear, simple and infallible criterion for making these distinctions. 8. Responsibility to God, to man, to self. 9. Accountability to God, to man, to self. 10. Free moral agency of man. 11. Retribution. 12. Providence. 13. Prayer. 14. Answer to prayer. 15. Revelation. 16. Inspiration as a means of revelation. 17. Miracles as credentials of inspiration and revelation. 18. Prophecy. 19. Sacrifice. 20. Expiation or atonement. 21. A perfect personal embodiment of teaching. 22. A perfect personal example of life. 23. A perfect object of faith, duration and love. 24. A perfect leader in religion. 25. A mediator. 26. Incarnation. 27. Sin is a fact in life and experience. 28. Regeneration. 29. Forgiveness of sin. 30. A system of religion composed of these truths, acts of worship and rules of life and character. 31. A life of righteousness in every relation and act of life. 32. The elevation of humanity into love and righteousness. 33. Man a co-worker with God. 34. Man elevates himself by loving self-sacrifice for others. 35. The inexpressible dignity and priceless worth of humanity. 36. The perfection of man's nature in the resurrection. 37. A boundless field in the universe and an endless duration in

eternity for culture and progress. 38. The universal fatherhood of God. 39. The universal brotherhood of man. 40. The church as an organization to give organic unity and aggressive power to this religion."

Furthermore, he proved that christianity contains all the catholic ideas of man's religious nature and harmonizes with the highest exercise of his reason. He also showed what it has done for men politically, socially, domestically, intellectually, morally and religiously."

Mr. Watts in his reply to those great "ideas and general principles of christianity," said, he had "no objections to two-thirds of the moral code laid down" by his opponent, and "in the main it was the teaching of Secularism." He asserted that his opponent had "confounded religion and christianity"—that he (Braden) had failed to define christianity.

The facts in the case are, that his opponent had defined christianity several times in set speeches. At this juncture Mr. Watts made an effort to get up side issues by propounding some questions, namely, "What will be the nature of future punishment," "Is there a hell?" "What is the Holy Ghost?" "Can a man be saved without baptism?" All of which Bro Braden disposed of in few words, and at the same time showing they were irrelevant.

Mr. Watts being thus far foiled in his plans, and successfully met at every point, he moved upon his opponent from another angle. He made a desperate effort to compel his antagonist to defend total depravity, predestination, etc. Bro. Braden repulsed the attack by showing the audience that he was not defending the preconceived opinions and notions of men about the Bible, but he was simply defending the Bible and the Bible alone.

It soon became apparent to the most superficial thinker that Mr. Watts' strength lay in getting up side issues accepting as the teaching of the Bible and as principles of christianity, the old dogmas of theology. He assailed them and claimed that he was attacking christianity and the Bible. He also accepted the old dogma that everything in the Bible is the teaching of the Bible and must be defended.

His former opponents, except Bro. Walker, were met by Mr. Watts on their own ground and defeated with their own absurd positions.

Bro. Braden, armed with holy zeal, defended the plain simple word of God, stripped of all human appendages. He was careful to have the proposition read "the great ideas and general principles of christianity as taught in the inculcations of the Bible."

He was also careful to explain that he meant only the great ideas and general principles found in the acts and utterances of divine beings, the acts and utterances of their angelic messengers, the acts and utterances of men inspired in such acts and utterances, and the acts of men that were in obedience to divine commands.

It was soon observed by all that Bro. Braden would defend nothing else unless the above named elements of the Bible expressly approved it.

Again he inserted a rule in the agreement that Mr. Watts must prevent what he claimed the Bible inculcated in the exact language of the Bible. Thus he excluded all notions of men in regard to the teachings of God's word. This took out of Watts hands his chief weapon of war.

Mr. Watts endeavored to conceal the regularity of his system by denying that he was an atheist or a materialist. His opponent proved from his own writings that he was both—that the cardinal principles of secularism as laid down by Watts, are both atheism and materialism. He reminded Mr. Watts of a remark he made publicly to Dr. Miller last winter, in which he said "I do not believe in a God, a heaven, a hell or a devil." He made no reply to this statement, but said no man could find in his writings where he said "there is no God." This duplicity of Mr. Watts outraged all confidence in him or his declarations.

Furthermore, Mr. Watts claimed that a man could be a Secularist and retain religion and christianity. In reply Bro. Braden showed by reading his (Watts) own statements in regard to Secularism, that he required men to reject all religions, every idea based on God, spirit and future life.

In the next place, Mr. Watts made an effort to avoid arousing the feelings and religious prejudices of the audience, by saying "I do not write to destroy the Bible or christianity, I simply desire to eliminate the bad and retain the good—all of the good." But on the other hand Bro. Braden proved that there was not a thing in the Bible that Infidels had ever assailed that Watts did not assail—not a thing in christianity that Infidels had ever assailed that Watts did not assail also. That he denied all ideas of inspiration, revelation or divine authority in the Bible. That he rejected every cardinal religious idea in christianity, its statements of facts and the most of its morality; and that Watts was as radically opposed to the Bible or christianity as he (Braden) was to Secularism, or any other form of infidelity.

Moreover, Bro. Braden showed that all the good in Secularism "had been stolen from christianity."

In this connection I would say that it is generally conceded that Mr. Watts utterly failed to meet Bro. Braden's arguments. The editor of the Waynesburg Independent, writes relative to the matter as follows: "Mr. Braden affirmed the doctrines of the Bible and the Christian religion, and the cause did not suffer by any means, but on the other hand, he clearly demonstrated his ability as a debater, and that he fully understood the question at issue, and handled it in an able manner."

In the latter part of the discussion Mr. Watts affirmed the teachings of Secularism, and brought forward all the arguments in defence of his system that seemingly could be produced. But his arguments were logically refuted by Mr. Braden. "It is conceded and even some of the Secularists admit the fact that Bro. Braden was more than a match for Mr. Watts."

Such are the expressions of the leading men of Waynesburg and vicinity.

When Bro. Braden delivered his last speech on the affirmative all the friends of the Bible were elated, for they saw Mr. Watts was not attempting to grapple with his arguments, and even some of the Secularists admitted the fact. They had, however, a ray of hope left. They expected him to redeem himself on the last proposition. But alas! there came the well known, and that in the hands of the acknowledged champion in the world of "modern free thought"

We feel safe in saying that it was generally conceded that Bro Braden gained a signal triumph on the first proposition.

The "laboring oar" is now placed in the hands of Mr. Watts. He affirms as follows: "The great ideas and general principles of Secularism harmonize with a right use of human reason, and the highest exercise of human reason, and are sufficient, without association with any form of theology to secure to mankind all the happiness and progress of which they are capable."

Mr. Watts set up his claim as to what mankind really needed. He affirmed that his interests were mental, moral, emotional, political, social and national; that reason, conscience and experience were to control, and guide him in the affairs of this life. Bro. Braden at once began to dissect his arguments by showing if that was Secularism it would contravene all ideas of popular government, because, forsooth, what one man's reason judged as right, his conscience prompted him to do; while another actuated by the same power moves in an opposite direction. He turned his own logic against him and thus proved christianity right from Mr. Watts' own standpoint. His lifeless and Godless system could now be seen in all its naked proportions—in all its naked deformity. All could certainly see that it was the canker, the scab, the bare bones and the curse of humanity.

Again, Mr. Watts claimed that the Bible was an indecent book, and that he could pick out passages that his opponent would not dare read to the audience. His antagonist promptly met the argument by saying he could bring forward medical and legal works and pick out passages that he (Watts) would not dare read to any intelligent audience. With all the force of logic, Bro. Braden proved that these passages to which Mr. Watts referred, no more disproved the truth of the Bible than the passages which he could select from legal and medical works disproved the truths in legal and medical science. We heard no more about the Bible being an indecent book.

Mr. Watts in the next place, claimed that man did not have a religious nature, and read some extracts from missionaries to sustain his position. Bro. Braden showed that it was not the business of the missionaries to create a religious nature but simply to develop it, and thus exposing the fallacious argument of Mr. Watts.

Bro. Braden proved beyond a doubt that Secularism ignored man's religious nature—the highest element in his nature and failed to meet the highest wants of the race—that it had no basis for the life and acts by which alone man can be lifted out of sin.

His analysis and unmasking of Secularism was merciless and crushing.

Mr. Watts during his second, third, fourth and fifth speeches on the first proposition, challenged his opponent a number of times to debate four different issues in a separate debate. In his sixth speech he made a number of charges against the Bible, Bro. Braden accepted his challenges, and in return challenged him to debate his charges in separate propositions and give proper time to each. This put an end to Mr. Watts' challenges. He (Watts) neither accepted the challenge of his opponent nor paid any attention to Bro. Braden's acceptance of his repeated challenge except to call it "bluster."

Mr. Watts in closing his argument claimed that christianity, if true, would not meet the wants of the race now, since it was about two thousand years old and that "man had outgrown it." His opponent in his rejoinder showed that the scheme of redemption was gradually unfolded until it was perfected, it then met the wants of all nations, it was catholic in its nature, and could no more "be out grown than the multiplication table or the laws of gravitation."

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