

"THERE IS NO EXCELLENCE
WITHOUT LABOR"



"HAPPY IS THE NATION
WHOSE GOD IS THE LORD"

CHRISTIAN WORKER

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"WORK WHILE IT IS CALLED TO-DAY."

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GOD IN CREATION AND IN CHURCH.

The glorious Heavens and the earth,
In the beginning had their birth,
All from that God who all things does,
He spake and the Creation was.

The land was all below the sea,
But by the Spirit's energy,
Divided is the earth and tide
The land appears, the waves subside.

And the bright firmament afar,
As gilded by sun moon and star,
Proclaims the glory of the Lord,
The power of His almighty word.

Each form of being are behold,
From clod of earth to gem of gold,
Each mode of life from midge to man,
Which through them, days or cycles ran.

From atom, up to mighty spheres,
This wisdom every where appears
But all this attributes above
And most endeavoring His is love.

As shown by giving to the sword,
This Fellow who is God the word
A mystery beyond all though,
A truth with untold blessing a thought.

W. A. STEPHENS.

Owen Sound,
March 25th.

THE UNSEEN AND THE ETERNAL

[II Cor. iv: 18.]

BY

J. W. LOWBER.

The language of the apostle appears here paradoxical; for he represents us as seeing the unseen, and that this unseen is the eternal. It is, however, by faith that we are able to penetrate into the unseen. It is not merely a theological dogma, for then there would be as many faiths as there are men, nor is it simply a mathematical quantity, for then there would be so much testimony given for so much faith. But faith is the substance of things hoped for, and the evidence of things not seen. It recognizes substance in the things unseen. This substance is something more enduring than flesh and blood, than sky or air, earth or sea.

The skeptic, who claims that he will not believe anything which he cannot see with the natural eye, accepts the poorest testimony in the world. The things that are seen with the natural eye, are temporal. This is true with material things. In the natural world there are incorruptible things, but these the natural eye cannot see. Oxygen, hydrogen, nitrogen and all simple forms will ever remain pure and incorruptible; for who can think of the annihilation of the ultimate forms of matter? If the skeptic wishes the eternal, he must cling to the unseen even in nature. The apostle was perfectly scientific, when he declared the unseen things to be eternal.

What is the character of that faith which can look into the eternal? The general idea of faith is, that it is the result of testimony. This is only partially true. It is the result of testimony but sometimes, it is the testimony itself. It is the evidence of the things unseen. Some claim that it is the direct gift of God, but this will not for a moment bear criticism, for it would make God partial and unjust with his dealings with men, if He did not give all an equal supply. It is claimed by some that it is the result of man's existence in a pre-existent state; but this is a mere fancy, for which there is no evidence. God implanted in the original constitution of man a longing for the unseen. This element of his nature is capable of development and improvement. For this purpose God gave to man the Bible. This best gift of Jehovah to man represents the unseen as real and tangible. If more attention was given to the study of mind and to the study of the Bible in their relation to the unseen, the country would not be deluged as at the present with materialism. A large majority of professed Christians are very materialistic in their ideas. Many of them take but little pains in developing their faith in the unseen.

Dr. McCosh has written a book against Positivism, but it was Positivism of a material type. The book was demanded by the age, and it has done great good. The stronger the conviction of men becomes with regard to things unseen, the less real the present will be; and the unseen will become more of a Positivism. Men have been in the habit of calling the future state unreal, because spiritual, and unsubstantial, because invisible. It was to correct the fatal error that God gave man a revelation. The Bible teaches that the unseen and not the seen, is the enduring and eternal. It is the character of Christ rather than his miracles that has written itself upon the very face of civilization. The chief element in the future. In order to approximate that character ourselves, it is necessary to place our minds upon the subject. Men fail because they make not the effort. We now stand upon a border land, having natures capable of inhabiting two worlds. The margin between them is indeed very narrow; it is like the colors of the rainbow, we cannot tell where one ceases and another begins. The body is conditional, and confined to this world; but the mind may live in the other. It may long for a better home than this world can give, and desire to depart and be with Christ. Why do so many cling with such tenacity to this present world? Many acts as if they expected to remain here forever. Why do not more, like Paul, get ready to depart even before old age comes upon them? It is because their treasures are

in this world, for where a man's treasures are, there will his heart be also. It is the duty of all to lay up treasures in heaven, and cultivate more interest in the unseen.—LANCASTER, Ky.

CAUSE OF THE EGYPTIAN WAR.

As the war in Egypt in the topic of interest on every hand just now, we give the following as the cause of the present war. This was clipped from a secular paper. "At the risk of repeating what many already know, we venture to give a few points concerning the meaning of the present war, and answer the oft-repeated question, 'What is it all about?'"

Egypt became a dependency of Turkey in 1517. The Turkish Power calls itself the Sublime Porte, but is often spoken of among Europeans as "The Sick Man," since it is always in some trouble. The Sultan of Turkey has always permitted Egypt to be governed by Viceroys or Pashas, corresponding to what in the United States are called Territorial Governors.

Early in the present century Mohammed Ali was Pasha of Egypt, and becoming ambitious, caused the massacre of the Mameluke soldiers, and aspired to independence. He organized a native army, wrested Syria from the Turks, and if the Christian Powers had not interfered in 1840, would doubtless have led Egypt to freedom.

He died in 1849. He was succeeded by his grandson, Said Pasha, under whose reign M. de Lesseps, the celebrated civil engineer of France, constructed the famous Suez Canal, to which we shall refer again.

Egypt, crouched between two burdens, groans still under two oppressors. The Turk levies taxes to the amount of eight dollars per acre on every foot of her available soil, and compels its collection with the bayonet. Then for years all the civil officers have been held by foreigners, mainly Englishmen, who luxuriate on salaries which swallow up \$20,000,000 yearly of a total revenue of only \$50,000,000.

In 1866 Ismail succeeded Said Pasha as Governor of Egypt, and took the title of "Khedive," or Sovereign. All this time the national party, which represented the patriotism of Egypt, was struggling for recognition without avail. In 1869 the Suez Canal was finished at a cost of \$56,000,000. The stock was divided into 4000,000 shares, and in 1875 Lord Beaconsfield purchased 176,000 of these shares for England. The canal is about one hundred miles long, and, as it connects the waters of the Red Sea with the Mediterranean, England finds it a shorter route to her possessions in the East by about 6,000 miles, than by the old way round the Cape of Good Hope. More than eighty

per cent, of all vessels passing through the canal fly the British flag.

Khedive Ismail was no friend of the national party in his own country. He was extravagant and mercenary. It was through him that England obtained her interest in the Suez Canal. Ismail carried things with a high hand, and, having been asked to abdicate by the Sultan, he refused, and was either bought off or forced out of the country, and went to Rome a few years since, with his harem, where he still lives, drawing \$1,000,000 a year salary from some source, and spending his days in beastly indulgence. His son, Tewfik, is the present Khedive, and that brings us to Arabi Bey, who is the leader of the Egyptians in the present revolt against the powers that be.

He is an Arab and well educated, having graduated at the great University of Cairo. He is about 45 years of age, has an iron jaw, and believes himself to be a man of destiny. Three causes have contributed to this conviction which inspires him to-day. He is a devout Mohammedan, and has meditated on the prophecies concerning a deliverer in Egypt, till he is convinced that he himself is the man to defend the Faith of the Mussulmans against the Christian nations.

His mother saw visions before he was born concerning his destiny, and called him the day-star of hope. Then the beautiful Bedouin maiden who gave her hand in marriage, declared that he was the "Sent of God," as a saviour of the oppressed Egyptians.

He rose almost at once from the position of colonel of a regiment, to the command of the army as minister of war. He defies the present Khedive, and is carrying things in his own way.

Turkey will be slow to interfere, since she is also a Mohammedan Power, and the High Priest has declared that it is a war of the Mussulman against the Christian. Bismark and Austria are craftily watching the progress of events, and England may find this war no holiday excursion.

REWARDED.

A Pennsylvania blacksmith has received a gratifying illustration of the word, "Cast thy bread upon the water, for thou shalt find it after many days." Thirty years ago, a poor girl named Carrie Roper, in ragged garments tattered and torn, wandered to the home of John Potts, a village blacksmith, in what is now known as Brooklyn, Pa.

Mr. Potts took the girl in, and suggested to his wife that they adopt her, they having no children of their own. Mrs. Potts objected, feeling it her duty to take one of four of her sister's daughters, if it was deemed expedient to adopt a daughter.

Mr. Potts would not listen to his wife's suggestions, and determined to support the girl. He sent her to a school in Bucks County, where she graduated with honors.

Two years after she graduated Mr. Potts failed to learn of her whereabouts. His inquiries did not bring any tidings of the girl, and he gave her up as dead.

His wife died in the spring of 1877, and he lived alone. He still continued his business as blacksmith, though unable to save anything from his earnings with which to pay off a mortgage on his property. Two weeks ago, a strange lady appeared at the post-office in Brooklyn and introduced herself as Mrs. James Rutledge, of Pittsburg, wife of a millionaire. She inquired for John Potts and was escorted to his home.

The old gentleman recognized her at sight, and was overcome with joy at her appearance. The lady had come to take Potts to her home.

She paid off the mortgage on the Potts property, purchased a handsome monument for the grave of Mrs. Potts, and started with her old friend for her home in Pittsburg. Soon after their arrival she made the blacksmith a gift of fifty thousand dollars in United States bonds.

True learning will do homage to revelation. Not long ago, Dr. Emil du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scientific Atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed that its resources are restricted to what is recognizable by the senses, and that beyond these bounds, which science cannot pass, the guidance of faith is a necessity. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin Academy of Sciences, in which he caucimates to his brother scientists seven world-problems which no one of them has been able to solve: 1. The existence of matter and of power. 2. The source of motion. 3. The beginning of life. 4. The manifest proofs of design in nature. 5. The origin of simple perception. 6. Logical thinking, and the origin of language. 7. Free will. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous and some of them stridentous.—Baptist Weekly.

THE CRUELTY OF ATHEISM.—He who would undermine these foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its lovely treasure from the bosom of poverty? Would he wrest its clutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which we trust it will lead. Tell us not it ends in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up when she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the despondency of all ill-requited worth, and illumined the darkness of suffering virtue.—MACKENZIE.

Trust in God and do right.