

(Continued from 1st page.)

he himself may be blinded, having stumbled from the path of his "scientific method." I prefer to give Mr. Cook the benefit of this last explanation, as it does not interfere with his honesty and integrity of character. But to show the fallacy of his analogy. 1st.—I do not think that he is justified by scholars in making the distinction he does between the terms "totally depraved" and corrupt. The author I have before me (Websters Academic) makes no such distinction, but gives the words depraved and corrupt as synonymous terms. 2nd.—But admitting this distinction to be correct, who is so blind as not to see the difference

between what Mr. Cook chooses to call a "depraved clock" (to my mind rather a ludicrous term) and a "depraved soul"? The former (clock) is false and will deceive as long as it remains out of order, though the disorder be the smallest conceivable that will cause a clock to give false time, such a time piece—to use Mr. Cook's expression—is "totally depraved." But what of a human soul out of order? Will it always give false time? Does it as Mr. Cook affirms "always" answer, "I will not" when the inmost of conscience says "I ought" even if we admit with Mr. Cook that this inmost of conscience is the voice of God? If so, it is proper to say that the human soul naturally is "totally depraved" and the 39 articles so far as this particular thing is concerned are correct. But following Mr. Cook's scientific method, I find that the human soul does not always say "I will not," when the inmost of conscience says "I ought." To affirm this would be to affirm what we all know to be false, let us take the very worst character we can find for an example. The most hardened criminal you can find in any of the state prisons in the land where Mr. Cook lives, has been a thief, a highway man, a murderer, etc. Yet we find that this hardened criminal does not always say, "I will not" when the inmost of conscience says, "you ought," though he rolled with the one hand. He was inclined to say sometimes "I will," and gave to some suffering and needy one with the other, and though he was so full of hatred that he could plunge the dagger to the heart of his foe, yet he loves his wife and little ones at home. Will anyone deny this, impossible? We see then the difference between a clock out of order, and a human soul out of order. The clock always says "I will not." The human soul sometimes says "I will" and sometimes "I will not." Hence we find no such thing as "total depravity" on this side the grave in the human family. It is time enough to talk of total depravity when it is said "take the talent from him," this is the most terrible description of depravity in the word of God only one talent left, only one good element, but that is to be taken away, when I so soon as judgment is passed upon him. Notice! In our Saviour's parable there are none without a talent, all had at least one, until that "one" is taken away the possessor sometimes says "I will," in reply to this inmost of conscience saying, "I ought." I have often heard this clock illustration used, and wondered where it came from, little thinking that those who were mixing up such a palatable dish for the non-thinkers were in the balance of "scientific method" and found wanting (rather raw). It had better be sent back to receive a little more cooking. Else some people will still be so stubborn as to believe

that they have yet at the least one talent and consequently not "totally depraved."

A. Scott, Portland, La Prairie, Boston, Monday Evening, Feb. 21, 1892

### CHRISTIAN WORKER.

— 18 ISSUED MONTHLY —  
PUBLISHED BY M. WILLEY & CO., AT THE OFFICE OF THE SEAFORD "WITNESS" FOR THE FUTURE.

H. B. SHERMAN—EDITOR.  
LAW & WHITELAW  
— PUBLISHERS & PROPRIETORS —

To view all Eastern Letters should be sent to the Editors.

SUBSCRIPTIONS—\$3 PER ANNUM  
EDITORIAL DOTS.

—So long as we have drinking we shall have drunkenness, and so long as we have legalized drink-selling we shall have drinking.

We have learned from private sources that Bro. C. Sinclair has preached his farewell sermon at Ridgeway, where he has lived and labored for many years. We know not what his future course is to be, but will say, happy is the field that secures the labours of Bro. Sinclair.

Once in a while we hear some one say "I am sick and tired of men blowing their own horn." This has been said about the labourers in the field, who have sent in their reports of success, to our papers for the encouragement of the brethren. Now we happen to know some of those who are so "sick" of the "horn blowing." Every one of them as far as my knowledge extends are drones in the working hive, not inflated to any respect by men who are in the work. We have many true men that are doing a vast amount for the cause, who are "naturally modest" and will not let the brethren outside of their labors know how the cause is prospering with them. These are good men, but no better than the hundreds who report their work neither are they more humble, if you think they are, just cast the slightest insinuation against them and they are not the men to humbly bear it, but you will hear from them. They are men of dignity or they would not be able to accomplish the work they do. The truth is they take as much pride in keeping still as others do in letting the brethren know of their work. Neither of these are commendable, but this pickaninny talk about "men blowing their own horn" comes from men who are failures themselves while they think they ought to be leaders of men. Having nothing to report from themselves, because they never to anything, they snarl at others who are doing something.

OWEN SOUND.—The Sunday School under the auspices of the Church at Owen Sound, held their annual "jubilee" in their meeting house on Division street recently. Bro. Wm. Fleming reports a good time. The exercises consisted in prayer and thanksgiving, a sumptuous feast, speeches by Bro. Stirling and Mr. Ewing, Pastor of the Baptist Church, who said that he loved the Disciples because he owed his conversion largely to them—he liked their festival, because there was no admission fee—that those Sunday School festivals were under a catch penny arrangement to often which marred these occasions, he liked their singing—he liked their good order, etc. The "first" of Bro. Sterling's speech was not given, but he said it was a good one. The whole was interspersed with lively singing. These entertainments can

be made very profitable and his one was no different one of this kind. Bro. Josiah Tolton who is faithful in all church work is the Superintendent of the school. The church at O. S. is moving along in their quiet way doing the work of the Master. Both here and abroad a remarkable degree for this day of selfishness. The Christian Worker wishes them a successful year.

Bro. Henry Knocks and his family from Pickering, are not permanently settled at Seaford. They all (6 of them) handed in their letter, which they brought from Pickering, to the church here at Seaford. This is right, and while I have the pen in hand will add, that this course shows much more respect for the church where you are leaving as well as where you sojourn, than to put up and leave saying nothing to anyone, thus treating the church with contempt, as many do. There is no trouble in getting a letter from the church, if you are worthy, and if we were properly educated our church deacons I would say, that he that will regard the church as little or not to ask for a letter when leaving, is unworthy of fellowship where he goes; but we need education on this one point of church order. We would be surprised to know how many are living and meeting with congregations that are not members. They are disciples of Christ doubtless, but this laxity of church order breeds just such disciples. The evil of such a course needs not to be dwelt upon. How absurd for a disciple to ask a sinner to forsake his sins, obey the gospel and unite with the church, while he himself does not regard church membership of sufficient importance to unite himself! The most consistent thing, in my judgement, is consistency itself.

### "THIS SECT"

In the last chapter of Acts of Apostles, you learn that the people at Rome desired to hear Paul on the subject of "this sect" which he was representing. They said that "it is everywhere spoken against." This goes to show that the Church of Christ, which they called a sect, was notorious even at that early date. Whatever the doctrine of "this sect" is preached it will be spoken against, 1st, because it is a peculiar organization, differing in many essential points in both teaching and practice from the existing sects. 2nd, being loyal to Christ in teaching and practice, it could not escape persecution from others who teach more tradition than Gospel. 3rd, it was as much the work of the apostles to condemn traditional teaching, as it was to teach the truth. 4th, all the existing sects would then be condemned, hence the persecution.

These were noble people, and they show a wisdom that we do not readily find in this day. They wanted to hear for themselves from a representative man. This shows wisdom because 1st, "Others" could not possibly know the doctrines as well as Paul did. 2nd, Others being enemies to the Church of Christ, would be inclined to misrepresent them. 3rd, Prejudiced minds cannot do justice to those against whom they are prejudiced.

Paul was one of the apostles, and preached the same gospel, and required the same obedience that the other apostles did. We want you to listen to one of the "peculiarities of this sect" on the one of the "most important questions" ever propounded by infidelity; that is, the question—what must I do to be saved? We think all will agree that this is one of the most impor-

tant questions. The answer to this question can only come from God, and we must look for it in his word. "This Sect" is everywhere spoken against, was the only one that would tell a sinner what God commanded him to do in order to be saved. There is only one body of people to-day who will answer the sinner's question as the Apostles did, and they are "everywhere spoken against." We make bold to say that there are none among the existing sects of to-day who will answer the sinner's question "Men and brethren, what shall we do?" as Peter did on the day of Pentecost. The apostles preached Christ, crucified, buried and risen from the dead, and that he had ascended up on high after giving them the commission to preach the gospel to every creature. When the people believed what they preached, and asked "what must we do?" the apostles told them to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," (see Act 2, 38). Other churches call them to the altar of prayer, where they pray in prayer till God that they want him to do for them. The difference is easily seen, one tells the sinner what God wants him to do, the other tells God what they want him to do, and how and where they want it done. Paul's teaching required men to confess their faith in Christ and obey him; others require men to confess their faith in Christ and in their articles of faith, then subscribe to man-made rules and regulations, and wear a man given name, such as Methodist, Baptist, Presbyterian, etc. Paul says "peace be to every one that walketh by this rule." They say "peace be to all that walk by our rule."

Paul labored to make men Christians; they labor to make men partisans. "This Sect" met to break bread every Lord's day, wore no other names only those given by Divine authority. Acknowledged no other ruler but Christ; nor creed but God's word; no other baptism but "buried with him by baptism;" no bishops only those divinely appointed in each congregation; no ecclesiastical council to make laws or rules, Christ gave the law and rules; no baby members in the church, all were believers; no anxious seats to convert sinners on. In all these respects it was different from all the sects then and now. If men would come and hear for themselves, then open their Bibles and search to see if this is so, much of the fog of Babylon would be dispelled.

### THE LEPER HEALED.

MATTHEW 8th CHAPTER.

"Lord if thou wilt, thou canst make me clean?" What confidence is here portrayed? How it ought to put to shame our want of faith. He had not tried all the physicians for this he could not do. Long ago the disease of leprosy had been classed with the incurable diseases. He had not heard of any cure being made on such as himself; so we cannot look on this case as one of a desperate man grasping at straws, but it is a case of genuine faith; there is nothing in his application to Jesus that indicates any lack of confidence in his power to heal. The only question fit his mind seemed to be concerning his willingness, "if thou wilt." He seems to have been pretty sure that he would because it is certainly an extraordinary occurrence for one to come to another and express themselves so confidently on a matter of so great importance. How glad we ought to be that the leper came to Jesus. He was healed of a loathsome disease, but the record of his ability and willingness in this poor man's case, forms a more

foundation for our faith in his ability and willingness to cure us of the leprosy of sin. We need not say "if thou wilt," for he has said "I will not let off." The leper came to Jesus in the beginning of his ministry, before he had performed many of his marvelous cures. His great confidence was based on the few wonderful works Jesus had performed. If he could have "so great faith" with the testimony he had, how much greater should be our faith while we are surrounded by "so great a cloud of witnesses." The healing of the leper is one of the links in the chain of testimony that proves the divinity of Jesus. "No man ever cured leprosy of himself. Divinity only can cure the disease, hence Jesus is Divine. You will notice that the man did all in his power; he came to Jesus, this he could do for himself. He did not enough by the roadside and shouting for Jesus to come to him, but only asked Jesus to do the part that was impossible for him to do. He came and asked in faith, which ended his part in the cure. Jesus did the rest. So we ought to do the part that we can, in healing the leprosy of sin. We can "believe the record that God has given of his Son," we can repent (repentance), we can obey his commandments, we can trust our great Physician, who requires of us, that which we can do for ourselves. Christ can not do for us, we cannot believe for us, nor reform for us, nor obey for us. That which Christ does for us, we can not do for ourselves. We cannot forgive our sins, give ourselves the Holy Spirit, nor save ourselves. So it is evident that "we are laborers together with God" in our own salvation as well as in the salvation of our fellows. How the attributes of mercy stands out in this case, Jesus the Son of God, the "Prince of Life," is united with compassion towards one of the unclean offscarts, and his compassion does not end in the expression of a few sentimental sentences, but does what he can to alleviate the suffering, which is all that was needed. So we should have compassion on all in distress and do all in our power to alleviate their wants. What beautiful lessons are found in the life and works of Jesus! Why will men walk up and down the earth with the terrible leprosy of sin cleaving to them?

Jesus stands at the door of mercy extending the loving invitations, "come unto me, all ye who are weary and heavy laden, and I will give you rest." They stand and pass on to death, heedless of this precious call. The wisdom manifested by the leper appears to be dimming in our day. Come, sinners, be healed, come to the fountain of mercy, come and be happy, come and be saved. "Go show yourself to the priests." This was required by the law when one was healed of the leprosy; so that the people might know that he was cleansed and had a right to recognition among the pure. This was a sign to the people that he was cleansed, and this evidence must be of the character required by the law of God. So we should show to the world that we have been cleansed from sin by the evidence that is required by our Saviour—an upright life and a Godly conversation coupled with a life of doing good, will be all the evidence any one will ask to establish the fact that we have been saved from sin. Let your light so shine before men that they may glorify your father who is in heaven.

Gov. BAX, Aquitoulin I., Island, Jan. 22d, '83.  
Bro. Christian Worker,  
Dear Brother, I wish to acknowledge with many thanks

the receipt of \$20 from the brethren at Seaford, and \$12 from the brethren in Nottawasaga, either to be added to the fund for buying me a horse, or to help me along in my labors on the Montserrat Island. These remittances gave me great encouragement. The tolls and trials that I undergo are indeed great, but when the brethren show such tangible signs of real sympathy with me I feel more than repaid. The brethren dig the jetty are endeavoring to hold their own in the face of many drawbacks, sales of which I have mentioned. The great object with many is to make money or at least to make a living, and even that I think is a large share of energy, which is left so that little is left for seeking the kingdom of God and its righteousness, which should be the first thing sought after. The brethren are here to-day and away to-morrow. All the churches here are weakened by removals. Bro. S. Farin is in opposition, although it increases the courage of the brethren and often strengthens the feeble minded by it. Keep members away from the jetty, and so hinder the progress of the cause of Christ. Will we be making a bad bargain? Since about the close of 1881, some members have been added to our membership, many of these have been reported at different times in the Witness or Index and some have not. Your names from the Baptists and given by confession and baptism. We are hoping, praying and laboring that many others may be delivered from the power of darkness and translated into the kingdom of God's dear Son. The churches at Gore Bay and Lac Lake have been so weakened in numbers and material strength that the brethren unanimously agreed to form a new church, to meet alternately at each place. There are five brethren in the township of Mills who cannot meet with us, so we went to attend them on the 24th January we would not break the law with them at the house of brother John Jones, where I have held meetings monthly. Bro. J. Douglas of Lac Lake, with his "lean staff" on the Saturday of the last week twenty miles to Gore Bay with his flock and brother G. H. Walter's. Then brightened early on Lord's day morning with the conveyance of Bro. Walter and brother Douglas loaded with the leading brethren and sisters with the writer, started for the place of meeting, some forty miles distant. We will enjoy our visit very much and trust that good may be done. I say the church is the pillar and ground of the truth, so we look the church along to exemplify the truth we teach and practice, the brother taking part as usual in the exercises, this making it a mission to the world.

### PATENTS

W. M. CREWSON.  
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