

FELLOWSHIP.

Iko, Lipscomb:—Have we Bible authority for extending the hand of friendship to an erring member who has repented of his or her sins, come back to the church and asks forgiveness and an interest in the prayers of the church?
To-day at Franklin College a young brother who has been doing wrong, said to me that he was tired of the course he was pursuing, that he wished again to be recognized as a member and desired to state his confession, giving as a reason for requesting me to do so, his inability to command language to express his thoughts before the church. I complied with his request. One brother said you did wrong, "He should have made his own confession before the church." Another said, "There was no Bible authority for extending the hand of confrmulation to an erring member." Still a third said, "Such procedure might be an innovation."
As we have always tried to do nothing without Bible authority and introduced no innovations in the church we submitted to the decision of the brethren and the brother did not receive the hand of friendship.
Did I do right in stating to the church this young man's confession? Does not the decision of the church leave him just as it found him? Please answer through the Advocate.—Nathan Fuqua.
The hand of friendship is not mentioned in the Scriptures. "The hand of fellowship" is mentioned in our English but once. But the word usually translated fellowship in the Old Testament means literally, giving the hand in pledge. The giving of the hand was a recognition of equality and brotherhood a pledge and guarantee of partnership in any privilege or honor work. It was an old custom of the Jews; coming down from the days of Moses. "If a soul sin and commit a trespass against the Lord and lie unto his neighbor in that which was delivered him to keep or in fellowship, literally "in giving the hand." The giving of the hand was the pledge of partnership or fellowship and it was a special crime to lie and defraud one to whom the hand of fellowship had been given in pledge. The expression is found, Gal. 2:9. "When James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go to the uncircumcision and they unto the circumcision." Here the hand of fellowship was given. It is nowhere commanded, but here is clear evidence it was practised. If it is the hand of fellowship; it means that it is the hand given where fellowship exists, without any limitations it would indicate it should be given wherever fellowship exists: We cannot select some special cases or forms of fellowship & say it is confined to these. A name restricting to these would have been used and not one indicating it pertained to any and all fellowship. Now here is the giving the hand in fellowship. When and to whom shall it be given? It is

right to give the pledge wherever fellowship exists. It seems to me necessary where it just begins or has been broken and is restored, as a recognition of it. Peter and James gave it when they first gave fellowship to Paul and Barnabas in their mission to the Gentiles. It seems to me if not given when a person enters first into the fellowship of a congregation, it never could be given. If when a brother has broken fellowship and restored it, it cannot be given? When shall it be given? It seems to me that it is clear the hand of fellowship was a practice transferred from the Jewish to the Christian economy, and now it is proposed to drop this divinely approved practice altogether. The example is, it was used when a new work was entered into by one, that Christians could approve and cooperate in. Whenever one enters the new, life-work of a child of God, surely he is entitled to it? If not, when shall it be given? and will we abolish this practice approved of the Lord?

I do not believe the hand of fellowship puts a man into Christ or the church, or restores him to the church. It is the pledge of help and brotherhood, because he has come in or has been restored to his place in the family of God.
The hand of fellowship did not make Paul and Barnabas preachers. They were no more preachers after than before the hand of fellowship was given. It was the pledge of Peter and his fellows to help, pray for, and as was in their power, bear a part in the trials, labors and sufferings of Paul and Barnabas in their work. It was the heaven approved way of showing fellowship to a brother who enters the fellowship. Is it right to give assurance of fellowship when it is given? If so, it is right to give the hand of fellowship. Let it be understood, however, it is not to put the individual into the church? I do not think the hand of fellowship has anything to do with the man being in the church, but he lacks the pledge of his brethren to help him in this work of reform.
We discussed the question of a verbal confession fully last year, we cannot repeat it. We have never found where a verbal confession before the church is required. It is wrong to lay restrictions where God has laid none. If the confession spoken by another for him, is his, it meets the requirements. Still if Christians, as all should, would become at home in the church by participating in whatever work is done, this harshness would be worn off.—D. Lipscomb in Gospel Advocate.

TENT-MAKING.

Geo. Munro.

The New Testament reader will readily divine that such a title as the above in a religious paper refers to Paul's tent-making. We all know that by "de Paul was a tent-maker; and even after he was called

to be an apostle," he made tents, at least at one place—Corinth. We know further that at other points, as for instance, at Ephesus and Thessalonica, he worked with his hands; and the presumption is that he was in those cities working at his trade. At least it will be so presumed in this article.
It is affirmed by certain among us that preachers in these days should follow Paul's example, and support themselves as they preach. Let it be granted. What follows? That there is probably not a preacher in all the world to-day who follows the example of the great apostle. And what is more it is, perhaps, beyond the possibility of proof that there ever was one who did. Where is there a "tent-making" preacher? If there be one, let him be presented to the gaze of a degenerate church. We have heard of boot-making and book-making, and a great many other kinds down to money-making preachers, but we have never heard of a tent-making one.
Has Paul no followers in these days? "Oh! yes" shout some, "here we are—we work with our hands." But most noble gentlemen, do you make tents? Do you make tents? "But we follow Paul's example in that as work with our hands," they reply. Well, let it be granted to save time and space that a preacher who works with his hands follows the example of Paul. Do these gentlemen work with their hands? What is working with the hands anyhow? Is writing working with the hands? Is calculating interest, discount, the value of mortgages, and stocks, etc., working with the hands?
Is law-making, or case-making, or speech-making, working with the hands? What say you, brethren?
Next month we shall inquire whether granting that all these, and such like avocations are properly included in Paul's expression, "working with the hands," we have any preachers in Ontario, or anywhere else, who do as Paul did, and in the meantime we respectfully and modestly, yet earnestly and urgently request the brethren, and sisters too, to consider the matter. Guelph, Sept. 15.

TEN REASONS FOR REJECTING HUMAN NAMES.

Because we can do better without than with.
Because they make us parties to other people's quarrels.
Because they were born in strife and perpetuate it.
Because they are dishonoring to Christ our Head.
Because we can't unite on them, and so
Because they hinder the union for which Christ prayed. (John xvii: 21, 23).
Because they are anti-Christian, making divisions instead of peace.
Because they are sinful, not being of faith (Rom. xvi. 23).
Because the scriptures condemn (1 Cor. i. 10, 13, iii. 3, 5).
Because they build up divisions walls which Christ died to pull down (Eph. ii: 14. H.G.

"EVIL-SPEAKING."

Paul, in his letter to Timothy, says, "Be thou an example of the believers in conversation, in charity, in spirit, in faith, in purity." We find that many professing Christians putake more or less of the world's people around them. Instead of endeavoring to lift the world out of the mire and make it better, they stoop down to its level and patronize its evils and incontinencies, drink in its vitiated atmosphere, and thereby becoming imbued with the selfishness, assumption, vain glory and evil speaking, drag all these disorders into their church relationships, leaving a stain upon the cause they have promised to adorn with godly and upright lives. Perhaps the greatest sin within the enclosure of the church to-day is this tendency to speak evil one of another. This disposition which is manifested by Christians to rotate and magnify these little things, so simple in themselves, which mar the harmony of Christian unity, create a feeling of bitterness so difficult to overcome, and justify the outsider in the criticisms he may feel called upon to make in regard to the hypocrisy in the churches. It is said that "out of the abundance of the heart the mouth speaketh." If the heart is filled with envy and malice, if the christian graces which it is the duty of all professing christians to cultivate have been uprooted to give place to the sinful elements of the world, what else can be expected? Can we expect the olive to bring forth figs, or the thistle to grow grapes? When a remark is accidentally made calculated to injure anyone, is it our duty to promulgate it upon the "house tops"? Is it not rather our duty to hide our brother's faults, and give him to understand that we are willing to assist him in overcoming them; and not let a story go, until like a stream that increases in momentum as it rushes onward we have no power to recall it. How necessary it is that we should guard against this enemy of Christian fellowship as the emissary of the adversary. This device of the world emblazons itself unawares upon our church record, and brings coldness, dissensions and uncharitableness among its members.
We, who are looking for perfection in others, must remember our own shortcomings, and the trials and temptations we are daily struggling to overcome. Our brothers and sisters have the same difficulties to contend with that we have, and are probably as susceptible to the influences of surrounding circumstances. Can we condemn them if they make mistakes, and not ourselves? We must also recollect that these troubles are but stepping stones forming the basis of a true christian character, and if properly overcome they will enable us to "run with patience the race that is set before us." Finally, brethren and sisters, let us lay aside these weights and hindrances which so easily beset us, in other words, this wholesale manner of disposing of the characters, and affairs of others, as if they were goods and chattels. Let each "esteem another better than himself." Let the reputation of all those who are brought into church relationship with us be dear to us, as to themselves. "And let all bitterness and wrath and clamor and evil speaking be put away from us with all malice." And "whatsoever things are true, honest, just, pure, lovely, and of good report: if there be any virtue, if there be any praise, think on these things."—Helen A. Rains.

SHORT RULES FOR LONG COMFORT AT HOME.

FOR THE LITTLE ONES.

I hope you have a small blank book in which you will copy them for yourselves:
Put self last.
Be prompt at every meal.
Take little annoyances out of the way.
When any good happens to any one rejoice.
When any one suffers, drop a word of sympathy.
Tell of your own faults rather than those of others.
Have a place for everything, and everything in its place.
Hide your own troubles, but watch to help others out of theirs.
Take hold of the knob, and shut without slamming every door.
If the door squeaks, apply the drop of oil at once.
Never interrupt any conversation, but wait patiently your turn to speak.
Look for beauty in everything, and take a cheerful view of every event.
Carefully clean the mud and snow from your feet before entering the house.
Always speak politely and kindly.
When inclined to give an angry answer, press your lips together and say the alphabet.
When pained by an unkind word or deed, ask yourself, "Have I never done as ill, and desired forgiveness?"
A gentleman who had been at a missionary collection was met the next day by a man of opposite habits, who began to chaff him with the folly of sending out such sums abroad when there was so much to be done at home. The gentleman calmly replied: "I

will give you five pounds for the poor at home—if you will give the same." "Oh, I didn't mean that said the objector; "but if you must go from home, why so far? Think of the poor in Ireland." "I will give you five pounds for the poor in Ireland," said the gentleman, "if you will do the same." "No, I don't mean that either," said the man.—Ex.
Just so Whenever you hear a man object to giving aid to Foreign missions on the ground that we have so many "heathen at home," just set it down that he himself is the heathen for whose sole benefit his money is kept "at home." And when the same kind of a man whines about "the poor," like Isacriot, just set it down that he himself is "the poor for whose benefit money is to be hoarded.—Christian.
No longer forward nor behind
I look in hope or fear,
But grateful take the good I find,
The best of now and here.
All as God wills, who wisely heads
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.
Enough that blessing undeserved
Have marked my erring track;
That where'er my feet have averted,
His chastening turned me back.
Usually the eyes of the Christian should be directed forward. It is foolish to try to live on past experience. It is a very dangerous if not a fatal habit to judge ourselves to be safe because of something that we felt or did twenty years ago.—Spurgeon.
Never forget in your conversation that you are a Christian.

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