

THE ERRING.

BY ELIZA HEDRICK.

Think gently of those that err. Ye know not of the power. With which the dark temptation came!

In some unguarded hour. You may not know how earnestly They struggled, or how well; Until the hour of weakness came, And sadly thus they fell.

Think gently of those that err; Oh do not thou forget, However darkly stained by sin, She is thy sister yet; Heir of the self-same heritage, Child of the self-same God, She hath but stumbled in the path

Thou hast in weakness trod.

Speak gently to those that err; For is it not enough, That innocence and peace have gone,

Without thy censure rough? It were most a weary lot, That sin-crushed heart to bear; And they who share a happier fate,

Their chidings well may spare.

Speak kindly to those that err; Thou yet may'st lead them back, With holy words and tones of love,

From misery's thorny track. Forget not thou hast often sinned, And sinful yet must be; Deal gently with the erring one, As God hath dealt with thee.

DUBLIN, Ind.

CLARK BRADEN'S CHALLENGE TO CHARLES WATTS.

While the late discussion was in progress, in his second speech on the first proposition, Mr. Watts challenged Mr. Braden to debate one of his (Braden's) propositions, in a separate debate. He repeated this in his third, fourth and fifth speeches. In Mr. Watts' sixth speech, he made a number of charges against the Bible. Mr. Braden in his sixth speech, challenged Mr. Watts to debate these charges in separate propositions, and give proper time to their discussion. At the close of the debate, Mr. Braden laid on Watts' table, in the presence of the audience, the following challenge, giving the names of the parties in Ontario, Canada, who requested him to make the challenge. Mr. Watts, in an excited manner said: "This is the first I have heard of this challenge, and I presume it will be the last," and rushed off the stage into a side room. Mr. Braden remarking to him as he was hurrying off: "That may be, if you can succeed in running away from it as you are doing now."

A CHALLENGE TO CHARLES WATTS TO A PUBLIC DISCUSSION.

At the request of believers of the Bible residing in, and in the vicinity of Welland, Dunnville, St. Thomas, Owen Sound and Meaford, Ontario, Canada, I hereby challenge Charles Watts to meet me in public discussion, in any or all of those places, as may be arranged hereafter. The "The" questions to be discussed shall be any or all of the following questions, as may be hereafter arranged between us.

QUESTIONS FOR DISCUSSION.

I. Do the inculcations of the Bible sanction political and social despotism and oppression, by the state, the church, society, a class, or individuals?

II. Do the inculcations of the Bible sanction chattel slavery by the state, a class, or individuals?

III. Do the inculcations of the Bible sanction the degradation and oppression of woman and the family?

IV. Do the inculcations of the Bible sanction persecution for

opinion or belief, by the state, the church, society, a class, or individuals?

V. Do the inculcations of the Bible sanction cruelty and brutality in war and acts of war?

VI. Do the inculcations of the Bible sanction polygamy?

VII. Is the Bible an inflexible book?

VIII. Are some of the statements of the Bible historically inaccurate?

IX. Are some of the statements of the Bible scientifically incorrect?

X. Do some of the statements of the Bible contradict each other?

XI. Are the inculcations of the Bible, in regard to poverty and wealth, and the management of the affairs of this life, imperfect, false, and pernicious?

XII. Are the inculcations of the Bible in regard to the basis and sanction of moral obligations, the rewards of right conduct, life and character, and incentives to right conduct, life and character, imperfect, false and pernicious?

XIII. Are the inculcations of the Bible, in regard to sin, a personal devil, hell and punishment for evil conduct, life, and character, false and pernicious?

XIV. Are the inculcations of the Bible, in regard to the atonement of Christ, the forgiveness of sin, and in regard to life and conduct, imperfect, false and pernicious?

XV. Has the influence of the great ideas and general principles of Christianity, as inculcated in the Bible, been pernicious, and a hindrance to human progress and happiness?

XVI. Does the Bible contain prophecies?

XVII. Were the miracles narrated in the Bible real?

XVIII. Was Jesus of Nazareth an incarnation?

XIX. Were the books of the Bible written by the persons to whom they are described or by persons of sufficient authority and proper character, in the age to which they are assigned?

XX. Have the books of the Bible come down to us substantially as they were originally written?

XXI. Do the great ideas and general principles of Christianity, as taught in the inculcations of the Bible, harmonize with a right exercise of human reason—will they secure the highest exercise of human reason—are they a necessity to human progress and happiness here and hereafter?

XXII. Do the great ideas and general principles of Christianity harmonize with a right exercise of human reason—will they secure the highest exercise of human reason, and are they sufficient without the ideas of God or future life, are any ideas found on those ideas to secure to mankind all the happiness of which they are capable?

RULES OF DISCUSSION.

I. No topic shall be introduced into the discussion of any question that is mentioned, or logically included in any other question.

II. The opinions of no person concerning the teaching of Christianity or secularism shall be introduced, except as aids in determining the meaning of words and language.

III. If either party shall introduce any idea, fact or inculcation as a fact, idea or inculcation of either secularism or the Bible, and his opponent objects and states clearly the point to which he objects, then such idea, fact or inculcation must be presented in the language of the Bible, or

the published standards of secularism.

IV. If either disputant makes a quotation from, or statement in regard to the statements of history or authors, and his opponent objects, stating clearly what statement he objects to, such quotation or statement must be presented in the exact language of the authority quoted.

V. All questions presented in writing, that the Moderators declare to be pertinent to the question under discussion, must be answered clearly and frankly by the person to whom they are propounded.

VI. The sessions shall be at night and each of three hours duration.

VII. The affirmative shall open, and negative close, the debate on each question. The speeches shall be thirty minutes each, the speakers alternating in regular order. In the final negative on each question, no new matter shall be introduced.

I hereby pledge myself to meet any endorsement that the secularists and skeptics of any of those places may give Mr. Watts, with as strong an endorsement, as numerous signed by believers of the Bible in the same place.

CLARK BRADEN, Wayneburg, Pa., Oct. 3, 1885. From Wayneburg Independent.

GOOD NEWS FROM ARMENIA.

Bra. Kevorkian, our missionary to the eastern end of Asia Minor, is a very modest man, totally disinclined to make any noise about the results of his work. When he first met with malicious opposition from the Congressional missionaries in that country he was greatly shocked and a little discouraged. He now realizes that there can be no peace for us at the hands of Pedobaptists until peace is conquered by the power of truth; and he takes their opposition in quite a different spirit. I have just received a private letter from him, giving a very brief account of his labors last summer, and not knowing whether he has sent a similar report to the papers, I forward it for publication:

J. W. MCGARVEY, SIVAS, Sept. 3, 1885.—I received your kind letter some time ago, and I thank you for it. You will be glad to hear how the Lord blessed my labors during the spring and summer in spite of all the efforts that the enemies of our plea put forth to make my word without fruit. In Marivan I baptized twenty-three persons where I have labored about two months. During that time our hall was crowded from morning to evening every Lord's day. Many came not only to hear what I preach, but also to dispute with me between the meetings, so I had many exciting and many interesting hours with them. I had some difficulty to find a place to baptize my converts, as there is no river in Marivan. There are several pools which belong to individuals. The American missionaries have a very good one, and we asked as a favor to let us use it some time, but they would not listen to our petition. Then I went to a Turkish gentleman who had one about a mile from our meeting place, and he kindly gave me the permission to use his, where I baptized ten or twelve of our brethren. As soon as I left Marivan for Samsoun, Checharshenbeh, and for some other places to visit, them, the American missionaries sent one of their best preachers after me, and he went wherever I went, and he worked with all his might and eloquence to keep away from me

not only their own people, but also those who are not; but he said that it is a hard thing to fight against the truth, even with his theology. They were returned quite disappointed to those who sent him, and the good Lord gave the success of winning thirty-three souls for him in those parts. The youngest whom I baptized was an intelligent girl of eleven years of age, who came to me next day after her baptism, and after she thanked me, she said that she would go and tell her friends about Jesus and his love. Then she presented to me three eggs. How good it would be if any Christian sister would take such a dear girl and give her education in America, and then send her back to work among her own sex in this country. The oldest whom I baptized, was a dear old man a hundred years of age. He said that the Protestants worked nearly twenty years to make him a Protestant, but said that they never set the truth before him as I did. It was a grand sight at the time of his baptism. It was on a hill when we dug the ground and made a small pool and filled it with water, and used it as our baptistry, where I baptized sixteen brethren and sisters, and had a crowd around me every time of baptism; specially at the above occasion, almost all the people of the whole district were there, and also their Madir, who was sitting under a tree with some of his Mohammedan friends, and I preached Christ to them both in Armenia and in Turkish as I usually do on such an occasion. I do hope that they will not forget the word which they heard, and also I hope that the dear old man will be a blessing to many who are still outside the kingdom. In Checharshenbeh I baptized my converts in the river Iris, where they said that they never saw such a day in that city. There were hundreds by the river from all the nationalities in the city, and they spent a whole afternoon there, where they heard the simple gospel, and saw how we baptize as they were anxious to see. In Marivan I baptized a Protestant preacher who was educated by the American missionaries, and he was employed by them up to the moment of his baptism. I hope that he will be useful in this great work which the Lord has put in our hands. I am only sorry to say that we have not sufficient means to employ assistants and build chapels and schools which we very much need indeed. I came here to encourage the brethren in Sivas, and it is my plan to visit all the brethren in this part. Please pray for us.

THE THEOLOGY OF HYMNS.

It is important that the theology of our singing should be as correct as the theory of our sermons and prayers. We find however that a vast amount of carelessness exists among us concerning this matter. Very many of our most commonly sung hymns contain sentiments which are very unscriptural in their teaching. With the abilities which we as a people now possess, there is no excuse for us incorporating the theological errors of the sects as taught in sectarian hymns into our hymnology.

Some excuse might have been given forty years ago for a certain amount of errors of this kind, that is before we were sufficiently advanced to put forward a scripturally correct Hymnology. But no such excuse can be offered now, for the errors carried into our newest and most approved hymn books. Let me give you a sample of the theological trash we hold in our hands, and are supposed to sing when gathered for worship.

Pass me not gentle Saviour, - Hear my humble cry, While on others thou art smiling Do not pass me by. Saviour, Saviour hear my humble cry. While on others thou art calling Do not pass me by. Such words might be fit for a full-blooded calvanist to sing. But surely the Disciples of Christ of the second last decade of the 19th century, cannot sing these words with the spirit and with the understanding also. To say the least of them they imply that the Saviour is partial in his dealing with men. The melody of the tune set to this hymn is most beautiful when brought out properly; but the teaching of the hymn certainly needs modification.

OBITUARY.

Died in Jordan, Sept. 26th Bro. Daniel Clendean, age 57 years. The subject of this notice was one of Jordan's best citizens. As a Christian, faithful to the last passing away with the well grounded hope of a glorious immortality leaving behind him his beloved companion, two sons and two daughters to mourn his loss. His elder son, Dr. Geo. Clendean, of New Durham, Ont., a man of excellent ability and great moral worth, and Charles Clendean, the youngest, an amiable young man, teacher in the public school in Windsor. Bro. Daniel lived to see them both well fitted for usefulness in life, and passed away. Both of his sons left their profession and came to their father's bedside and did all they could, but in vain. The family have the sympathy of the entire community in this their sad

hour of mourning of their husband and father. An immense crowd of sympathizers met and followed the remains to the Jordan cemetery, to pay their last tribute of respect to their friend and brother. R. AINSWORTH.

We would also mourn the death of sister Fisher, beloved wife of John Fisher, of the township of Pelham, which took place at her late residence on Sunday morning, the 11th inst. She being an invalid for many years, and by accident fell on Sept. 25th and broke her hip, resulting in the death of the aged P. Maria, Sister Fisher was a member of the Church of Christ in Gainsboro, much respected by all, leaving this world, with the blessed hope of a glorious immortality. Funeral to-morrow, the 16th, from her late residence. R. AINSWORTH, Jordan, Oct. 13th, 1885.

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A. SCOTT.

"GLORIOUS THINGS ARE SPOKEN OF THEE, O CITY OF GOD."

PSALMS 87: 3.

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." "Come unto me all ye that labor and are heavy laden and I will give you rest." "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." "There remaineth therefore a rest for the people of God." "Oh what comfort and consolation these precious words afford, especially to those who languish here, and how blest are God's people, for they "shall find rest."—Rest from pain trouble, weariness and sorrow; rest from the trials of this life, and a cessation of all its tears and woes. Rest in the beautiful city of God, with its Jasper walls, gates of pearl, and streets of gold, with God and the Lamb, the Temple and light thereof. Rest in the presence of God where is fullness of joy.—Rest at his right hand where are pleasures for ever more. Be faithful christian, bear your cross patiently and with cheer. God sees and knows your burden, and will be your "help in time of need." In your weakness He will be your strength. In affliction and trial His grace will be your sufficiency. Look unto him, and you can smile amid your sorrow and tears, for he will give you "rest" where tears are no more. Never again shall you hunger or thirst, never grow weary or weep, God shall wipe all tears away, "rest remaineth." Yes blessed be God forevermore. Be courageous and true dare christian, amid the storms of life, for with God's precious promise you can "think of a home over there," and stand firm in the faith, and blessed assurance of an eternal rest. Though Satan may bring before you all the allurements of life, and the dazzling glitter of temptations, you know "they are but shadows and sounds, and pass in a moment away." Then hold firm to the promises of God, dedicating yourself anew to him, day by day, striving to lay up every day treasures in the Golden City of God, that you may evermore enjoy the fruits of your labors, when the tabernacle of clay you now inhabit shall be dissolved, and your deathless spirit shall wing its way to the presence of God, to the "rest that remaineth," and go no more out. Then a palm of victory—a crown of life and glory—a white robe, and "rest" which He will give to those who are worthy. Oh! gladdening thought!—heavenly comfort and consolation be mine.

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