

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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MEAFORD, ONTARIO, JANUARY, 1885.

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A FREE BREAKFAST.

A lonely woman sat in a room
That was small, and cold, and bare,
With no one to speak a kindly word,
Nor her fugal meal to share;
And read, as she worked, of the generous deeds
That are done for the homeless poor;
And she sighed, as she laid the record down,
"I have not to do, but endure."

The fog was filling the narrow street,
And the gloom was everywhere;
There was not a ray of cheerfulness,
Not a merry sound in the air;
And a little child "neath the window stopped
And began to quietly cry
With a weary hopelessness sad to see.
"Why does the child not pass by?"

The woman tapped at the window-pane,
And the child moved up to the door,
And stood a little more sullenly
And as cheerlessly as before;
And the woman's eye grew pitiful.
"If I were rich," she said,
"I would take from my store of treasure now,
And the child should be comforted."

She opened the door and held the child:
"Why are you waiting so?"
"I am doing no harm; the school is shut;
When it opens I shall go."
"Have you had any breakfast yet, my child?"
The pale face flushed as she said,
"My father has had no work to do,
And we are wanting bread."

Poor was the woman, and old, and cross,
But her face and her heart grew bright
As she took the little one into her home,
And watched with a pure delight
How she ate the food, and drank, and was warm,
Then merrily ran away,
With a word of thanks and a look of love
That the woman felt all day
And music mingled among the sounds,
And a half forgotten truth
Came nestling into the weary heart.
With almost the joy of youth;
And the little deed brought a great reward,
And she whispered, "Can it be
That the gentle Lord is saying the word,
"Thou hast done it unto me!"
—Christian World.

BRADEN AND WATTS DEBATE.

On my return from Cape Rich I learned that C. Watts had issued a notice to the effect that he would lecture in Walkerton on the 7th, 8th, and 9th, of Dec., and challenged discussion. A few days previous I had read a letter from O. Braden to H. B. Sherman, stating that he was ready to meet Watts in any part of Canada, or the U. S. Accordingly, having heard of his success with Watts in Wainsburg Pa., and having briefly consulted with prominent Walkertonians upon the subject, I wired for C. Braden to meet Watts in Walkerton. He received my telegram in Washington, Pa., U. S. A. on

Sunday evening at the close of his lecture. Left on the early train the next morning and was in Walkerton 2.48 in the afternoon Tuesday the 8th, of Dec.

Watts had declined one lecture up to this date. By this time we had a committee formed composed of all the ministers of the town and one member from each church. Three of this number, J. S. Tolton, Prof. Wright of the High School, and the writer were delegated to wait upon Watts, and accept his challenge, and arrange for a debate. So soon as Watts learned the name of his opponent he began denouncing him. Among other names he mentioned of men who had lost confidence in Braden, was that of Campbell Jobs of Clayville, Pa., and stated that he, Jobs, would not endorse Braden any more, neither would he send him anywhere to lecture or debate. The names that Watts had used up to this time were unknown to me, and therefore I could not contradict him; but when he mentioned the name of C. Jobs, I informed him that he had gone far enough in the line of denunciation; that Campbell Jobs of Clayville Pa., was the man with whom I had corresponded, and he, Jobs, was the man who sent Braden to Walkerton.

This staggered him; but he is evidently accustomed to receive his misrepresentations and falsehoods thrown back upon him and forced down his throat, for he soon recovered his equilibrium and demanded that C. Braden be endorsed by all the ministers of Walkerton before he debated with him. By making this unreasonable demand; he supposed he could thus get out of the debate; in this however he was mistaken in a very short time I laid before him the endorsement of Braden he demanded. When this failed him he tried various other schemes to break up the debate, he endeavored to prejudice Braden's Committee against him. Braden, and made unreasonable demands concerning propositions for debate preliminary arrangements etc., but all to no purpose we yielded to some unreasonable demands rather than not have a debate. Propositions agreed upon were the following:

1st. That Christianity as taught in the inculcations of the Bible is of Divine origin and sufficient to satisfy the needs of mankind. To be debated 3 nights of 3 hours each night. Braden to affirm.
2nd. Prop. "That secularism accords with human reason and is sufficient to meet the needs of humanity" To be debated 2 nights of 3 hours each. Watts to affirm.
3rd. Prop "That the teachings of the Bible are in harmony with justice reason and moral culture" One night of 3 hours. Braden to affirm.

We objected to this third Prop., because it is contained in the first; but as it gave Watts the last speech he would have it or no debate.

The debate began on Monday evening the 15th, of Dec., and on account of Watts having to leave at the end of 3 nights was resumed the following Monday evening and closed on Wednesday evening the 23rd of Dec. Space will not

permit me to enter into the arguments in detail. On the 1st proposition, Braden laid down 40 great ideas and numbered them having stated them one by one in a clear and cogent manner. He then proved that these were the great ideas of the scriptures and Christianity and demonstrated that they were the inculcations of the Bible, of Divine Origin and sufficient to satisfy the needs of mankind.

It was the duty of Watts to have taken up these ideas one by one as they were given and numbered and prove at least one of three things. 1st. That these ideas as given by Braden, and numbered, are not the ideas of the Bible, or 2nd, if they are the ideas of the Bible they are not of Divine origin, or 3rd, if they are the ideas of the Bible, they are not sufficient to meet the needs of mankind. This however he did not attempt to do. He gave these forty great ideas of the Bible a severe letting alone, and as is customary with Infidels, he raised conundrums about the creation, and kept working among what he called the contradictory and obscure portions of the Bible. These passages are best suited to the depraved infidel mind. Bro. Braden gave Watts a severe handling on this subject, showing that the Bible being to the Jews a book of history, of law and medicine etc., must needs give a faithful report of what took place, and provide remedies for evils that existed among the semi-barbarous people of that age. He showed moreover, that our own dictionaries, law-books, statutes, medical works etc., contained terms similar to those found fault with in the Bible, and no fault was found with these and closed with quoting the passage, "To the pure all things are pure." A filthy mind will make anything impure. He illustrated his point thus, a humming bird flies over a field in the morning, and finds only the beautiful sweet flowers: from which it extracts sweet and pure honey. The buzzard flies over the same field and does not see the flowers, but finds a rotten carcass, upon which it gorges itself. The buzzard illustrates the infidel's treatment of the Bible, gorging themselves on those passages which give a faithful record of the sins of men for our warning. The Christian community was well satisfied with the able defense of the Bible by Bro. Braden. When it came to the 2nd, proposition, Watts affirmed, and gave a statement of twelve principles of secularism, and six principles which he claimed were distinctive. Bro. Braden took up these principles one by one as they were given, and showed that they were the most common of truths borrowed from Christianity, minus that part of them which indirectly taught atheism, and denied immortality and future life and punishment. He showed that all that is good in Secularism, is found in Christianity, and Christianity furnishes far greater incentives to do what is right, and live according to these principles which Secularism has borrowed from Christianity. Mr. Watts began his discussion

by stating that he was not an Atheist, and labored very hard in his eloquent and declamatory style, to make good his assertion; but Bro. Braden thundered down upon him his (Watts) own statements from his written debate, with Dr. Sexton and other writings of his own, which proved that he was an out and out Infidel and Atheist. Watts caused a great laugh against himself, by stating that it was unfair of Bro. Braden in debating with him, as a Secularist, to quote from him when he was writing as an Atheist. He sometimes, by his arguments, admitted, sometimes denied, being an Atheist. The only redeemable feature in Mr. Watts is his eloquence. He is much above the average, as an orator and declaimer. Both on and off the platform he is full of tactics, and if there is such a thing as getting advantage of his opponent in any other way than by argument, he can and he will do it. Braden's exposures of the errors, contradictions and fallacies of Secularism was withering, masterly and crushing; the people took knowledge of it, and soliloquized thus; "what a silly, puny, contemptible thing is this Secularism." Braden frequently brought down the house by his apt, and at the same time ludicrous descriptions of his opponent, and the positions assumed by him, and colleagues. Let me give you a specimen. "We are troubled with a disease out west, called *Bighead*. The disease causes the head to swell and break out about the mouth, in the shape of *Infidelity*."

When the disputants came to the 3rd. Prop. Bro. Braden again took the affirmative. He sat in an able, cogent and manly defense of the Bible. Watts knowing that the time was limited, only one night to the last proposition in a perfect storm of conundrums for Braden to answer. This was wise in him, seeing he could not by argument meet his opponent. Bro. Braden however, answered the queries as far as his time permitted, and answered them to the entire satisfaction of the Christian community. He moreover showed, and that very clearly that the teachings of the Bible are in harmony with justice, reason and moral culture. Thus closed the discussion which has done great service to Christianity in Walkerton and vicinity. The debate closed on Wednesday evening, and on the following Tuesday evening a mass meeting of Walkertonians was held in the Free St. John Presbyterian Church at which Bro. Braden gave a resume of the debate which was well received by the large and intelligent audience. At the close of his address the following resolution was moved by Prof. Wright of the High School and seconded by Mr. Bunston, and carried unanimously by the audience.

Resolved that we, a mass meeting of Christians assembled to hear Professor Clark Braden's reviews of the debate between himself and Mr. Charles Watts, the renowned champion of "Secularism," having heard his review, and many of us having attended the debates and closely watched the discussion, express

our great satisfaction with and admiration of the able and logical manner in which Prof. Braden conducted his side of the debates. We also wish to give expression to our grateful appreciation of the many public lectures he has delivered during his stay in the town. We recognize the erudition and research, as well as the originality of mind, displayed by him in his wifering exposures of the fallacies and sophisms of Infidelity, in the masterly way in which he unmasked the atheism of Secularism as taught by Mr. Watts, and in his vigorous and convincing defense of the Bible, both in his lectures and in the debates; and furthermore, we cordially commend him to the Christian public as one pre-eminently qualified to meet the enemies of our Common Faith on the field of public discussion.

Signed, John S. Tolton,
Walkerton, Dec. 29th 1885,
Chairman.

Then the writer gave in a short address, the history of Watts in Walkerton showing his contradictory and inconsistent course. Then the Rev. Tyndal and J. Scott of the Methodist Church, followed "with a subject," addressed speaking in high terms of Bro. Braden's work in Walkerton. Then Bro. J. S. Tolton, chairman of the meeting, presented Bro. Braden, with a purse of over \$50 raised by the citizens of Walkerton and presented the following resolutions signed by the committee.

We the undersigned, representing the various Protestant churches in town, and members of Prof. Clark Braden's Committee during the discussions between him and Mr. Charles Watts on the evenings of Dec. the 14th, 15th, 16th, 21st, 22nd, and 23rd, 1885, in the town of Walkerton, Ont, desire to make the following declarations. Each statement is known as a positive fact to three or more members of the Committee, and is believed to be true by all.

I. At Mr. Watts, meeting here over a year ago, he challenged a public discussion. In reply to some moderate remarks of Mr. Scott, the Disciple minister, at the same meeting, he made use of offensive language, acting in a bullying and ungentlemanly manner.

II. Mr. Watts tried to evade the debate just closed. With the obvious intention of impairing our confidence in Mr. Braden, he began to defame the latter as soon as he knew the name of the proposed opponent, and he kept up this depreciation of Mr. Braden's character while arrangements were being made for the debate. He and his committee, in opposition to the unanimous wish of this Committee insisted on charging an admission fee to the debates, thus almost putting an end to the negotiations.

III. Mr. Watts was the first to make use of personalities on the platform, finally resorting to blustering about persecution.

IV. Mr. Braden was not more personal than Mr. Watts, and most of his personal remarks were in reply to attacks by Mr. Watts.

V. It is our conviction that Secularism, as presented by Mr. Watts, is Atheism in very thin disguise. Prof. Braden completely discomfited him on this point. On the platform here Mr. Watts at different times took the following extraordinary positions:

I. He repeatedly denied that he was an atheist.

II. He emphatically stated that he had never denied being an atheist.

III. He defied anyone to find atheism in his writings.

IV. He said that when he wrote his pamphlet on atheism, he wrote, not as a secularist, but as an atheist.

V. He asserted he "did not know whether there is a God or not, having no evidence from experience one way or the other."

VI. He waxed eloquent over matters concerning which he could scarcely have any experience for example; the intricacies of the stellar system.

Signed by the members of the committee; this twenty ninth day of December, 1885.

John S. Tolton, Chairman of Committee,
A. W. Wright, Sec. Treas. of Com. Presbyterian.
John Scott, Methodist Minister.
George Bunston, Methodist.
A. Scott, Disciple, Minister.
William Tindall, Methodist Minister.

THE HEAVENLY HOME OF REST.—HEB. 4:9.

Earth is toilsome; life is dreary;
And its pleasures short and few;
For the way unto the weary
Seems a never-ending view
Of toils, trials, and tribulations.
That sin has brought upon the nations.

Weary spirit, cease repining;
Though the way be hard below,
Clouds but hide a sun that shines
God has grace he will bestow.
Pilgrims here with sorrows pressed
In the heavenly land may rest.

There no invalid feels his weakness,
There will be no night of sorrow,
There no sick feel dread diseases,
There no longings for the morrow;
All with joyous health are blest
In the heavenly home of rest.

Where we'll never tell our failings,
Never will our faults condemn,
Nor the world's hard captious railings
Sting us as sin's tide we stem.
We in perfect action blest
In that heavenly home shall rest.

No dissipate and never crying,
There all tears are wiped away,
Never anxious thoughts or sighing
For the loved one gone astray.
We shall look on loved kind breast
In that heavenly home of rest.

Love is heaven and heaven is love,
And no hate shall there intrude,
But in channels sweet shall rove
The pure affections of the good.
Nor all designs "neath Satan's crest
Us from that heavenly land shall wrest.

Earthly trials how'er deep,
Human suffering how'er great,
Life's long pathway 'er so steep,
None of these bereaveth that state,
Only sinners saved by grace
In that heavenly land have place.

R. B.

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Regular Contributors.

- A. SCOTT, Walkerton; G. W. MUNRO, Warkton; J. A. LEHARD, Ridgeway; G. J. HENCLAY, Toronto; G. H. BRYAN, Ridgeway; W. M. GIBSON, Acton; A. H. FISCH, Owen Sound; E. M. PHILLIPS, Selkirk.

JANUARY, 1886.

C. W. MARTZ.

The recently chosen evangelist of the "Ontario Co-operation of the Disciples of Christ," whose name appears above, was born in the State of Indiana at the little village of Arcadia in the county of Hamilton, Feb. 26th, 1819, and is therefore thirty six years of age. His early childhood was spent on his father's farm until about eight years of age when his father, Isaac Martz, removed with his family to the city of Indianapolis, Ind., the capital of the state, that his older children might enjoy better facilities for education in N. W. C. University and the younger the benefit of the public schools in the city. Here our evangelist for about three years until the beginning of the war of the rebellion, enjoyed the usual privileges of the common school. Then he returned with his father's family to the farm, where his time was spent in hard physical toil until his early manhood. During this period he had the pleasure of hearing quite frequently the preaching of the gospel by the evangelists engaged in the work of planting the cause of Christ in that section of country.

On the fourth day of April, 1865, under the preaching of Dr. C. B. Austin, a beloved physician and earnest proclaimer of plain gospel truths and an earnest man in exhortation, he confessed his faith in his Saviour and the following evening near the setting of the sun was immersed. Always from his earliest childhood possessing a desire to become a preacher it was, but natural that soon after his obedience to the gospel he should begin to exercise his gifts and what-over talent he possessed in the Lord's service. The prayer and social meetings of the newly formed congregations at Arcadia, Ind., of which he was a charter member, afforded the opportunity of that exercise in public which soon culminated in a burning desire to preach the gospel to others. About three years after becoming a member of the church having developed some power as a public speaker, in harmony with his desire and with the joyful consent of the membership of the newly formed congregation, his first appointment to preach was made at which he earnestly sought to answer in harmony with scriptural teaching that most important of all questions, "What must I do to be saved?" Previous to this he had entered and spent one session in the N. W. C. (now Butler) University. This first sermon was preached in the month of Sept. 1868, in the same place where he made a public confession of faith three years before. The same month he entered the College of the Bible in Kentucky University and for one session until the spring of 1869 sat at the feet of Prof. J. W. McGarvey and President Robert Milligan in seeking to know more of the way of truth and right as God's word inculcates.

Returning in the spring to the old home in Ind. and engaging in preaching occasionally

as he had opportunity, confidence in his ability to do good in the ministry being expressed in a written certificate, the terms of which were sanctioned by the vote of the Church and bearing the signatures of Peter Bryan and Squire Newby serving as elders, he went forth to the work encouraged. After spending most of the following session in the University at Indianapolis, at the close of the session having accepted the invitation of Bro. A. W. Dean, a fellow student of the University and resident of Ontario, he accompanied him to Canada in the summer of 1870. While here he held a very successful meeting at Lake Shore in the Niagara district, during which he baptized 12 persons. Preached at Jordan, Ont., Suspension Bridge and other points in the western part of N. Y. Returned late in the fall to Indiana. Preached at different points in central Ind., until the spring of 1871, then went to the State of Missouri and preached for churches in the counties of Ray and Clay until the Spring of 1872. Here he taught for a term of five months in connection with his preaching, a district school. Returning to Indiana again he was married in Sept., 1872 to Miss Sarah E. Clements, and on the first of June, 1873, located for the first time to spend all of his time with one church at Nobleville, Ind., the county seat of the county in which he was born and raised, and only a few miles from the place of his nativity. Here he remained and while here, among other cheering and comforting acts which have ever been the means and source of awakening happy remembrances, he took the confession and immersed his wife and faithful companion. Near two years were spent here in labor, since which he has been located and labored at Charleston, Ill., for the Central Church at the city of Logansport, Ind., for a time in Western Pennsylvania. Here in the "Oil County," his throat becoming affected he was compelled to suspend his labors for a period of almost a year. Regaining his health and with vocal organs greatly strengthened, he located and preached for the Fourth congregation in the city of Indianapolis. Afterward for a time at Gospel, Ind., and dividing his labors with other congregations of Disciples throughout the state, he was again asked to labor in the city of Indianapolis and the place of his home by choice. Here he preached for the Sixth Church of that city until called to enter into his new field as Provincial Evangelist of Ontario, for the purpose of aiding, increasing and strengthening the forces at work and to bear an earnest part in giving direction to those activities which when faithfully employed seeks to save the hopeless and lost. Bro. Martz is a little above the average height, possesses a pleasant voice, is courteous and gentlemanly in his manner, and with zeal and love for the cause of truth, backed up by the prayers, kind words and liberality of his brethren he will no doubt accomplish a good work in Canada. H. T. L.

DEAD—At Millford Manitoba on Christmas day Wm. Lunshury, son of R. and Margaret Lounsbury, formerly of Selkirk.

MARRIED—By the writer at the residence of A. A. Huntberger, Esq., Jordan station, Dec. 23, D. Renner, youngest son of Elder T. M. Henner, to Miss Sarah J. Houder, adopted daughter of A. Martin, Esq., township of Louth, Jordan, Jan. 9/86. R. L.

NOTICE—The Church in Lobo Township Ont desires to engage a preacher to labor there, please send reference, and amount of salary per year. Address, E. R. BARCLAY, Sec., Poplar Hill P. O., Ont.

NEWS ITEMS

Ridgeway, Jan. 18, '86, DEAR BROS.—Bro. Sheppard visited us on Lord's day, Dec. 20th and preached twice and on each evening of the following week, much to the pleasure and profit of all here. He met with a hearty welcome amongst old friends. Two confessed the Saviour. On the following Lord's day Bro. Geo. Munro preached for us with great acceptance. One more confession at the evening service. Then Bro. Stevenson of St. Thomas came up and stayed over the next Lord's day and for a few nights. His visit was greatly appreciated. Total results: four confessed the Saviour and were baptized. It was a time of refreshing for us all and our brethren who visited us will all get a hearty welcome when they return. JAS. LEHARD.

Tonawanda, Jan. 6, Bro. Frank Talmage, our new minister, is now preaching to crowded houses, and is trying to carry on a revival of God's work in this place with many adverse obstacles surrounding him, but he is an unyielding veteran and allows "none of those things to move him." Notwithstanding, the airbrakes are set on the wheels, sinners are being converted to the truth, and backsliders are being reclaimed. E. EVANS.

Bro Geo Gier, one of the elders of the Luther Church is very low at present, it is very doubtful if he will last till spring. S. WOOLNER.

Welland, Jan. 12, Dear Bros. L. & W.,

The meeting is still continuing and to night, though cold and stormy, our house was well filled and the 21st person was buried with her Lord in baptism. Bro. Gunn announced the meeting to continue another night. Welland may yet survive if the brethren will assist. Eleven of these were heads of families. Bro. Gunn's labors have been gratuitous, preaching now in the sixth week every night. Our Sunday School is also greatly built up. It does our souls good to see God's word search men's hearts and make them fear and tremble and change their ways. The sisters of Wainfleet sent me twelve dollars a few weeks ago, many thanks for it, though it sunk in my pocket quite deep owing to the abundance of room made there since my coming. Two brethren not meeting with us set noble examples lately by assisting and it is hopeful others may follow. Your fellow laborer, S. Moor.

Welland, Jan. 20, 1886. This is the seventh week of our meeting, and we have had it every night, counting last night when Bro. Clark Braden lectured in the Hall to a large attentive audience. Six were baptized and 2 additional converts for baptism tomorrow night. Bro. Gunn will long be remembered in the hearts of the people, although stormy to night it brought us the largest audience that has yet assembled. S. Moor.

Collingwood, Dec. 28, '85. CHRISTIAN SUNDAY SCHOOL.—The annual festival of this school was held on Tuesday evening, Dec. 22nd. The attendance of parents and children was very good. After a very pleasant social tea, Bro Hill presided, and an interesting programme, comprising spiritual songs by the school, songs by Misses Crawford and Riggs and Misses Lewis and Kelly and Master Kelly, a reading by Bro Riggs, an essay, "The life of Jacob," by Bro C White, an encouraging speech by friend Chief Constable Lewis, was listened to with evident enjoyment by all present. A presentation to Miss E. Frame by some of the scholars and the Christmas tree gift distribution began; to

the delight of the children each receiving a book, candles and fruit, closing a happy meeting. The self denying spirit manifested in the labors of the ladies towards its success is worthy of prominent notice, and the effect has been very beneficial in an increased attendance, and renewed energy to work more diligently for the master. Yours truly, C. WHITE.

Owen Sound, Jan. 14, DEAR WORKER:—

The friends of the Bible in Owen Sound have enjoyed a rich treat in the shape of a course of lectures and sermons, eight in all, by Bro Clark Braden. Those who heard him will all agree that it was more than a treat, it was a series of rich and bountiful, intellectual and spiritual feasts, for which we will all be bettered both for time and eternity. This is the first time I have heard Bro. Braden, but those who had listened to him on his two former visits to Owen Sound, listened to him with unabated interest to the end. At the close of the last lecture in the Baptist Chapel, which was packed Mr. Howell, Methodist minister, in a highly complimentary address, seconded by Mr. B. Allen, M.P., in the same eulogistic strain, moved the thanks of the audience to the lecturer. They had but voiced the sentiments of the meeting, which was evinced by the audience unanimously rising to their feet. May his present health and strength be long granted him to do service for the Master. A. H. FINCH.

Messrs Law & Whitelaw, DEAR BROS.—We notice with pleasure that vigorous steps are being taken to push forward the work in connection with the Manitoba Mission, but are at a loss to understand why our faithful sisters of the C.W.M.M. are to be burdened with the responsibility of managing this important mission field. Would it be asking too much to have the matter explained? And if there is any good reason why this work cannot be managed in Canada, let us have it. At the present it appears to us like shirking responsibility when there are so many able minds among the preaching brethren in Canada, to lay additional burdens on the shoulders of those self sacrificing sisters, albeit they are probably better qualified to do the work since they have been engaged in the like for some time. But that is not the question; when will the churches of Canada ever accomplish anything? In all sincerity dear brethren would it not be wise to make an effort and because we do not understand these matters is no reason that the idea is a wrong one; but we would like to see our Canadian brethren and sisters take hold with ready hands and willing hearts and then there would be no need to ask others to do our work. CARRIE ANGLE, Forks Road, Ont.

West End, Toronto.—We have made such progress since the last issue of the Worker, that we are prepared to state more definitely our position, purposes, plans and needs. We are not prepared to undertake to buy a lot, and build a house now, and have rented a church building for three years at a rental of \$225 for the first and \$200 a year for the next two years, with the option of keeping it a longer term. The building requires some repairs (which we are to do) by way of glass, paint, and paper, which will cost about \$50. Concessions

have been made to us by the owner on this account to nearly this amount. We require to put in seats, stoves, matting, light, baptistry, and speakers desk, (all of which we can take into our own house when we build) for this purpose we need \$500. We can raise the rent and current expenses ourselves, but as we are not financially strong, we require aid from the Church and friends to the extent of \$500. If more than this is received, we shall put it into our "building fund" which we intend to increase as rapidly as possible so that in three or four years we may be ready to build a house of our own. As soon as we get into the house we have rented, we purpose commencing Sunday School work, holding a series of meetings, and pushing on Christian work, as earnestly and vigorously as possible, expecting with God's blessing we shall give in numbers, strength, grace and the knowledge of God. We are all deeply in earnest, and active in the Master's vineyard. We are compelled to hold our prayer meetings from house to house, and although some of our members reside miles apart, yet out of a membership of 86, on the 7th January, a very cold night 25 were present and on the 14th January 29 assembled, others who attend would also have been present but for illness. These meetings are excellent, edifying and comforting. Among our "elements of success" in Church work, we have a strong force of youth. Our membership embracing a number of young men and women, who are zealous for the truth, active in "good works." Some good friends have already responded generously to our "Call for aid," one devoted sister having done nobly. We will acknowledge all receipts in the Worker. Kindly help us dear friends, and if you cannot give anything just now, send us your "pledge," together with the date at which you will send the money, this will assist us. Help now (by cash or pledge) means the establishment of the church in the "West End," and success for years in the extension of the Redeemers cause. Kindly drop us a line as soon as this reaches you, and say "grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." JAMES MENZIES, Elder, 163 Simcoe St. GEO. J. BARCLAY, Preacher, 74 Mc Caul St. W. J. FORNESTER, Secty, 276 Spadina Ave.

On Wed. evening, Dec 30, the Meaford Christian Sunday School held their annual anniversary. Elder D. L. Layton occupied the chair. A goodly number of hymns had been prepared and speeches were delivered by Bros. D. Stirling, H. T. Law, and James Trout the superintendent. Instead of the usual tree a wigwag of evergreens was erected, on which the very fine presents were placed. The admission at the door amounted to \$21.00 which with \$14.00 received from a concert last Sept held in the drill shed in which some of the S.S. scholars, and the Wizard Oil Company's travelling troupe of singers took part, leaves the treasury well filled. The scholars enjoyed the rich repast of cakes and apples provided. Some are writing from Manitoba hoping that some one will be sent there soon to evangelize. Bro. Crewson writes that he will soon start a series of meetings at a new point. Editorial matter and several items are crowded out this month.

Ordination in Owen Sound. In Index, page 293, R. B. represents Bro. Scott as "entering into a congregation with which he had no special relation and stirring up an onomatopoeic scandal." Page 299 "Objectors" say "The question was sprung upon the congregation and rushed through without due consideration." Jan. No. page 5, R. B. says "A Scott gets advertised a card of thanks after guffing, guffing, and presenting discussion, creating division in a church." P. 15, C. H. Jay says "Hia (Bro. Finch) one fault being that he allows himself to be caught unawares by a designing man, who sacrificed him at the shrine of his own vain glory." Page 5, R. B. "The church at Owen Sound is about ruined." Each of the above statements is false. Bro. C. H. Jay sends an article to Index, Review, and Advocate, purporting to give "the facts," of which Bro. Black says in Jan. Index p. 14, "The exact counterpart, as you report it, I never performed or saw performed anywhere." No, nor did any other human being living or dead. Almost every statement in that article (which was inspired from beginning to end or else manufactured out of his own imagination, he living 20 miles distant and not being present at a single meeting) is partially untrue. Six of them at least being absolutely false. This can be said to a certain extent of every article which has appeared in the Index up to date and the Owen Sound ordination. Query: Why did you not say so before? Our internal affairs falsified, and advertised when City were, by persons who were total strangers to the facts, and whose statements were so self condemnatory, and couched in such base language, were of but little moment compared with the restoration of peace at home. This being attained all the "Objectors but one (and he is still out) being restored," here is an extract from our letter, Nov. 14, '85, "We are now satisfied that we had grievously wrong you, etc., we therefore ask the forgiveness of the church and pray that God may forgive us also." Bro. W. A. Stephens then wrote an article for the Decem. Index, which was not allowed to appear either in December or January Nos. The church including "Objectors" has always been a unit in favor of ordination. In answer to the quotations above, in the spring of '84 when Bro. Finch was about to be sent to Edmonton, N.W.T., the church decided to have him ordained, at the earnest instigation of "Objectors" however he was retained in O.S. and ordination postponed for the time being. Dec. 12th, '84 "Objectors" present, resolution passed to "take steps to have Bro. F. ordained." Jan. 5, '85, on motion passed and seconded by one "Objector" a committee of three was appointed on ordination and one "Objector" on committee. C. J. L. being long expected daily, resolved to await his coming and ask his assistance, he not coming Bro. C. A. Fleming the only one in the congregation acquainted with Bro. Scott, was requested to write to him with regard to his assistance, etc. He did so April 23, and Bro. Scott writes May 5, "I will be happy to be of service to you in any way possible to me. Who is the party to be ordained?" Along during this time the three articles in Worker from the Owen Sound Bible class were sent by the three "Objectors" in turn. On May 4, 1885 one "Objector" in chair, a motion moved by the

second "Objector," appointed a committee composed of the third "Objector" and another brother, to visit the Kilsyth church with a view to their cooperating with us in supporting Bro. F. in his mission work, for another year, in Muskoka, Manitowlin Island and at home. But the church at Kilsyth had made other arrangements. Up to this time there was perfect unity between "Objectors" and the rest of the church. Differences of opinion in doctrinal points etc. gave a little trouble which culminated on Sunday evening, Jan. 14, when two "Objectors" committed a grave public offence and Bro. Finch exposed the offence at once and rebuked them sharply; this made a breach. Result—internal trouble.

Bro. Scott coming and holding a meeting for us in Aug. and Sept. it was resolved to postpone ordination on account of this trouble. But "Objectors" approaching Bro. Scott endeavored to persuade him not to let Bro. Finch do the baptizing, giving among other reasons that he was not ordained, and outsiders might think it not valid, and so detain from joining. A requisition was then handed Bro. Scott, Sept. 3rd, signed by Bro. W. A. Stephens and fourteen others, asking that Bro. Finch be ordained on Sept. 4th. "Objectors" demurring etc. it was postponed till Lord's day, Sept. 6th, and announced that all difficulties must be settled and changes preferred if any, before Lord's day as no discussions could take place on that day. A meeting was held on Saturday evening, and it was again agreed that no discussion could be allowed on Lord's day. "Objectors" said they had no charges, but asked several questions that were satisfactorily answered. In a private friendly meeting afterwards between Bro. Finch, C. A. Flemming and "Objectors" the following was reduced to writing, and Finch was asked to read them at morning meeting.

Oven Sound, Sept. 1885.
Reasons why we cannot consent that Bro. Finch be ordained at present time:—

1. "He (Bro. F.) should have longer experience before being appointed."
2. "In the past he has exhibited human frailties, in not controlling his Spirit on Sunday evening June 14th."
3. "That before the appointment, the church should be thoroughly instructed; 1st as to the powers of the Evangelist, 2nd as to the responsibilities incurred by the appointment, 3rd as to the presence of the two above named brethren."

At the afternoon meeting when the vote was taken "Objectors" were entirely out of order in asking for discussion knowing that it was agreed to and understood by everyone that no discussion was to take place at that meeting.

Analysis of vote:—At the time of ordination we had a nominal membership of fifty-six. Of these, fourteen were non active, i.e., invalids or distant and otherwise unable to attend meeting over four or five times annually, and some not at all, leaving 42 active members, of these 6 had been received into the congregation that morning, 4 were detained at home by domestic duties one was the candidate and one was in Toronto at Exhibition leaving a possible voting membership of 36 or without the new ones of 30. Of these 24 and one now on voted *yes*. (I.e. the 3 "Objectors" and the sister of two of them) voted *yes*, and two (along with 3 now ones) did not vote; these two were the wife of the candidate and the wife of the only married "Objector." Bro. Scott acted at the request of the meeting and acted alone at the request of Bro. W. A. Stephens.

We have a detailed history of whole affair ready for the press which will be given in the form of a supplement or circular if required and the brethren demand it, after reading this and Bro. Stephens' rejected article.

Every statement in said history (which will give name, day and date) including the above will be substantiated by vouchers in shape of copies of letter, Church records—and statements of fact over the signature of parties concerned etc.

A. H. FINCH,
C. F. FLEMING, Sec. Treas

THE "GIFT" OF THE HOLY SPIRIT.

This very important subject has been before the readers of the "Workman" and "Index" for the past year or more, and during that period we have read some remarkable expositions of scripture, and noticed some peculiar dealing with portions of God's word. One writer claimed that all obedient believers must of necessity be "baptized in the Holy Spirit," and thus made equal with the Apostles, while others writers take the opposite extreme and teach that "Christians do not now receive the Holy Spirit in them to dwell," only as "the word of the Spirit, is the Spirit," and "dwells in our hearts by faith." If the word of God is the "sword" of the Spirit, I cannot understand that the "sword" is the Spirit, yet I have heard this taught. In order to bolster up these extreme theories some strange and doubtful interpretations, and explanations of the scriptures have been presented, and extraordinary treatment of God's word resorted to. I stand opposed to both of these extreme theories, and believe that only two instances of the "baptism" of the Holy Spirit, are to be found in the scriptures; that only the Apostles could impart the "miraculous measure" to others, by laying on of hands, and that "miraculous manifestations" always followed the "baptism" of the Spirit, and the impartation by laying on of Apostles hands. I also believe the scriptures clearly teach that all Christians receive "the gift of the Holy Spirit," that he is "given unto us," that "the Spirit of God dwelleth in them," that their "bodies are the temple of the Holy Spirit which is in them which they have of God," that "because they are Sons, God hath sent forth the Spirit of His Son into their hearts," that they are "sealed with the Holy Spirit," that from Pentecost until now "God hath given the Holy Spirit," and that "they obey Him" and that all Christians are exhorted to manifest the "fruit of the Spirit," to "quench not the Spirit," to "be filled with the Spirit," and to "walk worthy of the Lord" who "abideth in us," by the Spirit which He hath given unto us, not to work miracles but as a Comforter, helping our infirmities. The July number says: "The giving of the Holy Spirit was and was always accompanied by miraculous, and always miraculous, in miraculous manifestations intellectually or physically." The same writer also says, "Where the Gift was the manifestations were, and where the manifestations were not the gift was not." In my article on this subject in the Sept. and Oct. "Index" I referred to John 20:22, where Jesus breathed on the disciples and said, "Receive ye the Holy Spirit." I said they received the Holy Spirit, this was a "gift," yet the manifestations did not follow, until at Pentecost, when this very same persons received power after the Holy Spirit "came upon them." There is no record of manifestations until then in discussing this subject with the other editor and referring to John 20:22, he said "it was absurd to say the disciples received the Holy Spirit at the time Jesus breathed on them, that he had reference to Pentecost and did not give the Holy Spirit to any until Pentecost." The first editor referred to above, in replying to a writer who said in reference to John 20:22 "They were not recipients of the breath of Heaven until the day of Pentecost was

fully come," says "This is a direct contradiction of our Lord." "I do not adire that style in a Christian. If a Christian can so contradict Christ in making "our" his theory why may not an "infidel" It was just as Christ said. The Apostles then received the Holy Spirit; not in the same measure possibly, nor with the same manifestations as on "Pentecost, but in some measure" and for some purpose." The reader will observe that this language by one editor, applies to the other editor of the Index, just as it applies to the writer, who was being replied to. I have claimed that the Scriptures indicate three "measures" of the Holy Spirit. 1st. The "Baptism," as at Pentecost, and the house of Cornelius, (Jew and Gentile.) 2nd. The impartation by laying on of the Apostles hands, a *less measure*, as those who received this measure could not impart to others. 3rd. The Gift as an indwelling Comforter the "seal" of the new, or Gospel Covenant. Not given for miraculous purposes, but the "promise" made by Peter at Pentecost, of "the gift of the Holy Spirit," which he afterwards said "God had given to those who obey Him," and Paul said "was given because they were Sons," and also says "your body is the temple of the Holy Spirit, which is in you, which ye have of God." One editor said this language only applied to the Corinthian, that it did not teach that the Holy Spirit dwelt in Christians now but I replied to his article on the subject, and illustrated his dealings with God's word in such a manner, that he has not responded since. While one editor of the Index admits that the Holy Spirit is not always received "in the same" "measure," the other editor cannot discern between one measure and another, "as he says "G. J. B. continues "the assertion that there is the "Holy Spirit the Comforter in "all believers; though the promise of the same spirit was to "guide to all truth, and to teach all things" as also the gift which "was miraculous." Perhaps this editor can explain why this same spirit which was given at John 20:22 was not a sufficient "measure," as the same persons were commanded to wait at Jerusalem for the "promise of the Father," (the measure whose coming Jesus made to depend upon his going away), and why the gift to the Apostles differed from that imparted by the laying on of their hands, or by the Saviour before Pentecost, and how this "same spirit" dwells in our hearts "by faith." The Index also says in article on the "Gift of the Holy Spirit" "is answered by J. B., as well; as if he had the article before him when he wrote, in New York." Perhaps it was, yet many of the points were not answered at all, and J. B. says, "When an able and experienced writer does not meet the arguments of his opponent, it is reasonable to assume he cannot."

In that article I said "The first instance of laying on of hands by the Apostles is recorded in Acts 6, where they laid hands on seven men already "full of the Holy Spirit and wisdom." There is no proof that these men had received the Holy Spirit by laying on of hands on some previous occasion, or that any miracles had been wrought by them up to this time. Yet they were in possession of the Holy Spirit, but directly after the laying on of the Apostles hands Stephen is found doing great wonders and miracles among the people." The Index had declared that "Christians did

not receive it in them to dwell, until the Apostle laid hands on them." Did the Index "answer" or explain how these seven men received the Spirit? It did not. The Index said the "Call" to the promise of the Holy Spirit was by the "laying on of the Apostles hands," only those on whom they laid hands received the "gift" promised by Peter at Pentecost. The same writer says, "We do not know how many (if any) received this gift on that day of Pentecost, we are only left to conjecture." In comparing the command of Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" with the promise of the Holy Spirit the same writer tries to make it appear that remission of sins is not a "promise" but a "consequence" or "result," but the gift of the Holy Spirit is a promise, this of course is in order to separate them in Acts 2nd, 38. What do the Scriptures say? "He that believeth and is baptized shall be saved." "Shall be saved is most certainly a promise, or the Bible contains none, and there is no difference between "shall be saved," "remission of sins," "forgiveness of sins," or pardon. They all mean a state of acceptance with God, and are one of the grand "promises" of the Gospel covenant. The same persons who obeyed Peter in order to reach the promise of "remission," or "shall be saved," received the promised gift of the Holy Spirit. "The every one of you" are fully embraced by the "vs" who were promised the gift of the Holy Spirit, in Acts 2nd 38, and in the words "For the promise is unto you," the "you embraces all addressed by Peter as "every one of you." The language of Acts 2d, 38, 39, is plain and explicit on this question. The Index says that the Lord "called" to this promise only by the "imposition of the Apostles' hands," this is mere assertion. It also in quoting Acts 6th 32 says, "God had given the Holy Spirit to them that obey him, as a witness." When the Saviour refers to Acts 8th 12 which says "When they believed Philip preaching, the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women," he practically adds "and children." The words "by the impositions of the Apostles' hands" are added to Acts 2nd 39, and the words "as a witness" are added to Acts 5th 32, by the Index. The words "and children" are pressed into service by the Pedobaptist. Thus we find the "Index" and Pedobaptist, similarly engaged arranging the Scriptures to suit their theories. Is it to be wondered that sectarianism abounds everywhere. Bro. Lister very pertinently says, "When our Bro. has to make the kind of effort he publishes regarding the word "Call" in Acts 2nd, 39, it is clear that he finds obstacles in the way of his theory." When our theories require such kind of effort to support them, we had better patch up our theory and refrain from adding to the word of God. The Index says Paul in Romans 8:9, "Expressed his allusions to the dwelling in them of the Holy Spirit in a supposititious form and not in the direct form of affirmation, or statement as a fact" and says "If so be," "But if "If so be" that the Spirit of God dwelleth in you." If the Index had quoted from Campbell, Doolittle and MacKnight's translations (as it would prefer to do discussing Baptism) instead of King James, it would not have found in Rom. 8:9 any "If so be," "But if" to support its "supposititious" theory, as that translation says "Now you are

not in the flesh but in the Spirit because the Spirit of God dwells in you." We are certainly not left to conjecture" here the language is plain. The Index also failed to answer, or even refer to this point in my article, yet it says I was answered. Although I feel satisfied with the result of my study of God's word on this subject, I feel deeply gratified that my own research brings me in harmony, with the teachings of that master-mind of Bethany, A. Campbell, whose comprehensive grasp of truth, clear and logical teachings, grand conception, phyloosophical reasoning, and noble christian character, made him esteemed, loved and trusted as a teacher and expounder of the Scripture. On this subject Bro Campbell says, "The Spirit of God inspired all the spiritual ideas in the New Testament, and confirmed them by miracles; and he is ever present with the word that he inspired, He descended from heaven on the day of Pentecost, and has not formerly ascended since." "In the sense in which he descended he certainly has not ascended, for he is to animate and inspire with new life the church or temple of the Lord. "Know you not" you Christians, that your bodies are temples of the living God.—But the Spirit is not promised to any persons out of Christ. It is promised only to them that believe in and obey him. These he actually and powerfully assists in the mighty struggle for eternal life.—The Holy Spirit is the author of all our holiness; and in the struggle after victory over sin and temptation "It helps our infirmities," and comforts us by seasonably bringing to our remembrance the promises of Christ, and "strengthens us with all might" in the new or inner man God gives, this Holy Spirit to them who ask him" according to his revealed will; and without this gift no one could be saved or ultimately triumph over all opposition. These are grand words, and sound much more scriptural than "The Holy Spirit does not dwell in Christians now." G. J. B.

Oven Sound, Jan. 18, 1886.
CHRISTIAN WORKER.

Brethren Law and Whitelaw:—As you are aware, several articles have appeared in the Bible Index both editorial and from correspondents, relating to the ordination of our Bro. Finch, by Bro. Scott of Walkerton.

I had been on a visit to two of my sons in the North West, and on my return I was informed that Bro. Scott had been here for two weeks. The brethren seemed very much pleased with his preaching, and rejoiced that five members had been added to the church, by confession and baptism. I was told that Bro. Finch was to be ordained as an Evangelist.

It was stated in the Index that I was opposed to ordination. This was not the case. About forty-five years ago I was, myself, ordained as an evangelist in the church in Esqueving, Halton Co. brethren John Menzies, William Trout and James Mitchell being the elders. Bro. Menzies was widely known for his wonderful knowledge of the scriptures, and Brethren Trout and Mitchell were diligent students of the Bible. I believed then, that ordination was right, and I have never thought otherwise.

When asked by Bro. Scott to join with him in the laying on of hands, I replied that I had examined the Scriptures in reference to the matter, and could find no instance where more than one Evan-

gelist had laid on hands in ordaining, and therefore, I did not think it was necessary.

The person who, in writing to the Index, stated that I had refused to unite with Bro. Scott in this act, must have intended to create a false impression, and certainly succeeded in doing so, as several brethren from other churches have written to ask what my views are on the subject, and if I am opposed to it.

The only member who has left the church on account of the ordination, was the first one to propose that Bro. Finch should be ordained, which was fully a year ago.

I may observe that the act of ordination, in the case of Bro. Finch, was most solemn and impressive, and I felt sad upon finding it spoken of in the Index as a foolish farce and the feeling was greatly intensified by seeing in the next Index, the Gospel Advocate, and the Christian Review that it was designated a "blasphemous farce." by C. H. Jay.

"The force of slander could no further go, the deeper to denounce he joined the two." Among all the controversies that I have ever read or heard of, I never before heard the terms "farce," or "blasphemous" applied to an ordination.

As to R. B's remarks in the Nov. Index and Bro. J. A. Harding's observations in the Advocate, they were, to say the least, most uncalled for, in them, the Spirit of Christ seems to be utterly wanting.

All the most admired, the most intelligent and the most successful of Christian authors and teachers, and the most beloved, have, for the last eighteen hundred years, been themselves ordained, and have proved of ordaining others. Ordination, by laying on of hands has always been practised. The most eminent among our brethren as far back as we have any history, sanctioning it; so it is folly to speak of it as some new thing.

I may say, Bro. Finch is a man well versed in the Scriptures with the faculty of bringing out its treasures, new and old. He is of unblemished reputation in the church, and has a good report of them that are without.

Some two months ago I sent an article to the Index, similar to what I have written above, and as it was not published I wrote requesting that it should be returned, from the reply received I learn that it has been mislaid and cannot be found. Trusting that this may meet a better fate, I am your brother in Christ.
W. A. STARRISS.

GO-OPEATION.

1. We believe that no man can be a Christian who does not breathe the mission spirit of Christ, and who does not, to the extent of his ability and opportunity, assist in spreading the gospel.
2. We believe that no Church is the Church of Christ, which does not to the utmost stretch of its capabilities assist in sounding out the word of life.
3. We believe that all the Churches of Christ, should continually CO-OPERATE in every good work, and especially in support of preachers of the gospel in the general field, etc., etc.

Edison, Review.
"The above extract is from the "Am. Chris. Review," (the italics are mine). These are grand utterances, to which the "Ont Co operation" of Churches "of Disciples of Christ," say a "full and hearty Amen. Evidently Bro. Rowe does not believe that Co-operations are "human gods." Thank you Pro. Rowe.

G. J. B.

THE LIFE OF JACOB.

The life of man may be divided into three different forms, or principles of existence, viz: the physical, intellectual, and the spiritual. In ancient Biblical history, there are three characters, who give prominence separately to each of these forms of being, that is Samson as the physical, Moses the intellectual and Jacob the spiritual. In addition David exemplifies a unity of all three in which fact probably resides the reason of his being called by Jehovah, a man after God's own heart. Jacob who is the subject of our present consideration as the spiritual, was grandson to Abraham the faithful, and twin son with Esau, of Isaac and Rebekah he was born B.C. the year 2168, as showing forth the spiritual is evidenced in the centring his inward affections upon God, associated with a burning zeal for those things which tended to God's glory. First in his aspiring for and gaining the birthright from his brother Esau. This contained super-human value as giving him many blessings, on holding pre-eminence in that husband be the progenitor of that family from which should spring the sun of righteousness, the Messiah, and Saviour of the world. We are pained at the deception resorted to, in obtaining his father Isaac's blessing, supplanting as his name implies, his brother Esau. While we dare not other than acknowledge him grievously wrong in this particular, yet in mitigation we would place in the opposite scale, first that his mother prompted the act, also that at this time 'there' was not any law to guide men's actions, added to which was the aggravation of Esau's worldly-mindedness. Jacob had now to flee from home because of murder, concealed in the heart of Esau towards him. During sleep while resting at a place afterwards named by him Bethel or house of God, on his journey to Padan-Aram, he was blessed with a beautiful vision of a ladder reaching heaven and angels descending and ascending, and from the top of the ladder the Lord spoke to him confirming the promise to him, given before to Abraham. This incident is the inspiration from which we have the beautiful hymn, "Nearer my God to Thee." After gratefully acknowledging God's favour at this time, he continues his journey, and arrives at his Uncle Laban's. Briefly we notice the ardour of his love for Rachel, for the seven years he served for her so called but a few days; the constancy of that love in the affection he bore towards Joseph and Benjamin, her two sons, as also his mourning so truly at her death. Having served twenty years with Laban with much blessing from God, he determines to return home. The difficulty presents itself of reconciling his brother Esau at the place which brings him to the eve before meeting he struggles so persistently with God for a blessing that he is given the name of Israel for the reason that as a prince he had gained power with God and men, in unison with his prevailing to obtain God's

consent to his request, is seen the wise strategy and tact in his advances to his brother Esau, breaking down all the hatred in Esau's heart against him by the princely gifts of love, procuring peace and amity between the two, thus grandly typifying Jesus as the Prince of peace in the gifts of His love in overcoming the hatred of the world. Hastening we observe his courteous refusal to return with Esau, being concerned with sacred regard as a good overseer, for the women, children, and cattle, lest in going with Esau he would incur their discomfit, an example worthy of emulation, for the overseer or Bishop of God's heritage the church in disregarding the allurements of the world. The summary acts occurring during the life of Jacob show the certainty of the word of truth. Whatsoever a man soweth that shall he also reap, as he had been guilty of deception in early life, so in his declining years, he suffered the sting of sorrow, from the deceptive acts enacted by his own sons. Settling at Shelem he has to remove by reason of his sons' deception and savage revenge on the Hivites, in the case of Dinah her sister, resettling at Bethel, Joseph is sold into Egypt, and grieved for as lost by Jacob, the famine bringing about their touching reunion. Next coming to his saintly reply to Pharaoh as to his age when introduced by Joseph we are stirred to admiration by its pure simplicity, rising to the angelic in its crystal clearness from anything of self or pride, viz: "The days of the years of my pilgrimage are now an hundred and thirty years, few and evil, have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage," while standing by his side was his beloved son, the genius of whose kingly mind, under the guidance of the God of his fathers, was due the honor of unfolding the mystery of Pharaoh's dream, as also the wise control and administration in the distribution of the products of the seven years of plenty, resulting not only in raising the Egyptian nation to the position of glory she then held, but in sustaining the lives of the entire world then known. We might ask with reason, was this picture in the mind of Christ when in his sermon on the Mount he said, "Blessed are the poor or humble in spirit, for theirs is the kingdom of heaven."

CHAS. WHITE,
Collingwood.

EVIL SPEAKING:

Is there any more widespread and fatal sin than evil speaking? Its effects are so destructive and opposing to the great commandment given by our Saviour and so often reiterated by his Apostles "Love one another." It is widespread; it is found in every circle. National: nation against nation; political: party against party; social: family against family; in the home brother against brother, sister against sister, wife against the

husband, husband against the wife, son against the father, and father against the son. But of all that is bad and the worst in the church, even the greatest of our teachers, our brightest lights, our chosen ones among men show a fearful weakness here. How often I have listened and been moved by the power of some good brother's preaching so that I could follow Jesus anywhere, then afterwards I would talk with some critical brother and he would throw cold water on, by saying "Yes but he cannot handle that subject by half like old brother B." He was weak here and progressive there and old foggy somewhere else. He is not the man that brother H. is and so on. Given to tear to pieces, to criticize and destroy by evil speaking. Then again one says Bro. so and so don't work much out side of his discoursing; in fact he likes to be around where the young ladies are, enjoying himself—mean insinuation—evil speech; and Bro. P. caters a little too much to the sects, and Bro. Q. only preaches for money, his takes the fleece, no matter about the flock, and Bro. S. likes to settle down in some city church and take it easy. Then a look at our papers. Scarcely an issue free from hard, cruel, evil writing—how void of that which "thinketh no evil." It seems from the tone of some men that they rejoice when some brother makes a blunder so that they can pick on and knock him down further. Their wild clamor is far from the "Spirit of meekness." Then again how the dignity of our elders suffers by a sad lack of training at home in the families. A young member of a family says "Oh, I am not going to hear old S. or old M. and if they go how they ridicule and make fun of, homely phrases or gestures of the true servant of God; thus they begin to think and speak evil. Remember God brought destruction upon some who mocked and the apostle Jude pictures a sad end for those "who are not afraid to speak evil of dignities."

The sin of evil speaking is fearfully destructive in its results, and hinders the work of the church, where families, members of the church, on account of jealousies or envies or some old grudge keep up a warfare of evil speaking, the humble against the rich, the rich against one another, and grudge against grudge.

"Dear brethren, let us read what Jesus has said, "If you from your hearts forgive not everyone his trespasses neither will your Father which is in heaven forgive your trespasses." That is true, and will meet us at the judgment. Jesus' word will stand. Read what Paul tells Titus to teach, "To speak evil of no man." I recollect when very young hearing my father mention about a brother who always aimed to speak of the good qualities of any one and avoid the evil speaking—how truly exemplary.

Read Col. 4:6 "Let your speech be always with grace seasoned with salt." It comes to me at times that some in order to get into good favor with God brethren and exalt themselves. Show all the weaknesses of others, which is as much as to say—I am all solid myself. Read Luke

14: 11, "For everyone that exalteth himself shall be humbled, and he that humbled himself shall be exalted." Let us read 1 Peter 3, 8 to 12, "Finally be ye all like minded, compassionate, loving as brethren, tender hearted, humble minded; not rendering evil for evil but contrariwise blessing; for hereunto were ye called that ye should inherit a blessing. He that would love life and see good days let him refrain his tongue from evil and his lips that they speak no guile, and let him turn away from evil and do good, let him seek peace and pursue it."

Brothers it is not through hearing, reading, preaching, or writing, only that we shall be saved; but by doing the will of the Father.

"Hearing and doing we build on the rock."

Hearing alone we built on the sand."

How beautiful would everything be if we would be honest; be as we appear to be. Sometimes men are very cordial; given to warm greeting and handshaking but in absence quite the reverse; the rule being: evil "back-talking." Read 1 Peter 4:8, "Above all things being fervent in your love among yourselves," and in conclusion let us read Jas. 4:11, "Speak not evil one of another, brethren." J.B.L.

DIED.

At his residence, near Raysville, on the 20th Dec. last Bro. Samuel Tackaerry, in the 75th year of his age; leaving a widow, and two sons to mourn the loss of a kind husband and father. Bro. T. was I think brought up a Methodist but about two months before his death, at the close of a prayer meeting in B. he and his aged partner came up to the stand and reaching out his hand to me said, "We have long been seeking the Lord, and now we wish to come nearer to him than ever before; we want to be buried with him in baptism to rise and walk in newness of life." I took their confession and the time and place for attending to the ordinance were appointed and just two months and two days after we buried him in the watery grave, we laid his body down in the last earthly resting place there to await the resurrection of the saints. During that two months very few were more earnest and regular in attending to the duties and privileges of the Christian life than Bro. T. and very few of us, indeed, appeared to enjoy the meetings better than he did. Our brother has been taken away but he who took him, has in tender mercy given those who remain, a good hope of a reunion in a better life on the other shore, so that they sorrow not as those who have no hope. Oh what a source of comfort it is to bereaved ones to look beyond the vale to that time when we shall be gathered together and be forever with the Lord. Then

"Nearer my God to thee,
Nearer to thee,
Even though it be a cross
That rattleth me." W.M.C.

AN AWFUL BUT JUST SENTENCE.

Hon. F. M. Hubbard, District Judge of the Eighth Judicial district of Iowa, in passing sentence on some liquor dealers for violating the prohibitory laws of the State, used the following clear, forcible and just language: "While there are greater crimes known to the law which are punishable with great severity, these are ones which involve more of

those qualities known as deeply base and audacious than the selling of intoxicating liquors.

There is something in taking human life by violence so instantaneous that it shocks and hardens the minds of all, and yet we look upon the man who takes human life quite as a surely, but by a very lingering process—if without condemnation, at least with horror. You who stand before the court for sentence are in every moral sense murderers, and you are within the spirit, if not the letter, guilty of manslaughter for the law says that whoever accelerates the death of a human being unlawfully is guilty of the crime. Your blessed victims upon the witness stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testify that you are accelerating death, but that you are inducing men to commit still greater crimes than your own.

You still maintain the appearance of respectability, but how commonly leoprous and scrupulous you are inwardly! The ruin, poverty, and illness which you are inflicting upon this community declare, as from the households, that you are living, in idleness and eating the bread of orphan's watered with widows' tears; you are stealthily killing your victims and murdering the peace and industry of the community; and thereby converting happy, industrious homes into misery, poverty and rage.

Anxious wives and mothers watch and pray in tears nightly with desolate hearts for the coming home of your victims, who you are luring with the wine and shillies of the devil into midnight delinquency.

In fine, one can have no adequate conception of a catastrophe until he has seen Niagara, nor of

the terrible fury and grandeur of a storm in mid ocean until he has witnessed one; so no one can know the utter degradation and total depravity to which his species can be brought until he looks upon the desolate ruin caused by your hellish traffic.

You are persistent, defiant law-breaker, and shamelessly boast that, in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices.

It lies, therefore, now before the imperative duty of this court to let fall upon you so heavily the sin of the law, that you shall either be driven from your nefarious traffic, or ruined in your fortunes of wicked prosperity. You have become a stench to the nostrils of the community, and all good men are praying that you be speedily reformed, or summarily destroyed. By the providence of God and the favour of this court, these prayers shall be speedily answered by "final and exact justice" for your crimes.

And, finally, let me entreat you, if you are not lost to every sentiment of humanity; to desist from your criminal, vagabond traffic, and betake yourselves to some honest calling for a livelihood; and you may yet become virtuous, useful citizens, and entitled to the respect of a Christian community; but while, if you persist in this way, your ruin is certain, and you will receive, as you deserve, the execration of mankind.

You may think that the sentence of the court is harsh and unjustly severe, but the court assures you that compared with your crimes and the degradation you have already brought upon the community it is mild in the extreme.

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