

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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LAW & WHITELAW,
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SCRIPTURAL ATTITUDE DURING PRAYER.

To say that all religious duties should be done according to divine teaching and example, will accord with the judgment of all enlightened minds. Religious services or acts, should be performed in a manner suitable to their purpose, and so as to be acceptable to the Lord. To sing the praises of the Lord in the assembly, in a trifling thoughtless manner would show a want of reverence, and tend to lead the mind away from the sentiment, and also from the dignity of the One to whom the praise is offered. So also should prayer be offered thoughtfully and reverently, and conform in matter and manner to the dignity of the Lord, so far as the supplicant is capable.

With this introduction the writer would call attention to the scriptural attitude in prayer, and as a reason for it would state, that there is a great want of uniformity in this matter among the congregations. Some congregations stand and some kneel. In some there is a want of order; some standing while others kneel or perhaps sit. We say to every reader, if the scriptures decide the point let them be followed. We venture the assertion that kneeling is the only attitude taught by precept and example in the bible. And would add, that all deviations from it rest only on human authority. Being well aware that many will dispute this position, be it remembered we rely only on bible authority. Any amount of special pleading about present customs and conveniences, may be made, but such are of no value, and we trust no dear brother will show a liking for such persons as loved to "stand praying at the corners of the streets," anciently. Scriptural teaching and example are alone admissible. All efforts to justify a lack of conformity to bible teaching and example, are but attempts to justify conformity to the world and excuse pride. Let it be well understood, we address those especially who understand the gospel, and claim to be following the Lord's example.

The reader's attention is now invited to the proof of our position. David says in Psalm 95:6, "O come, let us worship and bow down, let us kneel before the Lord our maker." In 1st Kings 3, 54, we are told that when Solomon had finished his prayer, he "rose up from kneeling on his knees" and stood and blessed the people. Again in 2nd Chronicles 6, 13, we are informed that Solomon, "kneeling down upon his knees before all the congregation of Israel." We learn from the book of Daniel 6, 10, he knelt upon his knees, "three times a day, and prayed and gave thanks before his God, as he did aforetime." These three illustrious persons, in kneeling were humble, reverential and consistent. We come now to the New Testament, and read in Luke 22, 41, "And he was withdrawn from them about a stone's cast, and knelt down and prayed." It is said of Stephen, Acts 7, 60, "He knelt down and cried with a loud voice, Lord Jesus lay not this sin to

their charge." Acts 9, 40, tells us that Peter in the chamber of the dead, "kneeling down and prayed." Again it is said of Paul, Acts 20, 36, "He knelt down and prayed with them all." Also in Acts 21, 5, we are informed that a numerous company near Tyre who escorted Paul, all "kneeling down on the shore and prayed." Some reader may perhaps remember a verse in Mark 11, which reads, "when ye stand praying forgive," and he may conclude he has a warrant from it to stand during prayer. The publisher of the "Laying Oracles," omitted the word stand; no doubt for good reasons. Might the writer modestly say on good authority, that the word rendered stand does not always indicate the position of the body, but may only imply "to stand firm," to be "constant or persevere." Hence we say, that verse in Mark gives no positive proof for standing. A writer whom we read lately when asked to explain this passage, says "the Lord taught them to stand." But read again and see if the Lord says stand up and pray? He is teaching them to forgive others when they ask for it for themselves, and there can be no proof gotten from it, that any one ever stood by divine authority in prayer. All positive teaching and examples are against standing.

Now dear reader if you have doubts learn by example. If you are standing before an audience in prayer, hear the venerable Psalmist say to you, "O come let us bow down," "let us kneel before the Lord our maker." Look now at Solomon on his knees, and Daniel too kneeling in prayer three times a day, and learn the lesson by example. Let those who lead in prayer standing, think of their responsibility.

Paul said, "be ye followers of me as I also am of Christ." Now, dear brother, will you do so? Then behold Paul and the Ephesian elders at Miletus, all kneeling in prayer. Then again see Paul and the church of Tyro all kneeling on the sea shore and follow their example. Again, let those zealous brethren who invite the audience to address the Majesty of Heaven standing, contemplate the Saviour's last visit to Gethsemane. Behold the Heavenly Master kneeling on the ground, and shall man haughtily stand and address Him before whom the Saviour would in humble reverence bow!

We present the above to all the dear brethren for their consideration, and especially to those beloved ones engaged in public labor. Look at the whole matter, dear reader, and if you think only one side is given, please give the other, if it has two sides. No challenge is intended, and only positive example or direct divine instruction is requested. We do not ask for a recommendation, or a plea for what may be supposed is not forbidden. We trust to no acrimonious criticisms, and no biting replies will be returned. Speak out, dear brethren, freely, candidly and kindly, and truth will prevail, and brotherly love continue.

GOD MANIFEST IN THE FLESH.

"Unto us a child is born, unto us a son is given." "Great is the mystery of godliness, God manifest in the flesh." His name shall be called Wonderful, Counsellor, the mighty God. 'Tis too profound for human thought; the finite mind cannot grasp it,—truly "the world by wisdom knoweth not God." He was a stumbling block to the proud Jew, and to the Greek fooliness,—but to those who believe He was and still is both the power of God and the wisdom of God,—for in "Him dwelt all the fulness of the Godhead bodily"—and yet He made himself of no reputation,—wherefore God has highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that He is Lord to the glory of God the Father. Do you see that group of mourners standing by that grave yonder? They are in deep conversation. One says "Could not this man who opened the eyes of him that was born blind have caused that even this man should not have died." Look again,—there stands one very near the grave,—He is weeping and through His tears He says "Take away the stone"—He looks like a man, He weeps like a man—He speaks like a man, but tis the voice of God. "I am the resurrection and the life." "He that believeth on me though he were dead yet shall he live." "And when He had thus spoken He cried with a loud voice "Lazarus come forth!" will the dead obey His voice? Yes—"He that was dead came forth" Jesus says in the depths of His sympathizing humanity "Lose him and let him go." We have at the grave of Lazarus the most striking demonstrations both of the humanity and divinity of Jesus the Christ. In His tears we have His humanity, in His power to raise the dead we behold His Divinity. There are thousands of men to day who cannot be moved to tears—but Jesus had tears to shed He could weep with those who weep—He was touched with the feeling of our infirmity,—and by virtue of His humanity He had blood to shed, and by virtue of His divinity His blood avails for a guilty world, for "we have redemption through His blood, even the forgiveness of sins" He hath not redeemed us with corruptible things but with His own most precious blood. It is worthy the contemplation and serious thought of the most profound philosopher, and yet it is quite within the grasp of the wayfaring man, that God commended His love toward us that while we were yet sinners Christ died for us. But let us notice further this child of Bethlehem, the "Father of an everlasting age"—this Prince of peace—and you will observe from His birth till His death, burial and glorious resurrection, upon every occasion where humanity (as an essential element in His nature) reminding us that "He took not on Him the nature of angels but the seed of Abraham," appears—there the mysterious blending of the divine, with His human nature also

marks this wonderful union. Truly "unto us a child is born," but look away out on yonder plains, gloriously illuminated with light celestial, and listen to the voice of the heavenly messengers "behold I bring you good tidings of great joy—unto you is born this day a Saviour who is Christ the Lord," and suddenly there appeared a multitude of the heavenly host and they sang this beautiful song—"glory to God in the highest, on earth peace, and good will to men." And this wonderful star that guided the humble shepherds to "the place where the young child lay," and then forever disappeared, leaving behind this wonderful record and verification of the prophecy, "unto us a child is born," and that this is indeed the "wonderful counsellor," Christ the Lord; your Savior and mine. Look down yonder by the side of the Jordan, there are two men in close connection, one is John the Baptist, but who is that other in whose presence this great man John who is attracting so much attention, appears so embarrassed? 'Tis the Prince of the house of David, the Lion of the tribe of Judah. John looks at Him and says, "I have need to be baptized of thee and comest thou to me." Jesus said, "suffer it to be so now." They go down into the water and John baptized Him and they came up out of the water, and so far have all the characteristics of two men in the observance of a solemn ceremony, but presently there appeared from the blue vault above, for the "heavens were opened unto Him," a voice is heard from beyond the parting clouds, "this is my beloved Son in whom I am well pleased." Like a man He was subject to temptation, but as a divine man angels minister unto Him. Out on yonder boisterous sea labors a vessel. 'Tis dark. Who is that sleeping in the forecastle there? Everybody seemed alarmed; one runs to him and exclaims, "master carest thou not that we perish?" He looks like a man. What is He going to do? Listen—"peace be still." Will the wild waves obey His voice? Yes, "there was a great calm." And the sailors were afraid and said, "what manner of man is this that the wind and the sea obey Him?" This is God manifest in the flesh. On the declivity of yonder mountain is seen three men ascending. Presently they reach the summit—they talk together like men. Can you point to me the man of sorrows? Look again; I said three—are there not five? Who are those two and whence came they? "And there appeared unto them Moses and Elias; and they were talking with Jesus." Peter and John had grown weary, but the place suddenly became interesting and particularly attractive to Peter, and he says, "Lord, it is good for us to be here." Jesus is transfigured before them and from the throne on high again a voice is heard "This is my beloved Son, hear ye Him." We might refer you to the garden and the ministering angels there, to the cross and its accompaniments. "He dies, the friend of sinners dies." He is laid in the tomb—the stone, the

angel descended and rolled back the stone, the keepers "become as dead men." "He is risen! He is risen!" now greets the ears of the disconsolate disciples and echoes through the heavenly plains and angels chant the solemn lay. "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" is and ever shall be the theme of the redeemed.

H. BROWN.

PATIENTLY ENDURING.

The apostle, speaking to those very dear to him, prays that after they have suffered a while they may be established, strengthened and settled. Peter himself had suffered, and had still to suffer even a violent death, and he knew that many of those he was addressing would lose their lives; all in those times who took upon them the name of Christ were exposed to fearful persecution. The thing to be most desired in Peter's estimation was, not to enjoy immunity from suffering, but to pass through it in such a way that it might finally result in perfection of character. Silver is not considered to be perfectly refined until the image of the refiner is reflected in it, and until the fiery trials of the christian have moulded him to a resemblance of the Master the process is not complete. This thought should encourage us to a patient endurance of our comparatively light trials.

We read of Abraham, "after he had patiently endured he obtained the promise." Further on in the twelfth chapter the Hebrews were commanded "to run with patience" the race set before them. We can accomplish nothing either for this life or the next without patience. Solomons very seldom are the results of our labors instantaneous and much as patience is necessary in the affairs of this world, still more is it necessary in the affairs of the kingdom. "It is mentioned among the fruits of the Spirit. James says, "let patience have her perfect work," from which we infer that the exercise of patience was a powerful agent in the development of the other graces of the christian character. I think neither hope nor patience will be needed in the future life. When the present contains all satisfying joy when sorrow has become a thing forever past we need no more the lamp of hope to light us through the gloom. When we have received the promises, no more need to patiently wait for them. When pain is done away we shall not be "patiently enduring." When in the clear light of Heaven's eternal day, what were myriads during the dark days have been made plain to us, we need no longer wait patiently for the explanation of all. When the unerring Judge of the Universe has set right all the wrongs of earth there will be no longer need of bearing these wrongs patiently.

Seeing, then, that it is only during our probationary years that we are to cultivate patience should

we not use all diligence for we do most certainly and continually need it now, "for," says Paul, "ye have need of patience that, after ye have done the will of God ye might receive the promise." To those who, by patient continuance in well-doing, seek for glory, honor and immortality is promised eternal life. A harvest is promised in due season to those who neither weary in well-doing nor faint at the magnitude of the task.

It was want of patience that caused the patriarch Jacob to set out on the thorny path, the first step on which he took when he deceived his father Isaac and obtained by fraud that blessing, that birthright which was promised by God to him, and which would therefore have been bestowed upon him in due season without those fraudulent measures if he had only patiently waited God's time and way instead of impatiently and presumptuously taking the matter into his own hands. For this want of trust in God he suffered long and bitterly. His treacherous conduct placed his life in jeopardy; he had to flee from the wrath of his injured brother, and after years spent in serving a tyrannical and unjust master he at length returned. The children of Israel, journeying from Egypt to Canaan, were not patient; they did not like to wait for the blessings promised them, they murmured many times and were punished; and finally all but two were condemned to perish in the wilderness. From the beginning until the present time thickly strewn all along the way are examples of the power of patience and of the evils resulting from the want of it; and so, doubtless, it will be until sin and its attendant train of evils have been forever destroyed and the "new heavens and new earth wherein dwelleth righteousness" has succeeded this sin-stained abode of fallen man.

Heirs of an inheritance, pure and undefiled, shall we not patiently wait for it, though here we may have literally "no continuing city." Sure that the Judge of all the earth will do right can we not bear with any injustice we have to bear during this "little while," knowing that in the world to which we go there is no death, nothing to cause parting of friends, can we not patiently endure the pangs of separation from loved ones here, if God sees fit to lay this burden upon us? In short, should we not, with patience, bear the trials of earth in view of the bliss of Heaven? And should not our chief desire be so to live our life here that it may form a fitting prelude to the life eternal.

I will here quote a verse I heard sung by a dear friend not many weeks ago which made a deep impression: "Is it true, as many say, life is but a passing day? But that Heaven is lost or won ere its fleeting days be done? Yes, it's true! Oh, it is true!"

And, being true, let us labor with all diligence to make the most of this passing day last the night of death overtake us, and instead of the Master's "well done," we hear "O, thou wicked and slothful servant, thou hast been unfaithful in little, and therefore the opportunity to be faithful in much will never be given thee."

E. J. S.

Belgrave, Ont.

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Table with 2 columns: Name and Amount. Includes Regular Contributors like A. Scott, Geo. McKno, J.W. Leppard, etc.

CHRISTMAS.

By the time this paper reaches some of our readers, Christmas Day will have come with all its festivities, joys and happy greetings...

J. C. W.

STATEMENT.

Below we give the result of Bro. Martz's efforts (financially) during the month of November. Our brethren will rejoice with pleasure...

are being made, to which a deal car must not be turned. Brethren, respond promptly, liberally and lovingly to these calls...

Table with 2 columns: Name and Amount. Includes St. Thomas congregation, Dorechester, Rodney, Lobo, Stayner.

Besides the above cash receipts, Brother Martz obtained pledges amounting to \$27.00, which will be paid in due time.

The following congregations were visited by Brother Martz during last month, viz: Rodney, Lolo, St. Thomas and Dorchester. Large, attentive and deeply interested audiences greeted Brother M. at all these places...

H. T. L.

TAKE NOTICE

MANITOBA MISSION.

The Women's Christian Board of Missions have taken the responsibility of managing this mission field. A man is to be sent to Portage la Prairie as soon as we have funds collected to pay him for one year...

Let the last Lord's day in January, 1888 be set apart as a day for collections in all the churches in Canada for this mission. Elders and preachers see to it that you take up a liberal collection in the church for which you labor on that day...

A. SCOTT.

DEBATE.

A debate between C. Watts, on the side of Infidelity, and Brother Clark Braden, on behalf of Christianity, is under way at Walkerton at the date of this writing. It closes on the 23rd inst. We can give no report until next month.

LETTER FROM MICHIGAN.

Marion, Sande Co. Mich. Nov. 26th, 1885.

Brethren of Workers. Permit me space in your valuable paper to present the following: Our beloved Brother S. Keffler has been holding a series of meetings for the past six weeks in our neighborhood...

Under the circumstances we now send throughout the churches in Ontario as elsewhere, Christian Salutation, and an earnest heartfelt "Macedonian Cry," "one over and help us," indulging the hope that our call will meet with a generous response both from churches and individual disciples, brethren and sisters in Christ Jesus...

JOHN W. TANZWEIL.

TORONTO.

West End.—We have had very good meetings and increased attendance here recently. On Lord's day evening, Nov. 29th, our audience was the largest we have had for some time. At the close an aged lady and her son made the "good confession," and during the following week were baptized at Louisa street. We are satisfied that more would soon follow, if we only had a place where we could conduct a series of meetings...

Under the circumstances we now send throughout the churches in Ontario as elsewhere, Christian Salutation, and an earnest heartfelt "Macedonian Cry," "one over and help us," indulging the hope that our call will meet with a generous response both from churches and individual disciples, brethren and sisters in Christ Jesus...

and individual disciple of Christ, who will aid us in this "work of faith and labor of love," to drop a line as soon as you can to either James Menzies, No. 163, St. George St., or Geo. J. Barclay, No. 73 McCaul st., Toronto, and let us know to what extent they will aid us in this worthy work...

G. J. BARCLAY, Toronto, Dec. 17, 1885.

EDITORS WORKER

I notice in the Oct. number of the WORKER some inaccuracies which I wish to correct. Some persons reports additions during Bro. Scott's meeting, one by baptism, one restored, and one from the Latter Day Saints. I would just say the report as given by me is correct. It was thought that the lady referred to, who claims to have been baptized some years ago by the Latter Day Saints, would unite with us. She has not taken membership yet.

Another report Bro. Stirling's visit—held so many meetings—result one baptism. This is also misleading. Bro. Stirling is always a welcome visitor here, and an acceptable preacher, and meet leave a good impression wherever he goes, and while I would not pluck one laurel from his brow, yet I feel like giving honor to whom honor is due. The woman baptized lives at Big Bay, was taught the way of the Lord more perfectly by our excellent sister Boyd of that place, walked to Warton to be baptized not knowing our good Bro. Stirling was here, made her intention known to the church and was baptized by Bro Stirling before leaving. I write this simply to make what I and some others deem a necessary correction.

H. BROWN.

Warton, Nov.

CANADA COLUMN.

T. L. WILSON.

—One more confession last Sunday evening at our regular meeting in Everton. He was baptized to-day.

—Bro. W. M. Crowson preached last Lord's day at Mimoso.

—He has been home after his family and has moved up to Muskoka for the winter at least. The work which he has done in that locality speaks for itself, and should prompt the churches throughout the provinces to contribute of their means for his support. He has gone up there in faith, relying upon your liberality to be sustained. Muskoka is an open field for the gospel, and we should be alive to the fact, and not only sustain Bro. Crowson, but send in another speaker to aid in securing a part of that large territory. Bro. J. W. Kilgour of Guelph has been appointed treasurer, and will accompany all our agents.

—I have just closed a meeting in Minto, lasting over three Lord's days. The rain and mud were much against us during the first week and the audiences were consequently small; but the clouds cleared away and the meetings increased in interest and attendance until the close. The meeting-house at last proved to be too small by far to hold all the people who came. I never spoke to more attentive and apparently appreciative audiences, and trust that the word spoken may prove itself the power of God in the salvation of many souls. Three confessed faith in Christ, one of whom was sixty-seven years of age, an old and highly respected

resident of that community. The church now numbers nearly 50 members. Peace and harmony prevail under the good teaching and wise management of Elder John Darroch.

—Elder Martz is now at work in the interest of the Ontario co-operation.

—The cry comes from many quarters for help. More preachers are needed. With some of those who occupy much of their time speaking, and writing against "paying the preacher" volunteer to answer some of these calls. I don't mean that they should go out on Sunday simply for an airing, but to stay for two or three weeks at least, and longer if the interest of the cause demands it.

J. G. BARCLAY, Toronto, Dec. 17, 1885.

We will be glad to hear of any who will go into some of these poor and much neglected localities and preach the gospel. A line has truly come to test the theory of those brethren who don't believe in parting with their money for the spread of the gospel.—Standard.

JORDAN, Dec. 16, 1885.

To Messrs. Law & Whitelaw.

Dear Bros.—While thinking over the past year, of its joys and its sorrows, I thought it would not be out of place to report to the WORKER my work here and the co-operation of the church with me financially and otherwise. During the past year the accessions to the church here at Jordan are as follows:—Twelve by confession and baptism, and eight who had withdrawn their fellowship from the church in consequence of difficulties heretofore existing, of which difficulties we will not mention.

Taking the admission of Paul she aged, and one who had broad and comprehensive views of what he uttered, forgetting the things of the past and pressing forward. The brethren generally, here, have stood by me in the work, for which I feel grateful to God, and take courage, hoping and trusting that when my labors in this life are finished I may join in the expression of the apostle, as follows: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up a crown of life for me."

The financial work of the church are as follows: Money raised for all purposes, \$350. My work for the coming year will be between the congregations at Jordan and Smithville.

Hoping in the meantime that your efforts of faith and labors of love in placing in the families of the Brethren in Christ, in Canada and elsewhere, may be a success financially and spiritually in the continuance of the publication of the CHRISTIAN WORKER.

Your Brother in Christ, R. ANSWORTH.

Bro. Leppard has just closed a short meeting at Guilds, about 9 miles from Ridgétown. This is the first preaching by our brethren for some years.

Welland, Dec. 11.

DEAR BROS.

I did not reply at once for I had in anticipation help and it came. Bro. Gunn of Australia is here preaching. Three have confessed the Saviour and two have been baptized. Our large auditorium was comfortably filled. Results speak for themselves and foreshadow a clear the close of a good meeting for Welland.

Yours, S. MOOR.

NEWS ITEMS.

C. W. Martz.—In the next issue of the WORKER a short biographical sketch of Bro C. W. Martz will appear.

We wish you a merry Christmas and a very happy New Year. Try and do something more in the Master's cause ere the close of the year.

During Bro Scott's stay and preaching at Beamsville in November, five were added to the church there.

Bro C. W. Martz held a short meeting in Hamilton this month. Five persons believed and were baptized. He expects to be there again soon for a longer meeting.

Bro Scott held a short meeting at Capr Rich in November. The attendance was good but owing to the inclement weather the meeting was not continued. The brethren there are preparing to erect a good meeting house next spring.

We would urge upon churches the necessity of helping the brethren in West End, Toronto, to secure a suitable meeting house. If this was accomplished we believe there would very soon be a large congregation in that place. Write to Bros Menzies or Barclay.

We have entered on volume five of the CHRISTIAN WORKER, and now would be a suitable time to pay your subscription. Many who are wealthy and some who are poor, forget to pay what they owe us for the paper. Others don't forget and yet don't pay. We would just here respectfully ask: all who are in arrears to pay up at once, you may send bills, P.O. order or stamps. We have to spend many long hours work to send you the paper for which we do not expect to be paid in money, and the least our readers should do is to pay the small subscription. Now when you read this, send us what you owe by next mail, it will be better every way, it will show honesty, and zeal for the cause, and will be scriptural too "owe no man anything." L. & W.

MARRIED.—By the writer at her father's residence, township of Louth, W. H. Lawson, son of Henry Lawson, Esq., township of Pelham, to Miss A. F. Claus, daughter of Peter Claus, Esq., of Louth. Many valuable presents were presented to the bride by her friends. After partaking of the good things provided the hopeful pair took train from St. Catharines for Rochester, N. Y. R. ANSWORTH.

RIDGETOWN

Bro. Shepard has promised us a visit on Lord's day, the 20th. He is highly thought of here and we anticipate a time of refreshing.

There were three baptisms in St. Thomas on the 29th Nov. A. R. Stevenson is now reaping the results of much seed sown there. May many more be led to the Saviour by him that they and he and we may rejoice together.

I learn of one addition in Rodney where Bro Campbell is working with much acceptance. I often hear his praise sung by the brethren who know him, but he seems averse to telling of his work and its results. I wish to would remember how many of us there are who are ready to rejoice with him, and that he somewhat wrongs his brethren when he fails to tell them of the success that attends his work. Brother, you need not mind publishing what the Lord has done through your humble instrumentality; you can do with Paul, "not I but Christ." W. Christian love, Yours, J. LEPPARD.

"WATCHMAN WAIT OF THE NIGHT" ISAIAH 21, 11;

The old year with its joys and sorrows has grown white and hoary and is now ready for the grave. Should we be called upon to "epitomise" the past year of our life and as we lay it away in the grave of the past pronounce its "epitaph," what would be revealed?

It would be shown that God during the year has been very merciful and gracious unto us. That He has lavished blessings upon us both temporal and spiritual. In order to a better realization and appreciation of these blessings upon our part, let us ask ourselves a few questions bearing upon this subject. Have we been blessed with a fair measure of health during the year? If so do we know anything of the real value of such a blessing? To aid us in estimating aright its value; let us suppose that instead of health we had been prostrated upon a bed of sickness during the year. No, simply one day or week; but three hundred and sixty five days or fifty two weeks of constant pain and suffering in close confinement, instead of health and freedom. This has been the hard lot of some who were no more deserving of it than we. When we are wont to complain we would do well to think of these things. "To whom much is given" again.

Then again have we been blessed with a healthy mind? What if the mind should have been diseased? What if reason had been dethroned and you had spent the year in the mad house? How would this have effected your family and friends. Think again. Have we had sufficient food and clothing and shelter from the elements of nature to supply our necessities? How differently it has been with many who are equally deserving as we? God has been very good to us. How have we treated God? Have we been grateful and thank full unto him for his loving-kindness? Have not we in a measure been negligent and ungrateful and faithless toward God? He has been mindful of us but we have too frequently forgotten him. Moreover we have had religious liberty during the year. Who can properly estimate this benefit? From the cold grave the hollow murmur of the voices of our ancestors echo, "we can!" "We were stretched on the rack; were sawn asunder; were burned at the stake, because we refused not to worship the God of Abraham, Isaac, & Jacob." Read our history your present generation it you would appreciate to any extent the religious freedom you enjoy.

Viewing the past year from the present standpoint, "Contemplating God," we have cause for gratitude, "Contemplating ourselves," we have cause for penitence. May these reflections lead us to better and better lives during the year upon which we are about to enter. In nature the decay of one year feeds the growth of the next. God helps us to profit by the experiences of the past. Volcanic mountains are rent by fissures, filled with molten rock, which fissures when the lava cools, set like vast supporting ribs strengthening the mountain mass; So it is with us, the sins which "first rend" may afterwards "buttress life." The mistakes, trials, sorrows, afflictions and troubles of life are all turned to profit by the wise and thoughtful. Again we look upon the incoming year as a storehouse of opportunities. The past is gone. We cannot recall it. The present is ours. The future is veiled. So far as we are personally concerned

it will be very much as we make it. There are ways of thinking about the future which are not chimerical. We must not brood over uncertainty; but go forward hopefully and courageously endeavoring to make the most of it.

Instead therefore of being discouraged and led to despair by the sins and failures of the past; we should rather feel that if there is any meaning in redemption at all, it means there is a remedy for every human sin and weakness. Christ is at once the "Lord our Righteousness" and the "Lord our strength." A strong faith in Him will enable us to begin the New Year, not with shaking hesitancy, but with brilliant hope, courage and energy. One like unto the Son of man holds reins. He can open and no man can shut and shut and no man can open. The future may be sealed with the seven fold seal of secrecy but He is able to break and open every seal. The thunderbolts of calamity may be near at hand to burst upon us and blast what we prize the most; but it is in vain to worry and vex ourselves with these thoughts. Our call is to duty. The year upon which we enter will be as replete with these opportunities as any we have seen. Shall we seize these opportunities as they fly or let them slip? We are not our own we are bought with a price. If God spares us during another year what will the recording angel say of our stewardship? If we could only bring home to ourselves what we shall feel when our season of opportunity is cut short—as it will be with us all—we would not look upon these solemn truths as mere words. The feelings of remorse are bitter feelings. Let us as Christians engage more heartily and energetically in the Lord's work than ever before. And to the unregenerate let us say, begin the New Year with giving your heart to the Saviour. You have allowed many opportunities to pass by you without improvement. May this be true of you no longer. Look to Jesus as he is lifted up. Let the seed of faith blossom and bear fruit to the glory of God and the Salvation of your soul.

A. SCOTT.

"AS HE THINKETH IN HIS HEART SO IS HE."

In these words Solomon gives us the secret, or key of the character of the man, tells us what determines the life. As the man thinks so will he be in conduct and character. The wise man also says "Keep thy heart with all diligence; for out of it are the issues of life," thus showing that according to the process of thinking going on in the heart; so is the man in desire, purpose, word, and action. The thought in the heart determines the faith, and the faith gives direction to the life, and decides the destiny. The thought is the proximate cause of the act. Sin is thus the result of thought. Jesus said "Out of the heart proceed evil thoughts," and these are followed by murders, adulteries, thefts, false witness, "bitterness, wrath, anger, clamor, evil speaking, and malice." Words and acts grow out of thoughts. If a man's thinking be chiefly confined to evil, his words and acts will correspond. So of our religious belief, if a man's faith is a belief on Christ, and a belief of all He says, it will determine a life of obedience, and love that suffereth long and is kind, forbearing and thinking no evil. Pure doctrine, honestly held in the thought of the heart, begets a pure life, and Christlike character. Impure doctrine leads us wrong in thought and life, hence

the necessity of right thinking.

Many believe they are right simply because they think they are right, while they are altogether wrong. Paul (referring to his former life) said "I verily thought with myself, that I ought to do many things contrary to Jesus of Nazareth." And he did so, giving his voice to put them to death, punishing them often, compelling them to blaspheme, and persecuting them. His thoughts and conscience were then wrong, but he thought he was right. He afterwards said "Let him who thinks he stands, take heed lest he fall." Wrong thinking has led to the present divided state of Christendom. The thought in the heart has devised creeds, dogmas, parties, strife, and human names, among those desiring to serve God. These cause division, while God's word teaches and enjoins union, "that they all may be one," is the Saviour's prayer. Our thinking, acting and speaking, must be in accord with the inspired words of the Apostle, who only were qualified and sent off by Christ to give to the world of eternal "the words of life." Men are found who appear to think they are equal to the Apostles. And so being exactly right themselves, are qualified to direct, counsel and guide others to the correct position they occupy; Those who will not heed them, but choose to think and do otherwise are of course wrong, and cast out as evil.

Because of this thinking others are misrepresented, their words and actions are willingly misstated and misconstrued, to make it appear that they are "bad men." And because the inspired Paul warned Christians against evil, and wrong doing, and exhorted them to faithfulness, they appear to think they also may judge others, and forgetting that they are not inspired or infallible; declare that "there is no 'evil speaking' in showing the error of others, when it is to place them in the right." All who disagree with their thinking and exposition of the scriptures, are in error, and require to be placed right, and they in placing them right, are not indulging in "evil speaking" when they call their brethren, "hirelings," "machinery men," "human gods," "lovers of money and not of Christ," "sect makers," "scoffers," "bad men," "evil church destroyers," &c. &c. When Christians indulge in such "evil speaking," and manifest so little of the love and spirit of the Saviour, it is evident the heart is not right. He said "a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." It is certain that those who so speak have not the mind in them "which was also in Christ Jesus." By reading from some of their pens, it becomes evident that they are too ready and willing to bear "false witness" against their brethren, for instance in the case of Bro. W. T. Moore of England, concerning whom statements have been published which (according to his own writings) are misrepresenting and untrue.

The statement has been made that Bro. Moore "preaches if immersion demands a sacrificing of conscience although it obey your conscience do not you disobey Christ. The Spirit said repent and be immersed for the remission of sins, but if it is contrary to your conscience despise the spirit and do not sacrifice your conscience." Now I do not believe Bro. Moore ever uttered the language quoted. I have been reading the "Apostolic Guide," "Christian Standard," and "Am. Christian Review," and fail to find any such statement

of his preaching, and he is the statement in print on the fact. (According to the writings of some) and one would think a large part of work of "preaching the gospel," and bringing souls to Christ was being done by them selves, while all others who are "co-operating" and accomplishing work of this kind are "men who are greedily after reward," "false teachers," who "make merchandise of christiana," "hirelings" &c. &c. when the cash is exhausted, "making religion subservient to their pecuniary gain," who say "the work Christ ordered may decay but our filthy rags is the work we want to be made permanent." Where may we look to find the strongest indications of decay of Christ's cause in Ontario at the present time? No doubt where there is more cavilling and evil speaking, than going out to preach the gospel. It is a cause for deep sorrow, that brethren will allow themselves to think, speak and act so unkindly, they can never win souls by pursuing such a course. Jesus did not say beat my sheep, but He said "feed my sheep." We pray that the time may soon come, when a change in the thoughts of the heart may lead Christians to lay aside all malice, guile, hypocrisies, envies, and all evil speaking; and when they admonish one another, they will do so with "meekness, kindness, humbleness of mind, meekness, long-suffering, forbearing one another." J.G.H.

WHAT WILL YOU DO WITH JESUS?

BY NATHANIEL NORTON.

What will you do with Jesus? The words come low and sweet As tenderly he bids you Lay your burdens at his feet. We are poor, and weak, and sinful But his mercy's full and free; What will you do with Jesus? What shall the answer be? What will you do with Jesus? The words come loud and clear, 'Tis the voice of God that speaketh, In tones that all must hear. Life immortal in the question, Joy through eternity.— What will you do with Jesus? What shall the answer be? Think of the King of Glory, Lord of heaven, to earth come down, Of his life, so pure and holy, Of his death, his cross and crown. Of his divine compassion, Of his sacrifice for thee.— What will you do with Jesus? What shall the answer be?

BOWMANVILLE, Ont., Nov. 20.

The special effort here, before noticed, resulted in 12 additions by baptism. Bro. Stevenson did all the preaching, and so did it well. Our prayer meeting and Bible class are prospering. The young men organized a young men's prayer meeting last evening to meet weekly one hour before Sunday morning service. We thank God for the happy union of the church at present. CONTINUED.—The church in this university town is decidedly looking up. There is devotion and peace. Bro. J. Wood recently baptized 2. This winter preached there two evenings this week and had the pleasure of taking the confession of Miss "Nellie." Bro. Wood's youngest daughter. More are expected.—EDWARD SIMPSON.—Standard.

"For all the promises of God in him are yea and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 1 Cor. 1, 20-22.

"And thou shalt speak my words into them, whether they will hear or whether they will forbear, for they are most rebellious."—Ex. ii, 7.

CHRISTIAN CHARACTER.

For the Worker. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. A query has come to me to day, from an old Christian friend, whom I have not seen for years, with the request that I would answer through the CHRISTIAN WORKER.

Was this expression of our Lord intended for his disciples, and the people who heard him only, or is it a truth of wider application, and applicable to us as Christians to day, and must our righteousness exceed that of the Scribes and Pharisee; if we would enter into the kingdom of heaven? I am quite sure the Brother is not asking this for his own sake, but for others.

This is the favorite text of what we call Moral Men, they claim, and perhaps justly, that the word "righteousness," simply means "right doing," and it is true that in some cases it carries that meaning, as for instance in that notable passage, "Scarcely for a righteous man would one die yet peradventure for a good man some would even dare to die." Evidently there is a difference here, between the "righteous" or upright, or just men, and the good man, who to this same uprightness adds benevolence!

But do we not fall into a serious error when we divorce morality from spirituality? In other words, is it possible to be a Moral man without being a spiritual man? Can there be to day Morality without Christianity? Yet how common a thing it is to hear the man who refuses Christ, and his salvation, claim to be a moral man, and indeed Christians often speak of some neighbor or friend as a good moral man, but not a Christian. Morality without spirituality produces hypocrisy. It was this which made one class of the Pharisees, what they were in Christ's time and which called forth some of the strongest words of disapproval ever uttered by the Son of God. But I think it was not the righteousness of each Pharisee even, that the Lord would have us "exceed," but I understand that this scripture, and a host of others, call on us for a righteousness that shall exceed, the best product of the dispensation under which the best of the Pharisees lived.

Perhaps the Apostle Paul is one of the best examples of what I mean, before he became a follower of Jesus of Nazareth, he tells us that he was a "Pharisee of the Pharisees," "a son of a Pharisee," "that he had lived in all good conscience," and adds as "touching the law blameless." Now Paul was a type of what the "law could do" producing character, and he was not alone. The bible gives the records of others who are specimens of the fruit of it at same time.

But now the righteousness of the law is not that which will please God, and the Jews by not submitting themselves to the righteousness by faith, have sadly missed their blessing. If any man could boast Paul tells us that he could, yet he follows with heart and life, and at no matter what cost the higher righteousness, the righteousness that exceeds that of the Scribes and Pharisees, as much as the glory of the new covenant eclipses that of the old. "But what things were gain to me," (his zeal, his birth, his righteousness, his circumcision, his blamelessness) "These I counted loss for Christ; and the whole chapter, the third of Philippians is full of the same subject.

I think then, that our righteousness should "exceed," not the hypocrisy and sin of the Scribes and Pharisee; only: for that would be a small matter, but that it should exceed the best results possible, to the law of Moses under which those Scribes and Pharisees lived. If you ask why I reply, Because Christ died for us and rose again. Because we have been crucified with him and have risen to newness of life, because we have the divine example of the son of God. Because we have an advocate with the father Jesus Christ the righteous and because the new testament abounds with commands and exhortations, to come up to the higher position of "sons and daughters," "of kings and priests," "of followers of God as dear children" and places the limit of our growth, at the "measure of the stature of the fullness of Christ."

The world will always judge us by our character. Not by what we profess to be, but by what we are. As a people we have given much weight and care to the matter of correctness in doctrine. Let us give no less attention to correctness of practice. The world has always looked at the lives of the Christians and has been quick to mark their defects. This is just as it ought to be, and I trust the day will never come when the church will sin and the world not see it, for if they fail to see our short comings, it is likely they will fail to see our good works too, and the Saviour meant us to "let our light so shine that men might see our good works and glorify our Father in heaven."

May we all learn to recognize the claim the Lord has upon us. "To walk worthy of our high vocation." To keep our garments unspotted from the world. "To be holy and without blame before him in love." "To abstain from all appearance of evil." And may the very God of peace sanctify us holy and may our whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ. J. EDWARD.

More particularly for the benefit of your Scotch readers please insert in WORKER this expressive and beautiful little poem which I copy from "life and work" a Parish Magazine of Scotland. A. SCOTT.

O doon beside the lea-rig, There ran a bonnie burn, Wi' merran a loup owre stane belds, An' mony a windin' turn: An' up the brae fae, Within a grassy rig, There was a wee bit wallie, Frae a deep clear spring.

An' long as e'er the burn Kept up a steady flow, We stanna near the wallie, It drappit aye sae slow But when the sun in summer Was bleasin' i' the sky, O sweet was then the wallie When the burn ran dry.

The wallie never failed us, E'en at our earliest need, But when the heat assailed us, We ran to it wi' speed; An' as we stoked our drouthy crags It kane was fae' o' cry— "It's braw to hae a wallie When burn rins dry."

When fortune frowns upon us, An' witherin' blasts are rife, An' grief 'mairt has dried up, The fountains o' our life, We often find some little thing We ance gaed lightly by, That cheers us like a wallie When the burn rins dry.

O mony' lik are freely As lan' sye naething lack, But when we need a hand's turn They quickly show their back; Yet the traw' frae that stand by us, When a' the fauce anes fly, Is just like a caller wallie When the burn rins dry.

But lika thing beneath the sun Comes to an end at last, An' life, we' a' it's ups and downs, Will soon be gane an' past; An' to a hope beyond this life, A treasure up on high, Is the best kind o' wallie When the burn rins dry. R. H. C.

