# Worker. Christian

"VVORK VVHILH IT IS CALLED TODAY."

VOLUMEY., NO.2.

MEAFORD, ONTARIO, DECEMBER, 1885.

marks this wonderful

resently there appeared fro

voice is heard from beyond the

pleased," Like a min He was

ubject to temp, ation, but as a

divine man angels minister unto

Him. Out on yonder boisterous sea labors a vessel. 'Tis datk.

Who is that sleeping in the fore

castle there! Everybody seeme

aiarmed; one runs to Him and

exclaims, "master carest'thou not

Yes, "there was a great calm," And the sailors were afraid and

eaid "what manner of man is this

that the wind and the sea oley Him? This is God manifest in

the desh. On the declivity of

vender mountain is soon three

men ascending. Presently they reach the summit—they talk to

gether 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 Mores

and Elias, and they were talking with Jerus." Peter and John had

grown wears, but the place sud-

denly became interesting and par-

ticularly attractive to Peter, and

Le 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

LAW & WHITELAW,

# SCRIPTURAL ATTITUDE DURING PRAYER.

To say that all religious dutie should be done according to div ine to thing 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 no ceptable to the Lord. To sing the praises of the Lord in the assembly, in a triling 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 pratee is offered. So also should prayer to offered thoughtfully and recently, 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 the bible. And would add, that all deviations from it rest only on ant 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 convenience, may be made, but such are of no value, and we trust no dear bro-ther will show a liking for such persons as lored to "stand pray-ing at the corners of the streets," anciently. Scriptural teaching one example are alone admissable. All efforts to justify a lack of con-formity to hible teaching and example, are but attempts to justify conformity to the world and ex-cuse pride. Let it be well under-stood, we address those especially who understand the gospel, and claim to be following the Lord's

The reader's ettention is not invited to the proof of our posttion. David says in Pealme 95 6, "O come, let us worship and how down, let us kneel before the Lord our maker." In let Kinge 3, 54, we are told that when Solomon had timehed his prayer he "rose up from kneeling on knees" and stood and blessed the people. Again in 2nd Chronicles 6, 13, we are informed that Solo-mon, "kneeled down upon his kness before all the congregation of Istael." We learn from the Look of Daniel G, 10, he kneeled upon his kneer, "three times a day, and prayed and gave thanks before his God, as he did afore time." There three illustrious persons, in kneeling were humble reverential and consistent. Wo come now to the New Testament, and read in Luke 22, 41, " At d lie was withdrawn from then about a stone's cast, and kneeled down and prayed." It is said of Stephen, Acts 7, 60, " He kneeled down and cried with a loud voice Lord Jesus lay not this sin to

us that Peter in the chamber of the dead, "Arceled down and prayed." Again it is said of Paul, Acts 20, 30, "He kneeled down and prayed with them all." Also in Acts 21, 5, we are informed that a numerous company near Tyre who excepted Paul, all "kneeled down on the shore and prayed." Some reader may perhaps remember a verse in Muk 11, which reads, "when ye stud 10, mich teads, "when ye stud 10, mich teads, "when ye stud 11, which reads, "when ye verbule he has a warrent from it to stand during prayer. The publisher of the "Laving Oracles," ominited the word stand; no doubt for good reasons. Might the writer modestly say on good authority, that the word rendered stand coes not alwars indicate at and coes not alwars indicated. " kneeled down on the shore and

/cta 9, 10, tells

their cherge."

stand does not always indicate the position of the body, but may the position of the body, 05: may only imply "to stand firm," to be "constant or persevers." Hence we say, that verse in Mark gives no positive proof for standing. A writer whom we read lately when arked to explain this

presage, says "the Lord taught them to stand." But read again and see if the Lord says stoud 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 divino

authority in prayer. All positive teaching and examples are against standing. Now dear reader if you have If you doubts learn by example. If you are standing before an audience in

prayer, hear the venerable Pealmist say to you, "O come let us bow "own," "let us kneel before the Lord our maker." at Solomon on his knees, and Dame! 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 ne as I also am of Christ," Now dear brother, will you do so Then behold Paul and the Epheclay el·lers at Miletys, all kneel ing in prayer. Then again see Paul and the church of Tyre all knceling on the sea shore and follow their example. Again, let those zealous brethten who invite the audience to address the Maj cety of Heaven standing, contemcaty of Heaven standing, conten-plate the Saviour's last visit to Gethsemane. Behold the Heav-enly Master kneeling on the ground, and shall man haughtily stand and address Him before whom the Saviour would in humble reversnoe bow 1

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 of direct divine attraction is requested. We do not ask for a recommendation, or a plea for what may be supposed is not forbidden. We trust to is not forbidden. noncrimonous criticisms, and no biting replies will be returned. Speak out, dear brethren, freely, candidly and kindly, and truth will prevail, and brotherly love

with His human

GOD MANIFEST IN THE

"I'nto us a chald de born, unte us a son is given." "Great is the mysters of godliness, God mani-fest in the flesh" His name shall be called Wonderful, Counseller, the mighty God. Tis too profound for human thought; the protound for hunant mought; the that Lord," "and anotherly there finite min! cannot grap it,— oppeared a multitude of the heavenly who world by wisdom know only host and they sang this not God." He was a stumbling beautiful song—"glory to God in the Greek foolishness,—but to those who believe He was and the highest, on earth peace, and the same who believe He was and wonderful star that guided the cattle is both the power of God bundle, should be to the size. 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 behind this wonderful record and verification of the prophecy, wherefore God has highly exalted Him, and given Him a name "unto us a child is born," and that this is indeed the "wonderful which is above every name, that at the name of Jesus every knee counsellor," Christ the Lord your Savior and mine. Lool should bow, and every tongue confess that He is Lord to the lown jonder by the side of the Jordan, there are two men it glory of God the Father. Do you close connection, one is John the see that group of mourners stand-Baptist, but who is that other in ing by that grave jonder! They whose presence this great man John who is attracting so much are in deep conversation. One says "Could not this man who nttention, appears so embarrassed? Tis the Prince of the house of opened the eyes of him that was born blind have caused that even this man should not have died." David, the Lion of the tribe of Judah. John looks at Ifim and Look again,—there stands one very a write grave,—He is weep says, "I have need to be hantized of thee and comest thou to ing I and through His tears He Jesus said, "auffer it to be so now." They to down into the water and John baptized Him and says "Take away the stone". looks like a man, He weeps like a man—He speaks like a man, but tis the voice of God. 'I am they came up out of the water, and so far have all the character but tie the voice of God. 'I an the resurrection and the life"istics of two men in the observ "He that believeth on me though ance of a solemn ceremony, but he were dead vet shall he my blue vault above, for the "heav-ens were opened unto Him." a "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 parting clouds, "this is my be-loved Son in whom I am well ease in the depths of His sym pathizing humanity "Loose 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 Irad we behold Hit Divinity. There are thousands excisims, "matter carest into not that we perish?" He looke like a man. What is He going to de! Liston —"peace be still." Will the wild waves obey His voice! of men to day who cannot be meved to tears-but Josus had tears to shed He could ween 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 forgivness of sins' He hath not redeemed us with corruptable things but with His most precious blood. It is worthy the consumption and serious thought of the most pro-found philosopher, and yet it is quite within the grasp of the waylaring man, that God com-mended 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, burns and glorious resurrection, upon overy occasion where humanity (os an essential element in His nature reminding us that "He took not on Him the nature of angels but the seed o. Abraham,") appears—there the mysterious blending of the divine, with His human nature also

seal, the guard, all in vain-the angel descended and solled back Truly "unto us a child ie born," the stone, the keepers "become as deal men." "He is risen! He but look away out on youde plains, gloriously illuminated with is risen I I" now greets the ears of light celestial, and listen to the the disconsolate disciples and voice of the heavenly messenger echoes through the heavenly plains and angels chant the so "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 emn 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 is and ever shall be the theme of the redeemed. . H. Brown. humble shephends to the place PATIENTLY ENDURING. "where the young child lay," and then forever disappeared, leaving

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 persocution The thing to be most desired in Peter's estimation was, not to enjoy immunity from suffering. but to pass through it in such way that it might finally result in perfection of character. Silve le not considered to be perfectly refined until the image of the re finer is reflected in it, and until the-fiery-trials of the christian have moulded him to a resem-Jance of the Master the process to not complete. This though should encourage us to a patient endurance of our comparatively light trials.

We read of Abraham, "afte We read of Abraham, "after he had patiently endured he ob-tained the promise." Further on in the twelfth chapter the He-brews were commanded "to run with autience" the race set before them. We can accomplish nothing either for this life or the next without patience. Soldom, 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 kingdom. It is mentioned among the fruits of the Spirit. James says, "let patience have her per-fect work," from which we infer that the exercise of patience was a powerful agent in the development of the other graces of the entistian character. I think neither hope nor patience will be needed in the future life. When needed in the future me.
the present contains all satisfying joy when sorrow has become thing forever past we need to more the lamp of hope to light us through the gleon. When we have received the promises, no more need to patiently wait for them. When poin is done away we shall not be "justiently enduring." When in the clear light of Heaven's eternal day, what were mysteries during the dark days have been made plans to us, need no longer wait initiently for the explanation of all. When the uncering Judge of the Universe has set right all the wrongs of eatth there will be no longer "This is my beloved Son, hear yo Him." We might refer you to need of bearing these wrongs pa-Ilin." We might tere you to the garden and the ministering angels there, to the cross and its accompanyments. "He dies, the friend of sinners dies." He is tiently.

Seeing, then, that it is only during our probationary years that we laid in the tomb-the stone, the 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 yo have done the will of God ye taight receive the prom-ita." To those who, by patient continuance in well-doing, teck for glory, honor and immortality is promised eternal life. A harvest is proposed in due season to those who neither weary in welldoing 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 secton without these fraululent measures if he had only patiently waited God's time and way instead of impatiently and presumptiously 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 fice from the weath of his injured brother, and after years spent in serving a tyranical 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 muraured 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 thickly strewn all along the way are examples of the power of pa-tience 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 rightconeness" 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 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 seperation 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 blies of leaven! And should not our chief desire be so to live our life here that it may form a fitting preiude to the life sternal.

I will here quote a verse I heard sung hy a dear friend not many weeks ago which made a deep impression:

"Is fit true, as many \*ay, life is but a passing day!

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 dono!
Yes, it's true! Oh, it is true."

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 lest the night
of death overtake us, and instead
of the Master's "well done," we
hear "0, thou wicked and slothful servant, thou hav't been unfaithful in luttle, and therefore
the opportunity to be faithful in
nuch will never be given thee."
E. J. S.

Releave. Out.

Christian

. testen voviille

Conducted by

LAW & WHITELAW PUBLISHERS AND PROPRIETORS.

Menford - - Ontario. Subscriptions 50 cents per sumam in a trance. CO cents if not in advance.

#### Regular Contributors

A. Scott.	*	4	Walkerion Wiarton
GEO, MUNEO,	•		Ridgetow
GEO J. BARCI		٠.	Toront
C. SINCLAIR.	LAT,		Ridgetown
W. M. CREW	env.		Actor
A. IL PINCIL			Owen Soun
R. E. Pinlan	*.		Selkir
		-	

#### CHRISTMAS.

By the time this paper reaches some of our readers Christmas Day will have come with all its festivities, joys and happy greetings; a-day kept as a meno al of the birth of Jesus at 1 thehem, when the ungels sang together so sweetly, "Peace on earth, good will to men, and although the Scriptures do not intimate that Jesus was Larn on Christmas Day, nor have we reason to believe that such was the care vet we bail the day with de light on account of the general good will manitested in the giving of presents and other expressions of friendship. And while we thus enjoy the good things of the day, do we look about us and see if there are any in straitened circumstances, who are unable to provide a sumptuous feast. If there are any such near you, just rema aber the Saviour's words "When thou makest a dinner of a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neight bors; lest they also bid thee again, and a recompense be made thee. But when thou naked a feast, call the poor, the mained, the lane, the blind: and thou shalt be blessed, for they cannot recompense thee, for thou shall be recompensed at the resurrection of the just." Luke, 14:12; thus we may have scriptural feasts, such as will make the receiver happy and the giver thrice happy, 'for it is more blessed to give than to

ly) during the month of Nowhich haz, so far, attended is set on the missionary spirit which has too long been in a state of mertia is being revived. Churchistonary discounting and the more of the commission of Jesus, "Go yo into all the world and preach the more of the mo es are responding nobly to ap- the gospes," etc peals for funds with which to carry on the work of spreading the gospel Bro. Martz writes, "I have been received with all consideration and

deal ear must not be turned Brethren, respond promptly. liberally and lovingly to these calls and we will all rejoice in beholding the establishment of Christ's kingdom in meny places where the unadultersted word has heretofore never Leen proctaimed.

	A KILLY	
St. Thomasco Dorchester	ngregat	on \$25.00
Dorchester	11	11.00
Rodney Lobo	s4	11.74
Lobo	46	63,91
Stayner	44	1350
1 .		-
1		0106 10

Besides the above cash recoipts, 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: Rod-ncy, Lobe, St. Thomas and Dorchester. Large, attentive and deeply interested audiences greeted Brother M. at all these places, and we trust that the grapel seeds sown may cre long bring forth abundant frint. Brother M. preached in Hamilton 2nd Lord's day this month, at which time three were immersed. He is now visiting the churches in the Niagara district and expects soon to hold a protracted meeting at Welland.

H. T. L.

## TARE NOTICE.

### MANITORA MISSION.

The Women's Christian Board of Missions have taken the responsibility of managing this mission field. A man is llected to pay him for one year The church in P. la P. can raise from \$400 to \$506. We have \$200 in the hands of the old treasurer. We must have about \$200 more before we send a man to this important field. The W. C. B. U. will procure a man unless one in Canada who is qualified for

the work will volunteer to go Let the last Lord's day in January, 1886 be set apart as day for collections in all the is more blessed to give than to rective." It is enough to be poor, without having to feel poor and persons, but let us love as Brethren, be kind, tender-heart, ed and sympathetic; in so doing we will be happy in making others happy, and God will not be unmindful of our labor of love.

J. C. W.

STATEMENT.

Below we give the result of Bro. Martz's efforts (fiuancially) during the month of Norwardor. Our healthen will be appeared to be feel for an experiment of the feel poor and carnetty work. The charch in P. la P. lars, the for the free from this work. Let us all do a little work. The charch in P. la P. lars, the feel poor and carnetty work. The charch in P. la P. lars, the feel poor and carnetty will be appeared to the feel poor and carnetty work. The charch in P. la P. lars, the feel poor and carnetty will be appeared to the feel poor and carnetty work. The charch in P. la P. lars, the feel poor and carnetty will be appeared to the feel poor and feel poor and the poor the mission. Elders and preachers see to it that you take up to the for which you take the you take it up the first fine Lord's day f churches in Canada for this ly) during the month of No-has been long and carneally vember. Our brethren will calling and praying for help into with pleasure the success Even \$5.00 from each congre-

A. Scott.

### DEBATE

A debate between C. Watts christian love and am cheered on the side of Infidelity, and and strengthened for future Brother Clark Braden, on beactivities."

Inall of Christianity, is under the direct stand individual the word spoken may prove described in the Lord has done through your and the Lord has done through your and the Lord has done through your country up from the east, west, of this writing. It closes on north and south. Appeals tor the 23rd inst. We can gave help us now? We carneetly and whom was sixty sever years of the Lord has done through your can desire the Lord has done through your can desire the Lord has done through your can may prove desired and the Lord has done through your can desired. Three foreshadows e'er the close a good hundle instrumentality; you can necting for Welland.

North and south. Appeals tor the 23rd inst. We can gave help us now? We carneetly and whom was sixty sever years of Your, Christian love, Your half of Christianity, 18 under

Nov. 26th, 1885.

simplicity and purity that we have now in the field, not shun-

ning to declare the whole counsel

murous hints of wetent our

meetings. It has been proposed

that there will be a debate be-

ween Brother Keffer and J. J.

Cornish, of the place, on Mor-monism, in the near future.

Yours in the one hope. Jony W. Tanzwell

TORONTO.

good meetings and increased at-tendance here recently. On

Lud's day evening, Nov. 29th, our audience was the largest we

our audience was the largest we have had for some time. At the close an uged I bly and her son made the "good confession," and during the following week were

laptized at Louisa street. We are satisfied that more

would soon follow, if we only

had a place where we could con

luct a series of meetings. We

shall make little progress, (com

I ared with what we might have

accomplished), until we are in possession of a house we can con-

trol, so that we may commence :

series of meetings, Sunday School, and other work, to spread the "glad tidings." Our hall is

now too small for the comfort of

our increasing evening audiences,

and to succed as we desire in sin-rapidly growing city. We must in some way obtain a larger and

letter place to mee, in. We are satisfied the brotherhood in On-

tario are deeply interested in our

work, several have generously ex-

pressed their willingness to help,

which they are prepared to give

us towards procuring a neceting

house, that we may possess at least one Church building in this

few having much to snare after

"providing for their cwn," but we "have a mind to work,"

West End-We have had very

of God

We had a few of the

Climit, who will aid us in this Marion, Sandw Co. Mich., work of faith and moor verte to drop a line as soon as you or "work of faith and labor of love," Biethien of Wonking Pers to either James Menzies, No. 163. ant me spece in your saluable Succeed, or Geo. J. Birclay, No aper to lessent the following:

13 McCaul st., Toronto, and let following: that believed Brother, S Kel- us know to what extent they fer, he been holding a series of will old us in this worthy work, meetings for the part six weeks and when they will send it to us, in our neighborhood. Brother Help us now dear friends and Keffer began to wield the sword. God will bless you for so doing. of the Spirit on the evening of Let us not be weary in well doing the 8th October and closed on for in due season we shall reap if Loui's Day evening, Nov. 22nd, we faint not. And God is able Practical thirty-three discourses, to make all grace abound towards resulting in minuteen accessions, you, that ye always having all righteen by confession and hap-tion and one from the Baptists. sufficiency in all things may abound to every good work. Quite a number were almost per-suaded, but Brother K. thought G. J. Band Toronto, Dec. 17, 1885. BARCLAY. it advisable to crose the meetings EDITORS WOKKER for a while on account of the had rouls, ad having pade arrange the Wonken some inaccuracies ments to go home also Cone which I wish to correct sidering the state of the weather and roads. I never saw bester at-

I notice in the Oct number of person reports additions during Bro, Scott's meeting, one by bap-ti in, one restored, and one from tendance to a meeting (for a country place) than what we have lad. Wo have now a con-gregation numbering thirty mem-bers, and shall endoavour to neet the Latter Im Stints. 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 regularly on the first day of the week to break bread Brother ngo by the Latter Day Stinte, Keffer will meet with us on every would unite with us. She has third Lord's day. He takes the foremost tank as one of the best not taken membership yet. preachers of the Gospel in its

Another reports Bro. Stirling's visit-hold so many meetings--result one bactism. This is also result one baptism. misleading. Bro. Stirling is alnays a nelcon ie visitor here, and and an acceptable preacher, and must leave a good impression wherever he goes, and while I would not pluck one laurel from his brow, jet I feel like giving honor to whom honor is due. The woman baptized lives at Big Big, was taught the way of the Lord more perfectly by our excellent sister Boyd of that place. walked to Wiarton to be haptized not I nowing our good Bro. Stie-ling was here, made her intention known to the church and was baptized by Bro Stirling before

deem a necessary correction. H. BROWN.

# Wiarton, Nov.

CANADA COLUMN. T. L. POWLER. -One more confession last Sunday evening at our regular

meeting in Everton. He was -Bro. W. M. Crowson preache

list Lord's day at Mimosa ·lle 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 con tribute of their means for his aupport. 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 sustam Bro, Crewson, but send in another

peaker to aid in securing a part of that large territory. Bro. J. W. Kilgour of Guelph has been as pointed treasurer, and will ackowledge all am unts sent.

City of Churches We are not -I have just closed a meeting rich in earthly possessions, very in Minto, lasting over three Lord's | en for some years, days. The rain and mud were much against us during the first week and the audiences were con week and the audiences were consequently small; but the clouds
now send throughout the churches in Ontario at eleowhere.
Christian Sulutation, and an carcast heartfelt "Macedonian Cry,"
"once over and help us," induiging the hope that our call will
nect with a generous response
the from churches and individlife if the avoir of Gol in the Results speak
the from churches and individtieff the avoir of Gol in the Results speak

Worker are being made, to which a LITTER FROM MICHIGAN, gatten, and individual Disciple of resident of that community. The church now numbers nearly 50 members. Peace and numbers prevail under the good teaching and wise management of Elder John Darroch.

—Bider Martz is now at work in the interest of the Cotano co-operation.

-fle ere comes from many parters for help. More preach-re are needed. Wilt some of isse who occupy much of their time speaking and writing against "paying the prescher" volunteer to answer some of these calls t I don't mean that they should go shot meeting in Hamilton this out on Sanday simply for an irring, but to say for two or three ed and were baptized. He example at least, and longer if the peets to by there again soon for paying the prescher" volunteer weeks at least, and longer if the spects to be there again terest of the cause demands it, a longer meeting. We will be glad to hear of any who will go into some of those poor and much neglected localities and preach the gospel. At no time has fully come to test the theory of those brethren who don't believe in parting with their money for the spread of the gospol.—Standard.

JORDAN, Dec. 16, 1885.

To Messre, 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 coopperation of the courch with me financially and other use. During the part the accessions to the church here Jordan are as follows .-Twelve by confession and paptiem, and eight who had withdrawn their fellowship from the hurch in consequence of diffi culties heretofore existing, of which difficulties we will not ention.

Taking the admonition of Paul the aged, and one who had broad and comprehensive views of what he uttered, forgetting the things of the past and pressing forward leaving. I write this simply to of the past and pressing forward, make what I and some others 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 rown of life for me."

The financial work of the hutch 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 our efforts of faith and labors of love in placing in the families of the Brethren in Christ, in Canada and elsowhere, may be a success financially and spiritually in the continuance of the publication of the CHRISTIAN WORKER.

Your Brother in Christ.

R. Ainsworth.

Bro. Lediard has just closed a short meeting at Guilds, about 9 miles from Rulgetown. This is the first preaching by our breth

Welland, Dec. 14.

I did not ruply at once for I had in antiquoties help and it came. Bra Gunn of Australia
19 here preaching. Three have
confessed the Saviour and two havo been laptized. Our large auditorium was comfortably filled.

NEWS ITEMS.

C. W. Manry.-In the next issue of the Worker a short bi-graphical sketch of Bro C. W. Martz will appear.

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

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

Bio Scott held a short meeting at Cape Rich in November. The attendance was good but owing to the inclement weather the meeting was not continued. The bretaren there are preparig to erect a good meeting ng to erect a

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 scon be a large congrega-tion 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 sends bills, P.O. order or stamps. We have to spend many long hours work to send you the piper for which wo 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 show honesty, and zeal for the cause, and will be scriptural too "owe no man anything."

Marker Marker would worker at

MARGIED.-By the writer at her father's residence, town-ship of Louth, W. H. Laws, son-of Henry Laws, Esq., township of Pelham, to Miss A. F. Claus, of Pelham, to Miss A. F. Claus, daughter of Peter Chaus, Esq., of Louth. Many valuable presents were presented to the bride by her friends. After parta king of the good things provided the hopeful pair took train from St. Catherines for Rochester, N. Y.

R. Ainsworth.

#### RIDGETOWN

Bro. Shepard has promised us a vivit on Lord's day, the 20th. He is highly thought of here and we anticipate a time of refresh-ion ing.

There were three baptisms in St. Thomas on the 29th Nov. aro. Stevenson is now resping 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 nuch acceptance. I often hear his praises 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 wrongs his brethren when he fails to tell them of the success that attends his work. Brother, you seed not mend publishing what the Lend has done through your

MEDITATIOMS-No 8.

OWNERS WITH OF THE SIGHT ! ISAIAH 21, 11;

The old year with its joys and sorrows has grown white and heaty and Is now ready for the grave. Should we be cilled ppon to "epitomise" the past year of our life and as we lay it away li the grave of the past pronounce its "epitaph," what would be re-

It would be shown that Ged during the year has been very merciful and gracious unto us. That ile has lavished blessings upon us both temporal and Spiritnal In order to a better tealization and appreciation of these blessings upon our part, le us ask ourselves a few questions bearing upon this subject. Have no 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 and us in estimating aright sta value; let us suppose that instead of health we had been prostrated upor a bed of sickness during the year. Not simply one day or week; but three landred and sixty five days or fifty two weeks of constant pain and suffering in confinement, inviewd health and freedom. This has been the hard lot of some who were no more deserving of it than wa. When we are wont to con plain we would do well to think of these things. "To whom much is given" etc.

Then again have we bee blessed with a healthy mind? What if the mind should have been dispassed t What if reason had been dethroned and you had spont the year in the mid house t llow would this have effected your family and friends. Think again. Have we had sufficient find and clothing and shelter from the elements of nature to supply our necessities! How ntly it has been with many who are equally deserving as we is God has been very good to us. How have we treated God! Have we been grateful and thank ful unto him for his loving-kind nees! Have not we in a measure been pegligent and upgrateful and faithless toward Golf He has been mindful of us but we have \$30 frequently forgotten him. Moreover we have had religious liberty during the year. Who can properly estimate this benefit From the cold grave the hollow murmar of the voices of our ancestors echu, "we can !" u W were stretched on the rack ; were sawn saunder; were burned the stake, because we retused not to worship the God of Abraham Isaac, & Jacob. Read our history ye 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 ourelver," we have cuse for penitenco May these reflections lead us to better and helier lives during the your upon which we are about to enter. In nature the decay of one year feeds the growth of the next. God helps us to on the next. Got nespe us to profit by the experiences of the past. Volcanic mountains are cent by fissures, filled with molton ruck, which fissures when the lava cools, act like vast supporting ribe strengthening the mountain mass; So it is with us, the sine which "first rend" may afterwards "buttress life," The mistakes, trials, serrows, afflictions and troubles of life are all turned to profit by the wise 'nd thoughtf il. Again we look upon the incoming the following and the thought of the heart, begets the language quoted. I have tunities. The past is gone. We cannot recal it. The present is ours. Impure doctrine leads us our. Impure doctrine leads us our. The future is veiled. So are personally concerned the necessity of right thinking, and fail to find any such statement lious."—Exs. ii, 7.

it will be very much as we make Many believe they are right it. There are ways of thinking simply because they think they There are ways of thinking about the future which are mis chevious. We must not broad over uncertainty; but go forward hopefully and courageously en-deavoring to make the most of it

Instead therefore of being disniraged and led to desprir by the due and failures of the past; we should rather feel that if there is any meaning in redemption as all, it means there is a semedy for every human sin and weakness Christ is at once the "Lord our Righteournes" and the "Lord on strength." A strong faith in Him will enable us to begin the New Year, not with shaking hesitancy, but ith brilliar,t hope, courage and energy. One like unto the Son of man helds reins. He can open and no man open. The future may be sealed with the seven fold soil of secrety but He is able to break and open overy scal. The thunderbolts calamity may be near at hand to burst upon us and blast what we prize the most : but it is in vale to worry and vex ourselves with duty. The year upon which we enter will be as replete with there opportunities as any we have seen. Shall we seize these op portunities as they fly or let then

slip! We are not our own we are bought with a price. If God spares us during snother yest 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 there solemn truths as mere words. The feelings of remorse are bitter feelings. us as Christians envage 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 Savious. You have allowed many oppor tunities 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 fait! blossom and bear fruit to the glory of God and the Salvalou of your soul.

A. Scott.

AS HE THINKETH IN HIS HEART SO 18 HE.

In those words Sol in nose work shooms gives unthe secret, or key of the char-loter of the man, tells us what determines the life. As the man thinks so will be 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 seconting to the process of thinking going on in the heart; so is the man in desire, purpose, word, and action. The thought in the 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. Josus said "Out of the heart proceed evil thoughts," and these are followed by murders adulteries, thefts, false witness "blitternoss, wrath, anger, clamer, evil speaking, and malice," Words and acts grow out of oughts. It's man's thinking be chiefly confined to evil, his words and acte will correspond. So of outreligious belief, if a man's faith our religious belief, it a man s ratio 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, forcebearing and thinking no evil.
Pure doctrine, honestly held in

aroright, while they are altogeth wrong. Paul (referring to his former life) said "I verily thought with myself, that I ought to de many things contrary to Jesus of Nazweth" And he did so hy putting the saints in pris m, giving his voice to put them to death, punishing them often, compelling them to blespheme, and persecut-ing them His thoughts and conscience were then wrong, but he thought he was right. He fterwards 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, partyiam, strife, and human names, andong those destring to serve Gul. 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 witl the inspired words of the Apostle who only were qualified and sent out by Christ to give to the world of eternal "the world lits." Men are found who appear to think they are equal to the Apostles And so being exactly right them selves, are qualified to direct counsel and guide others to the correct position they occupy Those who will not beed them but choose to think and do other wise are of course wrong, and cast out as evil. Because of this thinking other

are misrepresented, their words and actions are willingly mu-stated and misconstruct, 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 ap ear to think they also may ju others, and forgetting that they are not inspired or infallible; declate that "there is no "ovil speaking" in showing the error of others, when it is to place them in 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 "ovil speak me industrig in order speaking when they oall their breth ren, "hirelings" "machine inen" "huttan gods," "loves of money and not of Christ," "sect makers," soomuleels," "had men," "cl nich destroyers," &c. &c. When christians indulge in such "evil speaking," and manifest so little of the ve 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 Least bringeth forth good , things ; and as evil men out of the evil treasure bringeth forth ovil things." is certain that those who so speak have not the mind in them which was also in Christ Josus." By reading from some of their pens, it becomes evident that they re too ready and willing to be 'fasle witness' against their brothren, for instace in the case of Bro-W. T. Moore of England, con cerning whom statements have been published which (according to his own writings) are murepue enting and untru

The statement has been made that Bro. Moore "preaches if immersion demands a sacrificing ot consuence do not do it obey your conscience although you disobey Christ. The Spirit said and be immersed for the repent remission of sine, But if it is contrary to your conscience despise the spirit and do not sacrifice your conscience." Now I do not elieve Bro. Morra ever uttered

statement mi represent the fact. (According to the writings of ome) and one would think a large part of work of "preaching the gospel, ' and bringing souls to Chilst was bein done by them selves, while all others who ar "Coperating" and accomplishing with or this kind no "men who can greedily after reward,"
"fale teachers," who "make merchendize of christians," whire lings . h . il e when the cash is exhau ad, 'making teligion subservient to their pecuniary gain, who say "the work Christ ordered may deesy but our fifthy tags is the work we want to be made permanent," Where may we ook to fi I the strongest indica tions of decay of Christ's cause in Ontario at the present time? No doubt where there is more cavilling, and evil speaking, then going out to preach the gospel, It is a cause for deep corrow, that brothren will allow themselves to think, epeak and not so unkindty, they can never win souls by pursuing such a course. Josus did not say beat my sheep, but He said "feed my sheep." that the time may soon come, when a change in the thoughts of the heart may lead christians to portises, envies, and all evil speaking," and when they admonish one another, they will do so with " mercy, kindness, humble nees of mind, meakness, long. suffering, forbearing one another."

WHAT WILL YOU DO WITH JESUS!

LO B

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.

onrepoor, and weak, and sinful link his mercy's full and free; that will you do with Jesus 1 What will you do with Jest What shall the answer be?

What will you do with Jesus What will you do with Jesus I
The words come loud and clear,
This the voice of God that speaketh,
In tones that all must hear.
Life immortal's in the question,
Joy through eternity.—
What, will you do with Jesus I
What shall the answer be I

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 Jeaus What shall the enswer be !

BOWMANVILLE, Ont., Nov. 20. The special effort here, before noticed, resulted in 12 additions by beptism. Bro Stovenson did all the preaching, and so did it well. Our prayer meeting and Bible class are prospering. The Bible class are prospering The young men organized a young people's prayer meeting last even-ing to meet weekly one hour be-

ing to meet weekly one from before Sunday morning service. We thank God for the happy condition of the church at present. Course.—The church at present. University towns decidely looking up. There is destricted by looking up. They is destricted there is the sunday that the pleasure of taking the confession of Miss "Nolles," Bro. Wood's youngest daughte More are expected — Eculum Sirktrand.—Standard.

"For all the promises of God in him are yes and in him Amen, unto the glory of God by us. Now he which stablisheth us

with you in Christ, and beth an nointed us, is God; who hath also scaled us, and given the earnost of the Spirit in our hearts."

of his preaching, and belt to the CHRISTIAN CHARACTER.

For the Worker. "For I say unto you, that cept your righteousness shall oxceed the righteousness of the Scribes and Phatisecs, ye shall in

no case enter into the kingdom

of hearen." Matt., 5:20.

A query has come to me to day, from an old christian friend, om I have not seen for years with the request that I would an ewer through the CHRISTIAN WORKER

Was this expression of our Lord intended for his disciples, and the people who heard him only, c. is it a truth of wider application, and applicable to us as christians to dar, and must our righteousness exceed that of the Scribes and Phariseo, if we would enter into the kingdom of heaven? I am quite sure the Brother is not askin- this for his

that meaning, as for instance in that notable passage, " Scarcely for a righteous man would that notable passage, "Scarcely for a rightsous man would one die yet peradventure for a good man some would even dare to die." Evidently there as a difference here, between the acighteous" or upright, or just men, and the good man, who to this same uprightness adds benevo-lence i same uprightness adds benevo-lence t

But do we not fall into a seriouserror when we divorce morality from spiritualiy! 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 in a mond moral man, but not a christian. Motality without spirituality produces hyprocrisy. was this which made one class Īŧ 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 ea Pharises even, that the Lord would have us "exosed," but I understand that this scripture, and a host of others, call on us for a righteousness that shall exceed, the best product of that dis pensation under which the bust of the Pharisees lived.

Perhaps the Apostle Paul is ne of the best examples of what I mean, before he became follower of Jesus of Nazereth, he tells us that he was a "Pharicee of the Pharirees," "a son of a Phariese"; "that he had lived in all good conscience," and aids as "touching the law blameless." Now Paul was a type of what the "law could do" producing charac ter, and he was not alone. bible gives the records of others who are specimens of the fruit of

tlet same tree. But now the righteousness o the law is not that which will please God, and the Jews by not submitting themselves to the rightcourness by faith, have radly nissed their Lewing.

If any man could boast Paul tells us that he could, yet he fol lows with heart and life, and at no matter what cost the higher righteousness, the righteousness that exceeds that of the Scilbas and Pharisees, as much as nost of the Spirit in our hearts.

If Cor. 1, 20.22.

It lie glory of the new covenant ecliqued that of the old. "But what
things were gain to me," (his seal,
his birth, his rightecosness, his
circumcision, his bloadesaness).

An life, we' a' its' ups and doons,
Will soon be gane an' past;
of circumcision, his bloadesaness).

An life, we' a' its' ups and doons,
Will soon be gane an' past;
of circumcision, his bloadesaness).

An treasure up on high,
and the whole chapter, the third
of Philippans is full of the same
authers.

R. H. C

I think then, that our right-numers should "exceed," not the hypocrisy and sins of the Scriber and Pharisees only : for that would be a small matter, but that it should exceed the best tounits possible to the law of Moses under which those Scribes and Pharmos lived If you ask why to be reply. Because Christ has died for us and tone avail. Reciso we have been crucified with case we have been crucified with him and have risen to however of life, because we have the divine example of the son of God liceause we have an advocate with the fasher Jeaus Christ the right-cous and because the now testiment abounds with commands and exertations, to come up to the higher position of "sons and daughters," "of kings and priest," "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

heaven? I am quite sure the Brother is not askir—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 uneans "right doing," and it is true that in some cases it carries that meaning, as for instance in Jans and has been quick to mark. lans and has been quick to mark theirdefects. This is just az it aught

May we ull learn to recognize May we an earn to recognize the claim the Lord has upon us. "To walk worthy of our high vo-cation." To keep our garments unspotted from the world." To be holy and without blame before him in love." "To abstain from

him in love." "To abstein from all appearance of evil."

And may the very God of peace ancelfy us holy and may our whole spirit and see I and hody be presented blameles and the coming of our Lord Jesus Christ.

J. T. EDIARD.

More particularly for the bene-t of your Scotch readers please tert in Worker this ex-ressive and beautiful More particularly for the bene-fit of your Scotch readers please insert in Worker this ex-pressive and beautiful little peam which I copy from "life and work" a Parish Maga-zine of Scotland. A. Scott.

O doon beside the lea-rig,
There ran a bounts butn,
Wi' money a loup owie ctars
helds,

helds,
An mony a windin' (urn;
An up upa' the biae face,
Within a grassy ring,
There was a wee bit wallie,
Frae a deep clear spring.

An' long as e'er the burn An' long as e'er the burn Keepit up a steady flow, We gaalna near the wallie, It drappit aye sac slow But when the aun in simmer 'Asa bleeam' I' the sky, O aweet was then the wallie When the burn ran dry.

The wallie never failed us, E'en at our sariest need,
But when the heat assailed us,
We ran to it wi' speed;
An' as we sloked our drouthy

craiga
Ilk ano was fair o cry"Its braw to hao a wallio
When burn rius dry."

When fortune frowns upo When fortune trowns upon us, An' witherin' blasts are rife, An' grief 'mai-t has dried up The fountains o' our life, We often find some litte thing We ance gaed lichtly by. That cheers us like a wallio When the burn rina dry.

O mony 'lk are freenly O mony ' is are freenly

As lar s yo mething lack,
But when we need a hand's turn
'They quickly show their back;
Yet the trusty freen' that stand.

by us, When a' the fause area fly, Is just like a caller wallie When the burn rins dry.

EXTRACTS FROM CLARK BRADEN'S SPEECH IN THE BRADEN AND HUGHEY DEBATE

The Discipline of the Metho dist Episcopal Church contains statements of doctrine and enjoins church usages and enjoins church usages that are contrary to the word of God.

I will first read and indorse ne article of this Discipline. Sic. 2, Aur. 5. " The Holy Scriptures contain all things necessary to ralvation; so whatever is not d therein, him. nor may be proyed thereby, is it should be believed as an ar- family, we should wear his ticle of faith, or be thought name. In Isaiah lxii. 2, God necessary or requisite to sol-Vation!

Paul, in 2 Timothy in. 15, clearly expresses the same idea: "The Holy Scriptures are able to make us wise unto salvation; all scripture is given by inspiration of God and, is profitable for dectrine, for reproof, for correction, for instruction in righteouspess that the man of God may be perfect and thoroughly furnished unto all cost works."

To this I subscribe. Taccept the scriptures as the Christians perfect, buly, and all-sufficient rule of faith and practice; and I believe that what can not be read therein. nor proved thereby, should not be required of any man in church organizations. If read therein and proved thereby, what need have we of any thing else besides the scripturwhich we read, and by which we prove what we re quire in church organiza-

But it may be asked, how do you read any lyactice or doctrine in the scriptures, or how do you prove it by them I know of but the wave:

1. Apostolic precept. Did Christ or his apostles teach it as a Christian doctrine, or enjom i: as a Christian practice ?

2. Apostolic example. Did Christ or his apostles sanction it as a part of Christian doctrine, or practice it as a Chris tian practice?

If a practice or doctrine has not one of these sanctions it can not be required of any one as an article of faith, or a church usage or practice, without a of the scriptures. Some things may be practised as expedients, but ean not be required of any one without a violation of the scriptures. Then our first specification is that the formation and use of this Discipline, as a rule of faith and practice, is a viola tion of the plant teachings of God's word and a contradiction of Paul's language to Timothy, quoted above.

My secondobjection is based on the title to this little book. It reads, "Discipline of the Methodist Episcopal Church. If these persons are Christians and wish to organize a charch of Christ, they have violated the scriptures in the name they have given to their church, and the name they give to themselves and each other. I read of the "Church of Christ," the "Church of God," in the scriptures, but nowhere do read of the "Methodist Church." We should give to our churches

wore, and if we do not, we one he does not. He asks. Holy Spirit, and these three set the mind of the listens. They them in all directions." "Well, violate our rule of apostolic "13. Is Christ divided? was one; and there are three that bear thus lower the tone of their own think," replies Philip, so it is precept and example. It is a Paul crucified for you, or wers witness in earth, the spirit, the foliad, destroy the poart of accounts of sander; like unatter of great moment what ye baptized into the name of water, and the blood, and there consideres of their finends, and sentence, it was the wind has considered of their finends, and sentence, it was the considered of their finends, and wore, and if we do not, we one he does not. He asks violate our rule of apostolic "13. Is Christ divided? pect their wives to wear their name, and if they do not, regard it as a reproach on them of the most serious character. The church is the bride of Christ and should sear his name. If she does not, she is guilty of spiritual adultery, and will be disowned by her spouse as she has disowned

If we are followers of Christ not required of any man that members of the one family, his in speaking of the new church rather of his church. says :

"2. Thou shalt be called by a new name which the Lord thy God shall call."

In Acts xi. 26, we first meet this new name:

"26. And the disciples were first called Christians at An-

Did the apostles use and sanction this name? Acts

\*28. Then Agrippa said un-Paul. Almost thou persuadest me to be a Christian."

"29. And Paul said, I would to God that not only thou, but also all who hear me this day. were both almost and altogether such as 1 am\*

That is, they were Chris-Paul accepted and gloried in the name.

The name disciple, believer and many others, were also applied, but they can be applied also to the disciples and followers of others as well as to those of Christ. Let dis- friendsknow what they affirm? cipies of Luther, Wesley, Calvin and Menno be called Wes leyans, Lutherans, Calvinists, or Mennonites; but let the followers of Christ wear his name alone: In 1 Peter iv.16,

we read : "16. But if any man suffer s a Christian, let him not be ashamed."

Here we have apostolic example for this name. In James ii. 7, the opostles ask :

"Do they not blaspheme the corthy name by which ye are called ?"

The followers of Christ were alled by his mame or were called Christians. In Ephesiaus iii. 14, we read :

"14. Our Lord Jesus Christ of whom the whole family in lieaven and earth is called."

The whole family is called by his name. Does Christ regard wearing his name as to be commended! In Revelation il 13, he, in his selemn exhortations to the churches commends the church in Pergamos as follows:

"13. I know thy works, and that thou holdest fast my name, and hast not denied my faith." Wearing his name is Wearing his name is regarded as essential, as holding fast his faith or doctrine.

But do the scriptures condemn wearing any name but that of Christ ! Let us read 1 Corinthians 1, 12, 13:

"12. Now, this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Or one called himself a Paulite, another an Apollosite, another a Cephasite, and a read: fourth a Christian Now Paul

ture as plainly as it can be giving another name to the church the bride of Christ than that of her spouse, and in giving any other name to the followers of Christ than that into which they were baptized violates clear apostolio precept and example.

My next specification is found also on the title-page. I read "The Doctrines of the Methodist Episcopal Church." In the scriptures we read of doctrines of menand dectrines of devils, but nowhere of doctrines of Christ, er of Christian doctrines. The word in the plural is always used in a bad sense. The doctrine of Christ is a unit, is one, a grand whole a glorious unity The church of Christ should have the faith, the doctrine of Christ, and if the Methodist Church has doctrines, it has more than the church of Christ, and more than God through his word gave to his church.

My fourth specification is found in Sec. 2. Art. 1. God is said to be "without fody and parts." Now I do not deny Now I do not deny the truth of this, but how can it be proved? It is declared 'No one hath seen God at uny time;" that "no one by search. ing can find out or define God." This Discipline presumes to do

it. How do our Methodist It is an attempt to do what the Holy Spirit who searches the deep things of God has not done. It is blasphemous pre sumption. It is treading on holy ground with sandaled feet. It is running uncalled. It is like all human creeds-an attempt to be wise beyond what is written, and, as such, is a plain violation of apostolic precept and example.

My fifth specification is against another declaration of the same article. It is declarthat "in the Godhead there are three personsofone substance. Now to this we object; that is nowhere declared or taught in the scriptures, nor can it be proved by them. It is a human dogma or speculation, and a presumptuous attempt to do what God has not seen fit to do-an attempt to be wise beyond what is written. The scriptures declare that there is a Father, Son, and Holy Spirit; that these three are in some sense one, but they nowhere teach or explain low they are one. I do not know how they are one. I do not believe how they are one, for I know no thing abor, it, and I can not believe what I do not understana, There are only two scriptures that refer to this cestion, and they only mention it incidentally, and do not even hint a unity of substance. In our Saviour's prayer,in John xvii., he prays that his dis-

"7. For there are three that will nabitually over-color their

done. Then this Discipline in hint a unity of substance. John But perhaps then Bit perhaps the mo tiniurious 30, Jesus says ;

Again there are not two preachrs in this house, or in the whole plain that declaration of this articla alike. Further it is a contradiction of plain common sense and the meaning of the words employed. "Three persons of one substance" What is meant by substance! Does not the language materialize God? Does it not contradict the assertion that God is without body i Again we are told by others that "there is but one Boing, but in this one Being there are three persons," of being that will not apply equally well to person. One per son and yet three persons, AH these jargons show the utter folly of man's attempting to be wise beyond what is written. can not understand much less explain the arithmetic of the Infin ite Jehovah. Then this article is a palpable violation of apostoli example which has lett this subwithout explanation, as clear s violation of the apostolic com mand, "Avoid untrught quest-

ions. Our sixth is found in these article. "Christ auffered, was crucified, was dead, and burie reconcile his Father to us " Hen it is asserted that Christ recon ciles the Father to us. A more palpable contradiction of the Romans v. 10:

"10. When we were encuies ero were reconciled to God by the death of his Son "

2 Corinthians v. 18,19,20:

"18. All things are of God who hath reconciled us to himself by Jesus Christ, and hath committed to us the ministry of reconcilia-

tion; "19. To-wit, that God was in Christ reconciling the world to himself and hath committed to to us the word of reconciliation. Now, then as ambassadors for Christ, as though God did be reech you by us, we pray you in Christ's stead, be 3e reo

Ephosiana ni. 15 : "15. Christ has abolished the enusty that he might reconcile both Jew and Gentile to Gol in

ne body by the cross." Colossiana i. 20: "20. It pleased the Father

taving hade peace by the blood of the cross of Christ, to reconcil all things to himself,"
(To be Continued.)

INJURIOUS TALKING.

A Frenchinan, speaking of a son known to said: "His mouth costs him no thing, for he always opens it at the expense of others." are multitudes of persons to ciples "may be one as he and lis Father are one." Cortainhis Father are one." Cortainwhom that remark will represent the courses of social mission of the course of the lis rather are one.

ly this unity is not a unity of chief. We met with persons substance. I John v. 7, we who sensitively shrink from the deliberate violation of tratts, who should be their

the name the spostles wave to condemna wearing party names bear record in heaven, the statements to such an extent that theirs, wear the name they He condemns three of these and Father, the Word, and the a falso impression is conveyed to

Then they were baptized inThouset versa is unradimously reshould wear his name and that
alone So teaches this scripture as plainty as it can be

talk is that which detracts from 30, Jeans says:

30. I and the Father are the entacter of another—that no.

There is no unity of salistance of the contactor of another—that the reputation of a brother the reputation of a brother taught here. Then this doctrine is utterly untaught by the scrip throats with which "cuts men' throats with which "cuts men' throats with whisperfors,"-that which is adopted by th rival who seeks to tribl whis Methodist Church, who will ox hame on the runs of another's plain that declaration of the arthink what a bitter harrest he will himself reap from the calum nious words he has uttered being a slanderer. "Do you free quently fall into this fault?" he inquired. "Yes, very often," real the penitont. "My dear and the penitont. "My dear and the penitont." lady sisited Philip Neri on one The woman did as directed, and returned, anxious lar an injunction. "You have never meant to eay. It was very been very faithful to the first easy to say, 'All lufants dying in soman, "I cast the feathers carelessly away, and the wind carried

"ELECT INFANTS."

The old Philadelphia Confesnon of Faith contains this obectionable expression. It is also ound in the Presbaterian Confession, and the Evangelist, which favore a revision of its standards, takes exception to these words and asks, "Why not expunge what we do not believe! ground upon which the change is urged is thus stated . "When the Confession sers. Elect Infants dying in infancy are sared, does at not clearly imply that infants who are not elect are rot saved? If it does not imply this, the sentence is meaningless. aware that some masters in theology have a method of exinquired. "Yes, very often," re-plied the jenitent. "My dear plaining away the natural and ob-child," rand Philip, "jour full is great, but the mercy of Ged is places. But in our humple greater; I now bid thee do as follows: (so to the nearest mar) Being there are three persons, follows: (to to the nearest man need explaining, for the meaning We que to from another creed. At and purchase a checken just lies on its face, it is as plain a Now what definition can be given killed and still covered with sentence as ever was written in the lainst that well not another. feethers; then walk to a certain English. No man ever doubted distance, plucking the birdus you ats meaning, except that he rego. Your walk finished finished, coiled from its natural and obvious sense, and therefore wished by some reconstruction to make it to know the meaning of so singu- say what it does not say, and was never meant to say. It was very peen very faithful to the first leavy to say, 'All fudants dying in put of my orders," said Philip; infancy are sased,' if that was mow do the second and you will what they believed. They did be cured: Retrace your steps, hot say, 'All infants are saved,' pass through all the places you because they did not believe it, have traversed, and gather up they believed that non elect inone by one all the feathers you have ceatiered." "But said the Catholic Church held that inwomen." (east the trades care fants non-baptized were lost."-

#### VALUABLE PUBLICATIONS

Standard."

exiptures can not be conceived. Law & Whitelaw, Publishers Christian Worker.

	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	,,,	"	<b>,,</b>
*		5	3	C.
	Christian Hymn Book, medium,	•	•	75
•	Revised Christian Hymnal,			75
	Popular Hymns, note edition, cloth,			50
	" Word "			15
٥	COMMENTARIES			10
	On Matthew and Mark, by McGarvey,			
				00
1	" Gospel by Luke, by J. S. Lamar,			00
ď		:	9	00
-	Analysis of 4 Gospels and Acts, " "	:	2	00
ij	On Acts, by J. W. McGarrey,	1	l	60
3	On Romans, by. E. Land,	;	3	00
9	BIOGRAPHIES			
이	Life of Elder John Smith, by J. A. Williams,	•	2	00
1	" of J. T. Johnson,			õõ
. í	" " Elder Walter Scott,			00
1	" " Knowles Shaw, the singing evangelist,			25
٠	" " Benjamin Franklin,			υŏ
ı	The Living Pulpit,			00
١	DEBATES.	•	_	50
ł				
ı	A. Campbell and Owen Debate, Eridence of Christianity,		Į.	50
ı	A. Campbell and Bishop Purcell, Debate, on Roman Catholic	:		
1	Religion,	1	1	50
1	Braden and Hughey, Debate, Baptism and Work of Holy			
1	Spirit,	2	1	00
, 1	R. Franklin and J. A. Thompson, Debate, Calvinism,	2	1	90
i	L. R. Wilkes and Jacob Ditrier, Delute, what is Christian			
1	Raptism,	2	1	30
ı	Sweoney and Crawford, Delute, Differences between Disciples			
ı	and haptist		!	50
ï	MISCELLANEOUS	_		•
١	Gospel plan of Salvation, by T. W. Brents,	_		
1	Problem of Human Life, by A. W. Hall,			30
ŀ	On the Rock, by D. R. Dungan,			0
ŀ	Centradictions of Orthodoxy, Collins,	1		0
ı			3	5
ł.	WORKS OF A. CAMPBELL			
Ľ	Christian System,	1	5	0
Ľ	Christian Haptism,	1		
ı.	Popular Lectures and Addresses,	3		
ľ	Living Oracles,	2		
ı	SERMONS.	_	_	•
l	Family Companion, by E. Goodwin,			
į١	Weetern Preachers, 30 sermons,	1		
i	Goepel Prescher, by R. Franklin,	2		
1	Volume 2,	2		
ŀ	DATICALLY THE WITHERS OF IL Franklin	_	ó	
1	early History of Disciples, by A. S. Hayden,	2		
1	The Messialiship, by W Scott,		3	
			٠	0

1;

A good selection of TRACTS on hand.

LAW & WHITELAW