

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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THE CLEVELAND CONVENTION.

Leaving Walkerton at noon, Oct. 21st, we reached Detroit by rail at 9.30 p.m., Canadian time, and at 10 p.m., embarked on the S.S. City of Detroit for Cleveland. Bro. McLaurin is Captain on this excellent boat. We found him a very agreeable companion. In the morning of the 22nd, we awoke to find ourselves in the city of Cleveland and after a few minutes ride in a cab we were let down at the front door of the Weddel House where breakfast was served to us. While thus seated at breakfast my eyes fell upon Bro. Isaac Errett who like myself as the newspaper man says—was supplying the wants of the inner man, after a hearty greeting and knowing me to be a comparative stranger in the city, Bro Errett kindly offered to escort me to the place of convention which met at 9 a.m. About the first man we saw on entering the building where the C. was being held, whom we recognized was Bro. McDairmid, who has improved very much in appearance since he left Canada, evidently Bro. Mc. is being well cared for in his new field of labor. At 9 a.m. sharp, the convention was called to order by Isaac Errett. We cannot give in detail an account of the days proceedings but will give a few items. After attending to some unfinished business of the F. C. M. S. Bro Jackson who was to start that day for India as a missionary, was introduced and gave a very feeling address which clearly revealed, 1st, that his whole heart and soul was in his chosen work, and 2nd, that he had a thorough knowledge of the work in which he was engaged. At the close of this address the congregation standing, a most earnest prayer was offered commending Bro. Jackson to the care of God. After this about 20 minutes was devoted to taking farewell of Bro. J., as individuals. It was a sight long to be remembered by us all. One by one in an orderly manner the anxious brethren and sisters took the hand of Bro. J., and with eyes filled with tears, quivering lips and trembling voice the good-byes and the earnest "God bless you" and "God be with you" were spoken. The congregation still standing sang the hymn "God be with you till we meet again." Then little Elsie Smith—whose mother's earthly form lies buried in far off hesthen soil, was brought upon the platform that the interested people might look upon the little motherless one, so recently returned from the far of scene of sorrow and bereavement. As the people gazed upon the daughter they thought of the mother, the first to fall in the far off battlefield and the thought came up, are we in any degree to blame for the early death of Elsie's mother. Had we been sufficiently liberal and active with our means in providing a comfortable home and medical attendance the chances are that Elsie would not be an orphan, and strong men whose eyes were unaccustomed to tears, wept that hour as they

thought of these things. Many were the solemn though silent vows made to God on that occasion, of future amendment God grant that these sacred vows may all be fulfilled. We listened to many excellent addresses, met many old friends, and made many more new ones; but these things did not impress us as two other features of the meeting did. 1st, the spirit of self sacrifice of those present in giving of their means to the support of the various branches of this great work. Some of these delightful gave liberally two and three times a day during the convention for the spread of the truth. I cannot say I feel proud of all those who call themselves Disciples of Christ. I wish I could, but I do feel proud of these noble self-sacrificing men and women of our ranks who are spending and being spent in this glorious work for God and humanity. 2nd, The spirit of brotherly love which was exhibited by all who were present in this great assembly. All things were done decently and in order, and the utmost unanimity of sentiment, feeling, and action, prevailed throughout the entire convention. The complainers in and out of newspapers are having their influence lessened every year by the heroic efforts of these faithful, noble, God fearing men and women, who are being blest of God in their self-sacrificing efforts to carry out the commission of Christ. "Go ye into all the world and preach the Gospel." We would here urgently ask all true Disciples of Christ to see to it, that they during the present year and henceforth take part in the foreign missionary work. If you cannot have a five dollar interest you can certainly have a five cent interest. Come now don't be hindered in this work by chronic complainers and fault finders. Remember these cannot help you at the bar of God, when you are called upon to give an account of your stewardship. For my part I pay no attention now to faultfinding misrepresentations and abuse received from this class in Toronto and elsewhere, but go on quietly doing all I can for God and humanity. Time is too short and life too precious to loiter with such people. To the Work: To the Work: we are servants of God. In regard to Manitoba work we were not in time for the convention of the W. C. B. M., but had a long private talk with the officers. At their next regular meeting they will consider the question of shouldering the responsibility of managing the North West of Canada and doing all they can to assist financially. In the mean time, all with whom I have conversed upon the subject speak favorably of it, thinking it a wise step. We have not been able to reach all the churches and brethren in Canada by means of circular letter, but those who have been omitted and are near-ones of one, let me hear from you, and you can have one at once. On our way home we spent a few days in Detroit, and on the 25th of Oct., preached to the Wash-

ington Avenue brethren in the morning and to the Plumb Street brethren in the evening. We formed the acquaintance of many excellent christians in each of these congregations and met with a number in each with whom we were formerly acquainted. We were absent from home eight days in all. We will ever look upon these eight days with pleasant remembrance. They were not spent in vain. We have been much benefited and hope we have carried some of the zeal and energy of these meetings home with us. During the convention we felt happy in the thought that we had in the past shared in this work in giving of our means and also felt proud in representing a congregation (Walkerton), in Canada which shares in all the collections called for in this work of preaching the gospel in the heathen countries. God grant that the day is not far distant, when every Church of Christ and every Disciple of Christ will co-operate to the full extent of their ability in this greatest and grandest of all works. ——— A. Scott. ——— CO-OPERATION. ——— Much has been said and written during the last two years on the subject of "Co-operation," reference being had to the "Ontario Co-operation of Churches of Disciples of Christ." Some writers appear to misapprehend the meaning of the word, and the whole intention of the churches engaged in the work, and because they became alarmed by the spectral creations of their own imagination, have indulged themselves in denouncing the work of co-operating to spread the Gospel, as these churches are doing it, characterizing it as being "of the world the flesh and the devil, with 'none to endorse it but the devil and his angels, demons and ectomongers the world over.'" This is followed by some "powerful writing" about "New Sect," "Clergy," "hirelings," "human gods," "clerical trade," "Merchandize of souls," etc., etc., saying that "it is no co-operation for one man to give money, and another to take it. Two may co-operate in giving, two may co-operate in preaching. In co-operating both must give, or both must preach." This kind of reasoning is as futile as it is absurd, as the best authorities give the meaning of the word as "Joint operation," "promoting the same end," "working together," "co-workers," etc. In a partnership business, two persons may put in all the money, while a third conducts and manages the business, this is a co-operation, three persons are "operating together." So in spreading the gospel, two or more churches may co-operate by giving of their means to support men, while they go out and preach the word. Thus the churches and preachers unite, and co-operate, promoting the same end, working together, "Laborers together with God." "Co-workers with God." The churches in Macedonia co-operate

with Pa giving the gospel to the Comthians, while he preached to them the gospel freely, the Macedonians paid him his "wages." Communities of christians must have their common, and special meetings, and different communities may have their "conventions," as in the case of the "convention" at Jerusalem, where the deputies from Syria met with the church, apostles and elders, and co-operated in settling a difficulty. The purpose of their coming together was laid before the meeting, after much discussion, Peter addressed the assembly. Thence—"The calling of the Gentiles." Barnabas spoke next on "The confirmation of the call of the Gentiles, by miracles and wonders." He was followed by Paul on the same theme. James was next speaker, his subject was "The call of the Gentiles the fulfillment of prophecy," and before he sat down, he offered a resolution concerning "essentials" and "non-essentials" which was carried unanimously by the convention, and the secretary wrote down the result of their deliberations. Then a number of copies of the "resolution" were sent by mail (chosen for the purpose), to the churches in Antioch, Syria, and Cilicia. This convention was sanctioned by the Holy Spirit, and of course had powers such as the churches of today do not pretend to possess, but the principle is sanctioned, that for accomplishing great work there should be general meetings, as there is more safety in many counsellors, than in individual efforts, or the rule and dictation of one or two. At that convention the questions were doctrinal and legislative in character. We have no doctrine or laws to enact, as the New Testament is our all sufficient authority doctrine and law of liberty. Our work is to administer, execute, and economize in the great affairs of Christ's kingdom, spreading the gospel, and building up the waste places of Zion. One important duty of the church is, to "Go into the world and preach the Gospel." "Hold forth the word of life," and whatever is the duty of one congregation, is the duty of all congregations under similar circumstances. As individual churches may not be able to send out a preacher, a combination or "co-operation" of churches is essential to the accomplishment of the bounden duty of preaching the gospel, and planting or building up churches. To arrange this "co-operative work," conventions of churches by messengers are necessary, and indispensable, committees of prayer and means are required. No person or church has a right to assume these duties for others, they should be appointed by the churches to act for the churches. In our christian work we should not leave these important interests to a peradventure or a chance, but should use our judgement and wisdom in conducting the Lord's work, as we do in our own business affairs. The building of the meeting house is as conventional, as missionary work, and the man who cries "justice" at one, should do so at the other, to be logical and

consistent. Suppose we desire to build a meeting house, and appoint a committee to purchase a site, and raise money to pay for it. A committee to select and purchase the materials. Another committee to receive all monies, supervise the building, and pay all accounts, does it follow that these committees are three "New Sects," "impersonal political machines," "mongrel monstrosities," etc., etc.? No, they are matters of expediency or necessity and "expellents" are to be found in every congregation of Disciples of Christ in Canada. Many of the churches in Ontario, desiring to engage more earnestly and faithfully in the laudable work of spreading the truth, determined to meet in convention, to consider the best means of sending men to preach the gospel among the churches, and in new fields. They did meet by their deputies or messengers, and agreed to "co-operate" in sending the gospel to those who so much need it. In this great work two things are indispensably necessary. Men to preach, and money to support them, and enable them to support their families while so engaged. These the churches must furnish, (as the gospel must be preached, and "the Lord hath ordained that they who preach the gospel should live by the gospel,") and they desired to do so. In convention they devised ways and means, and appointed a committee of management to carry out their wishes, by securing preachers, and sending them out, receiving contributions from the churches, and paying the preacher or evangelist for his labor. The churches agreed that they will meet once a year, when the committee will report progress, and give a full account of their work, which will enable the churches to direct future operations, increasing the labor, and extending the field as the liberality of the brotherhood enables them so to do. In view of the fact that the church must preach the gospel, and Macedonian cries are coming up all over the land, is it not highly rational and reasonable, that we should realize our responsibilities and attend earnestly to our duty in this respect. Jesus gave his life for us, what shall we give him and His cause? First, our selection of what we possess, give freely, cheerfully, and liberally as the Lord has prospered us. How much would we take for our own soul? Then how much are we doing or giving to save the souls of others from everlasting perdition? How much of the missionary spirit do we manifest? What christians, worthy of the name and calling can be found who does not cherish in his heart a missionary spirit, and put forth efforts to carry on the work? Is it not a glorious cause, and a laudable work to save souls, turning them from Satan to God. Yet for doing what many of the churches have done in this direction, many very unkind things have been said and written, denouncing the work as "popish, forming a new sect, a political machine," etc. And because the churches pay the preacher for

his labor it is said the preachers allow "others to provide for their families," instead of "providing for their own." The churches no more provide for the families of the preachers, than they provide for the families of the men who build their meeting house. These men are paid for their labor, and they provide for their own. So, reasoning and writing concerning providing for the preachers family, is as shallow as it is absurd, and incredible neither "learned" or "powerful" writing. We have to formulate the order of conducting public worship, directing who shall read, who shall pray, who shall give thanks, who shall preach, etc., etc. We have meeting houses, Baptries, Books, Prayer Meetings, Sunday School, etc., and as we believe there is no scripture precedent and authority for "co-operative work" than any of the foregoing acts, practices and plans, we feel satisfied to go forward with our present co-operative work, knowing it has the support and confidence of nearly all the preaching brethren, especially the pioneers and a large majority of the churches in Ontario, and it will receive Heavens rich blessing, if as christians we all do our duty, in assisting the work. We very much regret that some feel disposed to offer opposition, but thought and examination will, we trust, put them right. ——— G. J. B. ——— SUSPICIOUS SYMPTOMS. ——— A minister who was perhaps not too careful in his habits was induced by his friend to take the teetotal pledge. His health appeared to suffer, and doctor ordered him to take one glass of punch daily. "Oh!" said he, "I dare not; Peggy, my old housekeeper, would tell the whole parish." "When do you shave?" the doctor asked. "In the morning." "Then," said the doctor, "shave at night; and when Peggy brings you up hot water, you can take your glass of punch just before going to bed." The minister afterwards appeared to improve in health and spirits. The doctor met Peggy soon after, and said: "I'm glad to hear, Peggy, that your master is better." "Indeed, sir, he's better, but his brain affected; there's something wrong w' his mind." "How?" "Why, doctor, he used to shave at night before going to bed, but now he shaves in the morn, he shaves before dinner, he shaves after dinner, he shaves at night—he's aye shavin'." The symptoms were, indeed, very suspicious.—Harpers Magazine. ——— Years ago you felt twinges of conscience about things that do not trouble you now. This is a sign that mortification has set in. —Christian Index. ——— Subscribe for the WORKER, 50 cents per year.

Regular Contributors.

- A. SCOTT, WALKERTON; G. H. FINCH, WILTON; J. W. McGARVEY, RIDGETOWN; G. J. BARCLAY, STRATFORD; C. SINCLAIR, RIDELOW; W. M. CROWSON, ACTON; A. H. BIRCH, OWEN SOUND; E. R. PHILLIPS, SELKIRK.

ORDINATION,

Recently the question—'Should Christian Churches continue the practise of ordination?' has become the subject of a few bitter, uncourteous and unreasonable articles. We refer particularly to the articles headed 'Ordination at Owen Sound' and 'A. Scott's imparted gift to A. H. Finch,' as found on pages 335 and 324, respectively, in this month's Bible Index. We regret that brethren should so far forget themselves, and the rules which should govern or guide Christians while discussing Bible questions or while criticising their actions of brethren, as to indulge in language which displays the absence of love, refinement of thought and feelings which Christians should possess. Why Bro. Scott and Finch should be singled out and made targets for coarse vituperation is a problem which cannot be solved by the application of the 'Golden Rule.'

If the Bible were as silent as the grave on the Ordination question and if our brethren had always refused to practice it because of such silence, condemnation would be in order, and if such were the case the use of unkind expletives such as permeate the articles referred to, would tend to aggravate instead of remove the evil. But is the Bible silent with reference to ordination? Was it not practised by the Apostles and early Christians, and sanctioned by the Holy Spirit? If so should not the ceremony be perpetuated? And have not our ablest and best Biblical exegotes, such as Alexander Campbell, Robert Milligan and J. W. McGarvey not only practised ordination but written in favor of its perpetuity? That ordination was practised by the Apostles and early Christians no better will deny, but those who oppose its perpetuity affirm that the practise of laying on hands should have ceased with spiritual gifts; that miraculous gifts accompanied the laying on of hands during the Apostolic age and as miracles ceased, the practise through which power to perform miracles was communicated, should cease also. This position would be correct if it could be shown that none but the Apostles participated in the ordination ceremony, because they, only, had the power to impart spiritual gifts, but we find in Acts xiii, that Simeon, Lucius and Manean laid hands on Barnabas and Saul, in obedience to the Spirit's command, 'SEPARATE me Barnabas and Saul to the work to which I have called them.' And unless it can be shown that those prophets and teachers had the power to impart spiritual gifts we must conclude that the object in view was separation and not impartation.

But we find that others aside from the prophets and teachers mentioned took part in the ordination ceremony. Timothy was commanded 'to neglect not the gift that was in him, which was given him by prophecy, with the laying on of the hands of the Presbytery.' 1 Tim. 4:14. We learn by this that the Elders

means a servant. And as deacons or servants were solemnly set apart in the beginning by the imposition of hands and by prayer. Should not those who are appointed to that office now be thus solemnly set apart. But it is said by those who oppose ordination that the Apostles laid their hands on these seven deacons to impart to them the Holy Ghost or power to work miracles. Probably at this time they did receive such power, although nothing is said to justify a positive affirmation with reference to it, but the Holy Spirit does tell us that an appointment was made and in connection with that appointment we have the imposition of hands, hence the laying on of hands belongs to the appointing ceremony; the gift of the Holy Spirit may have been a result but was not the object in view. J. W. McGarvey in commenting on this occurrence says 'The part performed by the Apostles was their appointment to office. But all the Apostles did was to pray and lay on their hands hence this was the ceremony of their appointment. It stands upon record as a precedent and should be complied with in similar cases. The fact that men cannot now confer a miraculous gift by laying on hands does not relieve them from the obligation to impose hands as a ceremony of appointment to office. The question as to who should perform the ceremony should give no trouble. . . . Whoever plants a church, or sets one in order, should lay hands on its officers.'

The next class who submitted to ordination was Preachers, even the Apostle Paul and the evangelist or teacher, Barnabas, when about to start on a preaching tour among the Gentiles were ordained by the Presbytery at Antioch. See Acts 13. In this case the words appoint or ordain do not occur but we have the word separate instead. But Paul settles the question as to whether he was ordained or not. In his letter to Timothy he says, 'Whereunto I am ordained a preacher and an apostle. (I speak the truth in Christ and lie not) a teacher of the Gentiles in faith and verity.' 1 Tim. 2:7.

The third and last class mentioned in the Acts of the Apostles, as having been ordained is Elders. While on the preaching tour to which Barnabas and Saul had been sent from Antioch, they ordained Elders in every city. Acts 14:23. And Titus was left at Crete to set in order the things that were wanting and to ordain Elders in every city as Paul had appointed him. Space will not permit further investigation of the question in this issue, but we presume that sufficient proof has been deduced to show that ordination was practised by the Primitive Christians; that fasting, prayer, and the imposition of hands constituted the ceremony; that Elders and Evangelists ordained with the approval of the Holy Spirit; that Deacons, Evangelists and Elders were ordained in many cases by men who had no power to impart miraculous gifts, also that our ablest Biblical scholars have advocated the practise of ordination and written in favor of its perpetuity.

Our old and esteemed brethren, Black and Sheppard, have practised ordination in Canada, not forgetting the laying on of hands. Of course we do not argue for a continuance of the practise simply because Bro. Campbell, Milligan, McGarvey, Black, Sheppard and a host of our ablest and most devoted brethren have advocated it, but in view of the plain declarations of the Bible, we cannot understand how Christians having a good conscience

Having ascertained who ordained, we will now proceed to point out the classes of officers who were and should be ordained. In Acts 6 we have the first account of the appointing or ordination ceremony. The Apostles told the murmuring Grecians 'to look out among you seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business. But we will give ourselves continually to prayer, and the saying pleased the whole multitude and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antioch, whom they set before the Apostles, and when they had prayed, they laid their hands on them.'

There is no reasonable doubt but that the proper appellation for the above seven is 'Deacons' because they occupied the position of servants of the church and the word deacon

characterizes a Divinely appointed ordinance, or an ordinance which is so generally considered divine as a 'silly' if not 'blasphemous farce,' ordination 'mummery,' etc., and can speak of the presbyter who conducted the ceremony as a 'paltry slip of a preacher.' We have always thought that argument, not vituperation, should beading characteristic in writers who profess to take the bible and the Bible only for their guide, but apparently an effort is being made to subvert the example set us by those noble pioneers of primitive christianity. Fortunately for the cause of truth and justice this class of writers compose but a small part of the brotherhood in Canada, and we trust the time will soon come when 'Righteousness (right doing right thinking, truthful speaking and writing) will cover the earth as the waters cover the mighty deep.' H.T.L.

MEETING IN MUSKOKA.

When Bro. Stirling left home for Muskoka, he wrote asking me to come along as soon as possible. Accepting his invitation I was with him on Thursday, Oct. 28, and a meeting was announced for at a school house 8 miles from Bracebridge, commencing Lord's day, Nov. 1st, at 7 p.m. Finding a goodly number present the meeting was continued 9 evenings during which time six of those who heard the word believed and were baptized, and one lady who had been baptized by the Methodists united with us on the 'Great Union Ground,' with the Bible only as our rule of faith and practise. These seven with three who obeyed the gospel, when Bro. Stirling held two meetings there in September, (making ten in all) have decided to meet regularly on Lord's day for worship, and will also conduct a Sunday School for the instruction of the younger people. I enjoyed my stay among these brethren very much, talking from morning until evening about the things of the Master's Kingdom, and the exceeding great and precious promises in God's Word. A stay so short where so much work is needed, was to be regretted. I could only promise to return again if possible, unless some one else shall hold a meeting there. J. C. WHITELAW.

DR. CASSELS ON BAPTISM AND CLOSE COMMUNION.

On the 3rd Lord's day in October, our Baptist friends here were favored with a visit from Dr. Cassels, President of McMaster Hall, Toronto. In the afternoon he discoursed to a large audience on the subject of 'Baptist Belief.' The Doctor possesses many excellent qualities as a public speaker; is calm and deliberate in his manner, uses good language and displays a kindly disposition, harshness and vindictiveness are commodities which he appears to have but little if any use for; and in this and many other respects, his style of speaking is worthy of imitation. His arguments and appeals for the union of God's people were clear and strong, but in speaking of the importance of Baptism and on the subject of Close Communion, we thought his reasoning was very defective. He said many people are laboring under the impression that Baptists attach an importance to baptism which it does not possess, viz: a saving effect. He appeared very anxious to correct this impression, and emphatically denied the existence of any connection between baptism and salvation. Said it is faith and re-

pentance that saves. When a person believes on Christ and repents of his sins, such a person is in a saved state and is baptized because he is in a saved condition. This reasoning sounds very well and the only difficulty in the way of its acceptance lies in its contradiction with the words of our Saviour, 'He that believeth and is baptized shall be saved' and with the words of Peter, 'Repent and be baptized in the name of Jesus Christ for the remission of sins.' The Doctor is authority for placing salvation before baptism, while the King of kings and Lord of lords places salvation or the remission of sins after baptism. Whose teaching shall we accept? The Doctor's position as to the importance of baptism showed to disadvantage when he explained the position Baptists hold with reference to Close Communion as practiced by them, said we do not invite any to partake of the Lord's Supper who have not been immersed it is for his obedient children, and those who have not been immersed are in a state of disobedience. But the Doctor has already said that faith and repentance saves.

The saved compose Christ's Kingdom. They are God's children and being his children they are heirs with Christ, and therefore have a right to every privilege which heirs enjoy including access to the Lord's table. Consequently if the Doctor is sure that the remission of sins takes place before baptism how can he consistently discriminate between the immersed saved, and the unimmersed saved, at the Lord's table. Are not Christ's followers (all the saved) equal, and being equal do they not all enjoy the same privileges?

If the doctor would follow the example of Peter and tell anxious believers to repent and be baptized in the name of Jesus Christ for the remission of sins, as he did on the day of Pentecost, and become followers of Christ through obedience to his will, 'For He being made perfect, became the author of Eternal Salvation unto all them who obey him' Hebrews 5:9. All difficulties as to who should partake at the Lord's table would disappear as mist before the morning's sun, and teaching which is considered inconsistent by all religious people outside of the Baptist Church, would give way to that which is consistent and logical and what is far better—Biblical. H.T.L.

Stratford, Oct. 19.

Dear Bro: Bro Lediard went away after spending a very profitable week to the church, and having baptized on Friday night the young lady who made confession when Bro. Harding was here. I was very sorry Bro. I could not stay longer with us and think we shall have to ask the Ridgetown and Blenheim brethren to let us have him again in the near future for a continued meeting. We hope they will prepare their minds to anewer, Yea. EDGAR MACKLIN.

We had a fire in our meeting house on the 11th. A chandelier with six lamps fell and broke making a terrible fire, ruining three seats and blackening the ceiling. No one was hurt. If it had occurred 20 minutes later, the audience would have been in, and without a doubt lives would have been lost. All well. H. B. SHERMAN.

DEATH.—While I was on the Manitoulin Island in September last, brother and sister K. Johnson of Gore Bay, were called upon to part with a sweet little baby boy. The mortal remains of which we accompanied to the 'city of the dead.' W.M.C.

NEWS ITEMS.

Bro. Stirling visited the Church at Collingwood, Nov. 22

Bros Sherman and Scott are in a meeting at Beamsville with four additions at last writing and a good interest.

Bro. Stevenson is to remain six months longer at St. Thomas. There were two captives there on the 5th inst.

During my stay at Gore Bay, Bro. Geo. H. Walter was duly authorized to perform the rite of marriage. W. M. CROWSON.

Bros. C. Sinclair and Sheppard held a short meeting in Lobo in October at which time four were added to the church. Bro A. Sinclair is an acceptable worker in that part.

Bro. O. G. Hertzog has been engaged as evangelist by the New York State Missionary Society, We are glad to see Bro. H. right into the work again, but sorry that he has left Ont.

The brethren at West End, Toronto, need a house of their own body, they cannot hold a series of meetings in the hall they occupy, as it is used for other purposes during the week.

Bro. C. J. Lister has returned from the Manitoulin. During his stay there thirteen were baptized. The debate spoken of did not come on.

Bro. Stevenson of St. Thomas and Elder Sheppard just closed a meeting at Downmanville, during which twelve were added to the church. We are glad to hear that Bro. Stevenson is doing some evangelistic work. If he would be perfect now, he should write more for the WORKER.

Ridgetown, Nov. 7. Dear Bro:—Bro Martz left here for his first appointment at Rodney this morning. We called our brethren together and spent last evening in prayer for his success and he is gone out full of hope. Bro Sinclair was with us and exhorted us not only to pray but to make sacrifice for the success of the work. Trusting that success may attend him. I am Your Bro. J. LEDIARD.

Bro. Barclay has a pressing invitation, from some churches in New York state, asking him to go over and devote his whole time to preaching the Gospel among them. Those brethren would do well to secure the services of Bro. Barclay for he is an earnest worker; but we would be sorry to see him leave Ontario, where work is so much needed. The churches here should bestir themselves and retain him in our midst, and we believe Bro. B. would prefer remaining in Ontario if his labors would only be appreciated as they ought.

Bayville, Nov. 14. Bro. Editors:—I have just returned from Acton. Am moving my family up here, wish my paper sent here. Twenty baptisms here and in Ridout; since Bro. Munro came much good has been done, five or six are uniting who have been baptized by the sects making say 25 including the five reported last month at the opening of the meeting house in Ridout. Yours, &c. W. M. CROWSON.

THE RIGHT HAND OF FELLOWSHIP.

For the Worker.

The epistle to the Galatians, presents the writer of it, in a position by no means new to him, he had in the course of his labors, to defend himself against the prejudice and misapprehension of his own brethren and even of his co-workers and fellow apostles, many times. But in this epistle he states his case very clearly and fully, and he does it that he might prove to the Galatian Christians, that the Gospel he preached, was the same Gospel preached by the other apostles, that the Gospel they had believed, was the same Gospel that others had believed, and that he as well as they had received it from a divine source, that if it was worthy of their acceptance at the first, it was worthy of their continued acceptance, and that they could not without loss to themselves, return to the law for that salvation and blessing which only the Gospel could give.

In recording the circumstances under which he first made the acquaintance of the apostles he says, that though James, and Peter, and John had in common with others, a doubt something in doubt of his claim to the apostleship. "Yet when they perceived the grace that was given unto me. They gave to me and Barnabas the right hand of fellowship." A friendly act, in proof of the right of Paul, to participate with them in the great work. They acknowledged him as a co-worker in the field, and as having a right to participate with them in all its trials, all its successes, and all its honors. They recognized in him, one whom the Lord had chosen, and extended to him the right hand, in token of their fellowship. Whether this was publicly done on behalf of the church at Jerusalem, or whether it was simply done by the apostles mentioned, is not clear, though I incline to the opinion that it was a simple act of these "Pillars of the church," rather than of the whole church, for he tells us that the question he had come up to submit to them, was by him presented, privately to them who were of reputation, or standing in the church and not apparently to the whole people.

The above instance of giving the right hand of fellowship, is one sometimes quoted in favour of a practice common amongst us to-day, of extending in this manner, a hearty welcome to those who have confessed the Saviour and obeyed him, and who for the first time meet with their brethren around the table of the Lord. It is never claimed for this simple and proper ceremony, that it is a divine command, nor is it supposed that because Peter, James, and John, gave the right hand of fellowship to an apostle, under some special circumstances, that the elders or brethren must do the same when they welcome a child of God to the privileges and enjoyments of the Lord's house, and to participation in all that belongs to the Lord's people.

It has however, by a very general recognition of its fitness, been commonly practiced amongst us and the hearty grasp of the hand from those who "seemed to be pillars in the church" has left a pleasant and profitable impression on many a mind which has been carried through life with them. It was a public recognition of them, before their brethren. It linked them by an act of their brethren as sharers in the joys and sorrows, in the labors and rewards of that par-

ticular congregation. It has occasionally been objected to, as a thing not commanded, and therefore as wrong. But it goes with out wanting words on the subject. That things are not necessarily wrong, because they are not commanded. No one claims divine authority for the act, but any congregation who shall choose to welcome in this or any other, orderly manner, their brethren and sisters may surely do so.

I do not write this article to claim for the custom divine authority, nor to condemn its practice because not commanded, but to make a suggestion to those, who on behalf of the church, do extend the right hand of fellowship, from time to time, and to state two objections that I have heard against it which are the result of carelessness in the doing of it.

My first objection is, that simple as the ceremony is, it is capable of being misunderstood by the world, when not properly guarded by a careful explanation of its value and design. You receive people into the church by the right hand of fellowship, do you not? Is a question that has been asked of me more than once or twice and generally with the addition to it, "Where is your scriptural authority?" My reply has always been, No Sir, we do not receive people into the church at all. "The Lord added to the church daily such as should be saved." He and he alone can do that. We simply welcome the ones who already belong to the church of Christ, to the privileges we ourselves enjoy in this particular congregation. Now my suggestion is, that we in giving the right hand of fellowship should be careful to state that it is not a means of uniting men to the church. It is not enough to know this. I presume we all know it, but we must make it clear for the benefit of the onlookers, who do sometimes misunderstand its design, or a wrong impression will get abroad. My second objection to a careless performance of this act, is "that the young Christians themselves sometimes misunderstand its design." I have met quite recently with the case of a young person, who believed the gospel message accepted Christ, confessed him and obeyed him, who supposed that because the right hand of fellowship was not extended to her, that she had no right at the table of the Lord, and was not a member of his church. "I know I belonged to him," she said to me, "because I have believed and obeyed him." but she did not know, at that period of her life, that she belonged to his people. The result was that by a simple mistake she was hindered for a time from enjoying her blessing, since discovering that it is possible for persons both inside the church and out of it to fall into error. I have been more careful than ever to guard well the point. That the right hand of fellowship does not add to the church of Christ and is not a matter of divine command.

Uniformity of practice is I think, to be desired in matters of this kind, and if we are careful in stating the design clearly and claiming no divine authority for the act, then no objection can remain to the practice each congregation however should be at liberty to decide the question for itself without incurring the censure of others.

Ridgetown, N.S.
BEAMSVILLE.

I will not trespass on your columns by giving much detail concerning our opening at Beam-

sville only to say, the day was fine, the audience immense. Hamilton, Selkirk, Walford, Gainsborough, St. Catharines, Jordan and Smithville were well represented by brethren and I should include Dunnville in the list. The only difference between the three services on this occasion and other ordinary occasions, was the special collections which netted nearly \$1000. A description of the house would take up too much space, hence I will only say, "come and see" the handsomest and best house owned by the Disciples in Canada. Furthermore we are able to pay for it and it will be done. A low estimate on the property will place the value of it at \$5000. I most of all desire to give a synopsis of Bro. Carpenter's morning discourse. He took for his text a part of Luke's opening statement, "That you may know the certainty of things" etc. I said, that an opening service with him was just like any other, but as the larger concourse of people were gathered here, he thought it but just to them, to inform them of what we believe, and why we believe it, or in other words to tell them what was expected to be preached from this pulpit. He then gave a general survey of the origin of our restoration movement, and traced its unimpeded growth for 60 years, showing that our ranks have been filled up from every and all religious bodies, while it is a remarkable thing for one of our members to go over to other religious societies, and this great movement was not made up of the low uneducated, or unthinking classes, but of such men as filled the position of supreme judgeship of the U. S. government of such grand states as Ohio, and President of United States, Garfield, Bishop, Jeremiah Black, etc. he named a score of other leaders in thought. He then spoke of our institutions of learning, our religious periodicals and great missionary operations, this was introductory. He then took up our plea to the world and delivered one of the grandest sermons I ever listened to. He opened and unfolded the real difference between us and denominationalism and exposed the many misrepresentations made by our enemies. As he advanced he rose in fervor, tears of joy flowed freely down the cheeks of the many old brethren who know the truth of what he said, some even forgot where they were and were rather over-demonstrative in their sanctionings. All hearts vied together in thanks to God for the privilege of being identified with such a grand work. The house was densely packed, there being about 550 persons in the house, half as many more were turned away that could not find room to stand near enough to hear. Bro. Carpenter actually stole the hearts of all who heard him. Ample provisions were in Bro. Carr's hall near by for all. Bro. Carpenter left us on Monday and the writer continued the meeting during the week following the opening with large audiences and one baptism, on the following Sunday night the house was packed. Then the rain and dark nights set in but we have kept on with good audiences when the rain was not pouring down, and we intend to fight it out on this line if it takes all winter." We expect Bro. Scott to assist in a few days should he come, we may have something to report further before you go to press.

H. B. SHERMAN.
MARRIED.—At Raysville, on the 16th inst. by Elder W. M. Crewson, Mr. John Hacking and Miss Mary Bredelent both of the township of Brinnell, Muskoka.

THE CHRISTIAN LIFE.

If I believe in the name of Jesus Christ, I must believe what He says. I must acknowledge His word and precepts, as the rule of my life. I must walk in all the commandments and ordinances. I must be loving and forgiving, self denying and temperate. I must seek different society and associations, new habits and character must be formed. I must rule and subdue fleshly desires, and bring the "law in my members" in subjection to the "law in my mind." It is a sure indication of a Christian when he "walks not after the flesh," (or "ordinances after the doctrines and commandments of men") "but after the Spirit," the teachings of the Spirit contain only in God's word, which lead to the holiness necessary to come into the presence of God. Oh! the beauty of that holiness which can be reached through Christ and His word. Who can scale its heights, or fathom its depth! The clear, bright, deep spiritual purity of a true and faithful Christian life, is essentially beautiful. How angels must delight to look upon it, yet they know not the joy of passing from death in sin, into life in Christ. "Fears of such pure and deep delight, Oh! angels never dimmed your sight."

Angels may be filled with joy, when poor needy sinners turn to Christ, and rejoice in every "life hid with Christ in God." May delight in the Heavenly glory, and the presence of God, and strike their harps and shake heaven with the choral strain, but they know not the deep joy of being made free from sin, through Jesus blood, or the secret theme of the saints redemption song. "They on the harps must lean to hear, A secret chord that mine shall bear." G. J. B.

THE NECESSITY OF S. SCHOOLS.

The necessity of Sunday School work is found in the fact, that the great enemy of souls is going about seeking whom he may ruin. And as the children have not tried the world for themselves, and learned by a bitter experience that his works and ways lead to sorrow, grief, and death, it is necessary that they be taught, to abhor that which is evil and to cling to that which is good. The second reason for having Sunday Schools, is that found in the instruction of Christ and his disciples. "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Now if the great teacher valued the souls of children so highly why should we not gather them together on this glorious day of rest, and tell them of his great kindness and love. How, that once he was a child himself and for that reason he is able to sympathize with the children, as he is acquainted with their joys and sorrows, pleasures and pains. It is the great object of the Sunday School to bring the children to Jesus, that they may share in the great love. My third reason is a sad one. It is the neglectfulness of parents that makes the Sunday School a necessity. Many thousands of parents seem to think that their work was well done, when they feed and clothe their little ones and send them to the district school. Very many do not concern themselves about the progress they make, even there. Thus the intellectual and moral culture is given over to strangers

or it is neglected all together. In cases like this the Sunday School becomes a great national blessing, for thousands have been rescued from the prison, the gallows, and the drunkards grave, through its instrumentality.

Eternity alone will make known, how many little souls, have been educated and saved from eternal death by the self-denying efforts of the Sunday School teacher. My last reason is, the most important of all. Jesus said to his disciples, "Go into all the world and preach the Gospel to every creature." This evidently declares it to be the responsibility of the church to look after the children, and that church which allows any child to grow up in sin, when it has the means of teaching and instructing them in the things that are "pure and lovely" will be judged for dereliction of duty.

How we who are interested in this good work would rejoice, if the members of this congregation would realize the importance of this good work and help to win these young hearts to Christ. Because of the lack of appreciation for Sunday School work many schools are like the boys father. The boy was asked if his father was living. The boy said yes, but he lent very living though. He has rheumatism all over his legs and back," and the schools that are in this plight are so, because the members of the church are not doing their duty.

Some one has defined the Sunday School to be that department of the church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ, that they may "come into him, that finally they may be with Christ." It is not therefore a society separate from the church, run by ambitious persons, but the church at work in the salvation of children. It does seem to me that those of us who cannot occupy the more responsible places in the church, can use our gifts in the Sunday School in moulding the tender mind, and winning the childish heart to Christ.

What anguish will they endure who because their plan or theory has not been followed, wrap their talents in a napkin and bury them from human gaze. "Think how simple things and lowly."

Have a part in natures plan, How the great have small beginnings, And the child must be a man. Little efforts make great actions. Lessons in our childhood taught Mould the spirit and the temper Whereby blessed deeds are wrought.

The above essay was read at the 5th anniversary of the S. School in Preston, Iowa, by Mrs. E. POMEROY.

DEBATE.

In the October Worker we stated that the Harding and Wilkinson debate would be out in a few weeks, but it is not out yet. Bro. Harding informs us that the publishers ask him to agree to let Mr. Wilkinson put a lot of matter into his last speeches, to which he can reply only in an appendix, with the understanding that Wilkinson shall have the privilege of replying to such appendix. To this he cannot consent; but proposes that if the publishers will allow him to reply in the debate to everything his opponent says in the debate, he will allow Wilkinson to write an appendix, to which there will be no reply provided that no false statements are made about him. We would say to the brethren

everywhere to refuse to give an order for the book until we can inform them that it is correct and square, and when the book is published right and fair, we will encourage its sale everywhere. In the mean time it will be well to withhold orders until you can hear from us again. L. & W.

For the Worker.

Hidgetown, Oct. 20th/85. Bro. C. W. Martz of Indianapolis paid us a short visit and preached here on the 2nd Lord's day in October, both morning and evening and in Blenheim in the afternoon. The brethren in both places were highly pleased with his visit and will be glad to see him again, being from home I had not the pleasure of hearing him, but hope to have when he comes to Hidgetown again. May his visit amongst us in Ont be very profitable and may many be led to Christ by his instrumentality.

My visit to Stratford was one of great pleasure. I spent one week with the church there, preaching on Lord's Day and evening. Bro. Harding had just closed a gospel meeting, so I addressed the Church on matters of Christian life and duty. Much time was also spent in religious conversation from house to house during the day, and I may add during the night too, and even into the morning hours on a few occasions, so many were the questions asked and so interesting the subjects discussed. I trust it may be as profitable to them as it was pleasant to me.

I met the acquaintance of Brother E. Macklin, whom I have long known through a friendly correspondence, but it was better to see his face and grasp his hand, and talk together of the things pertaining to the kingdom. I shall be glad to visit them again and renew some exceedingly pleasant friendships I made there.

WASB AND TORONTO.—I paid a short visit to Toronto in company with Bro. C. W. Martz from Indianapolis and we were pleased to find that it being Thursday night when we arrived, we had just enough time to enquire when the brethren who meet in the west end of the city held their weekly meetings for prayer. We were guided by our aged Bro. Menzies to the house of Bro. Harris, where we enjoyed a season of spiritual refreshment. Looking over the church record, I find it contains some sixty four names, and what was equally pleasant it shows a good average attendance at the Lord's lay services, an attendance that speaks well for the future of the work, there.

Bro. Barclay spends much of his time there and is greatly appreciated. There are quite a number of young Christians there from other parts of the province pursuing their studies. This latter fact should give all the brethren in Ontario an interest in the church in Toronto, for it is a matter of no small importance that when our sons and daughters go to a large city they should find a spiritual home, where they may gather strength to do battle with the evil surrounding them. One of the greatest needs of the church there just now is a house of worship, and this need ought to be met, and I am persuaded that an appeal to the church throughout the Province, would find a ready and liberal response. J. LEDIARD.

Muskoka.—Bro. Stirling and Finch left for Muskoka and commenced a meeting in No. 1 school house, Macleay township on Lord's day, Oct. 25, where Bro. Stirling held a successful meeting in September. This meeting was continued 10 days, Bro. S. and F. speaking alternately for one week when Bro. S. went to Bracebridge. The meetings were well attended and three believed and were baptized by Bro. Finch. There are now about 22 brethren there. A Hall having been secured in Bracebridge, they began a meeting there Nov. 1st which was kept up for 9 evenings without any immediate results, but it may be a beginning to what may prove permanent work there yet. Bro. Finch left on Nov. 10th for Magnetawan, to hold a meeting where he started a church last year, and will stop off and visit the brethren in Macleay on his way home.

"The spot" is the spot of His children. The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity. It is not necessary for us like the worshippers of Vishnu to have a mark in vermilion to be known as christians. The children of God, however, are known by their spot. The spot is not printed upon the person as is the case with those who worship Hindoo gods, for even the Jews were prohibited from making such distinguishing marks upon their person. "Ye shall not print any marks upon you I am the Lord. Leviticus 19:28. The meaning however is clearly this, that as the worshippers of idols were literally distinguished by marks on their faces or their foreheads, which afforded at a glance a sure and public token of the god they served, so the worshippers of the true God are figurately known to be attached to His service by the spirit they manifest, in their daily walk and conversation, exemplifying in their lives the principles God has revealed in the gospel of His Son. "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Paul carried about with him the marks of the Lord Jesus which marks though they may have been to some extent visible on account of the persecutions he received; yet far more visible in the character exhibited in his noble life. "They took knowledge of them that they had been with Jesus." Peter and John were known by their spot. Their spot was the spot of God's children. The bold declaration of the truth in the presence of opposition and persecution and the results which accompanied their faithful labors and cogent utterances were a sure mark of their having been with Jesus. His name was on their foreheads. His presence was exhibited in their characters and lives. O! professor of christianity does the world take knowledge of you that you have been with Jesus? Is your spot the spot of the christian? Yes if you have been with Jesus the world will know it. His mark is unmistakable. The world will know to day whether or not you were with Jesus this morning before you left your closet to enter upon the duties of another day. Are you fitful, or cross, or quarrelsome, or peevish, or unkind? Are you easily annoyed, or vexed, are your words harsh and wounding, or are you feeling out of sorts, with everything and everybody. If so I fear you have not been with Jesus this morning, at all events you have not his spot. Make haste and go to Jesus before any of the family or the world see you; else you will contaminate those around you so sure as action and reaction are equal and in opposite directions. How is it with you in your business? Are you straightforward and honest and fair and upright before God and

man in all of your dealings? If not then your spot is not the spot of His children. The world will take knowledge of you that you have not been with Jesus. They will take knowledge of you that you are a false professor and will despise you as the meanest kind of a hypocrite. You are the most despised of all sinners. Satan gets you to do his dirtiest work and then laugh at you behind your back. "Do unto others as ye would that others should do unto you" if you would have the mark of Jesus. The world will rarely pronounce such a one a hypocrite or dishonest. I find that the world is seldom mistaken in its judgements upon dishonest professors. Let your spot be the spot of His children. I cannot particularize. If I tried I might not meet your particular case. Examine yourself; enter into your closet and shut the door and ask God to try your heart and your reins. At all times, in all things, let your mark be the mark of Christ. Let your lives be "living epistles know and read of all men." Don't put the Devil's question, "Where is the harm? But on the contrary where is the good in this or that? And if there is no good you may be sure there is harm. Whatever we do eating or drinking let all be done to the glory of God and in the name of Christ. So will the world and our brethren take knowledge of us that we have been with Jesus and our spot will be the spot of His children.

A. SCOTT.

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BRADEN AND WATTS DEBATE.

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Last February Mr. Watts, the most distinguished secularist of England, visited Waynesburg, Pa., and delivered some lectures in the interest of his cause. Mr. Luce, a secularist of the above named place, challenged the writer to meet Mr. Watts in open debate and discuss propositions involving the claims of christianity to a divine origin. The challenge was accepted, and Bro. Braden was chosen to represent Christianity, and Mr. Watts Secularism.

Mr. Watts is rather a fine specimen of physical manhood. He is about five feet ten inches in height, weighs about two hundred pounds, dark curly hair, slightly bald, large and prominent gray eyes, with a heavy per cent of white in them, which, when turned up, suggests to the mind the new moon. But taking him in all he is rather a fine specimen of the "typical Englishman."

Bro Braden is heavy set, weighs one hundred and eighty pounds, swarthy complexion, keen black eyes, large intellectual head.

The discussion was conducted in the own hall beginning Tuesday evening, Sept. 29, continuing for six consecutive evenings.

At the appointed time the debaters appeared on the stage and were greeted by a large intelligent audience. Hon. A. J. Purman acted as moderator, introducing Bro. Braden to the audience as the first speaker. He affirmed the following proposition:

"The great ideas and general

principles of Christianity, as taught in the inculcations of the Bible, harmonize with a right use of human reason and the highest exercise of human reason, and are a necessity to human progress and happiness here and hereafter."

After defining his position he prosecuted in an able and elaborate manner forty great ideas of Christianity as taught in the "inculcations of the Bible."

He introduced himself by saying, "The inculcations of the Bible are found in what the Bible declares was spoken and put down by divine beings, angels and men who were inspired in what they said or did, set in obedience to divine commands, and what such acts and utterances expressly approved. Man is a religious being, he has a religious element in his nature, and it is the ruling element in his spiritual nature. This religious element has ever found in all ages, races and lands, expression in systems of religion. In to these systems man has wrought certain great religious ideas, over thirty in number. There are no ideas that have been so universally evolved by reason, so universally accepted and obeyed as those religious ideas; and no ideas are so clearly entitled to be called the decision of our standard reason. Christianity contains all of these ideas, stripped of error, explained into a harmonious system, in an absolute religion, suited to all humanity.

"The great ideas of Christianity are: 1. Spirit existence distinct and different from matter. 2. The self-existent Being, the first cause of all things is absolute spirit. 3. The creation of all things by absolute reason. 4. Absolute reason sustains, controls and regulates all things. 5. Immortality of spirit. 6. The distinctions, true and false, good and evil, right and wrong. 7. Clear, simple and infallible criterion for making these distinctions. 8. Responsibility to God, to man, to self. 9. Accountability to God, to man, to self. 10. Free moral agency of man. 11. Retribution. 12. Providence. 13. Prayer. 14. Answer to prayer. 15. Revelation. 16. Inspiration as a means of revelation. 17. Miracles as credentials of inspiration and revelation. 18. Prophecy. 19. Sacrifice. 20. Expiation or atonement. 21. A perfect personal embodiment of teaching. 22. A perfect personal example of life. 23. A perfect object of faith, duration and love. 24. A perfect leader in religion. 25. A mediator. 26. Incarnation. 27. Sin is a fact in life and experience. 28. Regeneration. 29. Forgiveness of sin. 30. A system of religion composed of these truths, acts of worship and rules of life and character. 31. A life of righteousness in every relation and act of life. 32. The elevation of humanity into love and righteousness. 33. Man a co-worker with God. 34. Man elevates himself by loving self-sacrifice for others. 35. The inexpressible dignity and priceless worth of humanity. 36. The perfection of man's nature in the resurrection. 37. A boundless field in the universe and an endless duration in

eternity for culture and progress. 38. The universal fatherhood of God. 39. The universal brotherhood of man. 40. The church as an organization to give organic unity and aggressive power to this religion."

Furthermore, he proved that christianity contains all the catholic ideas of man's religious nature and harmonizes with the highest exercise of his reason. He also showed what it has done for men politically, socially, domestically, intellectually, morally and religiously."

Mr. Watts in his reply to those great "ideas and general principles of christianity," said, he had "no objections to two-thirds of the moral code laid down" by his opponent, and "in the main it was the teaching of Secularism." He asserted that his opponent had "confounded religion and christianity"—that he (Braden) had failed to define christianity.

The facts in the case are, that his opponent had defined christianity several times in set speeches. At this juncture Mr. Watts made an effort to get up side issues by propounding some questions, namely, "What will be the nature of future punishment," "Is there a hell?" "What is the Holy Ghost?" "Can a man be saved without baptism?" All of which Bro Braden disposed of in few words, and at the same time showing they were irrelevant.

Mr. Watts being thus far foiled in his plans, and successfully met at every point, he moved upon his opponent from another angle. He made a desperate effort to compel his antagonist to defend total depravity, predestination, &c. Bro. Braden repulsed the attack by showing the audience that he was not defending the preconceived opinions and notions of men about the Bible, but he was simply defending the Bible and the Bible alone.

It soon became apparent to the most superficial thinker that Mr. Watts' strength lay in getting up side issues accepting as the teaching of the Bible and as principles of christianity, the old dogmas of theology. He assailed them and claimed that he was attacking christianity and the Bible. He also accepted the old dogma that everything in the Bible is the teaching of the Bible and must be defended.

His former opponents, except Bro. Walker, were met by Mr. Watts on their own ground and defeated with their own absurd positions.

Bro. Braden, armed with holy zeal, defended the plain simple word of God, stripped of all human appendages. He was careful to have the proposition read "the great ideas and general principles of Christianity as taught in the inculcations of the Bible."

He was also careful to explain that he meant only the great ideas and general principles found in the acts and utterances of divine beings, the acts and utterances of their angelic messengers, the acts and utterances of men inspired in such acts and utterances, and the acts of men that were in obedience to divine commands.

It was soon observed by all that Bro. Braden would defend nothing else unless the above named elements of the Bible expressly approved it.

Again he inserted a rule in the agreement that Mr. Watts must prevent what he claimed the Bible inculcated in the exact language of the Bible. Thus he excluded all notions of men in regard to the teachings of God's word. This took out of Watts hands his chief weapon of war.

Mr. Watts endeavored to conceal the regularity of his system by denying that he was an atheist or materialist. His opponent proved from his own writings that he was both—that the cardinal principles of secularism as laid down by Watts, are both atheism and materialism. He reminded Mr. Watts of a remark he made publicly to Dr. Miller last winter, in which he said "I do not believe in a God, a heaven, a hell or a devil." He made no reply to this statement, but said no man could find in his writings where he said "there is no God." This duplicity of Mr. Watts outraged all confidence in him or his declarations.

Furthermore, Mr. Watts claimed that a man could be a Secularist and retain religion and christianity. In reply Bro. Braden showed by reading his (Watts) own statements in regard to Secularism, that he required men to reject all religions, every idea based on God, spirit and future life.

In the next place, Mr. Watts made an effort to avoid arousing the feelings and religious prejudices of the audience, by saying "I do not write to destroy the Bible or Christianity, I simply desire to eliminate the bad and retain the good—all of the good." But on the other hand Bro. Braden proved that there was not a thing in the Bible that Infidels had ever assailed that Watts did not assail—not a thing in christianity that Infidels had ever assailed that Watts did not assail also. That he denied all ideas of inspiration, revelation or divine authority in the Bible. That he rejected every cardinal religious idea in christianity, its statements of facts and the most of its morality; and that Watts was as radically opposed to the Bible or Christianity as he (Braden) was to Secularism, or any other form of infidelity.

Moreover, Bro. Braden showed that all the good in Secularism "had been stolen from Christianity."

In this connection I would say that it is generally conceded that Mr. Watts utterly failed to meet Bro. Braden's arguments. The editor of the Waynesburg Independent, writes relative to the matter as follows: "Mr. Braden affirmed the doctrines of the Bible and the Christian religion, and the cause did not suffer by any means, but on the other hand, he clearly demonstrated his ability as a debater, and that he fully understood the question at issue, and handled it in an able manner."

In the latter part of the discussion Mr. Watts affirmed the teachings of Secularism, and brought forward all the arguments in defence of his system that seemingly could be produced. But his arguments were logically refuted by Mr. Braden. "It is conceded and even some of the Secularists admit the fact that Bro. Braden was more than a match for Mr. Watts."

Such are the expressions of the leading men of Waynesburg and vicinity.

When Bro. Braden delivered his last speech on the affirmative all the friends of the Bible were elated, for they saw Mr. Watts was not attempting to grapple with his arguments, and even some of the Secularists admitted the fact. They had, however, a ray of hope left. They expected him to redeem himself on the last proposition. But alas! there came the well known, and that in the hands of the acknowledged champion in the world of "modern free thought"

We feel safe in saying that it was generally conceded that Bro Braden gained a signal triumph on the first proposition.

The "laboring oar" is now placed in the hands of Mr. Watts. He affirms as follows: "The great ideas and general principles of Secularism harmonize with a right use of human reason, and the highest exercise of human reason, and are sufficient, without association with any form of theology to secure to mankind all the happiness and progress of which they are capable."

Mr. Watts set up his claim as to what mankind really needed. He affirmed that his interests were mental, moral, emotional, political, social and national; that reason, conscience and experience were to control, and guide him in the affairs of this life. Bro. Braden at once began to dissect his arguments by showing if that was Secularism it would contravene all ideas of popular government, because, forsooth, what one man's reason judged as right, his conscience prompted him to do; while another actuated by the same power moves in an opposite direction. He turned his own logic against him and thus proved christianity right from Mr. Watts' own standpoint. His lifeless and Godless system could now be seen in all its naked proportions—in all its naked deformity. All could certainly see that this was the canker, the scab, the bare bones and the curse of humanity.

Again, Mr. Watts claimed that the Bible was an indecent book, and that he could pick out passages that his opponent would not dare read to the audience. His antagonist promptly met the argument by saying he could bring forward medical and legal works and pick out passages that he (Watts) would not dare read to any intelligent audience. With all the force of logic, Bro. Braden proved that these passages to which Mr. Watts referred, no more disproved the truth of the Bible than the passages which he could select from legal and medical works disproved the truths in legal and medical science. We heard no more about the Bible being an indecent book.

Mr. Watts in the next place, claimed that man did not have a religious nature, and read some extracts from missionaries to sustain his position. Bro. Braden showed that it was not the business of the missionaries to create a religious nature but simply to develop it, and thus exposing the fallacious argument of Mr. Watts.

Bro. Braden proved beyond a doubt that Secularism ignored man's religious nature—the highest element in his nature and failed to meet the highest wants of the race—that it had no basis for the life and acts by which alone man can be lifted out of sin.

His analysis and unmasking of Secularism was merciless and crushing.

Mr. Watts during his second, third, fourth and fifth speeches on the first proposition, challenged his opponent a number of times to debate four different issues in a separate debate. In his sixth speech he made a number of charges against the Bible, Bro. Braden accepted his challenges, and in return challenged him to debate his charges in separate propositions and give proper time to each. This put an end to Mr. Watts' challenges. He (Watts) neither accepted the challenge of his opponent nor paid any attention to Bro. Braden's acceptance of his repeated challenge except to call it "bluster."

Mr. Watts in closing his argument claimed that Christianity, if true, would not meet the wants of the race now, since it was about two thousand years old and that "man had outgrown it." His opponent in his rejoinder showed that the scheme of redemption was gradually unfolded until it was perfected, it then met the wants of all nations, it was catholic in its nature, and could no more "be out grown than the multiplication table or the laws of gravitation."

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