

Christian Worker.

H. B. SHERMAN, EDITOR

WORK WHEN IT IS CALLED TO-DAY

LAW & WHITEHEAD, PUBLISHERS AND PROPRIETORS

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Whole No. 18

DO FOR THE BEST.

Do for the best, what you may think the best,
 And I save to God our Father all the rest.
 He careth for you, He has said 'tis so,
 Tho' to believe it we are sometimes slow,
 Not only God exists, believe we must,
 But all His promises devoutly trust.

This is the saving faith that pleases Heaven,
 This is the living faith our lives must leaven.
 If this is yours, you'll daily ask in prayer,
 What God has promised, cast on Him your care,
 Yes all your care, not part of it alone,
 He careth for you this bright thought hath shone.

On truth's bright firmament a guiding star,
 Illumining the hidden things that are,
 Showing the mansions that the Saviour made,
 Showing the free of life that will not fade.
 When asked for bread what father gives a stone,
 When asked for fish what sire was ever known
 To give a serpent. Or when asked for eggs
 To give a scorpion to the son that begs.

The Saviour shows by these examples give,
 Our Heavenly Father whose abode is Heaven.
 Will give his children good things when they ask,
 But ask in faith this is the only task.

He keeps the ravens though they have no barns,
 He clothes the lilies thus the Saviour names
 Us not to doubt our Heavenly Father's care,
 Or fear He'll disregard our confident prayer.

W. A. STEPHENS.

REMINISCENCES No. 4.

—OR—

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

—BY—

JOSEPH ASH.

In 1841 I removed to Whitby, a place that has since been named Oshawa, an Indian name, signifying "go over the water." There were a good number of my old friends there, who had fought with me at the Conference in 1834, but they still held membership with the "Christian Connection." There were no places of worship in the then small village. All parties, including the Romanists, worshipped alternately in the school house. The Christian Connection had a queer fashion of purifying their churches. When the bad cases for discipline accumulated they would disband the church, then a few of the good ones would meet, by mutual consent, form a new church and then receive into their new church the good ones, leaving the bad out. About a year before I

purifying process. The friends of the "ancient gospel," including A. Farewell, Dr. McGill, John McGill, Ab'm Cornell, Nelson Pickett and others, refused to go back unless Elder Thomas Henry, their preacher, would adopt the ancient order of worship, have the Lord's supper and the contribution every Lord's day. Eld. Henry agreed to this, and they returned to the purified fold. Week after week passed, and no signs of carrying out the agreement. They complained, but were assured it would be adopted. They at last became very discouraged and indignant at such ill-treatment. This was the state of things when I went to Whitby. I ought to have stated that several years previous to this Eld. Henry had embraced the "reformation principles," and preached on them all round his circuit, and finally got back into his old groove. Some of our friends, I think M. B. Stone in particular, wanted an explanation of his conduct. They said why is it, you do not preach the "ancient gospel as you did?" "O!" said he "the people don't like to hear it." The truth of it was Joseph Badger, of the Palladium, had whipped him back and then praised and flattered him to keep him there. This being the state of things I was at a loss to know what to do. However in about three or four months after my arrival as I was seated with my family one evening a rap came to my door, and to my surprise and delight, some of my warmest friends came in; they were A. Farewell, Ab'm Coryell and John McGill. They soon made their business known; related the treatment they had received at the hands of Eld. Henry, and then said, "Bro. Ash, we want you to go with us and form a church after the Apostolic pattern, where we can worship the Lord acceptably. Now if you will go with us, and help us on we will stick to you as long as we live, but if not, we will let everything go, and each one do the best he can." I had demurred some about taking such a step knowing the power, full odds that would be against us. But that powerful appeal brought me to a decision. "I soon said, 'ye I will go.'" We arranged to meet in a school house, where we organized a small church, composed of A. Farewell and wife, Joseph Ash and wife, A. Coryell, John McGill and Nelson Pickett, seven in all. A. Farewell and myself were chosen overseers, and either A. Coryell or N. Pickett deacon. We kept our meetings on, and several united with us from the old church. This deeply mortified them and Eld. Henry made proposals for union. If we would give up our meetings, and unite with them, they would have weekly communion, the collection, etc., etc. Those who had come from Eld. Henry's fold had faith in that promise, and instead we should go with them, but not to formally unite, till the thing had been tested a while. I must say I had not one particle of faith in the movement, but all the others being so anxious, I said we will try it. We gave up our meetings, went with them, but no communion appeared, and no preaching of the ancient gospel, and so it went

then began laughing at us, said we had given up our meetings, "just as I thought," said he, "they can't keep up meetings, and have let their wine all dry up. I knew they would have to give up," etc. My friends then saw that the cry for union was a sly trick, and they gave up hope for that time, and we renewed our meetings, and that to be permanent. Our congregations increased, and a goodly number of Eld. Henry's people united with us and new converts baptised very often. Afterwards several efforts for union were made but all failed. If we have union it must be a union on the truth on the spirit of it. I can not relate all the union efforts now, but the last one that I was practically into nearly ruined the church we had labored so hard to build up. All these efforts has shown me that Bro. A. Campbell's experience and foresight was far better than ours. In 1856 I was in his company in Ohio; with a good deal of hope I related to him that the Baptists of Lower Canada and a number of churches in the eastern part of Upper Canada had adopted the weekly communion, and I thought there was enough honesty among them to advance further into the truth, and finally adopt the "ancient order" fully. He listened to me very patiently until I had finished, and then said "O, Bro. Ash it is of no use to expect the Baptists or any other sect ever to embrace the ancient gospel, they never will do it. Not a sect on earth ever will do it; all we can do is to lay the truth before them, and let individuals accept, that is all the union with sects we can ever expect." How true that has proved to be. See the result of all the tinkering of our brethren in Ohio, and elsewhere with Baptists for union. It is folly to try. Let us lay down the plain gospel, and order of things as we find them in God's word, and whosoever will unite on these, is right and nothing else is.

Out of the Oshawa and Bowmanville churches grew three small congregations—Betterfield, Charlesville and Clark townline. It was not good policy to have small churches so near the two larger ones. They drew most of their members from the larger ones which weakened them, and it required much labor to keep them going that could have been made more valuable in other places and ways. Such points near large churches should be kept as preaching stations, and for a Sunday school, that would leave the large churches entire, and those stations feeders. One good well conducted large church can exercise more influence and do more good than two or three small weak ones.

For some years Bowmanville church had five or six good preachers, and Oshawa three or four. We had a circuit including the places above and Pickering and Uxbridge. Brother John Henry (eldest son of Eld. Thomas Henry) and wife, of Betterfield, were most efficient workers in the general field. Through death and removal those small churches have ceased to be, and the remaining members have returned to Oshawa and Bowmanville.

It is well for me to record some

article, in 1833, when I was clerk of the conference; the whole "Christian Connection" in Canada numbered 20 churches, 20 ordained elders and 1200 members. The last conference minutes as published in the Canadian Almanac for 1882 they have sixteen ordained ministers, number of members and churches not given. A large number of the 1200 members and the 20 elders united with us in Oshawa, Bowmanville and Pickering. The preachers who united were, Solomon B. Rose, Elijah Gleason, Marshall B. Stone, Robt. Farnie, and G. W. Colston. Rose removed to central Ill., Gleason to Wisconsin, Stone to St. Peter's, Min., where he now lives, Barric died many years ago in Pickering, Colston died on a preaching tour in western Ill. in 1875. These were men of talent. It was hard to find any one superior to M. B. Stone; Rose, Gleason, Barric and Colston were fine talented men. Of the unordained John McGill and his brother, the Doctor, united in Oshawa. The late excellent James Chase, who was so substantial and efficient as an elder and worker, came from New York to Oshawa where he heard, believed, and was baptised. He was formerly a Methodist; I cannot pass on without bearing my testimony in favor of the McGill's—John as an exhorter and the doctor as a fine speaker, and as firm in the truth as the granite hill. I feel my heart glow with love when I think of how long we were brethren. Doctor and I were elders together about 30 years.

The church in Oshawa flourished remarkably after we had a house of worship, and held a high position for many years. But we were destined to have our troubles, not outwardly, but with false brethren holding the position of preachers. Our first trouble was with J. Doyle, of whom I shall not speak particularly; suffice it to say he became turbulent without cause and went so far as to declare "he would break up the church, not and branch, and all the Alexander Campbells in the universe could not build it up again." He crippled the church very much, but did not obliterate it. It still lives, but he has gone to meet his record.

In 1864 the churches of Oshawa and Bowmanville secured the services of M. E. Lard of Ky., who wanted to get away from their terrible war. His talents are well known were of the highest order, and commanded a large and attentive hearing. We soon saw the fruits in the confessions and baptism of a large number who were added to the church. He preached in Bowmanville and Pickering, and when he had thrown consternation into the sectarian camp, and caused, a union among the otherwise foes to each other, so much so as to bring together the clergy of several sects to hold a consultation meeting to devise the best means to stay the wonderful influence Lard's preaching had over the people, the American war ended, and Bro. Lard abruptly left us, and returned to Ky. We were dejected, however, to have sorrow to follow our joy. Not long after those happy days, a stranger presented himself claiming to be a preacher of high standing, from Ky. and

Mo. but, formerly from St. Johns N. R. We called for his letters, he said he had none then, but he would send to St. John and get them. Time went on but no letters came. I shall not particularise of how he got the good graces of several members of the Church, nor how it ended in the civil courts of the County of Ontario, where he was defeated. He was set aside by the church, but he had his sympathisers. He then went back to the Baptist, from whence as he said he had first come. With all the scandal in that case standing out before the public, the Baptists received him with open arms. Quite a few of the baptist notables of Toronto came down, with a great flourish of baptist trumpets ordained the Rev. W. S. Patterson, and formed a Baptist Church composed of those who went with him from us, and a few Baptists. They built a house of worship in due time. The Baptist paper published a joyful epistle stating that the whole church of Disciples in Oshawa, had come over to the Baptists, preacher and all. In justice to myself I must here say, that from the very first sight of Patterson I had judged correctly of the man that he was not worth his tobacco, and when contrary to the advice of the late Bro. James Chase, and myself, the church decided to keep him on, as preacher, I objected. I told Dr. McGill that the church in Oshawa should never have reason to say, I had been the means of inflicting such a scourge upon them. My late dear wife Isabella bid me an affectionate farewell, no more to meet until the great and blessed day. I left on the first of April, and proceeded to the Counties of Kent and Essex, never more to live in Oshawa again. The Baptists did not always rejoice over their great triumph in getting such a man as the correspondence of Baptists as published in the London "Free Press," testified. I could not pass over the scenes of distress, the Oshawa Church has passed through without very briefly calling the attention of my brethren to them as a warning, never to give place to any man professing to be a preacher without being perfectly satisfied he is a genuine and true man of God. The safety valve of every congregation, is for the Elders to hold the balance of power, which they of right have, to rule and guide the church. They should keep their places and exercise their duties of conducting the worship in opening and closing, and if a strange preacher be present it is their privilege to call him forward to preach. Any good true God-fearing preacher will never object to this. And then if any preacher who may come among them who is not true, as in the above case he may easily and quietly be cut off, and no harm can be done. I might write a treatise on this, but this is not the place for that I insert this as a hint and warning to all the churches, that they may not be imposed upon, as the good brethren of Oshawa have been. The Oshawa Church's still living and worshipping every Lord's day, but the Patterson Church is well, perhaps there is some one has not been for years.

TO THE YOUNG.

It has been affirmed by an inspired pen that the church is the pillar and support of the truth or the gospel but it is to be feared that the needed support is not always given, which is ever required to sustain the truth when assailed, by its many and bitter enemies. Every cause is greatly dependent on its friends for support, and if friends neglect or desert it, enemies will assail and try to overthrow it. Since the church has a duty to perform in the work, no one can delegate this duty to another. In this matter every lover of the truth has a duty to perform, but at present we design to address those in particular who are young or in the position of "babes in Christ." This duty will always exist and will ever be measured by our abilities and opportunities. And in this matter as in many others our opportunities and ability to perform this duty will depend much on our industry and faithfulness in watching for opportunities. Many and especially those who are very young may conclude though falsely, that their influence is very small and that the truth does not require any support from them. All should remember that the influence of the many though individually small may become powerful when united and wisely directed. This duty is imperative and must be performed without reference to what others may do. We are all individually responsible to the Lord and our brethren for the way in which we use our influence in the gospel cause, and we wish to address our young friends with kindness but very plainly on this theme and ask their attention to it in view of their love to the Lord, and their desire to save others. To walk worthy of the name by which we are called and thereby support the truth is not a negative course but one which requires vigilant activity. Self-denial must be cultivated and carefully applied. It is not the giving of our means alone that will support the truth. The character of its friends is one element in the basis of its success. Its own divine character and intrinsic worth give it power to captivate even hardened minds but the devoted lives and pure hearts of believers are required also to lead the thoughtless to see the beauty of the gospel and become enlightened by its heavenly teachings and glowing promises and be saved by it. Here young friend, comes to view a field of usefulness, we should delight to contemplate and labor in. There we see how we can serve the Master by following his example and support his cause by walking worthy of our privilege in the fear of the Lord. Our example should commend what we say and noble as that be a light to those in darkness. Our whole deportment must be dignified free from levity and trifling, but adorned with cheerfulness and contentment. It should be a direct contrast to all that is evil and an example of all that is excellent. We cannot walk in the way of evil and that of righteousness at the same time. We cannot support the truth morally if we consent to be its ally as a burden. If we are separated from those who live in sin our character should show it, for if we live like them we must share with them. What young reader can be more noble and happy in the soul than letting our light shine in the Master's service! As we sow we shall reap, and as we labor we shall enjoy. Be not ashamed to stand truly and boldly on the Lord's side, for He will then be on yours. We would urge that your character should be essentially and practically illustrative of the truth and the Lord will be with you, receive you, and exalt you to honor not yet known to man. He will bring you to pleasant heaven born to be enjoyed eternally. JOSEPH STEPHENS.

(To be Continued.)

CHRISTIAN WORKER.

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LAW & WHITELAW

To whom all Business Letters should be addressed.

ATTENTION PIONEERS.

The church of Christ at Meaford heretofore received a cordial invitation to the pioneer preachers of O. U. to be present at the opening of our "June meeting" on the 17th of June.

Our hearts and our hours will be open to receive you all. Come together this once more and enjoy a flow of soul before we go home.

Ed. Workker.

EDITORIAL DOTS.

Bro. Evan's article was inserted without proof reading, hence some givious errors occur in the third paragraph read "angel or fiend" instead of "angel or friend" etc.

Remember us before a throne of grace. I hope you are having successful meetings in Stayner and may many be added to Christ.

For a week in the Lord's house while Bro. Stephens was sick. The year was in its infancy. The church at Owen Sound is justly proud of their young brethren.

CORRESPONDENCE.

Port Hope, April 11th To Editor of Worker. DEAR SIR.-In your last I see you take notice of Port Hope and say that I stand on the "our table" sloking hands with all creation.

REPORT NO. 2.

I found a warm and kind reception at the home of Bro. Hugh Black. But it must have been stated that it was to see the aged veteran, the call was made. Agis telling on the outer man of the brother with whom I have enjoyed so many profitable seasons.

BORN AGAIN.

Good Bro. Hawkins in the last Worker (which by the way came out sooner than was expected) gives some of his ideas on the new birth.

new birth is not easily and quickly taken. In John 3 & 8. When and where was this thing ever preached every to the Gentiles? Were the thousands of converts made reported in Acts, not born again? Well do they not know when they believed, repeated and was baptized of course. And they know what change took place with them spiritually and physically.

A* ITEM.

Editor of the Worker has been giving it to faith-binders and do-nothings, especially when they snarl at "homb-lowers." Well, Bro. S. does not blow a horn for himself offensively, even should a snarl be the judge.

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GARRISON, April 9th, 1883

Dear Bro.- Glad to see it Worker, and that the editor can make the proposed arrangement. Since writing, tried a meeting in Luther, weather proved too much for us, had to quit. Bro. then are well - some of them apparently a little affected by the weather cold and stormy.

QUERISTS CORNER.

H. B. SHERMAN - Dear Sir - I see that you are giving attention in the CHRISTIAN WORKER to a "query department" and undoubtedly you will have to face sometimes "wise and unwise" queries.

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STATEMENT OF ADDITIONS TO THE CHURCH OF CHRIST

Baptisms 2093, Letters 451 reclaimed 174, Methodists 8, Baptists 7, other churches 3, membership 1164. Total 3760. Illinois 690, Indiana 539, etc. FIRST QUARTERLY STATEMENT FOR 1883.

CHURCH BUILDING.

We have received W. H. Breatley's "improved church plans," from Detroit, Mich. "No. 4," sent to us in an unique plan for a church house; seating capacity 450; price \$2,500.

BOOKS.

The "Missouri Christian Lectures" is a book of 190 pages in our table. It contains five lectures on the key questions of the day. "Does the World need Christianity?" "The Claims of Christianity," and "The Claims of Free-thinking presented and examined," by D. R. Dungan of Davenport, Iowa.

BORN AGAIN.

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STAYNER MEETING

Brother Sherman and Gard had a meeting in the hall of the Stayner on the 2nd inst. The audience was greatly improved in the Lord's day evening, when the seating capacity of the house was taxed to accommodate the people.

H T L.

Why don't our people try and circulate more tracts? Perhaps this is a hard one, and you may not be good on a cummum. I tract circulation is a good thing but perhaps you will not find it out yet, but our religious neighbors found it out long ago.

MEAFORD, ONTARIO.

To those wishing to know some thing of the advantages of Meaford and some surrounding country the following will be interesting.

BORN AGAIN.

Good Bro. Hawkins in the last Worker (which by the way came out sooner than was expected) gives some of his ideas on the new birth.

DEAR SIR—As I am a reader of your paper, I find an article in the December number headed "The Throne of David" by the author of said article, Mr. G. W. Cox, says "Now, we cannot both be right, I also see a short article from yourself on a Mr. Compton. You say you are amused when you contemplate the gathering up of the fragments of the literal throne of David, the wood is rotted away, the gold and silver all watered to the four winds. By this statement you admit that David's throne was composed of wood, gold and silver. How is it possible now, why do you persist that at the resurrection of soul and body that the body is raised from the grave where it has been for perhaps thousands of years. Are all bodies embalmed or do they rot and, perhaps, scattered to the four winds? Allow me just here to call your attention to the 15th chap. of the Acts of the Apostles from the 17th to the 18th verses, "famous answered saying men, brethren, hearken unto me; Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name and to this agree the words of the prophets as it is written after this I will return and will build again the tabernacle of David, which is fallen down and I will build again the ruins thereof and I will set it up that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, with the Lord, who doeth all these things, known unto God are all his works from the beginning of the world." Simon tells us that God is now taking out of the Gentiles a people for his name. Let me here remind you that the last King that sat on David's throne was Zedekiah, and the Prophet Ezekiel says in the 21st chap. 25th to 27th verses, "and thou profane, wicked prince of Israel whose day it comes when iniquity shall have an end, thus saith the Lord God, remove the diadem and take off the crown, this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more, and he that comes whose right it is, and I will give it him." Here we see that the diadem was to be removed, the crown taken off and be no more until he came whose right it is, and the Lord God has promised to give it to him. Now, if you turn to the 1st chap. Luke and read from the 30 to 33rd verses there you find that God's messenger told Mary that she should be the mother of Jesus and that He, Jesus, should reign over the House of Jacob; 32nd verse: on the throne of his Father David.

Mr. Compton says that God transferred the throne of David from earth to heaven. Please give me a "this saith the Lord." In the 1st chap. of Acts and 11th verse, "when Jesus ascended into heaven the two Angels said that this same Jesus should come in like manner"—a "Cable, tangible, Jesus." In the 2nd Acts 29 and 30th verses we find that he did it "both dead and buried" and that God had "sworn to raise up Christ to sit on his (David's) throne, and in the 34th verse Peter affirms that "David is not ascended into the heaven."

We ask again where does Mr. Compton get his authority for saying that God transferred David's throne from earth to heaven? Why profess to believe the Bible and then preach or write contrary to its plain teaching?

No, to show that Christ is not yet sitting on His throne (David's throne), allow me to draw your attention to the 1st chap. Rev. and let you, Jesus Christ (after he had ascended into heaven) saw fit to reveal to his servant John, things that had not taken place, and in the 3rd chap. 21 and 22nd verses Jesus says (not me) that "I am that which was with me, and I will go to it with me in my throne even as I overcame and I am sitting down with my Father, on his throne." Does not Jesus here teach that His own throne is distinct from his Father's throne, which he is now sitting on, "so that both ears to hear let him hear," this is what Jesus wishes, for he said as recorded in the 12th chap. of John 48th verse "the words that I speak the same shall judge you in the last Day," then let us be careful to hold fast the form of sound words—2nd Tim. 1st chap. 13th verse. In the 55th chap. of Math 31st verse we are told that "when the Son of Man shall come in his glory and all the holy Angels with him, then shall he sit on the throne of His glory." Has he ever come in his glory with his Angels? If not how can He be now sitting on the throne of His glory? Do you believe this testimony? Again, in the 14th chap. of Numbers 21st verse, the Lord said "as truly as I live all the earth shall be filled with the glory of the Lord." Let us ask when I can be before Christ comes with his own glory, with his Father's, and the holy Angels? Should we not pray for God's Kingdom to come, that His will may be done on earth as in heaven? Read the 72nd Psalm.

JOHN TUCKER.

REPLY.

The writer of the above shows a vigor of statement rarely found among those "of like precious faith."

We have been overwhelmed with attacks on Bro. Cox, since we published his article from the Worker, and we have developed the fact that there are many who are zealously guarding the throne of David, to keep Christ off for a while yet. I only infer Bro. Cox so far as he holds that Christ is our King now. I have not given on the throne question as much attention as I have that of Kingdoms. I believe that Christ has "all authority in heaven and earth," and He is King. I believe this because Christ said no. I am not ready to turn myself by saying that he is not our King. Just here our respondent should tread softly.

I believe that the throne of David belonged to God although it is called "the throne of David." We want our respondents careful attention while we whisper in "his ear a little item that should not be overlooked at this point, i. e. the authorship and ownership of thrones."

PART—In speaking of Christ, Col. 1-16, says, "who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him." "That in all things he might have the pre-eminence," 18 verse. Now we think by the time our Scriber has digested this statement of the Apostle, he will conclude that David never had a throne except the one that Christ made and gave him the use of.

Our Scriber miste that Christ is now on his Father's (God's) throne, but would have us believe that he is to be raised by descending from his Father's throne to a seat on a man's throne, i. e. we will

here remind our Scriber that King Jesus was humiliated once, but is now "highly exalted, to reign until the last evening to destroy."

But we now give attention to the writers coming. He cited a little at our comment at the idea of gathering up the literal fragments of the throne of David, but not relishing an effort to make his absurd position look reasonable he shined off by raising a question about the resurrection of the body. Now here is a chance to show his true position. Does he mean to say that the resurrection of the throne of David and the resurrection of the body are similar? Let us see. "But some man will say, how are the dead raised up? and with what body do they come?"

Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest thou sowest not that body that shall be, but bare grain it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body, see 1 Cor. 15:35 to 38. Now if the throne of David has the germ of life in it, like wheat or the human body that will produce a body just like the one sown, your little dodge will help you out. Has it this germ? Speak out!

His reference to Acts 15 chap. is very unfortunate for his literal position, because it involves the necessity of a resurrection of the tabernacle as well as the throne of David. We fear he is getting bewildered in this resurrection question, and the next thing he will tell us that David's nucleus must be raised before the reign of Christ will be complete on David's throne. The man that cannot see that Acts 15th refers to the universal reign of David over the Jews in their divided state before the tribes were scattered, and that Christ was to reign over Gentiles as well as the out-tribe of the Jews, is not to be reasoned with. His reference to Ezekiel 21st chap. is just to the point. "I will overturn, overturn, overturn it and it shall be no more until He comes whose right it is." Who comes? Christ, of course. Has he not come? You must make it read "until He comes again and again" his first coming was not yet when the prophet uttered these words. Bro. Cox, I judge, made the statement that his throne was transferred to heaven, based on his definitions of "throne," "kingly authority." No thus saith the Lord can be given for his statement, but good sound reasoning will establish it we think.

His reference to Rev. 3. 21. 22, is tapping a turnip for red blood. Because Christ says "to him that overcometh will I grant to sit with me on my throne," therefore Christ has never yet sat upon his own throne!!! Speak reasoning! will do for children but men ought to know better. If I should say to a man that if he will persevere and come from Owen Sound to Mesford, I will grant him the privilege of sitting in my chair, this proves that the editor of the Worker never sat in that chair!

Yes you may pray for God's Kingdom to come if you live in a heathen land where it has not penetrated, but thank him for its having come in this land where Christ reigns.

"And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The ground of the Christian's hope is the promise of God. He has promised eternal salvation to all that obey him. Heb. 9:5.

Bro. Evans' letter is another part of this issue will be read with some interest in regard to it. It is remembered by all that Bro. E. is a very dear brother in Christ, and withal a man of excellent parts. The spirit of his letter will indicate the true friendship that exists between him and the writer of this. Bro. E. like myself, believes that we may differ in opinion and yet be brethren. We do not want, nor will not have any discussion of a controversial character on this question, but while the subject is up, we want to say some things. I agree in part with Bro. E. that the resurrection is a necessity in order to a knowledge of the future life. Further than this; we are ready to admit that our own resurrection is necessary to the full enjoyment of eternal life in the world to come.

But when it is denied that there is conscious existence between physical death and the resurrection, we demur by saying that such an assertion is easily in need of proof. If it is true, as Jesus said, "this is eternal life, to believe on the name of the only begotten son of God."—We are at a loss to know how this "eternal life" is to become unconscious by physical death. It would look more reasonable to say that "eternal life" began with faith in Christ and that death only opens the gate to a more full enjoyment of "eternal life" and that the resurrection is the crowning act ushering us into the complete enjoyment of this "eternal life" that began by faith in Christ. The use of such terms as "innate immortality" may serve a purpose, but it misleads the reader. You may triumphantly challenge me to show any such thing in the scriptures as "innate immortality." Of course we will fail to show it, as you know very well, but can we not come as near to it as you can in trying to show from the scriptures that we have "innate mortality?" When you find the passage "mortal soul," please read in the verse just below "immortal soul."

Neither of these terms being found in the word of God, the question must be settled (if settled at all) by some other way. If we are the "offspring of God," I am inclined to think this would strengthen the idea of "innate immortality" to some extent. Paul quotes the heathen poet approvingly, "for we are his (God's) offspring." Now if evolution be correct, and we declare the truth of evolution as our promise, upon this promise we can easily establish the fact that man is only an animal, no more immortal than his relatives, viz., monkeys and so on down, but that he has so far evolved, as to receive a promise of immortality upon conditions of faith and obedience to the gospel. But this leaves our children and all our fellow-men who have never had the privilege of hearing the gospel on an equality with the brute, because "faith comes by hearing and hearing by the word of the Lord." Our babies can't believe and many of our fellow-men have not the opportunity. Now here is a difficulty. We make a marked difference between "immortality" and "eternal life." The first means "not subject to death" but he who is the author of immortality can cause it to die. The second refers to "happy condition" as well as eternal existence. Death means "separation." It may refer to separation of life from the body, or separation from God by sin, or eternal separation at the general judgment. Hence we have the terms "Dead No Christ, Dead to Him, Dead to the judgments of the

World, dead in Christ." Has not Jesus been dead? Not for of those cases where the term "dead" is used to denote unconsciousness, and indeed several cases out of eight in the scriptures where the term "death" or "dead" occurs, unconsciousness was not made good sense. This being true we should at least be a little in haste about declaring that in the case where physical death is meant that it is an unconsciousness.

Now here I have written a long article when I only intended a few lines. I know that my brother will take this kindly. Let us remember that this is a matter of opinion and that there are two sides to the question. Let us not divide over questions of opinion. It will be all right with us all in that day if we live in accordance with the will of God as revealed in his Word.

UNFULFILLED PROMISES.

We had the privilege a short time since, of listening to a discourse from a man who is a disciple of Dr. Thomas, on "the unfulfilled promises of God." We have to accord to him the merit of speaking his piece well; but the discourse being public, of course we claim the right to criticize it in a friendly way. The speaker undertook too much for one discourse, and on this account we ought to be sparing with our criticisms. We noted a few of the points that were made, to which we file a bill of exceptions. The effort was to make it appear that Christ is not a King now, but that he is as heir to David's throne, and that he will not take his seat on David's throne until he comes again.

The speaker read Nebuchadnezzar's dream and the interpretation by Daniel, and in short ran over the history of the downfall of nations until he saw the present kingdoms of earth merging forth from the toes of the image. He said that in the days of the present kingdoms "the God of Heaven would set up a kingdom." He made this affirmation and left it (perhaps for want of time). He ridiculed the idea of the reign of Christ beginning at pentecost. As he did not make an effort to prove what he asserted, we will reply by asserting that he is wrong, and that Christ is reigning now. He next referred to the promise which God made to Abraham concerning the land of Canaan for an inheritance for his seed. The speaker declared that this promise has never been fulfilled, and in his efforts to establish his assertion he must plead guilty of handling God's word deceitfully. He quoted just enough of the Bible to make it appear that he had proof for his position, when if he read on, his position would have been spoiled. We do not blame him for stopping where he did, mind you, but we blame him for trying to make the Bible teach what it never intended to teach.—e. g. He referred to Acts 7th chap. and quoted a part of the 5th verse to prove that God's promise to Abraham is yet unfulfilled! He could not afford to even read the whole verse. Now to show how misleading such scrapping of the Bible is, we will quote three verses and criticize the points against him, and he gave him none in return. It is, no, not so much as to set his foot on; yet he promised it to him for a possession, and to his seed after him, when as yet he had no child.

And God spoke on this wise, that his seed should sojourn in a strange land; and that they should bring them out into bondage, and entreat them evil four hundred years. And God shall say to Abraham whom they shall be in bondage, whom they shall be in bondage, and I will judge, said God: and after that shall they come forth, and serve me in this place. Verses 5, 6 and 7. Did not you (the seed of Abraham) go into bondage 400 years? Did not God bring his

judgments on Egypt? Did not the seed of Abraham come forth from their bondage under the leadership of Moses? and did not Abraham's seed serve him (God) in this place? From the time they came forth from their bondage, did not the seed of Abraham have the land of Canaan as their inheritance until the end of the Jewish age? Now I am ashamed of the man's dishonesty, or shrewd at his ignorance that will even make an effort to prove that this promise of God is not fulfilled. His theory demands this mutilation of God's word, but if it is honest he should abandon the theory.

In another part of his discourse he said that "Christ claimed to be a King and this was good human reason for putting him to death by the Romans." But if Christ had said "my kingdom is of heaven there would be no reason for his death." Did not Christ say "my kingdom is not from hence?" "if my kingdom was of this world, then would my servants fight?" How readest thou? Did not Pilate say "I find no fault in him?" would he have said this if Christ claimed to be a earthly King? Hence a traitor to Caesar? How reasonest thou? Is this not a glaring perversion of the sacred word? The theory may demand it, but the truth condemns it.

But a still worse perversion of the word is to follow. In referring to the statement of Christ's disciples in Acts 1-6, "Lord wilt thou at this time restore again the kingdom to Israel?" "And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power." The speaker said that Christ did not disabuse their minds by telling them that his was not a temporal kingdom, but left them thinking that the kingdom would be restored to Israel. The 8th verse completely upsets his theory: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." Now it is clear that the Holy Spirit was to enlighten them on this question. If the speaker had given us a bit of testimony from these disciples after they had been "enlightened with power from on high" about "restoring the kingdom to Israel," then his quotation would have served him a good purpose. "They went preaching the things concerning the Kingdom of God and the name of Jesus Christ." And men and women were "troubled" out of the kingdom of darkness into the Kingdom of God's dear Son. This could not be if the Son of God had no kingdom. The speaker showed a "dexterity" in scrapping the scriptures that is rarely excelled among sectarians and can only be equalled by those who risk a hobby, and are determined to make the Bible favor that hobby. We must say that the Spirit of the lecturer was good, and we would gladly attribute his false application of the Bible to ignorance but the fact that he claimed to be a Scientist will not allow it. We have written the above slight review by request, and will have no more to say on the matter unless something new comes up.

"Since the days of Chillingworth it has been common with Protestants to quote that saying of his. "The bible and the bible alone, is the religion of Protestants." This, however, is not true. What Protestant sect is satisfied with the bible alone? Let the sect that is satisfied with the bible speak out, that we may know what sect it is. How many sects in Christendom have succeeded! How can the sect that has a creed truthfully quote that saying, that the bible alone is their religion?"

A KNOCKER AT THE DOOR

OR A KNOCK AT THEIR HEART

Some one knocking for the knocker, Some one tapping at the door; Only fancy, if it be no more, I shall think of it no more.

long, and the air rang with the din of battle; the shout of victory and the groans of defeat mingled their discordant tones together.

won; but do they come? Strange! that to its benefactors the world denies its tribute of gratitude and praise.

FRIENDLY CRITICISM.

DEAR BRO. BURMAN. The March number of the CHRISTIAN WORKER is at hand, and it is, as usual, brim full of good things.

We not better call a halt and ask the brethren to gather with us around the grave of Jesus and then learn fully and read the answer to the question of all questions.

PATENTS

Wheat flour is a staple article for the household, but to obtain the best quality, it is necessary to select a reliable brand.

AMBITION.

Ah! we are tall, exclaimed "Give me a lever strong enough and I can move the world.

"Knowledge is power," counted the paths open to her followers. On the shores of Genoa's blue bay a man is walking.

Thousands, ambitious to be kings of the broad acres stretching from Atlantis to Pacific.

I do not propose in this brief note to argue the question, but desire to state that the Bible is a plain book to read, when I regard man as having had his life in the Fall.

VALUABLE PUBLICATION

Table listing various publications such as 'Law & Whitelaw, Publishers Christian Worker', 'Christian Hymn Book', 'COMMENTARIES', 'BIOGRAPHIES', 'DEBATES', 'MISCELLANEOUS', and 'SERMONS' with prices.

England, whose proud boast it is that on her broad dominions the sun does not set, in time come, and on ambition's shrine let the tribute of gratitude for her high position among the nations.

Does the man fancy from that skyey court-room a voice wafted on the gentle breeze and speaking by the murmuring waters of the world.

Time passes; an epoch in the history of the old log house has arrived. The rovers of old man who has seen his children in study grow in mental stature.

I regard it as being more consistent with the divine arrangement of all things, and of all that has been said upon this great question of the "after life."

Long had the term "dreamer" been the world's epithet for him whose name is immortalized in the discovery of the New World.

Acien now must be his watchword. At the feet of Royalty he asks assistance and does not see in vain.

A few more years glide into the past—the University's spacious hall is filled with a large assembly of the learned of the land.

To cast aspersions upon the good name of these brethren in Christ, who believe that "God only hath immortality," and that the resurrection of the dead must be consummated, before man can "live again," is an ungenerous and unchristian, as it is unjust.

The desire to emulate their own power led to the abandonment in a great degree of their own fierce mode of life and the adoption of the more graceful dress, gentler speech, and manners of the Romans.

But time, that great character, draws on apace; in his train came the strong armies of other nations, and Rome, once the mighty of the earth, compelled to abdicate her proud position.

Noblest of all ambitions to aid in hastening the time "when the knowledge of God shall cover the earth as the water of the great deep."—Sitting question for such work.

To follow the thought out legitimately, it did not itself first, into individual immaterial soul, then into individual immaterial god soul, then into immaterial universal soul, and so into pantheism and on to atheism.

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