Christian Worker.

"Work while it is called today."

VOLUME IV., NO. 12.) WHOLE No. 48.

MEAFORD, ONTARIO, OCTOBER, 1885.

LAW & WHITELAW,

PLL TELL YOU YOUR FOR-

"I'll tell you 'your fortune,' pretty maid i"
"You may if you tell it tope" inaid!"
"You may if you tell it true."
"You hay if you tell it true."
"Yell, I can see that you love
right well,
A lad in sailor's blue,
A sailor lad with a bright black

oye, And a heart both kind and

strong,"
"Nay, gossip," she said, with a
merry laugh,
"You never were further
wrong.

"The lad I love has a bright blue eye:
A better lad never was born
He isn't to match behind

plough,
Nor yet in the hay or corn.
It's never was in a tossing ship;
Ho never was now the sea;
His home, it stands in a field of wheat, And under an apple tree."

"A farmer boy! And you love him well? Ab, that is a better late. Just cross my hand, and !'ll tell you, child, How long you will have to

wait Ere you shall smile at the wed-ding ring. And the bridal morn shall see, And go to the home in the wheat ou shall smile at the wed-

go to the home in the wheat Sit under the apple tree.

"It is not long, if the stare speak

true—
And when do they speak in
vain !— You will marry the farmer boy

you love
When the Summer comes again."
Then merrily rang a mocking laugh—

"Ab, gossip, how little you

For my farmer boy and I were A year and a half ago !

"Whatever of good may come to

us, Whatever grief or ill, Comes not from any planet or

etar-It comes from our Father's will The joy or sorrow of the future years

No mortal could ever show;
He knoweth the way that we shall take, And that is enough to know."

PREDESTINATION. Are you "aliens from the com-

monwealth of Israel, and strangers from the covenants of promise having no hope, and without God in the world?" If so, we propose to assist you in arriving at a knowledge of your duty, in order that you may become citizens of God's government on the earth-children of God's family-members of Christ's body, the Church-that you may escape the punishment of the damned, and secure for yourselves the favor of God and the blies of heaven. But while our primary object is to bonefit the alien, it is hoped that a careful reading of our book will be interesting and profitable to the babes in Christ. They should not regard themselves as fully grown at birth, and therefore cease their investigations; but they should desire and feed upon the sincere milk

of the Word, that they may grow to the atature of men and women

fully grown in the kingdom and patience of Jesus Christ. Know-

patience of Jesus Christ. Know-ledge is one of the adjuncts of

forty days, and Ninevolu shall be diligence, add to your faith virtue; and to virtue, knowledge." "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know thom, and be established in the truth. Yes, I think it meet, as long as

am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle." Vers. 12 and 13

But before we proceed to look for the conditions upon which aliens may secure the fivor of our Heavenly Futher, it may be well to enquire whether or not there is any thing they can do that will be conducive to this end. There are prominent destrines taught by those for whose learning and piety we have the most profound respect, which, if true, patient to the party of the patients of the pa God or man.

That we may place these doctrines properly before the mind of the reader, without any reasonable probability of micre presenting them, we beg permis-sion to make a few quotations from the fountain whence they

"God, from all eternity, did, by the most wise and holy coun-sel of his own will, freely and unclangeably ordain whatsoever comes to pass." Presbyterian Confession of Faith, chap. iii, sec. 1. To the same import we have the answer to Question 12 (Large Catechism), as follows: "God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eter nity, he hath, for his own glory, unchangeably fore ordained whatsoever comes to pass, especi-ally concerning angels and men."

Now, if the doctrine here set forth is true, we think it impossi-ble for man to err. Whatever he does, is in keeping with and brought about by God's fore-or dination or decree, and therefore can not be wrong. If he does any thing-it matters not what whether good or bad-if God has ordained every thing. He has ordained that thing. If it comes to pass that a man lies, God has not only ordained that he should he, but He has unchangeably ordrined it. If it comes to pass that a man steals, God has unchangeably ordained that, too If it comes to pass that a man kills his neighbor, God has unchangeably ordained that, also, It did come to pass that Cain killed his brother: why, then, did God put a curse upon him for it! It was not only in accordance with the most wise and hely counsel of His will, but He had freely and unchangably or-dained that Cain should do the very thing for which He cursed him 111 Can any sano man be-lieve it? God has said: 'Thou shalt not kill. Thou shall not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neigh-bor." Ex. xx: 13-16. As God has thus plainly forbidden things which do come to pass, it can not be true that Ife has un faith: "Besides this, giving all changeably ordained them. That

God should unchangeably ordain that a certain thing should come that a certain thing should come to pass, and at the same time positively forbid it, is an incon-sistency entirely incompatible with His divine character, especiwhen we add to it the thought that He threatens the guilty with ondless punishment. Surely He, whose laws over bear the impress of that infinite justice, goodness, love, and morey which characterize their Author, would not punish His dependent creaturo ma in the rude flames of an engry hell forever for doing that which He had unchangeably ordained that he should do: "The Lord is good to all: and "The Lord is good to an analhis tender mercies are over al his works." Ps. cxlv: 9. "The Lord is righteous in all his ways, and holy in all his works." Ver. 17. Therefore when the mur-derer stains his hands in the blood of his tellow, he can not take shelter under the doctrine of the creed by saying that God, in ordaining every thing that comes to para ordained that he should kill his neighbor, and thereby he inquired of the Lord, saying:
"Will Sant come down as thy
servent hath heard?" O Lord avoid the responsibility of the act

and the punishment due his crime. It is true that the makers of the creed disclaim the consequences of the doctrine, saying, Yet so as thereby neither is God the author of sin;" but they have failed to show us how .'lis character may be vindicated from such a charge in harmony with

such a doctrine; and we are un-able to see how God is not the

author of what He has unchange-

ably ordained should come pass. If He has unchangeably ordained every thing that comes to pass, then how can man change God's unchangeable or dinance 1 and if he can not change it, surely no plame can attach to him for any thing he If God unchangeably ordained that a certain man, on a certain day, should do a certain thing, then there is no power left to man not to do 'he thing; for were he to avoid doing it, he would have changed God's unchangeable decree, and therefore

more power to change than

please inote the extent of the

not that God has from all eternity

ordained, but that he has un

changeably ordained; not some

pass-every thing Surely, the

ordinances or decrees of God are

yet they do kill. He has ordain

ed that they shall not steal, yet

It is

God had to enforce. Is any one prepared to assume such a posi-tion as this! The reader will docrtine in controversy. things, but whatsoever cometh to broken every day. He has or-dained that men shall not kill,

He has ordained that they shall not bear false witness, jet they swear falsely every God compels no man to day. keep His ordinances, but He will visit upon him merited punish ment if he does not keep them. Paul tells us that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves dam-nation." Rom. xiii: 1, 2. How can suy one successfully resist that which God has unchangeably ordained! God said, "Yet

they do steal.

was a positive decree or ordinance of God that did not come to pass for "God saw their works, that they turned from their evil way and God repented of the e do unto them; and no did it not." Ver. 10. Was not this decree changeable! God said to Herekiah, "Set thy house in order; for thou shalt die, and not live." 2 Kings xx: 1. Here was an other positive ordinance which was changeable, for Hezekiah turned his face to the wall and prayed, after which God said to him: "I have heard thy prayer I have seen thy tears; beho will heal thee; on the third day thou shalt go up unto the nouse of the Lerl, and I will add unto thy days fifteen years." Vers. 5, C. Here was a decree concerning Hezekiah's death which was changed, and his life prolonged fifteen years, and the change induced by his prayers and tears.
When David was at Keilah,

God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Sault And the Lord said, They will deliver theo up. Then lavel and his men, which were about six hundred, arose and departed not of Keilah, and went whithersoever thoy could go. And it was told Saul that David was escaped from Kollah, and he forbare to go forth." 1 Samu 1 xxiii : 11-13. When David left Keltah, Saul turned his pursuit in the direction of David's flight, and did not go to Keilah at all. Had God decreed, from all eternity, whatsoever comes to pass, it ocanswered David differently; per-haps something after the following style : "No. David. Saul-will not come to Keilah, nor will the men of Keilah deliver you into his hands, for I have unchangeably ordained that you shall leave Keilah, and Saul will turn his pursuit in the direction to which you go." This was what did come to nace, and certainly God did not tell David what he had fore-criained to be untrue. Hall David remained at Keilah, Saul would have gone there; hence circumstances, and not able decrees, controlled this event. oven as they do most others. Other examples might be given but these are enough to show that God has issued decrees that never have come to pass, nor never will come to pass. Now, if it is true that God fore-ordain ed overy thing that comes to just, then it follows that He for dained the reformation of the Ninevites, the prayers of Herekish, and the flight of David from Keilah; hence when He said, "Yet: forty days, and Nineveh shall be overthrown," He had fore ordained, before time began, that it should not be overthrown. When He told Hezekiah to set his house in

order, for he should die and not

live, He had fore ordained that he should it a fifteen years longer.

And when He told David that

Saul would come to Kerlah, and

overthrown." Jonah iii: I. Here that the men of Keilah would de-

liver him and his men to Saul, was it not telling him that events should happen which He had unchangeably ordained to be other-wise? How such a theory is to be harmonized with the word of the Lord, we know not

By the mouth of his prophet the Lord said (Jes. xviii f 7-10) "At what instant I shall speak concerning a nation, and concern ing a kingdom, to pluck up, and to pull down, and to destroy it if that nation, against whom I have pronounced, turn from their evil. I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concern ing a kingdom, to build and to plant it; if it do evil in sight, that it obey not my voice then I will repent of the good wherewith I said I would benefit law obtains as to nations that we have seen applied to cities and If they, having individuals. evil, turn from the evil then the Lord proposes to turn from the evil which He purposes doing to them; on the contrary, if they persist in disobedience they will suffer the consequences even to extermination. circumstances have over varied God's dealing with mon.

Again: "God saw, that the wickedness of man was great, in the earth, and that ever ation of the thoughts of heart was only evil continually And it repented the Lord that he had made man on earth, and it grieved him at his heart, Gen. vi: 5, 6. Now, if the Lord fore-ordained every thing that comes to mass. He fore-o dained every thing the autediluvians did: why, then, should He grieve over their wickedness when every act was but the con summation of His own immutable and aternal decree! Really, it would seem like God grieving over His own folly

The Lord said that the children of Judah had "built again the high places of Tophet, which is valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Jor. vii : "They have built also the high places of Raal, to burn their sons with fire for burnt offerings unto Rial, which I commanded not, nor spake it, neither came it into my mind." Jer. xix: 5 If God fore ordained every thing, He fore-ordained these thing for they came to pass; yet He says He did not command them, nor speak them, neither came they unto his mind Will the advocates of the doctrine please to enlighten the world as to how God fore ordained things which never ntered His mind! But we not press the argument further. It the doctrine be true, the whole theory of sin, accountability, rewards, and puntshments in harmony with justice and mercy, is to us ulterly incomprehensible Every act of man is but carrying out the immutable purpose Jehovah; and when He gives a man a law, He does it expressly that he may tiolate it so as to famish a pretext for the punish-

ment previously ordained for him.

Take the sin of Adam us an example: God made him placed him under law. It came to pass that he violated this law. He ate of the fruit whereof God commanded him not to eat. If God fore ordained whatsover comes to pass, then of course He fore ordained that he should eat. Hence Adam was in a strait between the law and the unchangeable ordination or decree.
It came to pass that he eat;
therefore God ordained that he
should eat. The law said he
should not eat. One or the other must be broken. He must est, and riolate the law; or not est, and change God's unchangeable decree. This was impossible: hence to eat and violate the law decree. was a necessity; and yet God would punish him for it !! Surely, such a theory is at war with the Bible-with all reason and common sense—as well as a reproach upon the character of our Heavenly Father. But able and learned mon have taught it. good and true men believe it; therefore we must treat it respectfully, yet examine it fairly, patiently, and thoroughly.—T. W. BRENTS, in Gospel Plan of

Salvation.

--:0:-In the controversy on baptism it is wise to keep before the pub-lic the statements of learned and orthodox men, especially when they speak in opposition to the received practices of their own churches. There is not a living man in Great Britain with higher man in Great Britain with inguis-reputation for Biblical learning than J. R. Lightfoot, recently made hishop of Durham, not recollect to have seen in the papers his remarks on Col. 1i: 12. Here is the introductory para-graph: "Baptism is the grave of graph: "Raptism is the grave of the old man, and the birth of the new. As he sinks beneath the buries there all his corrupt affections, and past sins; as he emerges thence, he arises regener-ate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith but also the seal of, God's adoption and the earnest of God's spirit. Thus, baptism is an image of his participation both in the death and in the resurrection of Christ." have not the book, cut this out and keep it. Seldom will you and more truth uttered in the find more truth uttered in same space, in both the action and the design of this ordinance.

J. W. McGARVEY, in Guide.

If a caristian shudder at the sight of a poor off cast wretch, then let him shudder at the rock on which he wrecked his bark. In other words, let those who lament tho drunkard's state and end, abominate the business which makes drunkards

While a sinful life engenders uffering, and a sorrow is always hidden at the bottom of a forbalden joy; on the contrary, enjoyment and unvarying content-ment are the results of a life of parity."

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Christian Worker

-- ISAUED MONTHLY-

Conducted by

Conducted by	"come over and help us" and
LAW & WHITELAW,	will commence operations on the second Lords's day in No-
PUBLISHERS AND PROPRIETORS,	vember at some point in the
Meaford Ontario.	Western part of Ontario, not far from Ridgetown where Bro.
Subscriptions 50 cents per annum in sivance, 60 cents if not in advance.	Lediard is preaching. Bro. Martz comes well recommend-
	ed and about him-the Presi-
Regular Contributors.	dent of Butler University has
A: Roorr, Walkerton Wiarton	this to say. Oct. 4th, 1885.
JAS, L'ADIAND, Ridgetown GRO, J. HARCIAY, Toronto	To the Board of Managers of the Ontario Missionary
C. Sinclair, Ridgetown W. M. Crawson, Acton	Co-operation:
A. H. Fincu Owen Sound R. K. Phillips, - Selkirk	

obeyed from the heart, that form of doctrine" about which the apostle speaks and have but little if any interest in the

salvation of our friends and

eponeibility of its continuanced Ponder over these questions dear reader and resolve to do

cheerful giver." "It is more blessed to give than to receive." Thus it is written, and are we going to displease God by giving but little, and that grudged."

Much good has been accom plished through the instrumen

tality of its missionaries of

evangelists, over 150 have been added to the congregations visited by them during the last two yeers. And now after a

Oct. 4th, 1885.

To the Board of Managers of the Ontario Missionary Co-operation:

Co-operation:

Dan Brethern C. W. Marte, is considering the propriety of an evangeliatic work under your supervision and direction. We take great pleasure in bearing testimony to his irrepproachable Christian character, and to MISSIONARY WORK. In Canada the missionary spirit has not been fostered as is has been in the United States spirit has not been fostered as is has been in the United States, and consequently our common cause has not pregressed nearly so rapidly here as there. In Canada our membership will not orceed 15,000 while in the States it is estimated at seven hundred thousand. This disparagement cannot be accounted for on the ground of inequality of the population of the rospective countries, for assuming the above figures to be correct one out of every 80 of the population of the U.S is a Disciple, and only one out of every 335 of Canada's population is such. The above figures are suggestire and should cause every Disciple of Christ to ask himself; What am I I doing towards advancing the Master's cause! If the Saviour of the world should descend and demand an account of our stewardships would not a great many talents. (intellect, opportunities, wealth, 'e.c.) be found buried or hid away! Is it enough to known or believe that, individually, "we have obeyed from the heart, that form of doctrine" about which take great pleasure in bearing testimony to his irrepproachable Christian character, and to his pradence, wisdom, and efficiency as a preacher of the gospol of Carist.

While regretting to lose him to the work in our State, we cordially commend him as worthy your fullest confidence.

D. R. Van Buskink, 3rd Christian-Church, Indianapolis, Indi Bre. John W. Bramwell. Sceretary of the Indiana Missionary Society says, "I concur in the foregoing."

Bro. Martz has paid soveral visits to Canada and is well-

the world."
Bro. C. W. Martzof Indiana-

polis, Ind., has consented to "come over and help us" and

visits to Canada and is well-known to many of the brethren in the Niagara peninsula. We bespeak for him a kind and bester reception into the homes and congregations of our Can-adian brothren, and we pray that heaven's richest blessings may crown his labors among us. H.T.L.

RECEIPTS.

During and since the annual meeting of the Ontario Co-operation, the following amounts have been paid into the treas-

ury: Pickering congreg'n, 12.10 salvation of our friends and neighbors. about us? Our Saviour willed that the gospol be preached to every creature. Are there not villages, towns and even citles in Canada in which our ples has never been presented? Shall this state of affairs continua? Who is willing to assume the respon-Acton Collingwood "
West End Mission,
Euphrasia congregin, 10.00 Ridgetown & Blenheim, 20.00

INDIVIDUAL CONTRIBUTIONS. W. C. Boyd, T. W. Klinck 5.00 1.0 Percival Baker Mrs. S. H. Scott, Low & Whitelaw, 30.00

dear reader and resolve to do your share in promoting and disseminating the grandest prin-ciples, the most clevating truths, and participate in the enjoyments which flow from such a course. "God loveth a sheeful giver." "It is more blested to give then or receive." 8122.60 There are several congrega-tions against which unpaid pledges appear on the Treasur-er's book. Will not some good brother or sister undertake the collection of such plodges at once? If the amounts thereof ware in the treaturer's hands the Co-operation would be in a good position financially. ing but little, and sur-ingly or are we going to de-wrive ourselves of the blessings

H. T. LAW, Sec.-Treas.

EXPLANATION.

ing but little, and that grungdingly or are we going to deprive ourselves of the blessings which accompany the act of giving unto the Lord? Till recently the opportunity for giving to home missionary work was not so great-sit now isowing to the absence of a Provincial or Dominion Missionary Society, but when the Ontario Co-operation was organized at Acton on June 12th, 1885, it was thought that a want long felt (by many of our brethron) had been supplied, and a true missionary spirit would permeate the brotherhood in Ontario at least. In some respects the expectations of the promoters of this Co-operation have been more than realized. Much good has been accomplished through the instrumential through the instrumential control of the promoters of this Co-operation have been more than realized. Much good has been accomplished, through the instrumential control of the promoters of this co-operation have been more than realized. Just before going to press in September a letter was receiv-el signed by Bro James Black and others, in which they ex-pressed their disapproval of some remarks made by Bro. Scott in the July number and in an article on "Home Talent," in the August number and also attached some blame to us for publishing such ar-

Bro. Black has sinco recalled the communication, with the best and kindest motives, and a sincere desire for the best intensts of he cause, he and Bro. Scott have expressed their approval of a suggestion that the matter be not further dis-

added to the congregations visited by them during the last two yeers. And now after a short suspension of activo operations in the way of evangelistic work we are able to inform our readers that an evangelist has been employed and before another WORKER wists you he will be in the field "scattering will be in the field "scattering will be in the field "scattering old, 'old story," and pointing 2nd. The reference to some

sunners to "the lamb of God that taketh away the sins of elder as being tediously long in his sermons and speeches was very wrong. That the meant, was a very excellent brother, and one who was high-

Now in reading Bro. Scott's letter over when it came to hand, we did not see that the hand, wo did not see that the plety, honesty, or zeal of any elder was called in question, but simply that an argument was made against long end tedious sermons, and ar no name was menioned no one should apply it to himself unless his discourses are lone as stated, and as to the Worker, all should be free to enjoy an epinion; nothing was said about any paper being unworthy, it was not bad, werse, and worst; but good, better, and the Worker best.

We believe liowever, that

and worst; but good, better, and the WORKEN best.

We believe liowever, that Bro Scott made a mistake in making a personal illustration so plainly, that some could decide that a cert in Bro. was meant. Especially was this indiscreet where some alienation already existed and where even the smallest matter would be keenly felt. We may learn from this tha; we should so speak and so write that no personal thrust will be made, and particularly where any former unkindliness has existed. We should also hear and read with that charity and forbearance that will think no and read with that charity and forbearance that will think no evil, and that will not impugn the motives of anyone beyond what the words clearly indicate. We cannot refrain from thanking Bro. Black for his kindly words of advice and encouragement in his private lat. kindly words of advice and en-couragement in his private let-ters, and we shall endeavor to profit by them. He manifests an earnest desire that all should endeavor to "keep the unity of the spirit in the bond of peace" and be found doing those and be found doing the things that make for peace a things whereby one may edify another. J.C.W.

BRADEN VS. WATTS.

Several papers in Waynesburg, Pa., in commenting on the Braden and Watts debate, speak very highly of the manner in which Bro. Braden conducted his part of the discussion, of the strong, irrisistable, and overwhelming arguments advanced by him, and of his powerful and effective rotutation of the arguments advanced by Watts. Bro. Braden knows how to meet all their delusive and beguiling ways and can show an audience that the charges made by Watts and his friends against the Bible, are untrue and prethe Bible, are untrue and pre-pared by them in a manner calculated to deceive the

we had the pleasure of attending a course of Bro. B's lectures some years ago, and can therefore speak from personal experience. If he should visit therefore speak from, personal experience. If he should visit Canada again this year, which is not at all unlikely, the brethren should make arrangements in their various localities to secure a course of lectures; and we feel confident that all lovers of truth will be that all lovers of truth will be benefitted, and at the same time remember that Bro. Bra-den has to pay railway fare and support his family, therefore some provision should be made for finances. At Mexford a fee of 10 cents was charged at the door, which all ware will. the door which all Were willing to pay, and the sum thus realized was quite sufficient to remunerate the lecturer and some to spare. We would apsome to spare. W prove of this plan as it is not burdensome to any and is within the reach of all. If all who would desire

We have not heard from either rother Lediard, Kinch, ister, or Munro in time or this month's issue. What's Brother Lediard, Lister, or Munro for this month's issue. the matter brothren.

such a course of lectures would write us on the subject ve would confer with Bro. B. and

see if he could come. J.C.W.

NEWS ITEMS.

Rea Ladierd is now in Strat ford preaching for a few week

See the report of Bro Bradon's debate repied from Waynesburg papers.

Bro Finch will probably make trip to Bracebridge, and Bro Sticking will return again if he can get away.

Look for the report of Bro-Stirling's meeting at Bracebridge. It is as short as a telegram and you may miss it unless you look carefully.

Bro. D. Stirling was with the church at Wiarton, Lordeday, 11th inst. morning and evening and also held meeting on Monday even ing, when one made the good confession and was baptized by

We have received from Bro. Sherman a poster advertising the opening of the new house at Reemeville for 18th fust. would like to be present to meet with the brethren and hear Bro. L. L. Carpenter.

We learn with sorrow of the death of Bro. Sanderson, of Plum t, church, Detroit. Many have spoken very highly of him as an earnest and devout brother and s creat worker in the church. He ow rests from his labors to en joy that rest which remains for the people of God. Bro Harding went from Stratford to attend his funeral.

Jordan, Oct 13. The writer just closed a serie of meetings at Jordan, resulting in eleven additions by confes-

sion and baptism. R. AINSWORTH.

BRACEBRIDGE MERTING. preached in and near Bracebridge for four weeks, commencing Aug. 30th, and closing 22nd Sept. with ofteen additions. Bantized eight, and seven immersed from the Methodista united with us. Found six disciples there.

D. Stirling, Meaford, Oct 15, 85.

The last Lord's day in Sept. closed my first year in Beamsville and the church by unanimous vote, extended to me a call to give all of my time to this congre gation for another year. I have baptised 43 during the year. There has been raised by this church and other places where I have labored about \$3000.00 for all purposes. Our work is on a solid foundation, and we hope to build in many spiritual atones in our building during the coming year. United and happy we en ter upen our second year full of hope.

H. R. Sherman.

Stratford, Oct. 8th.

Dear Bros .- Bro. Harding left us on Thursday, Sept 24, to go home to Kentucky. During his stay among us we had the largest meetings we have had since the commencement of the work. I would consider that perhaps more than three times as many strangers attended than at any previous meeting, although we had less apparent success. On every hand evidences of a beneficial influence from the meeting are visible, and I think that seed was sown which in the near future will pro duca fruit to the honor of our Lord Jesus. God grant that it may be so. We expect Bro Led-lard to come to morrow with the intention of spending a week or ten days among us for the edification of the church. Yours in ing.

the hope of Israel. EDGAR MACKLINA

MEETING AT WIARTON,-Our

good brother Scott of Walkerton held a meeting at this point, com mencing Sopt 20th., and continued till Oct. 6th, including three Lord's days. The meetings wer fairly attended, and those who came night after night appeared to be deeply interested in the their consideration. No doubt many were "almost persuaded," and we trust they will give the most extrest head to the things which they neard. I still look for good results from the teach ings Bro. Scott gave the people here. The gospel of Christ has not lost its power and the effects of our brother's earnest appeal to the dying sinner cannot fall powerless to the ground, but must be like bread cast upon the waters, seen after many days.
One who for many years had worshipped with the Methodists,—an excellent man and head of an in-teresting and intelligent family, came forward and was "buried with Christin Baptism"—learning the way of the Lard more perfect ly, he arose to walk in a new life. Another who had been out in the sold world for many years took herplace among the people of God The meeting closed without any visible manifestations of opposisition from ourseligious neighbors. Brother Scott does not preach a the reople though he does not to declare the whole coun sel of God.

H. Brown.

Wiarton, Oct 7th.

Bros. Law & Whitelaw:

Our opening services in Ridou were very well attended. Had four meetings during the day and evening. Bro. Munro was with me, each one preaching twice. At the close of the efternoon meeting five precious souls cam forward and confessed their feith in Jesus the Christ, four of whon were baptized the same hour. Meetings are still going on, but owing to wet weather are not very well attended. Bro. Munro takes well here.

Yours, etc., W. M.OREWSON. Bayaville, Oct. 14:

Bros. Law & Whitelaw :

As Bro Munto has so lately re ported the state of the cause on the Manitoulin Island I need not say much. I found that the brethren were generally well pleased with Bro M's visit, and had been beneatted by it. labored on Lord's days, and had the satisfaction of knowing, before I left, that those who had for some time stood aloof from the church at Gore Bay had made up their mind to take their places in the church, where I hope they will continue to work as shildren of of the light. The brothren meeting at Gore Bay, and Ice Lake are now meeting at both places every Lord's day, so that those cannot go from one place to the other may not be deprived of remembering the Lord's death in the breaking of bread. This is as it should be, and I commend them for it. I stranged my business quite satisfactorily for the present time and had a good visit with some of the brothren, though I was so bury that I could do but little for the Master.

Your brother in Christ, W. M. Orewson. P.S .- I heard of Brither C. J. Lister at Little Current. He was laboring at Sheguindah, where a

Bro Munro is now with Bro Crewson, near Bayarillo preach

few Disciples are located.

In Nov. Wonken Bro. Scott will commence again bis articles antitled "Meditations"

During Bro Scott's meeting at Wiarton one was beptized, who had been a Methodist for many years, one was added from the Latter day Saints, and one who formerly was a member at Erin Centre, came back to the fold, and will worship with the church at

Bro. Stephenson has recently returned from Prince Edward leland where he conducted a very successful meeting, having bar tired upwards of 40 during his tired upwards of 40 during his visit there. He is now laboring with the congregation at St. Thompson as herotoious. Bro. S. is a young man of good ability and possesses energy and seal for the cause, and we trust his services will be retained to this Province. H.T.L.

Bro. Scott has entered upon his third year with the Walkerton Church. In that time 21 have been baptized there, and during the past year the raised \$720.00. the church This church beside austaining Bro 8, half his time, is paying off their building debt, and they also contribute to neatly all the mis-

Mr. Anderson, the publisher of the Harding and Wilkinson dobate, has informed us that the book will now be ready in about two weeks. It will be for sale at the Worken office, Meaford, price 82.00; all orders sent to us by mail will be promptly filled. We believe that both parties have taken pains to prepare their speeches gwell for the press, so that the book will contain most of the strongest arguments on the baptisin controversy, but we will be able to speak more fully about this in our next lesue. In the meantime send in your orders promptly. Send money by P.O. order or registered letter to Chais-MIAN WORKER office, Meaford, L. A.W. Out

TORONTO-WEST Exp.-This ongregation centinues active and scalous. Our metabots have lately been increased by several young disciples coming into the city, whom we are much pleased to have making their church home sith us, we gladly welcome them. Our meetings on Lord's day, and our prayer meetings continue our prayer meeting. On the good and interesting. On the sth of October we were delighted and edified by having with us at our prayer meeting Bro. J. Ledisrd of Ridgetown, whom we all love, and Bro. C. W. Martz of Indianapolis, Ind., who we expect will labor in Ontario, in missio ary work the coming year. These brethren spoke to us werds of christian love and encouragement. What we greatly need and must What we greatly need and muss have in order to succeed, is a Maeting House. As we are now situated we have no place to carry on Sunday School work, or to on Sunday School work, or conduct a series of meetings, both of which we desire to do. We of which we desire to do. have appointed a committee to select and purchase a suitable building lot, and hope soon to have one secured, when we pur pose to more in the direction of building. In the meantime we are going steadily on with our meetings. On the 11th Oct., Bro. H. T. Law, of Meaford was with us, and all were pleased with his interesting, pointed, and instructive discourse. We admire the Ive discourse. earnesiness, love, and seal of Bro. Law in the Saviour's cause, and wish we had many like him in Ontario. G.J.B.

Subscribe for the Currentee

BY MILES BEDDICK.

Think gently of these that err.
Ye know not of the power,
With which the dark temptation

came;
In some unguarded hour.
You may not know how earnestly
They struggled, or how well;
Until the hour of weekness came,
And sadly thus they fell.

Think gently of those that err;
Oh do not thou forget,
However darkly stained by sin,
She is thy siter yet;
Heir of the self same heritee,
Child of the self-same God,
She hath but stumbled in the

Thou hast in weakness trod.

Speak gently to those that err;
For is it not brough,
That innocence and peace have

gone, Without thy censure rough? It sure must be a weary lot. That sin-crushed heart to hear And they who share a happier fate,

Their chidings well may spare. Speak kindly to those that err; Thou yet may'st lead them back,

With holy words and tones of

love,
From misery's thorns track.
Forget not thou hast often sin

ned,
And sinful yet must be:
Deal gently with the erring one,
As God hast dealt with thee. DUBLIN, Ind.

CLARK BRADEN'S ORAL LENGE-TO CHARLES WATTS.

While the late discussion was in progress, in his second speech on the first proposition, Mr. Watts challenged Mr. Braden to debate one of his (Braden's) pro positions, in a separate debate. He repeated this in his third, fourth and fifth speeches. Mr. Watte' sixth speech, he made s number of charges against the Bible. Mr. Braden in his sixt. speach, challenged Mr. Watta to debate these charges in separate propositions, and give proper time to their discussion. At the close of the debate, Mr. Braden laid on Watte' table, in the presence of the audience, the fol-lowing challenge, giving the ames of the parties in Ontario, Canada, who requested him to make the challenge. Mr. Watts in an excited manner said: This is the first I have heard of this challence, and I presume it will be the last," and rushed of the stage into a side room. Mr. Braden remarking to him as he was hurrying off? "That may be, if you can succeed in running away froin it as you are doing now.

A CHALLENGE TO CHARLES WATTS TO A PUBLIC DISCUSSION.

At the request of believers of the Bible residing in, and in the vicinity of Welland, Dunnville, nnas, Owen Sound and Ontario, Canada, I Meaford. hereby challenge Charles Watts to meet me in public discussion in any or all of those places, as may be arranged hereafter. The The questions to be discussed shall be any or all of the following questions, as may be hereafter arranged between us.

QUESTIONS FOR DIRCUSSION I. Do the inculcations of the Bible sanction political and social despotism and oppression, by the state, the church, society, a class, or individuals f

II. Do the inculcations of the Bible sanction chattel slavery by the state, a class, or individuals i

III. Do the inculcations of the Bible sanction the degradation and oppression of woman and the

IV. Do the inculcations of the lible canction persecution for

opinion or heltef, by the state, the the published standards of secu- not only their own people, but hour of mounting of their church, society, a class, or individ- lating. | also those who are not; but he headed and father. An im-

V. Do the inculcations of the Bible sanction causity and brutality in war and acts of war ! VI. Do the inculcations of the

Bible sanction polygamy, VII. Is the Bible an inducent

VIII. Are some of the state ments of the Bible historically inaccurate f

IX. Are some of the state ments of the Bible scientifically

X. Do some of the statements the Bible contradict each other t

XI. Are the inculcations of the Bible, in regard to poverty and wealth, and the management of the affairs of this life, imperfect, false, and pernicious t

XII. Are the inculcations of the Bible in regard to the basis and sanction of moral obligations, the rewards of right conduct, life and character, and incentives to right conduct, life and charge ter, imperfect, false and pernicious t

XIII. Are the inculcations of the Bille, in regard to sin, a pereonal devil, hell and punishment for evil conduct, life, and character, fal-e and pernicions

XIV. Are the fuculeations of the Bible, in regard to the atone. ment of Christ, the foreiveness of sin, and in regard to life and conduct, imperfect, false and perm cious I

XV. Has the influence of the great ideas and general principles of Christianity, as menicated in the Bible, been pernicious, and a hindrance to human progress and happinesa 1

XVI. Does the Bible contain rophesies !

XVII. Were the miracles par-

ated in the Bible reslites ! XVIII. Was Jesus of Nazareth an incornation !

XIX. Were the books of the Bible written by the persons to whom they are described or by persons of sufficient authority and proper character, in the age to which they are assigned !

XX. Have the books of the Bible came down to us aubstan tially as they were originally

XXI. Do the great ideas and general principles of Christianity, as taught in the inculcations of the Bible, harmonize with a right exercise of human reason will they secure the highest exercise of human reason—are they a necessity to human progress and happiness here and here after 1

XXII. Do the great ideas and eneral principles of secularism harmonice with a right exercise human resson, and are they sufficient without the ideas of God or future life, are any ideas found on those ideas to secure to mankind all the happiness of which they are capable t

RULES OF DISCUSSION.

I. No topic shall be introduc ed into the discussion of any question that is mentioned, logically included in any other

II. The opinions of no person concerning the teaching of Christisnity or secularism shall be introduced, except as aids in determining the meaning of words and language.

III. If either party shall intro duce any idea, fact or inculcation as a fact, tdea or inculcation of clearly the point to which he ob their best preachers after me, and

IV. If either disputant makes regard to the statements of history or authors, and his opponent objects, stating clearly what state ment he objects to, such quotation or statement must be presented in the exact language of the authonty quoted.

Y. All questions presented in writing, that the Moderators de elare to be pertinent to the ques tion under discussion, must be answored clearly and frankly by the person to whom they are pro Pounded.
VI. The sessions shall be at

night and each of three hours du-

VII. The affirmative shall pen, and negative close, the de bite on each question. The speeches shall be thirty minutes The each, the sprakers alternating in regular order. In the final nega-tive on each question, no new matter shall be introduced.

I hereby pledge myself to meet any endorsement that the secular ists and skeptics of any of those places may give Mr. Watts, with as strong an endorsement, as numerously signed by believers of the Bible in the same place.

CLIDY ROLLDRY Waynesburg, Pa., Oct. 3, 1885. From Waynesburg Independent

GOOD NEWS FROM AR-MENIA.

Bru. Kevorkian, our missionary o the eastern end of Asia Minor, is a very modest man, totally disinclined to make, any noise about the results of his work. When he first met with malicious opposition from the Congregational missionaries in that country he was greatly shocked and a little discouraged. He now realizes that there can be no peace for us at the hands of Pedobaptists until peace is conquered by the power of truth; and he takes their opposition in quite a differ-ont spirit I have just received a private letter from him, giving very brief account of his labors last summer, and, not knowing whether he has sent a similar report to the papers, I forward it for publication :

J. W. McGarvey.

Sivas, Sept. 3, 1885.—I re-ceived your kind letter some time age, and I thank your for it. You will be glad to hear how the Lord blessed my labors during the spring and summer in spite of all the efforts that the cusmics of our plea put forth to make my word without fruit. In Mareivan I baptited twenty-three parsons where I have labored about two months. During that time our hall was crowded from morning of human reason-will they hall was crowded from morning secure the highest exercise of to evening every Lord's day. Many came not only to hear wha I preach, but also to dispute with me between the meetings, so I had many exciting and many interesting hours with them. hal some difficulty to find a place to baptise my converts, as there is no river in Marsivan. There are several pools which belong to individuals. The American mis sionaries have a very good one and we asked as a favor to let us use it some time, but they would not listen to our petition. Then I went to a Turkish gentleman who had one about a mile from our meeting place, and he kindly gave me the permission to use his, where I baptized ten or twelve of our brothren. ne I left Marsivan for Somsoun, Checharshenbell, and for some either secularism or the Bible and other places to visi, them, the his opponent objects and states American missionaries sent one of

finds that it is a hard thing to his theology. They he returned sent him, and the good Lord kave friend and busher, see the success of winning thirty. three souls for him to those parte. The youngest whom I haptised was an lutelligent girl of eleven years of eye, who came to me eext day after her baptism, and after the thanked me, she said that she would go and tell her friends about Jesus and his love. Then she presented to me three 0228. How good it would be if any Christiau sicter would take such a dear cirt and cive her ado. sation in America, and then send her back to work among her own sex in this country. The oldest whom I bartised, was a dear old oan a hundred years of age. said that the Protestants worked nearly twenty years to make him Protestant, but said that they never set the truth before him as I did. It was a grand eight at the time of his baptism. It was on a hill when we dry the ground and made a small pool and filled it with water, and used it as our baptistery, where I baptized sixsen brethren and sisters, and had sermons and prayers. crowd around me every time of the whole district were there, and also their Madir, who was sitting under a tree with some of his Mohammedan friends, and I presched Christ to them both in Armenia and in Turktsh as I usually do on such an occasion. 1 do hope that they will not forget the word which they heard, and also I hope that the dear old may will be a blessing to many who are still, outside the kingdom. Ia Checharshenbeh I baptized my converts in the river Irie, where they said that they never saw auch a day in that city. There were hundreds by the river from

all the nationalities in the city, and they spent a whole afternoor there, where they heard the sim ple gospel, and saw how we bartire as they were anxions to see. In Marsivan I baptised a Protes iant preacher who was educated by the American missionaries, and e was employed by them up to the moment of his baptism hope that he will be useful in this great work which the Lord has put in our hands. I am only orry to say that we have not suf ficient means to employ assistants nd build chapels and achools which we very much need indeed. I came here to ensourage the brethren in Sivas, and it is my plan to visit all the brethren in this part. Please pray for us.

G. KEYORKIAN. Copted from Apostolic Quide.

> -:0:-OBITUARY.

Died in Jorden Sept. 25th Bro. Daniel Clendenan, age 57 years. The subject of this notice was one of Jordan's best citizens As a chrissian, faithful to the lest passing away with the well grounded hepe of a glorious immortality leaving behind him his beloved companion, two sons and two daughters to mours his less. His elder son, Dr. Geo. Clendenan, of New Durham, Ont., a man of excellent ability and great moral worth, and Charles Clendenan the youngest, an amiable young teacher in the public school ju Weinfloet. Bro, Daniel lived to see them both well fitted for usefulness in life, and passed away. Both of his sons left their profession and came to their father's bedside and did all they_could, but in vain. The

mense erowd of sympathizers met a quotation from, or statement in fight against the crath, even sith and followed the remains to the fordan cometery, to pay their quite disappointed to these who last tribute of respect to their

R. AINEWARTH

We would also condula the death of elster Picher, beloved wife of John Lither, of the tewnship of Pelham, which took place at her late residence on Sunlay morning, the 11th inst. Xh. being an invalid for many years, and by accident fell on Sept. 28th and broke her hip, resulting in the death of the aged P.lgrim. Sister Pisher was a member of the Church of Christ in Gains. poro, much respected by all, leaving this world, with the pleased hope of a glorious immortality. Funeral to-morrow, the 15th. from her late residence.

R. AINSWORTS. Jordan, Oct. 13th, 1885.

THE THEOLOGY OF HYMNS.

It is important that the theology of our singing should be as correct as the theory of our lasermons and prayers. We find however that a rast amount of baptism; specially at the above carelessness exists among us son-occasion, almost all the people of cerning this matter. Very many carelessness exists among us conof our most commonly sung hymns contain sentiments which are very unscriptural in their teaching. With the abilities which we as a needle now possess, there is no excuse for us incorporating the theological errors of the sosts as taught In sestarian hymne into our hymnology.

Some excuse might have been given forty years ago for a eartain amount of errors of this kind, that is before we were sufficiently advanced to put forward a serip-turally correct Hymnology. But no such excuse can be offered now, for the errors carried into our-newest and most approved humn books. Let me give you a sample of the theological trash we hold in our hands, and are suppesed to sing when gathered for wership.

Pass me not O gentle Savious,
. Hear my humble ery,
While on others thou art smiling
Do not pass me by.

Saviour, Saviour bear my humble

ery, While on others thou art salling

Do not pass me by.
Such words might be fit for a full-blooded calvanist to sing. But surely the Disciples of Christ of the second last decade of the 19th century, cannot sing these words with the spirit and with the understanding also. the least of them they imply that the Saviour is partiel in his dealing with men. The melody of the tune set to this hymn it most beautiful when brought out pro-perly; but the teaching of the rymn certainly needs modifica tion.

Another quotation must suffice for the present. The hymn beginning with the words.

"Lord weak and impotent I stand "As fettered by an unseen hand," has the following for a stanza:

"Invain I struggle to be free, I would but eannot fly to thee; Open thou the prison door for me And draw me close to thee."

If possible this last outdoes the first quotation in its calvinistic teaching. It is too absurd to require any comment. These are a fair sample of the many mistakes to be found in our most approved and latest hymn-books. meen time we can only avoid the use of such hymns, and for this purpose I call the attention of Disciples, to these mistakes that we may be upon our guard.

jects, then such idea, fact or in. te went wherever I went, and he they could, but in vsin. The It is to be hoped however that to send culcation must be presented worked with all his might and family have the sympathy of the when we have a change in our in the language of the Bible, or eloquence to keep away from me entire community in this their sad hymn-books, greater care will be taking.

will be exercised in excluding such unscriptural teaching as the

A. Scort.

GLORIOUS THINGS ARK SPOREN OF THEE, O CITY OF GOD," PSALMS ST . 2.

"Plessed are they that do his

commandments, that they may have a right to the tree of life, and may enter in through the gates into ..e city." "Come unte me all ye that labor and are heavy ladon and I will give you rest." Take my yeke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your couls." "There remains the therefore a man for the PROPLE OF GOD." Oh what comfort and consolation there preclous words' afferd, especially to these who languish here and how blest are God's people, for they "shall find rest."-Ross from pain trouble, weariness and correw : rest from the trials of thic life, and a cessation of al its tears and woss. Rest in the beautiful city of God, with ity Jasper walls, gates of pearl, and streets of gold, with God and the Lamb, the Temple and light there. of. Rest in the presence of God where is fullness of jey-Rest at his right hand where are pleasures for over more. Be faithful shrietian, bear your cross patiently and with cheer God ees and knows your burden, and will be your "help in time of need." In your weakness He will be your strength. In affliction and trial His grace will be your sufficiency, unte him, and you can smile amid your sorrow and tears. for he will give you "rest" where tears are no more. Never again shall you hunger or thirst, never grow weary or weep, God shall wips all tears away, "rest re-mainsth." Yes blessed be God-forevermers. Be courageous and true dear christian, amid the atorms of life, for with God's presious promise you can "think of a home over there", and stand firm in the faith, and blessed assurance of an eternal rest. Though Satan may bring before you all the allurements of life, and the dazzling glitter of temptations, you know "they are but chadaws and sounds, and pass in a moment away." Then hold firm to the premises of God, dedicating yourself anew to him, day by day, striving to lay up every day treasures in the Golden City of God, that you may evermore enjoy the fruits of your labors, when the tabernacle of clay you now inhabit shall to dissolved, and. your deathless spirit shall wing ite way to the presence of God, to the "rest that remainsth." and go no more out. Then a palm of victory—a erown of life and glory —a white tobe, and "rest" which He will give to those who are worthy. Oh! gladdening thought. -heavenly comfort and consolation be mine.

Tarry with me, 0 my Saviour, Lay my head upon thy breast Till the moining; then awake

Morning of eternal "rest" G.J.B.

THE WORKER.

Considering the hardness of the times, we have concluded not to issue the Worker semi mentily just yet, but may change the form somewhat, so that it will be more easily preserved. Will give full particulars next month In the meantime we would like for our friends to manifest an interest in its circulation. We hope to send out 2000 copies next year. Brethren help us in this u L & W.

FELLOWSHIP.

BRO. LIPSCOMB:-- Have V Bible authority for extending the hand of friendship to an erring member who has repented of his or her sins, come back to the church and asks forgiveness ami an interest in the prayers of the church.

To-day at Franklin College a young brother who has been doing wrong, said to me that he was tired of the course he was pursuing, that he wished again to be recognized as member and desired moto state his confession, giving as a reason for requesting me to do so, his inability to command language to express his thoughts before the church. I complied with his request. One brother said you did wrong, "He should have made his own confession before the church." Another said, There was no Bible authority for extending the hand of convertulation to an erring member." Still a shird said, "Such proceedure might be an innovation."

We tried to do nothing without Bible authority and introduce no innovations in the church wa submitted to the decision of the brethren and the brother did not receive the hand of

friendship.
Did I do right in stating to the church this young man's confession? Does not the decision of the church leave him just as it found him? Pleaso answer through the Advocate.

-[Nathan Fuqua. The hand of friendship is not mentioned in the Scriptures. "The hand of fellowship" is mentioned in our English but once. Butthe word usually translated fellomship in the Old Testament means literally, giving the hand in pledge. The giving of the hand was a recognition of equality and brotherhood, pledge and guarantee of partnership in any privilege or honor was an old custom of the Jews; coming down from the days of "If a soul sin and Muses. commit a trespass against the Lord and lie unto his neighbor in that which was delivered him to keep or in fellowship, literally "in giving the hand." The giving of the hand was the pledge of partnership or fellowship and it was a special crime to lie and defraud one to in the church, but he lacks the whom the hand of fellowship had been given in pledge. The expression is found, Gal: 2:9/ "When James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Harnabas the right hand of fellowship, that We should go to the uncircumcis ion and they unto the circum-cision." Here the hand of fellowship was given. It is nowhere commanded, but here is

clear evidence it was practiced.

If it is the hand of fellowship;

it means that it is the hand

given where fellowship exists,

without any limitations it

would indicate it should be

exists: We cannot select some

mocial cases or forms of fellow

ship keayit is confined to these.

A name restricting to these would have been used and not

one indicating it pertained to

gives

wherever fellowship

right to give the pledge Whereover fellowship exists. It seems to me necessary where it just begins or has been broken and is restored, as a recognition of it. Peter and James gave it when they first gave fellowship to Paul and Baruabas in their mission to the Gentiles. It seems to me if not given when a person enters first into the fellowship of a congregation, it never could be given. If when a brother has broken fellowship and re-

-s it. it cannot be given i When shall it be given? It teams to mothet it is clear the hand of fellowship was a practice transferred from the Jowish to the Christian economy and now it is proposed to drop this divinely approved practice altogether. The example is, it was used when a new worl was entered into by one, that Coristians could approve and co-sperate in. Whenever one enters the new, life-work of a child of God, surely he is en-titled to it. Whenever one wanders from the path of rectitude and comes back to renow his work in Christ, ho is entitled to it? If not, when shall it be given? and will we abolish this practice approved

of the Lord ? I do not believe the hand of fellowship puts a man into Christ or the church, or restores him to the church. the pledge of help and brotherhood, because he has come in or has been restored to his place in the family of God.

The hand of fellowship did not make Paul and Barnabas preachers. They were no more preachers after than before the hand of fellowship was given. It was the pledge of Peter and his fellows to help, pray for, and as was in their p ower,bear a part in the trials, labors and sufferings of Paul and Barnahas in their work. It was the heavon approved way of showing fellowship to a brothe who enters the fellowship. Is it right to give assurance of followship when it is given i If so, it is right to give the hand of fellowship. Let it be understood, however, it is not to put the individual into the church? I do not think the hand of fellowship has any thing to do with the man being pledge of his brethren to help him in this work of re-

We discussed the question of a verbal confession fully last year, we cannot repeat it. We leve never found where a verbat confession before the church is required. wrong to lay restrictions where God has laid none. If the confession spoken by rela. another for him, is his,it meets the requirements. Still if Christrans, as all should, would become at home in the church by participating in whatever is done, this hashfulness would be worn off.- D. Lips in Gospel Advocate.

TENT-MAKING.

GEO. MUNEO.

The new Testament reader will readily divine that such a title as the above in a religiany and all fellowship. Now our paper refers to Pul's tenthere is the giving the hand in making. We all know that by
fellowship. When and to tailed Paul was a tent-maker; ion walls which Christ died to whom shall it be given to this and even after he was "called pull down (Eph. ii.: 14. H.G.)

to be an apostle," he made tents, at least at one place-Corinth Wo know further that at other points, as for instance, at Ephesus and Thessalonica, he worked with his hands and the presumption is that he was in in those cities working at his trade. At least it will be so presumed in this article.

It is affirmed by certain mong us that preachers in these days should follow Paul's example, and support themsolves as they preach. Let it be granted. What follows? That there is probably not a preacher in all the world today who follows the example of the great apostle. And what is more it is, perhaps, beyond the possibility of proof that there ever was one who did. Where is there a "tent-making" preacher ! If there be one, let him be presented to the caze of a decenerate church We have heard of boot making and book-making, and a great many other kinds down to money-making preachers, but we have never heard of a tentmaking one.

Has Paul no followers in these days ? "Oh i yes" shout these days : some, "here we are—we work hands." But most noble gentlemen, do you make tents? Do you make tents? But we follow Paul's example in that we work with our hands," they reply. Well, let it be granted to save, time and space that a preacher who works with his hands follows the example of Paul. these gentlemen work with their hands? What is working with the hands anyhow i Is writing working with the hands? Is calculating interest, discount, the value of mortgages, and stocks, etc., working with the handa?

Is law-making, or case-making, or speech-making, work hands i the What say you, brothren?

Next month we shall inquire all whether granting that these, and such like avocations are properly included in Paul's expression, "working included with the hands," we have any preachers in Ontario, or any where else, who do as Paul did and in the meantitue we res pectfully and modestly, ye arnestly and urgently request the brethren, and sisters too, to consider the matter.

Guelph, Sept. 15.

TEN REASONS FOR RE JECTING HUMAN NAMES.

Because we can do better without than with.

Because they make us parties to other people's quar-

Because they were born in strife and perpetuate it.

Because they are dishor ing to Christ our Head Because we can't unite on

them, and so Because they hinder the un

ion for which Christ prayed. (John xvii. : 21, 23).

Because they are anti-christian, making divisions instead of peace. Because they are sinful not

being of faith (Rom. xvi:23). Because the scriptures con-demn (1 Cor. L. 10, 13,iii.3,5) "EVILSPEAKING."

Paul, in his letter to Timothy, ys, "Be thou an example of the believers in conversion, in char ity, in spirit, in faith, in purity." Ve find that many professing Christianity partake more or less of the world's people around them. Instead of endeavoring to lift the world out of the miro and male it latter, they stoop down to its level and patronize its evile and inconsistencies, drink in its vitiated atmosphere, and thereby weaming imbued with its sellish ness, assumption, vain glory and evil speaking, drag all these disorders into their church relation ships, leaving a stain upon the cause they have promised to adern with godly and upright Perhaps the greatest sin within the enclosure of the church to day is this tendency to speak evil one of another. disposition which is tranifested hy Christians to rolate and 1922 nify these little things, so simple in themselves, which mar the harmony of Christian unity, create a feeling of bitterness so difficult to overcome, and justify the our rider in the criticisms he may feel called upon to make in regard to the hypocriey in the churches. It is said that "out of the abundance of the heart the mouth speaketh. If the heart is filled with env and malice, if the christian grace which it is the duty of all profes aing christians to cultivate have been uprooted to give place to the sinful elements of the world. what else can be expected? Can we expect the olive to bring forth figs, or the thistle to grow grapes When a remark is accidentally ade calculated to injure anyone is it our duty to promulgate it upon the "house teps" ! not rather out duty to hide our brother's faults, and give him to understand that we are willing to assist him in overcoming the and not let a story go, until like a stream that increases in momen tum as it sushes onward we have no power to recall it. How no

We, who are looking for perfection in others, must remember our own shortcomings, and the trials and temptations we are daily struceling to overcome Our brothers and sisters have the same difficulties to contend that we have, and are probably as susceptible to the influences of surrounding circumstances. Can we condemn them if they make mistakes, and not ourselves ! We must also recollect that these troubles are but stepping stone forming the basis of a true chris tian character, and if properly overcome they will enable us to run with patience the race that a act before us." Finally, brothis act before us." ers and sisters, let us lay there weights and hindrances which so easily beset us, in other words, this wholesale manner of disposing of the characters, and affairs of others, as if they were goods and chattels. Let each esteem another better than him self." Let the reputation of all three who are brought into church relationship with us be dear to us, as to themselves "And let all bitterness and wrath and clamor and evil speaking be ontaway from us with alimalice." And "whatsoever things are true, honest, just, pure, lovely, and of good report: if there be any virtue, if the there be any praise, think on these things."
HELES A. RAINS.

-In Standard.

cessary it is that we should award

against this enemy of Christiin

fellowship as the emissary of the

adversary. This device of the

upon our church record, and

brings coldness, dissensions and

uncharitableness among its mem

FOR THE LITTLE OVER I hope you have a small blank Look in which you will copy them for vourselves:

Put self last. Be prompt at every meal. Take little annoyances out of

e way, When any good happens to any ne trjoke.

When any one suffers, drop a word of sympathy. Tell of your own faults rather

than those of others. liave a place for everything,

of everything in its place. Hide your own troubles, but ratch to help others out of theits.

Take hold of the knob, and abut without slamming every

If the door squeaks, apply the drop of oil at once.

Never interrupt any conver sation, but wait patiently your

turn to speak.
Look for beauty in everything, and take a cheerful view of every

Carefully clean the mud and now from your feet before enter. ing the house.

Always speak politely and Limite.

When inclined to give an augry answer, press your lips togeth or and say the siphabet.

When palmed by an unkind rord or deed, ask yourself, "Have I never done as ill, and desired forgiveness?"

A gentleman who had been a missionary collection was me the next day by a man of oppo-cite habits, who began to chaff him with the folly of sending out such sums abroad when there was so much to be dougat home. The gentleman calmly replied : "I

SHORT RULES FOR LONG will give you five pounds for the COMFORT AT HOME. poor at home if you will give the poor at home if you will give the same," "Oh, I didn't mean that and the objector; "but if you must go from home, why as far ! Think of the poor in Ireland." "I will give you five pounds for the poor in Ireland," said the gentleman, "if you will do the ome," "No, I don't mean that either," said the man.-Ex.

Just so Whenever you hear man object to giving aid to Foreign missions on the ground we have so many " at home." fust set it down that he himself is the heathen for whose sole benefit his money is kept "at home." And when the same kind of a man whitee about "the poor," like Iscariot, just set it down that he bluself is "the poor for whose benefit money is to be hearded .- Christian.

No longer forward nor behind I look in hope or fear,

But grateful take the good I find. The best of now and here.

All as God wills, who wisely heads

To give or to withhold, And knoweth more of all my

Than all my prayers have told.

Enough that blessings undeserved Have marked my erring track; That wheresoe'er my feet have

His chastening turned me back.

Usually the eyes of the Christian should be directed forward. It is foolish to try to live on past experience. It is a very danger-ous if not a fatal habit to judge ourselves to be safe because of something that we felt or did twenty years ago. - Spurgeon.

Neverforcet in your converation that you are a Christian.

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