

# Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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## WILL YOU TELL YOUR FORTUNE, PRETTY MAID.

"I'll tell you 'your fortune,' pretty maid!"  
"You may if you tell it true."  
"Well, I can see that you love right well,  
A sailor lad with a bright black eye,  
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 a plough,  
Nor yet in the hay or corn.  
He never was in a tossing ship;  
He never was near the sea;  
His home, it stands in a field of wheat,  
And under an apple tree."  
"A farmer boy! And you love him well?  
Ah, that is a better fate.  
Just cross my hand, and I'll tell you, child,  
How long you will have to wait  
Ere you shall smile at the wedding ring,  
And the bridal morn shall see,  
And go to the home in the wheat field  
Sit under the apple tree."  
"It is not long, if the stars 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—  
"Ah, gossip, how little you know!  
For my farmer boy and I were wed  
A year and a half ago!"  
"Whatever of good may come to us,  
Whatever grief or ill,  
Comes not from any planet or star—  
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 commonwealth 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 bliss of heaven. But while our primary object is to benefit 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 stature of men and women fully grown in the kingdom and patience of Jesus Christ. Knowledge is one of the adjuncts of faith: "Besides this, giving all

forty days, and Nineveh shall be diligent, add to your faith virtue, and to virtue, knowledge." 2 Pet. i: 5. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the truth. Yes, I think it meet, as long as I 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 favor of our Heavenly Father, 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 doctrines taught by those for whose learning and piety we have the most profound respect, which, if true, render it wholly unnecessary, it seems to us, to spend time or labor in instructing the sinner with regard to his duty either to God or man.  
That we may place these doctrines properly before the mind of the reader, without any reasonable probability of misrepresenting them, we beg permission to make a few quotations from the fountain whence they flow

"God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably 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 eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass, especially concerning angels and men."

Now, if the doctrine here set forth is true, we think it impossible for man to err. Whatever he does, is in keeping with and brought about by God's fore-ordination 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 lie, but He has unchangeably ordained 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 holy counsel of His will, but He had freely and unchangeably ordained that Cain should do the very thing for which He cursed him!!! Can any sane man believe it? God has said: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor." Ex. xx: 13-16. As God has thus plainly forbidden things which do come to pass, it can not be true that He has unchangeably ordained them. That

God should unchangeably ordain that a certain thing should come to pass, and at the same time positively forbid it, is an inconsistency entirely incompatible with His divine character, especially when we add to it the thought that He threatens the guilty with endless punishment. Surely He, whose laws ever bear the impress of that infinite Justice, goodness, love, and mercy which characterize their Author, would not punish His dependent creature man in the rude flames of an angry hell forever for doing that which He had unchangeably ordained that he should do: "The Lord is good to all: and His tender mercies are over all His works." Ps. cxlv: 9. "The Lord is righteous in all His ways, and holy in all His works." Ver. 17. Therefore when the murderer stains his hands in the blood of his fellow, he can not take shelter under the doctrine of the creed by saying that God, in ordaining every thing that comes to pass, ordained that he should kill his neighbor, and thereby 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 His character may be vindicated from such a charge in harmony with such a doctrine; and we are unable to see how God is not the author of what He has unchangeably ordained should come to pass. If He has unchangeably ordained every thing that comes to pass, then how can man change God's unchangeable ordinance? and if he can not change it, surely no blame can attach to him for any thing he does. 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 the thing; for were he to avoid doing it, he would have changed God's unchangeable decree, and therefore had more power to change than God had to enforce. Is any one prepared to assume such a position as this? The reader will please note the extent of the doctrine in controversy. It is not that God has from all eternity ordained, but that he has unchangeably ordained; not some things, but whatsoever cometh to pass—every thing. Surely, the ordinances or decrees of God are broken every day. He has ordained that men shall not kill, yet they do kill. He has ordained that they shall not steal, yet they do steal. He has ordained that they shall not bear false witness, yet they swear falsely every day. God compels no man to keep His ordinances, but He will visit upon him merited punishment 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 damnation." Rom. xiii: 1, 2. How can any one successfully resist that which God has unchangeably ordained? God said, "Yet overthrow." Josh iii: 1. Here

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 evil that he had said that he would do unto them; and he did it not." Ver. 10. Was not this decree changeable? God said to Hezekiah, "Set thy house in order; for thou shalt die, and not live." 2 Kings xx: 1. Here was another 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; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord, and I will add unto thy days fifteen years." Vers. 5, 6. 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, he inquired of the Lord, saying: "Will Saul come down as thy servant hath heard? O Lord 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 Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah, and he forbore to go forth." 1 Sam. i: xxiii: 11-13. When David left Keilah, 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 occurs to us that He would have answered David differently; perhaps 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 pass, and certainly God did not tell David what he had fore-ordained to be untrue. Had David remained at Keilah, Saul would have gone there; hence circumstances, and not immutable decrees, controlled this event, even 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-ordained every thing that comes to pass, then it follows that He fore-ordained the reformation of the Ninevites, the prayers of Hezekiah, 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 live a fifteen years longer. And when He told David that Saul would come to Keilah, and 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 otherwise? 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 (Jer. xviii: 7-10): "At what instant I shall speak concerning a nation, and concerning 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 concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Here we see the same law obtains as to nations that we have seen applied to cities and individuals. If they, having done 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. Hence circumstances have ever varied God's dealing with man.  
Again: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his 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 pass, He fore-ordained every thing the antediluvians did: why, then, should He grieve over their wickedness, when every act was but the consummation of His own immutable and eternal 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 in the 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." Jer. vii: 31. "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, 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 things, for they came to pass; yet He says He did not command them, nor speak them, neither came they into his mind. Will the advocates of the doctrine please to enlighten the world as to how God fore-ordained things which never entered His mind? But we will not press the argument further. If the doctrine be true, the whole theory of sin, accountability, rewards, and punishments in harmony with justice and mercy, is to us utterly incomprehensible. Every act of man is but carrying out the immutable purposes of Jehovah; and when He gives a man a law, He does it expressly that he may violate it, so as to furnish a pretext for the punishment previously ordained for him.

Take the sin of Adam as an example: God made him and 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 whatsoever 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 ate; therefore God ordained that he should eat. The law said he should not eat. One or the other must be broken. He must eat, and violate the law; or not eat, and change God's unchangeable decree. This was impossible; hence to eat and violate the law 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 men have taught it, good and true men believe it; therefore we must treat it respectfully, yet examine it fairly, patiently, and thoroughly.—T. W. BRUNTS, in Gospel Plan of Salvation.  
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In the controversy on baptism it is wise to keep before the public 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 reputation for Biblical learning than J. K. Lightfoot, recently made bishop of Durham. I do not recollect to have seen in the papers his remarks on Col. ii: 12. Here is the introductory paragraph: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he arises regenerate, 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." If you have not the book, cut this out and keep it. Seldom will you find more truth uttered in the same space, in both the action and the design of this ordinance.  
J. W. McGANNEY, in Guide.  
—:—  
If a christian shudder at the sight of a poor old east wretch, then let him shudder at the rock on which he wrecked his bark. In other words, let those who lament the drunkard's estate and denounce the business which makes drunkards, abhor the business which makes drunkards.  
While a sinful life engenders suffering, and a sorrow is always hidden at the bottom of a forbidden joy; on the contrary, enjoyment and unvarying contentment are the results of a life of purity.  
Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

- A. SCOTT, Walkerton; Geo. Munro, Meaford; J. A. Leonard, Ridgeway; Geo. J. Barclay, Toronto; C. Sinclair, Ridgeway; W. M. Creswell, Meaford; A. H. Finch, Owen Sound; R. K. Phillips, Selkirk.

MISSIONARY WORK.

In Canada the missionary spirit has not been fostered as it has been in the United States, and consequently our common cause has not progressed nearly so rapidly here as there. In Canada our membership will not exceed 15,000 while in the States it is estimated at seven hundred thousand. This disparity cannot be accounted for on the ground of inequality of the population of the respective countries, for assuming the above figures to be correct one out of every 30 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 suggestive and should cause every Disciple of Christ to ask himself: What am 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, &c.) be found buried or hid away? Is it enough to know or believe that, individually, "we have 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 neighbors, about us? Our Saviour willed that the gospel be preached to every creature. Are there not villages, towns and even cities in Canada in which our plea has never been presented? Shall this state of affairs continue? Who is willing to assume the responsibility of its continuance? Ponder over these questions dear reader and resolve to do your share in promoting and disseminating the grandest principle, the most elevating truth, and participate in the enjoyments which flow from such a course. "God loveth a 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 grudgingly 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 as it now is, owing to the absence of a Provincial or Dominion Missionary Society, but when the Ontario Co-operation was organized at Acton on June 12th, 1883, it was thought that a want long felt (by many of our brethren) 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 instrumentality of its missionaries or evangelists, over 150 have been added to the congregations visited by them during the last two years. And now after a short suspension of active operations in the way of evangelistic work we are able to inform our readers that an evangelist has been employed and before another WORKER visits you he will be in the field "scattering seeds of kindness," telling "the old, old story," and pointing

sinners to "the lamb of God that taketh away the sins of the world." Bro. C. W. Martz of Indianapolis, Ind., has consented to "come over and help us" and will commence operations on the second Lord's day in November, at some point in the Western part of Ontario, not far from Ridgeway where Bro. Ledlard is preaching. Bro. Martz comes well recommended and about him—the President of Butler University has this to say.

Oct. 4th, 1885. To the Board of Managers of the Ontario Missionary Co-operation: DEAR BROTHERS:—As our dear brother, C. W. Martz, is considering the propriety of an evangelistic work under your supervision and direction. We take great pleasure in bearing testimony to his irreproachable Christian character and to his prudence, wisdom, and efficiency as a preacher of the gospel of Christ.

While regretting to lose him to the work in our State, we cordially commend him as worthy your fullest confidence. D. R. VAN BUSKING, 3rd Christian Church, Indianapolis, Ind. Bro. John W. Bramwell, Secretary of the Ontario Missionary Society says, "I concur in the foregoing." Bro. Martz has paid several visits to Canada and is well-known to many of the brethren in the Niagara peninsula. We bespeak for him a kind and hearty reception into the homes and congregations of our Canadian brethren, and we pray that heaven's richest blessings may crown his labors among us. H.T.L.

RECEIPTS.

Table with 2 columns: Item, Amount. Includes entries for Pickering congreg'n, Acton, Collingwood, West End Mission, Euphrasia congreg'n, Aurora, Ridgeway & Blenheim, and individual contributions from W. C. Boyd, T. W. Kinck, Percival Baker, Mrs. S. H. Scott, and Law & Whitlaw.

There are several congregations against which unpaid pledges appear on the Treasurer's book. Will not some good brother or sister undertake the collection of such pledges at once? If the amounts thereof are in the treasurer's hands the Co-operation would be in a good position financially. H. T. LAW, Sec.-Treas.

EXPLANATION.

Just before going to press in September a letter was received signed by Bro James Black and others, in which they expressed 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 articles. Bro. Black has since recalled the communication, with the best and kindest motives, and a sincere desire for the best interests of his cause, he and Bro. Scott have expressed their approval of a suggestion that the matter be not further discussed, excepting a few lines by the writer. The objections raised were: 1st. That Bro. Scott spoke of the WORKER as being the best paper we have had in Ontario and should therefore be supported. This it was urged was an uncalled for comparison. 2nd. The reference to some

elder as being tediously long in his sermons and speeches was very wrong. That the elder whom they supposed was meant, was a very excellent brother, and one who was highly respected by all.

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

We believe however, that Bro Scott made a mistake in making a personal illustration so plainly, that some could decide that a certain Bro. was meant. Especially was this indiscreet where some allusion already existed and where even the smallest matter would be keenly felt. We may learn from this that: we should so speak and so write that no personal thrust will be made, and particularly where any former unkindness has existed. We should also hear 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 letters, 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 things that make for peace and 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, irresistible, and overwhelming arguments advanced by him, and of his powerful and effective refutation of the arguments advanced by Watts. Bro. Braden knows how to meet all their delusive and beguiling ways and can shew an audience that the charges made by Watts and his friends against the Bible, are untrue and prepared by them in a manner calculated to deceive the people.

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 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 benefitted, and at the same time remember that Bro. Braden has to pay railway fare and support his family, therefore some provision should be made for finances. At Meaford a fee of 10 cents was charged at 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 approve of this plan as it is not burdensome to any and is within the reach of all. If all who would desire such a course of lectures would write us on the subject we would confer with Bro. B. and see if he could come. J.C.W.

We have not heard from either Brother Ledlard, Finch, Lister, or Munro in time for this month's issue. What's the matter brethren.

NEWS ITEMS.

Bro. Ledlard is now in Stratford preaching for a few weeks.

See the report of Bro Braden's debate copied from Waynesburg papers.

Bro Finch will probably make a trip to Bracebridge, and Bro Stirling 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 Warton, Lord'sday, 11th inst, morning and evening and also held meeting on Monday evening, when one made the good confession and was baptized by him.

We have received from Bro. Sherman a poster advertising the opening of the new house at Beamsville for 18th inst. We 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 church, Detroit. Many have spoken very highly of him as an earnest and devout brother and a great worker in the church. He now rests from his labors to enjoy 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 series of meetings at Jordan, resulting in eleven additions by confession and baptism. R. AINSWORTH.

BRACEBRIDGE MEETING. — I preached in and near Bracebridge for four weeks, commencing Aug. 30th, and closing 22nd Sept., with fifteen additions. Baptized eight, and seven immersed from the Methodist 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 congregation for another year. I have baptized 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 stones in our building during the coming year. United and happy we enter upon our second year full of hope. H. H. 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 produce fruit to the honor of our Lord Jesus. God grant that it may be so. We expect Bro Ledlard to come to-morrow with the intention of spending a week or ten days among us for the edification of the church. Yours in

the hope of Israel. EGDAN MACKLIN.

MEETING AT WARTON.—Our good brother Scott of Walkerton held a meeting at this point, commencing Sept. 20th, and continued till Oct. 6th, including three Lord's days. The meetings were fairly attended, and those who came night after night appeared to be deeply interested in the various themes presented for their consideration. No doubt many were "almost persuaded," and we trust they will give the most earnest heed to the things which they heard. I still look for good result from the teaching 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 interesting and intelligent family, came forward and was "buried with Christ in Baptism"—learning the way of the Lord more perfectly, he arose to walk in a new life. Another who had been out in the cold world for many years took her place among the people of God. The meeting closed without any visible manifestations of opposition from our religious neighbors. Brother Scott does not preach at the people though he does not shun to declare the whole counsel of God. H. Brown, Warton, Oct 7th.

Bros. Law & Whitlaw: Our opening services in Bidou 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 afternoon meeting five precious souls came forward and confessed their faith in Jesus the Christ, four of whom 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. CREWSON, Bayville, Oct. 14:

Bro. Law & Whitlaw: As Bro Munro has so lately reported the state of the cause on the Manitoulin Island I need say much. I found that the brethren were generally well pleased with Bro M's visit, and had been benefited by it. I 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 children of the light. The brethren meeting at Gore Bay, and Ice Lake are now meeting at both places on Lord's day, so that those who 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 arranged my business quite satisfactorily for the present time and had a good visit with some of the brethren, though I was so busy that I could do but little for the Master. Your brother in Christ, W. M. CREWSON.

P.S.—I heard of Brother C. J. Lister at Little Current. He was laboring at Shequindah, where a few Disciples are located.

Bro Munro is now with Bro Crewson, near Bayville preaching.

In Nov. WORKER Bro. Scott will commence again his articles entitled "Meditations"

During Bro Scott's meeting at Warton one was baptized, 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 Warton.

Bro. Stephenson has recently returned from Prince Edward Island where he conducted a very successful meeting, having baptized upwards of 40 during his visit there. He is now laboring with the congregation at St. Thompson as heretofore. Bro. S. is a young man of good ability and possesses energy and zeal 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 church raised \$720.00. This church beside sustaining Bro S. half his time, is paying off their building debt, and they also contribute to nearly all the missions.

Mr. Anderson, the publisher of the Harding and Wilkinson debate, has informed us that the book will now be ready in about two weeks. It will be for sale at the WORKER office, Meaford, price \$2.00; all orders sent to us by mail will be promptly filled. We believe that both parties have taken pains to prepare their speeches well for the press, so that the book will contain most of the strongest arguments on the baptism controversy, but we will be able to speak more fully about this in our next issue. In the meantime send in your orders promptly. Send money by P.O. order or registered letter to CHRISTIAN WORKER office, Meaford, Ont. L. & W.

TORONTO—WEST END.—This congregation continues active and zealous. Our members have lately been increased by several young disciples coming into the city, whom we are much pleased to have making their church home with us, we gladly welcome them. Our meetings on Lord's day, and our prayer meetings continue good and interesting. On the 8th of October we were delighted and edified by having with us at our prayer meeting Bro. J. Ledlard of Ridgeway, whom we all love, and Bro. C. W. Martz of Indianapolis, Ind., who we expect will labor in Ontario, in missionary work the coming year. These brethren spoke to us words of christian love and encouragement. What we greatly need and must have in order to succeed, is a Meeting House. As we are now situated we have no place to carry on Sunday School work, or to conduct a series of meetings, both of which we desire to do. We have appointed a committee to select and purchase a suitable building lot, and hope soon to have one secured, when we purpose to move 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 earnestness, love, and zeal of Bro. Law in the Saviour's cause, and wish we had many like him in Ontario. G.J.B.

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FELLOWSHIP.

Bro. Lipscomb:—Have we 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 and 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 a member and desired to 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 congratulation to an erring member." Still a third said, "Such procedure might be an innovation."

As we have always tried to do nothing without Bible authority and introduced no innovations in the church we 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? Please 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. But the word usually translated fellowship in the Old Testament means literally, giving the hand in pledge. The giving of the hand was a recognition of equality and brotherhood a pledge and guarantee of partnership in any privilege or honor-work. It was an old custom of the Jews; coming down from the days of Moses. "If a soul sin and 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 to lie and defraud one to 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 Barnabas the right hand of fellowship, that we should go to the uncircumcision and they unto the circumcision." 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 given wherever fellowship exists: We cannot select some special cases or forms of fellowship & say it is confined to these. A name restricting to these would have been used and not one indicating it pertained to any and all fellowship. Now here is the giving the hand in fellowship. When and to whom shall it be given? It is

right to give the pledge wherever 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 Barnabas in their mission to the Gentiles. It seems to me it is 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 restores it, it cannot be given? When shall it be given? It seems to me that it is clear the hand of fellowship was a practice transferred from the Jewish 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 work was entered into by one, that Christians could approve and cooperate in. Whenever one enters the new, life-work of a child of God, surely he 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. It is 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 power, bear a part in the trials, labors and sufferings of Paul and Barnabas in their work. It was the heaven approved way of showing fellowship to a brother who enters the fellowship. Is it right to give assurance of fellowship when it is given? 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 anything to do with the man being in the church, but he lacks the pledge of his brethren to help him in this work of reform.

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

TENT-MAKING.

GEO. MUNRO.  
The new Testament reader will readily divine that such a title as the above in a religious paper refers to Paul's tent-making. We all know that by the Paul was a tent-maker; and even after he was called

to be an apostle," he made tents, at least at one place.—Corinth. We 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 among us that preachers in these days should follow Paul's example, and support themselves as they preach. Let it be granted. What follows? That there is probably not a preacher in all the world to-day 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 gaze of a degenerate 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 tent-making one.

Has Paul no followers in these days? "Oh! yes" shout some, "here we are—we work with our 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. Do these gentlemen work with their hands? What is working with the hands anyhow? Is writing working with the hands? Is calculating interest, discount, the value of mortgages, and stocks, etc., working with the hands?

Is law-making, or case-making, or speech-making, working with the hands? What say you, brethren? Next month we shall inquire whether granting that all these, and such like avocations are properly included in Paul's expression, "working with the hands," we have any preachers in Ontario, or anywhere else, who do as Paul did, and in the meantime we respectfully and modestly, yet earnestly and urgently request the brethren, and sisters too, to consider the matter. Guelph, Sept. 15.

TEN REASONS FOR REJECTING HUMAN NAMES.

Because we can do better without than with.  
Because they make us parties to other people's quarrels.  
Because they were born in strife and perpetuate it.  
Because they are dishonoring to Christ our Head.  
Because we can't unite on them, and so  
Because they hinder the union 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 condemn them (1 Cor. i. 10, 13, iii. 3, 5).  
Because they build up division walls which Christ died to pull down (Eph. ii: 14. H.G.

"EVIL-SPEAKING."

Paul, in his letter to Timothy, says, "Be thou an example of the believers in conversation, in charity, in spirit, in faith, in purity." We find that many professing Christians putake more or less of the world's people around them. Instead of endeavoring to lift the world out of the mire and make it better, they stoop down to its level and patronize its evils and inconstancies, drink in its vitiated atmosphere, and thereby becoming imbued with the selfishness, assumption, vain glory and evil speaking, drag all these disorders into their church relationships, leaving a stain upon the cause they have promised to adorn with godly and upright lives. Perhaps the greatest sin within the enclosure of the church to-day is this tendency to speak evil one of another. This disposition which is manifested by Christians to rotate and magnify 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 outsider in the criticisms he may feel called upon to make in regard to the hypocrisy in the church. It is said that "out of the abundance of the heart the mouth speaketh." If the heart is filled with envy and malice, if the christian graces which it is the duty of all professing 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 made calculated to injure anyone, is it our duty to promulgate it upon the "house top"? Is it not rather our duty to hide our brother's faults, and give him to understand that we are willing to assist him in overcoming them; and not let a story go, until like a stream that increases in momentum as it rushes onward we have no power to recall it. How necessary it is that we should guard against this enemy of Christian fellowship as the emissary of the adversary. This device of the world emblazons itself unawares upon our church record, and brings coldness, dissensions and uncharitableness among its members. We, who are looking for perfection in others, must remember our own shortcomings, and the trials and temptations we are daily struggling to overcome. Our brothers and sisters have the same difficulties to contend with 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 stones forming the basis of a true christian character, and if properly overcome they will enable us to "run with patience the race that is set before us." Finally, brethren and sisters, let us lay aside these 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 himself." Let the reputation of all those 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 put away from us with all malice." And "whatsoever things are true, honest, just, pure, lovely, and of good report: if there be any praise, think on these things." HILKENS A. RAINS.

—In Standard.

SHORT RULES FOR LONG COMFORT AT HOME.

- FOR THE LITTLE ONES.  
I hope you have a small blank book in which you will copy them for yourselves:  
Put self last.  
Be prompt at every meal.  
Take little annoyances out of the way.  
When any good happens to any one rejoice.  
When any one suffers, drop a word of sympathy.  
Tell of your own faults rather than those of others.  
Have a place for everything, and everything in its place.  
Hide your own troubles, but watch to help others out of theirs.  
Take hold of the knob, and shut without slamming every door.  
If the door squeaks, apply the drop of oil at once.  
Never interrupt any conversation, but wait patiently your turn to speak.  
Look for beauty in everything, and take a cheerful view of every event.  
Carefully clean the mud and snow from your feet before entering the house.  
Always speak politely and kindly.  
When inclined to give an angry answer, press your lips together and say the alphabet.  
When pained by an unkind word or deed, ask yourself, "Have I never done as ill, and desired forgiveness?"  
A gentleman who had been at a missionary collection was met the next day by a man of opposite habits, who began to chaff him with the folly of sending out such sums abroad when there was so much to be done at home. The gentleman calmly replied: "I

will give you five pounds for the poor at home—if you will give the same." "Oh, I didn't mean that said the objector; "but if you must go from home, why so 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 same." "No, I don't mean that either," said the man.—Ex.

Just so Whenever you hear a man object to giving aid to Foreign missions on the ground that we have so many "heathen at home," just 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 whines about "the poor," like Isacriot, just set it down that he himself is "the poor for whose benefit money is to be hoarded.—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 needs  
Than all my prayers have told.

Enough that blessing undeserved  
Have marked my erring track;  
That whosoever my feet have  
Mischastrous 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 dangerous if not a fatal habit to judge ourselves to be safe because of something that we felt or did twenty years ago.—Spurgeon.

Never forget in your conversation that you are a Christian.

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