

# Christian Worker.

WORK WHILE IT IS LENT TO DAY.

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## The Lord's Day.

And unto Thee,  
Their Source Divine,  
From out each seven,  
Our souls to raise  
Toward that heav'n,  
In songs of praise,  
Where dwells Thy glory, Lord!  
And with each voice,  
May every grateful heart accord!  
In love rejoice,  
And thro' the ministry of praise and prayer  
Be better fitted for an entrance there.

## TO THE SISTERS OF THE CHURCH OF CHRIST IN CANADA, GREETING

As Bro. Munro has been advocating a greater interest in the missionary work among the churches in this far Dominion of ours, and as we are being roused to a sense of our duty in various ways, shall we not heed that timely admonition and ask ourselves the question individually, am I doing all I can do for the spread of the gospel? Methinks I hear a decided, no! from every honest Sister's heart. Perhaps our fathers, husbands, and brothers, are doing all they are able, we will not decide for them, they are capable of doing that for themselves; and besides, it is quite out of our province. Our chief concern now is, how shall we discharge our duty to the best interests of the cause we all love so well. Perhaps it may not be out of place to call attention to one phase of the missionary question which may not occur to all, but which is really a most important one. I think, in fact I know, that we have the truth untrammelled by human creeds or traditions of men. We ought, therefore, to be the more earnestly engaged in spreading the pure undiluted gospel that those who are inclined to accept the religion of Christ, may receive it in its purity and simplicity. While we in Canada are doing comparatively little, we find that the various denominations are encircling the globe with their doctrines, although mystifying and darkening the word of the Lord in the minds of the people. This is why I protest against the almost criminal inactivity among our people when those who are so far behind us in the light and knowledge of the word of God, are so far ahead in other matters. Does our doctrine teach us covetousness? I may verily. And if we do not yield ourselves as humble instruments in God's hands for the accomplishment of His designs, we deny ourselves both the privilege and blessing spoken of by the apostle James when he declared that He, which converteth a sinner from the error of his way shall save a soul from a th

and shall hide a multitude of sins. And in consideration of the fact that we have neither the ability nor opportunity to go to those who are without the gospel, it becomes our bounden duty to sustain those who can and will go. And this is wherein we may glorify the Lord in the ends of the earth; besides we owe it to our fellow-creatures to make an effort to give them what does us so much good, and if we did not owe it to our fellow-creatures we certainly owe it to our blessed Redeemer who bought us with a price, even with his own precious blood, and while God denominated the Israelites one-flesh, He has generously left it to our love in this dispensation and shall reprobase His confidence and give little or nothing because we have the chance to evade it. No, no! the Gospel does not teach thus, and our own carnal natures turn in disgust from the child who when under his mother's eye divides liberally with his fellows, but when left to himself selfishly appropriates the whole. This may not be an apt illustration, but it strikes me that just about in that light do we appear in the sight of Almighty God when we refuse to give of our means for His sake. Surely, if we consider that when with a pure and righteous motive we give our money we are giving it literally to the Lord, even though we do not just see what good it is going to do. He will take care that we do not lose our reward even though the money goes to the bottom of the ocean, so let us lay by in store as the Lord has prospered us. This is apostolic teaching, and then when we find an opportunity to do good we will not be crippled for means. And let us accomplish this work not by asking from husband, father or brother the mite that we give; but by denying ourselves of some coveted luxury supply the means, and also practice that self-denial which we as followers of the meek and lowly Saviour should do, for even Christ pleased not Himself.

There has probably been more spent for candy and nuts during the past fortnight than will be raised in a year for church work, and why? Not because they are needed to sustain life, but it's customary at Christmas time and we and the children like them. What a pity it is not fashionable to give to missionary work; wouldn't there be overflowing coffers? But seriously, we ought to remember that "The earth is the Lord's and the fullness thereof" that we are but sojourners here and should act accordingly. But it is not necessary to enlarge further on the subject for no doubt every Sister who reads these words is sensible of our obligations, but like us, are puzzled to know how to proceed; and new as to ways and means we invite correspondence. We of the Waukegan church, have been having monthly meetings, and mean to re-organize in January for another year's work. We had some idea of adopting a name for our society, and it has been suggested that the "Ontario Band of Missions Workers" would be a suitable one. Still, the name is an after consideration, and we are not at

all anxious about it, but we are anxious to do all we can for the cause whether it be to send the gospel abroad or help and encourage to educate our young men at home.

We sent a small contribution to the C. W. B. M., of the U. S., than whom a nobler band of Christian workers it would be hard to find, and having perfect confidence in their integrity, we would be quite willing to place all we raise at their disposal, knowing that it would be wisely expended, but while they as in duty bound are evangelizing their new States and Territories in the far west, our great North West is being left out in the cold, and it seems to me that we may by a combined effort send some one to present our plea to the thousands of souls who are hungering and thirsting for a taste of the good news, and we intend to continue to meet and by reading the Scriptures, prayer and singing of soul-inspiring songs, prepare our minds to receive all the instruction we can get in the right spirit, and by reading missionary news and essays upon the subject, acquaint ourselves with the items of interest on the subject, and at the same time collect what money we can and keep it together until such time as we may see an opportunity to use it to the best advantage, and we kindly ask all who may be inclined to make an effort to give us the benefit of advice and suggestions, and if any brother or sister with conscientious scruples and a pure motive can demonstrate to us that our ground is untenable, or our object unworthy, we would be most happy to hear from him.

CARRIE ANGLE.

## OUR YOUNG PEOPLE.

IN TWO ARTICLES.

No 2.

3. Our young people are too much neglected in the various gatherings of the church. Not only in business meetings, but also in meetings for worship, the "young" are too frequently mere ciphers. "These things ought not so to be." Are our young people wholly to blame for this state of affairs? We think not. The older brethren are to blame in not making a part of the religious exercises suitable for the young to engage in; and encouraging them to take part in the reading of the Scriptures, in reading and singing hymns, etc., and why not allow them to read suitable extracts from our religious literature? These extracts should always be brief and not of a controversial character. We have an abundance of such literature; moreover we have many writers who are well qualified to supply any demand which may be made upon them for such literature. Such readings may be followed by a brief comment, either by the reader or by the judicial who has charge of the meeting. In this way religious meetings can be made with a profit—both interesting and profitable—as both the interest of the young as well as of the old can be thus utilized. Where the numerical strength of the young will warrant it, I would advise the hold-

ing of young people's prayer meetings, attended and conducted wholly by them, gives that they may become the more interested in the cause, and the more ready to overcome any feeling of self-consciousness or timidity which usually shades in the way of beginners. Our brethren in the States have found these young people's prayer meetings of great value.

4. Our young people are seldom, if ever, required to engage in any official work in the church. One of the things they are unqualified for, viz, the elder-ship; but why are not young men equally as well qualified as old men to serve in the capacity of what we term "deacons"? How often have I seen old men hobnobbing about in the Lord's house serving the congregation with the elements of the Lord's supper, and collecting the weekly offering while young, able-bodied brethren sat motionless spectators. This is really out of place. The young men should be required to engage in all of those duties they are equally well qualified to perform—if not better than older brethren.

5. Our young people are not always required to share in the financial responsibility of the church. We have heard parents say, "my family are all engaged with me on the farm and whatever we give comes out of the common treasury and therefore I, as the head of the house may as well give the lump sum as divide up, and each member of the family give a little." This reasoning is fallacious. Here is a family composed of six members; collectively they can contribute \$12 annually to the cause. I would prefer that each member contribute \$2 than let the head of the house give the lump sum. In the first case the spirit of giving would be cultivated by each member of the family and each would feel they were sharers in the financial responsibility of the cause, whereas in the second case neither of these benefits would result. The importance of this matter cannot easily be over estimated. Even Roman Catholics have long ago learned the value of these facts. In the majority of cases, however, young people have pocket money of their own out of this store, both small or great, they should be required to contribute. In this way they will feel more the effects of giving and the more easily learn to know that they are sharers in the financial responsibility of the church. Giving will be of little or no value to the giver spiritually, unless the amount given is keenly felt. This is one reason why the "widow's mite" was such a valuable contribution. Paul says to the Phil. 4:7, "I desire fruit that may abound to your account." What, then, need we expect of the Christian, young or old, who does not bear such fruit? Nothing but spiritual death. This is one reason why so many in the church have a name to live and are dead.

6. Our young people are neglected because we fail to meet their social requirements. This fact has given some of the churches no little trouble because the young in certain cases have gone to the world and have tied upon

its social hooks. To discuss the evils arising from this neglect of the churches would require a volume by itself. The object of the above articles, however, is simply to point out the causes and make a few suggestions which may assist us to remedy the same. Though we cannot enjoy "company of souls" as they did in the early church and though we cannot assemble ourselves together daily in a social capacity as they did to comfort, exhort and thus strengthen and encourage one another, becoming familiar with each other's difficulties, trials and temptations and thus derive mutual benefit. Yet, there is no reason why we should not come together occasionally in this way. Think not that the injunction, "neglect not the assembling of yourselves together as the manner of some is" refers only to Lord's day meetings. I plead for a return to the practices of the primitive church in the matter of satisfying our social requirements, at least in so far as we can follow their example. We suggest therefore, that the members of the local church come together as frequently as possible and spend a few evening hours together and read, sing, pray, talk, partake of physical as well as spiritual refreshments and engage in exercises calculated to benefit Christians physically, mentally, morally and spiritually. The church that does its duty in this respect will have little difficulty in keeping its young members from the world with its sinful amusements and social corruptions.

7. As a people in Canada, we fall largely in Sunday school and prayer meeting work. We, above all people, have always emphasized the necessity of a thorough knowledge of the Scriptures in order that we may intelligently and acceptably worship God. And yet in my travels among our churches and in my endeavors in other ways to obtain information on this question, I find that in some very important matters our precept and example are not in harmony. With all of our boasted knowledge of the Scriptures, etc., the sects are far more zealous in maintaining Sunday Schools and in having their children taught the Scriptures than the Disciples in Ontario are. In some of our strongest country churches the Sunday School is closed all winter, and I can give instances where it is not opened in spring. No wonder if our young people are ignorant of the teaching of the Bible. Some of our brethren wonder why our churches do not grow faster in Ontario, but when we consider these matters the wonder is that they grow at all, or even continue to exist. If the hours of 10 and 11 a. m. are not convenient in winter season for country congregations to meet for Sunday School service, why not meet at the hours of 2 and 4 p.m.? The sects similarly situated keep their schools open continuously. We have some good, live churches among us in harmony. It is to be hoped that steps will be taken soon to arouse those lukewarm, sleepy churches who have evidently for-

gotten that, "They who sleep sleep in the night." Let us who are of the day be up and doing. We are rapidly approaching the end of the year. What we do must be done quickly.

A. SCOTT.

## "AND I OF CHRIST."

We may very readily see why the apostle reproves division, why he reproves those who said "I of Paul, or I of Apollos, or I of Cephas," but who reprove those who said "I of Christ?" The reason is not that it is wrong to be simply a follower of Christ without being denominationalist, but just as some said, I follow Paul, I am independent of Peter; others, I follow Apollos, I am independent of either, so there were those who said, "I don't depend on either, I am of Christ," thereby setting up a claim between Christ and his chosen apostles. Herein was the sin, in that finally that there was a difference between the guidance of Christ and his apostles. We have these same schismatics to day. Recently a lady said to the writer, "If it were my duty to be baptized the Lord would so impress me. I am his; he knows my desire to follow him." I said, he is trying to impress you all the time by his spirit in his apostles; they say he commanded them to disciple the nations, baptizing them. She replied, "Yes, but I don't depend upon men. I am of Christ. No one can come between me and my Saviour." This is just the party Paul was reproving at Corinth.

Again, here is one who says, "I don't have to ask Paul or Peter, or James, or John, whether my sins are forgiven. I have the witness in myself. God has spoken peace to my soul. His Spirit has operated upon my heart. I am of Christ." Let us remember Christ is not divided. He does not teach one thing in his word and another some other way. He does not say, "He that believeth and is baptized shall be saved," then say to an unbaptized sinner, "You are saved." Christ and his apostles are one, and he that is of Christ heareth his apostles. J. T. HAWKINS.

If I am asked what is the remedy for the deeper sorrows of the human heart—that a man should chiefly look to what in his progress through life, as the power that is to sustain him under trials, and enable him manfully to comfort his afflictions—I point to something which in a well-known hymn called "The Old, Old Story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—[Wm. E. Gladstone.]

The best thing to give your enemies is forgiveness; to an opponent, tolerance; to a friend, our heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to your self, respect; to all men charity. The man who holds the ladder at the bottom is frequently of more service than he who is stationed at the top of it.



D. L. MOODY IN TORONTO.

Mr. D. L. Moody, the evangelist, visited Toronto, and for three days (Dec. 2nd, 3rd and 4th) held services in the Metropolitan Tabernacle. This building is supposed to seat three thousand persons; as there were three services each day, nine thousand per day, or twenty seven thousand persons could in the three days attend the services. This number of tickets was issued, each ticket at good 'only' for the service named thereon, and were furnished free. Many of course attended more than one service, and many also obtained admission without tickets, as the crush of the crowds at each service was so very great. I had opportunity to attend but one service, this was on the evening, these were for men only; the sight of such a vast assembly of intelligent looking faces was simply grand. Mr. Moody's success appears to me to depend largely on his generalship—his ability to marshal the host of workers who flock around him. His management of the various aids and attractions, singing, music, etc., in these services are the chief secrets of his power. His manner is very easy and commonplace, entirely free from formality. His preaching is conducted in a conversational style, and he succeeds in dispelling the ritual feeling of formality existing between preacher and people. What I heard of his teaching was very good; he was opposed to the prevailing idea that "faith is the gift of God," and can only be obtained by urgent, earnest prayer, and showed clearly by a apt illustration that it was the consent of the will to believe God's word as readily as we believe any testimony. The chief objection I found was that he did not go far enough; when he got the "consent of the will" to believe and accept Christ, he followed this in the modern way of inviting to prayer, and asking the "workers" to labor with them, and so try and "bring them through," instead of following the example of the apostles and directing them as believers to repent and be baptized in the name of Jesus Christ for the remission of sins; just here is where the modern revivalist fails. Of course if he should follow this example his audience would find little difficulty in obtaining seats, even in smaller places of worship than the Metropolitan Tabernacle.

Dear Worker.

Cornwall, Dec. 11, 1884. I spent two Lord's days in November with the church in Luther. The readers of the Worker will remember that I held a series of meetings in this church last Spring, when there were 19 baptisms and three reclaimed. I am happy to report that these are all, with one or two exceptions, continuing steadfast in the faith. This is a marvel when we are aware of the fact that one or two disorderly brethren have been causing a great deal of strife in the church for some time past. Thus, instead of being a protection to the young, they have been a great hindrance. By the faithful assistance of the many good and true brethren and sisters we succeeded in getting the church in a better condition. The congregation appointed Bro. George Tough, Elder during my stay. He is a noble and true bro. in the church, and is son-in-law of our much esteemed and venerable Bro. Robert Royce, late of Everton, now of Acton. Bro. George is the other elder. One individual made the good confession and was baptized during our stay. The church passed several resolu-

tions expressing their thankfulness and appreciation of my services during the last visit. When thus called upon to perform unpleasant duties it is encouraging to know that our labors are appreciated and thankfully received when faithfully performed. Thunder storms are sometimes necessary to purify the atmosphere. It is to be hoped that the Spiritual atmosphere will be pure in the Luther church in future. May they strive to do their duty. "Be of one mind" and live in peace. A. Scott.

ONTARIO CO OPERATION.

It is still in existence. It has for laborers two preachers who are highly esteemed in the church, Brothers Hertzog and Sinclair. Bro. Sinclair has made some successful efforts since Sept. Much good has been done so far. Now the question for the churches and brethren to consider is, shall the co operation be sustained? This means, will you aid it with your means, sympathies and prayers? The managers are excellent men for their position. Not one dollar of your money will be used, applied or appointed for anything else but preaching the gospel and helping weak churches. Surely this is a much needed and praiseworthy work. Send in your gifts to Bro. H. T. Law, Meaford, Ontario. No Brother or Sister but what can do a little to help in this good work. You will never be sorry for aiding such a movement. Do you value the salvation of a soul? Have you thought upon this great salvation in all its bearings? Have you thought of your own responsibilities in relation to it? What shall it profit a man if he should gain the whole world and lose eternal life? Have you estimated the claims the Master has upon you and the obligations He has placed upon you? Have you thought upon your opportunities, one by one, slipping away? How much have you already done? Or it may be how little! Remember, you are only passing through this world once! I will never forget hearing a lady once say just as the doctor announced that all hope was gone. "Oh, what have I been doing all my life?" An excellent and noble lady whose mind was filled with the best of intentions, but the thread of time suddenly snapped. Can you not, dear reader, give something every week? I Cor. chap. 16; don't say you 'cannot' lay by a 'little'. Very much is possible to the person who says I 'will' or I 'will not'. Oh, would it not be wise to deny ourselves of some things and give it to the Master? Think of death and what may pass through our minds then. Make up your minds solidly to give something every week, and God will bless you. He loves a cheerful giver. C. J. L.

For the Worker.

Dear Editors.—In the Worker for December, Bro. C. J. L. replies to what I wrote in review of H. K. Shelman on women speaking or teaching, and he proposes to examine the "drift" of my remarks. He has certainly mistaken the drift of my remarks and gives us a drift of his own teaching. He kindly advises me to read the New Testament with care, and this is good advice for us both. He divides the subject into two sides, and says one side "stands squarely on Paul's prohibition," and then shows how the other side stands somewhere else. He proceeds to give specimens of the way that side is usually supported. He then makes statements which were no doubt, made, as the concluding sentence of his article says, that is, hastily.

He informs the readers that I stand "squarely" on the prohibition given by the Lord through Paul, and that is true. I stand on the Lord's word, and not off at one side of it drawing inferences. I drew no inferences, and said nothing about woman's superiority or inferiority. It seems to me to think I should agree with his statements about woman's position and work, but I said nothing directly about them, and only called attention to what the Lord said she should not do. He says that "circumstances must be taken into account when we try to understand just what Paul intended and what he enjoined." This is a wide gain truly; circumstances to decide "just" what the Lord's word means. C. J. L. may perhaps say that he refers only to the present subject, but if true in this case, it must be true in many others, and if not true in others it cannot be true in this either. Take for an example, "be not conformed to this world, but be transformed;" and now let circumstances direct; and what then? Also, speak not evil one of another brethren." Yes, "circumstances" are often allowed to "just" decide here. Again; "be not one to another." What "circumstances" can modify or change that command? We also read, "endeavoring to keep the unity of the Spirit in the bonds of peace. Here circumstances lead many to "just" do differently to what the word says. We think safe ground is occupied when circumstances do not decide what is taught. We intend to stand squarely on the Lord's word, and hope that Bro. C. J. L. will be able to do so likewise. We would be greatly pleased by finding all content to abide by what the Lord has been pleased to make known as his will.

JOHN BURMAN.

For the Worker.

THE SPIRIT DWELLS IN THE BELIEVER.

The subject, it is understood, was penned by an aged disciple who has lived in Keenosa since 1831, a period of fifty-five years. May we ask the best attention of earnest students of the revealed will of God to the words of the honored writer, supposed to be the aged James Black: Paul, writing from his prison in Rome to the Church at Ephesus, reminds the members of this distinguished congregation that the "earnest" which the Lord bestowed upon them, when they first gave themselves to his service, that after they believed, they were sealed with that Holy Spirit of promise, which was the earnest of their inheritance until the redemption of the purchased possession. Eph. i: 13, 14. And before he concludes the letter he exhorts them not "to grieve that Holy Spirit" by any unpropriet conduct. Chap. iv: 30.

SCOTT ACT.

DEAR FELLOW-WORKER—Petitions are being circulated by the opponents of the Scott Act, praying for an alteration in the law, so as to require the polling of a three fifth majority vote in favor of the Act before it can be brought into operation. At a meeting of the Executive Committee of the Dominion Alliance it was unanimously resolved to issue counter petitions, asking that no change may be made in the Scott Act, that would make it less effective, or that would make it more difficult to secure its adoption or enforcement. It was also resolved to embody in the same prayer a petition for the total prohibition of the liquor traffic. In the canvass for signatures let no one be misled, but let the

For the truth, the whole truth, and only the truth as it is in Jesus, the sovereignty of heaven and earth.

LIVING LABOURER.

London East, Ont.

For the Worker.

MARRIED.

On the 31st Dec. 1884, Bro. C. H. Jay, of Meaford, and Sister Nancy B. Tolton, of Owen Sound, were united in marriage at the home of the bride's mother, by D. Stirling.

Also Bro. Wm. Richardson, of St. Vincent, and Sister Sarah Tolton, of Owen Sound, by the same, at the same time and place.

My youngest brother was married by me to Miss Henrietta Bealy on Christmas day. She is niece of E. and J. Bealy, of Toronto. On the following Lord's day he made the good confession and was baptized. A. Scott.

SWEETNESS OF SPIRIT.

There are some Christian men who somehow carry the charm of an attractive atmosphere with them. Even when one differs in judgment with them, as far as the poles are asunder, one is none the less drawn and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on one hand, and on the other hand, such perfect regard for the judgment of others, that one cannot help loving them, however conscience may counsel conclusions on matters of mutual consequence, unlike those which they have reached.

There are not weak men either. What people like in them is not this, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with others. Sometimes one is even more drawn to them when they are in opposition because they are so true and just that their respect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when he gives him a sunny disposition, a candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be just. They are jealous, suspicious and morose in their natural bent. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—[Selected.]

canvassers be careful to see that no person signs the petition more than once.

We would warn the public against being induced to sign the petitions issued by the Anti-Scott Act Association. W.

A DEFINITION OF FAITH.

I desire to give to the readers of the Christian Worker some extracts from the "Gospel Vindicator," the first publication issued among us as Disciples of Christ in Canada, as early as 1837, to show to the thousands of brethren now who have grown out of the small beginning about that time and to show that at that early period we made no uncertain sound, but that we laid strong and firmly in our preaching and writing the true publication of the doctrine of Christ, on this strong foundation the churches of Christ have been reared, where they now dwell, and upon which last they are so prosperous and happy, carrying as they do dismay into the sectarian camps all around us, and bringing peace and joy to the hundreds who accept the glorious gospel of Christ every year—my first is under the above caption Joseph Ash.

"Faith means confidence; not merely cold, intellectual conviction, but confidence; a feeling of the heart. To show the distinction clearly, I imagine a man unaccustomed to such an elevation to be taken to the summit of a lofty spire and asked to step out from any opening there upon a narrow board, a board suspended by ropes over the dizzy height. How will he shrink back instinctively from it? Explain to him the strength of the ropes, show him their size and convince him by the most irrefragable evidence that they have abundant strength to support many times his weight. Can you make him willing to trust himself to them? No; but the builder, whose confidence in the scaffolding has been established by experience, stands upon it without fear, looks down to the stony pavement a hundred feet below, with an unmoved and steady eye. Now, you must have such faith in Christ's sufferings and death, as not merely to admit their efficacy, but to trust yourself to it.

A father was once amusing a number of children with an electric machine, and after one or two had touched the knob and received the shock they drew back from the apparatus and looked upon it with evident dread. The father held out to them presently the jar, uncharged, and consequently harmless, and said distinctly, but without emphasis, "if you touch it now you will feel nothing. Who will try it?"

The children drew back with their hands behind them. "You do not believe me," said he. "Yes, sir," said they with one voice; and several hands were held out to prove their faith, but they were quickly withdrawn before reaching the dangerous knob. One alone, a timid little girl, had that kind of confidence in her father that led her really to trust him.

The rest believed his word but had not heartfelt faith in it. Even the little believer's faith was not unwavering. You could see on her face when the little knuckle approached the harmless brass ball, a slight expression of anxiety, showing she had some doubts and fears after all; and there was an evident feeling of relief when she touched the knob and found from actual trial her father's word was true, and that there was really nothing there.

This last is christian faith exactly. It not only believes what the Saviour says, but it acts in

reliance upon it. It trusts in Christ and throws itself upon Him, and tries to hush its remaining fears and to feel fully the confidence which it knows is deserved. Still, there will be too often a slight hesitating—a hesitating fear alternating and mingling with its confidence and love, and expressing itself in the prayer, "Lord, I believe; help thou my unbelief." There ought not to be the slightest mingling. It is sinful and unreasonable even in the least possible degree.

WE MUST LOVE GOD ABOVE ALL ELSE.

Eli, the veer of Israel and prophet of God, was not in all things what a true prophet of God and leader of Israel's hearts should be. He had raised his children that were evil and shame to him, and who were corruptors of Israel. He lacked that moral force and dignity of character, that height of moral feelings, that mark the character of Samuel, Isaiah, Jeremiah, and other prophets and teachers of Israel; yet he exhibited a true and earnest love for Israel, and for the honor of God. A respect for God and his law, and the ark of the covenant, that the fierce wrath of God that destroyed his family could not extinguish. Eli was of the priestly family of Aaron, chosen by God to stand before him. "Did I choose him out of all the tribes of Israel to be my priest, to offer upon my altar, to burn incense to wear an ephod before me?" God charged him with honoring his own sons above God, and with appropriating the offerings at his altar for their own enrichment. "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should stand before me forever. But now the Lord saith, Be it far from me; for them that honor me, I will honor, and they that desire me shall be highly esteemed." Then the youthful Samuel is commissioned to warn him of the speedy destruction of the family. Eli was ninety-eight years old, pressed down by the apprehension of threatened evil in his old age—Israel engages to battle with the Philistines—he awaits with anxious foreboding the tidings from the battle. A rumour comes, tells of the defeat and fearful slaughter of Israel, of the death of his two sons. He bears it all with fortitude. "It came to pass when he made mention that the ark of God was taken, that he fell from off the seat backward by the side of the gate, and his neck broke, and he died." 1 Sam. 4: 16. Thus showing notwithstanding the hand of divine displeasure rests heavily upon him and his family, still his love for God, his law, for the sanctity of the sacred ark of God, was stronger than love for his people, his sons, his own life. Who of us can give a solid proof of respect for God, and his sacred institutions?—[Gospel Advocate.]

In a world where there is so much to be happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is so much night.

CONFIDENCE.—If you cannot trust a man out of your sight, that fact is evidence that you have no confidence in him. Now we ought to have sufficient confidence in God to trust him, whether we see Him or not.

Prayerful meditation upon religious truth does for the Christian spirit what the quiet, continued imbibing of the sunlight does for fruit in maturing and mel-  
lowing it.

THE FOXES HAV'N THEIR DWELLING.

The foxes have their dwellings,
The little birds their nests,
But God's Son, that blessed One,

A thousand tongues are calling
For David's throne of shame,
And glad to say a million joys,

"Lo, I am with you always,
I hear the promise true,
He holds my hand in every land,

"IMMORTALITY."

BY H. BROWN.

(Continued from last issue).

"I am in a strait betwixt two
Having a desire to depart
And be with Christ, but to abide in the flesh

Collingwood, Dec. 16th, 1834.

BROS. LAW & WHITELAW,

I desire through the Worker
to call the attention of the brethren
to the opening that has been made in the new districts

But says the materialist "The
rich man and Lazarus had mastered
parts, tongues, fingers, eyes, &c."

H. BROWN.

BROS. LAW & WHITELAW,

I desire through the Worker
to call the attention of the brethren
to the opening that has been made in the new districts

upon our time, our talents,
or our means. Can we neglect
those claims, and not become
responsible for the result?

H. BROWN.

BROS. LAW & WHITELAW,

I desire through the Worker
to call the attention of the brethren
to the opening that has been made in the new districts

THE FOUNDATION.

Much has been written about
the foundation of the Lord's
church, and nothing new need be
said about it; and still there is
reason that it be not neglected.

JOHN BURMAN.

BROS. LAW & WHITELAW,

Is there not a tendency among
us to go to extremes? Do we not
very often depend too much upon
the work of the evangelist,

I fear we do, at least in some
places, and I fear that this
tendency is growing, and that the
elders and others who are capable
of teaching are neglecting their
duty in this matter.

W. M. C.

The soul is the life of the body.
Faith is the life of the soul.
Christ is the life of faith.

Trouble and perplexity drive
me to prayer, and prayer drives
away perplexity and trouble.

Get but the Truth once uttered,
and 'tis like a steam locomotive,
that drops into its place, and I which,
once circling in its fixed round,

Nothing else is to be called the
business of life at all. I am ex-
treme, you may think; but this
is liberty and life to me—to
know Christ.

Religion is never fashionable.
The way of peace is not the
broad way superintended by
Paris, but the narrow way wat-
ched by the Redeemer.

Dr. G. A. Jacobs, an English
Theologian, in his work
on "The Ecclesiastical Polity of
the New Testament," says:

Notwithstanding all that has
been written by learned men upon
the subject, it remains indisput-
able that infant baptism is not
mentioned in the New Testament.
No instance of it is recorded there
no allusion is made to its effects;

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