

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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LAW & WHITELAW,
Publishers and Proprietors.

CHURCH GOVERNMENT.

BY ELDER E. EDWIN PHILLIPS.

The body of the church is to have knowledge of the offenders crime fully, and the full proof thereof as of plain matter of fact; and after mature deliberate consideration, and consulting the word of God, whether the offender be present or absent, the minister or elder puts the question to the whole church whether they judge the person guilty of such crime now proved against him, to be worthy of the censure of the church for the same? To which the members in general give their judgment; which, if it be in the affirmative, then the judgment of the members in general being had, or the majority of them, the pastor, minister, or elder, sums up the sentence of the church, etc., and in the name of the Lord Jesus Christ, in the presence of the congregation, and by and with the consent, and according to the judicial sentence of the church, cuts off and excommunicates such an offender by name.

The foregoing from the pen of such an exegete as Alex. Campbell deserves our most respectful consideration. Every pastor, minister, elder, deacon, and member of the church should try at least to be sufficiently intelligent for self government. Every Christian is bound by the principles and practices of the Christian religion to be loyal to the church in all matters affecting its government, and always show due respect to its decisions. The brethren should never allow themselves to fall so far from grace as to espouse the cause of an excluded offender and give aid and comfort to the rascal, or the liar, or the seditioner, or those who have been excluded for any transgression of God's positive law. The scripture says "from such withdraw yourselves." They may be admonished as brethren and advised and if possible brought to repentance, but until repentance and reformation take place, they have no right to officiate at or partake of the communion; and he who knowingly takes the communion from the hands of such, becomes himself, in the true sense of law, an aider and abettor, and a partaker in the sin of such a guilty party. In the general management of the church there is the wise administration of Divine and positive law and practice; and also the law of expediency. To some it seems difficult to see where the first ceases and the second begins; to others, it is a question whether the second obtains at all or not, every scientific thinker will be able to see that the bible, the great repository of Divine truth, is primarily the constitution of the Christian religion. The law of expediency is the realm of privilege and necessity, hence all operations and co-operations of the church must come under this head, and must be in all cases constitutional; that is, nothing can be done by the vote or consent of the church that contravenes its constitution. This is a well known principle whenever constitutional government obtains,

And hence we appeal to our great constitutional lawyers for guidance in the passage of legislative acts, to see that they do not infringe the constitution. How long would the government of this country stand without its acts of expediency; and again how long could it stand without its constitution? These are the two legs upon which as a nation we walk. Without either we are crippled, and if we go at all it is but a poor miserable hobble at best. By way of digression I would here observe that these are two Divine principles ordained of God, and if you doubt it read Col. 1:16 where Paul says he created thrones, dominions, principalities, and powers. He did not evidently set up all the wicked rules of earth. He is neither conservative nor Reformer, Whig or Tory, Democrat or Republican, but has ordained the underlying constitutional principle, upon which all governments exist, and which governments get out of joint with this constitutional principle, they are out of line with God. No man has a right to vote upon any article of faith. One brother in the church can upset the vote of the whole church on the ground of unconstitutionality. Convention or compromise of God's truth is an abomination unto the Lord. The man who dared to do this under the law incurred the penalty of death, and under the new dispensation we are to mark them that cause division contrary to the doctrine, —contrary to the constitution. This is a sinful act in the sight of the great, wise, pure Judge of all the earth. The law of expediency could not of necessity be reduced to special precepts. The manners, customs, modes of operation, laws, and education, of different ages and nations, made it an expedient with God in harmony with law, not to interfere with the statement that man was to subdue the earth; man then being left to the operation of the law of expediency, guarded by the constitution, can operate this law with perfect safety to the church, so long as no divine principle is infringed. A child may be born according to the law of natural generation. It may be nourished up by the great constitutional principles that build up and develop the constituent or component parts of a physical development, but not without the expediency of law. To it down with hands and strictures, keep it in the lap of the mother, cradle it without this law, and it knows not a single expedient by which to sustain life. It would appear that God kept this law in full view and never infringed it in regard to his operations toward man. There is therefore the law of the Lord which is perfect, converting the soul, and there is the law of expediency, and these two laws are each component parts of a great whole. As expediency appropriates physical law and makes it subservient to the purposes of life, and administer to all our temporal wants, so also revealed law opens the way to our spiritual nature and invites and beckons us on into a still higher and grander field, the promised

land, the haven of rest, the eternal home of our spiritual nature. By the law of expediency we appropriate the law of redemption and justification, and feed spiritually on the manna of everlasting life. There is both precedent and example in Divine revelation that this law does and can exist without contravention or infringement of truth. Paul circumcised Timothy (Acts 16, 3), "because of the Jews" for they knew all that his father was a Greek. This was both lawful and expedient, yet no contravention of the gospel. Paul and Barnabas differed on a matter of expediency, Acts 15, 37-39, Barnabas thinking it expedient to take John Mark with them to visit the churches and Paul thought it not good because he departed from them from Pamphylia, and went not with them to the work. There was no breach of church fellowship or communion although they had a sharp contention, and as the vote was a tie between them, they separated each following, what seemed to him, most expedient. Had it been otherwise the vote of majority should have made it expedient that the minority should submit themselves unto the other and so fulfil the law of love. After Paul's return to Jerusalem, having visited, and preached to the Gentiles, (Acts 21, 20th to the 30th verses), his brethren advised him to take four men that had a vow and purify himself "with them, and be at charges with them that they may shave their heads; and all may know that those things, whereof they were informed concerning thee are nothing; but that thou thyself walkest orderly and keptest the law." In this case there was a majority against Paul who thought it expedient to appease the prejudice of the Jews and he submitted himself to their ordinance and went through the ceremonial purification, not because he believed there was either salvation or condemnation in it but to show the Jewish brethren that he believed, that the report they had heard was false. He had not told the Jews who were among the gentiles they must not circumcise their children the eighth day, nor had he tried to make them forsake Moses. It was not expedient to do this. If a Jew believed in Christ, repented of his sins, confessed Christ was baptised into him and kept his laws in the new kingdom, Paul did not care how much or how little of the law of Moses he kept besides, or how much or how little he was in love with Moses so long as the Gospel was not contravened; but with the gentile convert it was quite different. Having never been under the law they were not to be troubled about it, "save that they were to keep themselves from things offered to idols, from blood, from things strangled, and from fornication. This is true discipline ground. It has a still unknown to the gods or ecclesiasticians.

It furnishes a background upon which the great catholic principles of the Christian religion stand out in bold relief causing every narrow contracted soul or system of religion to dwindle into utter insignificance as the glow worm before the noon-day sun. It is in keeping with the declaration that our religion is for all people, kindred, and tongues. It is broad enough for the broadest minded man that ever lived or ever will live. We hope and pray deliverance from the rule of narrow-mindedness in the church, when men that wear number ten boots, and number six hats demand that their brethren shall swell their feet and shrink their heads to fit their capacity. If one that is called a brother hold erroneous opinions so much the worse for him, and so much the more good has he of the teaching of the church. The church is broad enough to welcome all men into its fold, who can come in through the law of redemption, notwithstanding they bring many errors, of early education, with them. The inside of the church is the school of Christ where the disciple or learner may have many of his errors uprooted and rich truths planted instead. We have now to cite one case of contradiction of the scriptural law, and our contention is complete. Paul withstood Peter to the face at Antioch because he was to be blamed, (Gal. 2, 11). "Before, that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." (Gal. 2, 12.) Now the Jews had a law that prevented them from going in and eating or having dealings with Gentiles or uncircumcised persons. The believing Jews at Jerusalem had charged Peter with a violation of this law at the time he went in unto Cornelius (Acts 11, 3,) and Peter vindicated his conduct before the brethren by rehearsing his vision that showed that the Gentiles were no longer to be accounted common or unclean. When however, his Jewish brethren came down from Jerusalem and found him and Barnabas and others of the circumcision at Antioch, Peter and all of them dissembled and acted towards their Gentile brethren as though they were unclean and withdrew themselves. This, says Paul, "was not walking uprightly according to the truth of the Gospel." It was leading the Jews to believe the law superior to the Gospel. It was building, again, the things that Peter had destroyed. It was a contravention, of the Gospel, a violation of the constitution of the new kingdom; and hence both unlawful and inexpedient. In the case of Paul observing the Jewish purification and "entering into the temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." (Acts 21, 26.) It was both lawful and expedient, lawful because he compromised no principle of the Gospel to make place for the law, and expedient because while harmless it might turn the hearts of the Jews towards him and open a door for the preaching of the Gospel. Having fully demonstrated the existence of two great laws that must always run parallel and never intersect each other,

we conclude that we may as a people do "whatever things are true, whatever things are honorable, whatever things are just, whatever things are lovely, whatever things are of good report" (Phil. 4, 8, N. E.) and whatever things are expedient, must be in harmony with these things. Alexander Campbell in speaking of the law of expediency (Page 95 Christian System.) After referring to "the safe keeping of the apostolic writings, the multiplication of copies, the translation of them into different languages" * * * distribution, copies, paper-makers, printers, book-binders, vendor, &c., says:—"Next to these are meetings, houses, baptisteries, Lord's tables, the emblematic loaf and cup, times of convocation, arrangements for the day, &c., &c., Acts of Parliament, decrees of synods and councils, but no apostolic enactments, statutes, or laws are found for any of these important items. There is neither precept nor precedent in the New Testament for building, hiring, buying or possessing a meeting-house; for erecting a baptismal basin, font, or bath; for charnel, altar, table, leavened or unleavened bread, chalice, cup, or tankard; and many other things of equal value." Having fully demonstrated the existence of the law of expediency and its place in the church we would observe that the elders that rule well, must keep within the realm of their ruling power. It is always expedient, as well as divine, that the church composed of elders, deacons, and brethren should consult together on all matters affecting the interest of the church. Every question of expediency should be settled by vote of the church and the elders should say amen. The brethren in majority should gracefully and in the spirit of Christ submit themselves to the voice of the whole church, and so fulfil the law of love. The elders that rule well will so advise, and teach the brethren to be thus submissive, telling each, to esteem others better than themselves. The whole church could then move systematically to the full end of any undertaking without a jar. No brother or sister, elder or deacon, should allow any foot of bitterness to find a lodgment in his or her heart, because the church thinks different from them on any particular matter. If our brethren everywhere could realize the charity that thinking no evil of their brethren, it would save many heart burnings and a world of trouble in our churches.

FAITH.

Much has been said about faith, great-faith, little-faith, saving-faith, etc. but there is a faith that is seldom spoken of, and in my humble estimation sadly neglected, for although I am not aware that it is mentioned in so many words in the scriptures, it is but the natural outcome of a genuine faith in Christ, whose teachings always pointed in that direction. I refer to the faith we should have in the good intentions of our fellow creatures, and especially those of the household of faith. We find a great lack of this faith in regard to missionary work; indeed our people have so little, that they only think it safe to invest any money in the service of the Lord, lost some brother or sister through whose hands it must pass, should appropriate some of it. To be sure they would deny harboring the thought that any of them were thieves, but what else do their suspicious amount to when sifted down? At the same time they know that if any sum of money were left in their hands for any purpose they would not rest until it had been forwarded to its destination; and they not then have faith in other people's honesty as well as their own? We have great need to exercise this faith in our church relationship, for surely we ought to give every one who stands up and confesses Christ the credit of being honest and pure in their motives, in fact have faith in their good intentions, even when appearances are somewhat damaging, for methinks 'twere better to suffer through over-much confidence than to injure both them and ourselves by base surmises. I remember being told once when very young, that I was nothing but a hypocrite, and that too when I was conscious of no wrong-doing, but appearances were against me, and my elders had very little faith. Ah, me! How the cruel words rankled and burned in the sensitive heart till it went to the gentler arms of Jesus who was ever kind and considerate, even to doubting Thomas and impulsive Peter. We sometimes hear people say that they never had any inclination to do this and so, and therefore they have no faith in another who under great stress of circumstances probably has made a flattering mistake. No inclination for truth! What vector then in refraining from that which you have no inclination to do? What right then to judge? Can a man who never tasted liquor have any idea of the intoxicating, maddening, distressing? The drunkard may exercise more self-denial in his efforts to overcome that evil vice, than a temperate man may in his whole life time. He may not succeed but we may believe he intends to, and while our faith in him will not hurt us even though it returns to us void, it may be a great help to him. We lose our faith in others too easily, and are too ready to cold-man, forgetting the Saviour's rebuke to those who would have stoned the woman, let us dear brothers and sisters in Christ, while contending earnestly for the faith which is in Christ Jesus our Lord endeavor to strengthen our faith in each other.

CANON.

Trouble and perplexity drives me to prayer, and prayer drives away perplexity and trouble.—MELANCTHON.
A little bit of love sometimes makes a happy home, but the lack of it will render home miserable.
Subscribe for the CHRISTIAN WORKER at once.

—MURPHY MORGENTHAU

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ONESIDEDNESS.

One of the greatest evils troubling the church at the present time, is onesidedness or partyism, taking sides for or against persons and opinions and thereby creating division of sentiment and feeling. It is greatly to be regretted that members of the Church of Christ, sometimes allow themselves to so speak and to write as to create and perpetuate partyism in the Church, and thus obtain the favor and support of some brethren by stirring up their minds to jealousy and distrust against other brethren.

It all would speak "The truth, the whole truth, and nothing but the truth," and speak that truth in the love of it, and for the truth's sake, there could not be one-tenth of the hard unkind words spoken and written that we often hear, and may see in many of our religious papers, weekly and monthly. So much of this has been done that some, very wisely, will scarcely believe any of these things until they see what they call, "Both sides of the question." Now there can not be two true sides to those questions. There are two sides, the right side and the wrong side, the truthful and the untruthful, and if anyone so speaks or so writes, in a onesided way, that only part of the truth is told and the other part kept back, in order to leave a biased and improper impression on the mind of the hearer or reader, such writer or speaker is, in the estimation of the Apostle Peter, falsifying. If this were all, the sin would only be upon the one who thus wrote or spoke, but the desired result is too often obtained, and brethren are led to dislike when they ought to love, and to distrust those who are most worthy of their confidence. Thus the wedge of division is entered, and it is driven, not only by those who entered it, by speaking or writing in the onesided manner mentioned, but it is driven perhaps by thousands whose minds have been poisoned and embittered by false, unfair, or unkind words.

Those who thus constantly speak and write evil of their brethren, should not be heeded; and then the Church could keep the unity of the Spirit in the bond of peace. When all would learn to have and retain the love that suffereth long and is kind, that envyeth not, that seeketh not its own, and is not provoked; that taketh no account of evil, nor rejoiceth in unrighteousness, but rejoiceth with the truth, the love that covereth all things, believeth all things, hopeth all things, and endureth all things, the love that never faileth.

Look back over the past and think of how often you have heard or read some onesided report of a brother, that has caused you to distrust, if not to despise him; and probably after you have (through allowing yourself hastily to believe an unfair statement) distrusted such a one for years, you learn that he is a brother beloved, who has always abounded in the work of the Lord. Think of the injustice you have done in thus regarding with

illwill, without a just cause, and possibly in speaking from a prejudiced heart, you have led others into the same error. Do not allow erring men to lead you into partyism. It will only gendar strife and every evil work. But do those things which make for peace and things whereby we may edify another.

J.C.W.

ONTARIO CO-OPERATION.

Owing to circumstances over which the managers of the above Co-operation had no control, but little evangelistic work has been done during the last year, but we are now able to inform our readers that arrangements are being made whereby, a worthy and efficient evangelist will be sent out to carry "Glad tidings of great joy" to the hearts of many in the Province, who, heretofore, have not had the gospel of Christ preached in its purity and simplicity. And we trust also, that through the instrumentalities of such evangelists many new congregations will be organized and those congregations that have been recently established, but are yet weak, may be made strong through the power of the gospel. In most places where special efforts have been made during the last summer, much good has been accomplished, proving the correctness of the adage, "The Lord helps those who help themselves." Several congregations have done nobly in sustaining and holding up the hands of workers in the Lord's vineyard, during meetings of a few weeks continuance, at home and abroad, and consequently many have been turned or transferred from the kingdom of darkness into the kingdom of God's dear Son. But what has been done is only an earnest of what may be accomplished, if every member of the body of Christ can be induced to give as the Lord prospers him. If we allow our minds to become illuminated with the light that cometh from above, which dispells unbelief, removes prejudice, selfishness and malice. If we add to our faith virtue, knowledge, temperance, patience, gentleness, brotherly kindness and love, and fight as good soldiers the battles of the Lord, who can estimate the results of such a warfare upon sin, error and superstition? But in conducting such a warfare, the sinews of war are indispensable. No conflict can be waged successfully without money. Hence the necessity for appealing to the congregations in Ontario for money with which to carry on the work of evangelizing—\$1000 is required. Can we expect a response to this appeal? Brethren will you act promptly and liberally in this matter. In the next issue of the Worker, we expect to be able to give more definite information and to report the completion of arrangements.

IN THE MEANTIME we ask all congregations who are in sympathy with co-operative work to immediately collect what funds they can and remit to the undersigned who will acknowledge through the Worker or by letter.

H. T. LAW, Sec.-Treas.

OPENING AT BEAMS-VILLE.

The Church at Beamsville has labored hard during the past summer, building a most excellent meeting house, and we are glad to announce that it will be formally opened on the 18th of October. Bro. I. L. Carpenter of Indiana will be chief speaker on the occasion. Weather permitting there will be a large gathering of Disciples from the Churches on the peninsula and other parts of the Province, besides some from New York.

The brethren everywhere are invited to be with us on the above day and enjoy the sermons of the "Prince of Preachers." Ample accommodation will be made for all who desire to attend. Those coming by rail may drop a card to the writer and you will be assigned to a home. The sisters of the church will furnish dinner and tea in the basement of meeting house, so that opening day may be spent together in worship and christian sociability. A cordial invitation is extended to all Disciples of our Lord and Master.

H. B. SHERMAN, Preacher for the Church.

BRETHREN OF WORKER:

I wish to drop you a few lines which may interest some of the many readers of the Worker. Our beloved brother, Samuel Kesser, formerly of Ontario, came to our neighborhood, February last and held a few meetings, resulting in the conversion of two, who were buried with their Saviour in Baptism to rise to walk in a new life. Since the close of the meeting, Bro. Kesser started a congregation with nine who were members of the one body before, making eleven in all. Bro. K. meets with us every third Lord's day, and labors also in another part of Michigan. At our Lord's day meetings, one united with us from the Baptists, and one from the United Brethren.

Bro. Kesser was the first one that preached the gospel in its primitive order in this part and is a workman that needeth not to be ashamed, rightly dividing the word of truth. We would be glad to have any of our Canadian brethren give us a call.

Yours in the one hope, JOHN W. TARKWILL, Mariou, Sault, Co., Mich., Sept. 4th, 1885.

Preston, Iowa, Aug. 29, 85.

DEAR EDITORS:

I am now in receipt of three copies of your paper, and to say I am pleased with its spirit and make up, would but faintly convey my appreciation of it. The brethren of Canada should give it a liberal support. Canada would have as good, as solid, and as presentable a paper as Australia, if the brethren would rally to its support. No better or cheaper tract can be found than that of a religious paper.

I wish the experience of your humble servant would awaken the churches to a more liberal support of those who "minister in word or deed." I would not be in the U. S. now if half the encouragement I receive now had been given to me by my own country men. I am satisfied that one of your most interesting correspondents would now be in the Masters work all the time, instead of a meagre part of it, if two or more churches would sustain him as well as he is in his secular employment.

Our work here moves along satisfactorily to all, since our coming the church has been lifted out of very serious troubles which threatened its life. Six have been added to the saved, and there is a bright outlook for the future. Next week we have a county meeting; Elder D. R. Lucas, the efficient editor of the Christian Oracle to speak for us three days, this is the first meeting of the kind ever held in this county. Wishing you every success,

I am yours, E. POMEROY.

Bro. D. Stirling is now preaching in Bracebridge this is the first meeting held in that town by any of our brethren that we are aware of. The audiences are large and we look for a good report of this meeting.

NEWS ITEMS.

Bro J. A. Harding commenced a meeting at Stratford, Lord's Day, Sept. 6th.

Bro. Phillips of Selkirk says: "Bro. Sherman was with us Lord's day, Aug. 23rd and gave us three good sermons."

Bro Most writes that prospects are brightening at Welland, and they have reason to hope that the membership will increase.

Don't fail to attend the opening at Beamsville, Oct. 18th. See the notice and invitation on behalf of the Church by Bro. Sherman.

Bro C. J. Lister is still on Manitoulin Island. We have not heard what success has attended his trip, nor how long he will remain.

By request we publish an article written by Bro Barclay for the Index, but for which there was no room there.

Bro. Almsworth and Sherman are now holding a meeting at Jordan. Bro Almsworth will return the favor by assisting Bro. Sherman in a meeting at Beamsville, after the new house is opened.

The brethren at Euphrasia have a prayer meeting every Wednesday evening, and the brethren at Cape Rich meet every Tuesday evening for the same purpose. The term brethren, of course includes the sisters.

One who was formerly known as a Denkerd, united with the Church at Collingwood on 13th inst, and is now known as a christian, or Disciple of Christ. These are nicer names than any other, because the Saviour gave them, and we should all love to wear the names he gives, nothing more, and nothing else.

After closing the meeting at Meaford, Bro Harding commenced meetings at Collinwood and continued over three Lord's days, the audiences although small at first, increased in size, and a fair interest manifested, but none were induced to obey the gospel. We hope much good seed was sown that will bring forth abundantly after many days. Bro Hill says the brethren were well pleased, and that Bro. H. is sound and good.

Bro. Crewson is still laboring at and around Bayview, one more believer has been baptized since last report. Two churches have been organized there and are now meeting regularly for worship. Bro. G. has also widened his field of labor, and expects to extend it still farther soon.

Bro Sherman reports two additions to the church of Christ at Beamsville; one of whom had been a prominent member of the Presbyterian Church for years, but learning the way of the Lord more perfectly. He said to those he was leaving, "You do not teach as the Bible; I have found a people who do, and I am going with them."

By some mistake, either of the writer or the printer, the report of the Meaford meeting was not inserted in the August No. The M. S. was lost somewhere, and by someone, we know not who. Some have hinted that it was left out purposely by the editors, but that insinuation is neither kind nor true.

One baptism in Guelph recently.

MARRIED.—At Owen Sound on the 9th inst. by A. Scott, at the residence of the bride's parents, Mr. Henry Knowles of Meaford, to Miss Eleanor Jane Lister, of Owen Sound.

Bro. Clark Braden has been selected to represent the Christians of Waynesburg, Green Co. Pennsylvania, in a debate with C. Watts, the champion infidel, commencing at 7 p.m., September 29. Mr. Watts has lectured in Canada and is considered very able by his party, but we feel confident that it is useless for him to attack the Bible, and its teachings when Clark Braden is present to defend it. It is not possible that he can prevail against that word, that shall stand forever, even though the heavens and earth pass away.

OBITUARY.—Bro. John McMillan of Erin was thrown by his team against a log with such force that he died in 36 hours. He was one of the active members of Erin village church; being leader of the singing and superintendent of the Sunday School, he will be greatly missed by the Church, by society, and by his widow and six children. Bro. T. L. Fowler, conducted the funeral services, and about 300 vehicles followed the remains to the cemetery.

Bro Barclay has held a short but very successful meeting at West Lake, during which eleven were added to the saved. See his report in another column. The energy, zeal, and love, displayed by Bro. Barclay in the Master's cause is praiseworthy, and we hope the day is not far distant, when he shall receive such support as will enable him to devote his whole time to the work. Our advice to the churches is; don't look so far that you cannot see good men near home.

MEAFORD MEETINGS.—Bro. Harding commenced a meeting at Meaford in August and continued four weeks, during which time eleven trusted in Christ and were baptized. This was a pleasant meeting, and the audiences were large throughout, especially on Lord's days, when the house was too small for the comfort of the congregation. Brethren from Collingwood, Owen Sound, Kilsyth, and Warton, came over to visit and enjoy the meeting, and from Euphrasia and Cape Rich churches, many attended quite regularly. An afternoon meeting for Bible readings was kept up part of the time, which was edifying to many and pleasant to all who attended.

We spoke for the Church at Cape Rich, on the evening of the 7th of Sept., when four came forward and made the good confession. The following evening at the water one more came forward. Four of the five are heads of families. On account of the rain Bro. Whitelaw was left to baptize two of the candidates. The Cape Rich meeting is still bearing fruit and the od is not yet. Bros. Law and Whitelaw feel well repaid for their persevering and faithful labors in this comparatively new field. A. Scott.

On September 9th, I baptized one of the Owen Sound converts at Kilsyth and as we were about to attend to the baptism a young lady expressed her desire to confess Christ and be baptized, and she was obedient to the Gospel that very hour. This was the first which will take membership at

Kilsyth. We had only time for two discourses at this place. On our way home we met sister Trout and daughter of Warton on the train. She informed me that the brethren in Warton were anxiously waiting for me to begin a meeting among them. However, they must wait a little until I have a few days at home to put in work in shape. A. Scott.

CHURCH GOVERNMENT.—In the August Worker, Bro. E. E. Phillips began an article on the above subject, a continuation of which will be found in this issue. Bro P. is a new contributor to our columns, and we bespeak for his articles a careful perusal. While all our brethren may not agree with his views, the tone and spirit displayed, must command the admiration of all. H. T. L.

WALKERTON.—We closed a short meeting at Staynor on the 9th of August, with four believers baptized as the immediate result of the meeting. On Monday evening the 10th of Aug. we addressed the brethren in Collingwood on our way to Owen Sound. At the latter place we spoke on Wednesday evening and at Kilsyth on Thursday, as we supposed on our homeward journey, but the church at Owen Sound decreased otherwise and would have us begin a meeting at once, so we consented to labor with them for a short time. This meeting closed with 8 additions, 7 by baptism and one from that body of people known as "brethren." Two of this number will take membership with the Kilsyth church. During my stay with the Owen Sound church, they appointed Bro A. H. Finch to the office of Evangelist, and requested me to act with them in the ordination services which we cheerfully did. Seldom have we witnessed such feelings of reverence and devotion in a religious assemblage as upon this occasion. Bro. Finch is a promising young preacher, devoted to his work. We are hopeful of his future. At present he is engaged by the church in Owen Sound to labor in the town. This is an important commercial point, and a fruitful field in which to labor. Our prayers are with this church for its prosperity. A. Scott.

On 9th inst., Sister Ella J. Lister was united in matrimony to Bro. Knowles of Meaford. This makes six sisters we have lost from our little congregation during the past year. But with all this we are well pleased, for they have obeyed the scriptural injunction, "Be not unequally yoked," and we are satisfied that six better wives can not be found in the Dominion. Bro W. A. Stephens is home from his trip to the North West, considerably improved in health. Bro. Lister is still on the Island preaching. A. H. Finch.

We have a communication signed by Bro. James Black and others criticizing Bro A. Scott's article on "Home Talent" which appeared in the August number, but cannot appear in this issue as it came too late. Bro Munro's article is also crowded out; a larger paper appears necessary. H. T. L.

The metecry is not responsible for what the attention never gave it in charge

The thestor is the flumined and decorated gateway to ruin.

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MY FIRST SERIES OF MEETINGS

On the morning of the 22nd Aug, I started for West Lake P. E. County, reaching that point at 3 p.m., and was soon more than welcome at the home of Bro. and Sister Frederick Werdon. Next morning (Lord's Day) 23rd Aug, we wandered our way to the meeting house, and I soon found myself in the midst of a land of large hearted, social christian people. The Sunday school which is held first, was brought to a close, and by request I began my work by addressing a few words to the scholars, teacher, and church. Then the meeting began, a fine audience being present, some having come from Picton, Cherry Valley, Ameliasburg, Hillier and Belleville, the day was clear and bright, the golden sunshin, the fresh clear air, and the beautiful surroundings making all feel that it was an occasion for joy and christian exaltation. Brethren Jas. M. Hyatt and Jas. A. Platt, the esteemed elders presided, and conducted the opening exercises. Then followed the discourses which was listened to with marked interest and attention, by an intelligent and thoughtful audience, after which came the Lord's supper, the elders presiding at the table, and we all enjoyed sitting together in heavenly places. How pleasant was the dwelling together in unity and christian love.

On Monday morning the work from house to house began, and I very soon made many warm friendships among the Hyatts, Platt, Wardens, Palens, McDonaids, Weeks, Martins, Troumpours, Hicks, Lambert, Delongs, Lake, Jenks, Youngs, Scott, Mills, Ferguson, Almsworth, Ketenum, Chattersun, and others, whose names are in the "Book of Life." Bro. W. K. Burr and his amiable christian wife were also present part of the time.

During the evenings good audiences assembled, and the interest continued to increase until a "break" was made on Wednesday evening, by one accepting the Gospel call, and making the "good confession." On Thursday evening another came, and on Friday evening still another. We went after meeting about fifty rods to the shore of West Lake and the "same hour of the night" "went down into the water," and "buried with Christ by baptism," those who had confessed Him before men, and desired to honor Him by yielding to His Divine requirements. Saturday evening we had a fine audience, and on Lord's day the house was packed. Morning meeting encouraging, comforting and joyful. In the evening, chairs had to be obtained to seat the increasing audience. At the close of the discourse an invitation was given, and as each verse of the song was sung, one came forward to obey the Saviour, until six earnest, intelligent, men and women had presented themselves and confessed the Saviour. The feeling of joy and rejoicing became more intense, as each one came, until almost the whole church were in tears some weeping aloud for joy! It was a scene of penitential joy, and time of refreshing from the presence of the Lord, such as I never witnessed among the saints in Christ Jesus. Truly it was more than good to be there. On Monday evening another came, and again at the close of the meeting we went to the lake and there in the clear sparkling waters beneath heaven's starlit dome, I buried with Christ seven more precious souls who were raised to walk in

newness of life. On Tuesday evening another came and the "same hour of the night" we went "where there was much water," and assisted him in "putting on Christ." On Wednesday and Thursday evenings, two who had grown cold and indifferent, and had been drawn away and enticed into the world and sin, came back to Christ and the church, confessed their wrongs, and received a glad and hearty welcome. This closed the meetings of 12 days, with 13 added eleven by faith and obedience and two restored. Others are "almost persuaded," and will doubtless come. The church is greatly strengthened and comforted, and all are encouraged in their work of faith and labor of love. The Gospel reached some who had long been undecided, yet intelligent, thoughtful people. Of the eleven who obeyed the Gospel, seven were men whose wives had been christians for years, or had come out during this meeting, to them it was an occasion of rejoicing and joy unspeakable. Oh how good to see husband and wife helping each other to "walk with God," and going forward hand in hand in earnest christian work! The church at West Lake is an example to believers of earnestness and devotion, although a busy season; at much inconvenience and self denial, they were on hand at the meetings. Our esteemed and warm hearted brother P. E. Weeks, of Picton, manifested his devotion to the Master, by walking to the meeting some eight miles, and back again at the close of the service on one occasion. Although at so great a distance he and his christian wife were present at most of the meetings. This personal reference to Bro. Weeks, is made for those who frequently allow frivolous excuses to stand between them and their duty, especially on Lord's day. Be faithful to your Saviour, and true to your own best interest clear fellow traveller, to the tomb. The brethren at West Lake, and especially the sisters were more than kind to me, and munificent in their hospitality. Friendships though so quickly made, were so strong that we shrank from taking the parting hand. When the services closed and we had sung together, parting songs such as "God be with you" etc., we said good bye and a few parting words amid many tears, and a scene too sacred and deep for description, and so we parted with true and affectionate friends, hoping if spared another year to meet again this side of the "River." Oh how richly God blessed our labors in this meeting! What courage and strength of soul was ours! How much nearer to God were we all lifted up until all felt "strong in the Lord and in the power of his might"—Leaving our "home" with Bro. and Sister Werdon, and sister Palen, whose "friendship's like the strongest band," we were brought on our way to Picton by our kind Bro. A. McDonald, who parted company with us at the home of Bro. Weeks. We called on Sister McDonald, formerly of West Lake now with her daughter Mrs. Coeger in their fine home in Picton. Sister McDonald and Bro. Weeks earnestly desire that work should be started in Picton by our people, and from the prospects, I think it would be a desirable opening. Like Bro. Manro I have a strong conviction that we should give particular attention to "Centres." After a few hours spent pleasantly at the home of Bro. Weeks, we took care and started for "home," soon reaching my family, whom God had kept until we met again.

May God richly bless the West Lake Church, (especially those precious souls who have recently entered into covenant relation with Him, through Christ by the Gospel), and keep and preserve them faithful in every good word and work, until the journey is complete, and gather them all at last to the city of Jasper walls, and pearly gates, and streets of gold. "That changeable house is for you and for me." Where Jesus of Nazareth stands. The removal of all reproaches from His name. And he holdeth our crowns in his hand.

G. J. BARCLAY, Toronto, Sept. 1885 P. S. Since the meetings closed two others have returned to the Saviour and his work. Thus making 15, eleven by obedience and four restored.

TO EDITOR CHRISTIAN WORKER.

Having been repeatedly invited to write for the Bible Index, I have occasionally done so. About middle of July I sent in an article on "The Gift of the Holy Spirit" for the August number, it did not appear in Aug., and only part (less than three pages) appeared in Sept. number, for the reason given "not sufficient room," while of the 32 pages of the Index. Eleven are occupied by J.B. and R.B. (the editors) over two pages being devoted to replying to my article before it all appeared. On 13th Aug, I sent in the following article on "Bible Index and Co-operation" for the Sept. number. There was not sufficient room for the article, but the Index with its characteristic "spirit" of fairness I devote nearly a page to an unfair criticism of the article it refuses to publish. After the manner in which the Index has treated me since I have been devoting my time to work with the "West End" congregation, and co-operative work, I may as well cease contributing to its columns, and ask you to kindly insert this article. G.J.B.

BIBLE INDEX AND CO-OPERATION.

The Bible Index, although opposed to the "Ontario Co-operation" of churches of Christ, must at least acknowledge, that it has been of much service to the Index, in as much as it has been able to entertain its readers so often since July 1883 by serving them with something on this important topic. Of the issue of the Index since the above date, I am satisfied that at least half the numbers contain some reference to this matter. Let the reader examine the article commencing on page 229 Aug. number, and note the subject, spirit, and reasoning of it. Then turn to page 249, same Index, and read concerning "Spreading the Truth." "The means of it used to accomplish His purpose are beyond our conception. Within twelve months several have been added to the church at Louisa Street, Toronto, but in the same time twenty-six have gone." The Woman, says the church "at Pucerville lost thirty-three by removals etc., thus two churches have co-operated! without knowing it in sending! out about fifty missionaries! to spread the truth. There is so little of the pomp and vanities of this world in God's way that men despise it." We are informed that the above is "God's way." How many of the twenty-six went out for the purpose of spreading the truth? The reader will notice in the above extract we have a "co-operation," two churches co-operated, Pucerville and Louisa Street, Toronto, they are then "co-operatives" and we

are told on page 157, Bible Index, that co-operatives are human Gols, Ergos, according to the Index) Louisa Street Church, are "human gols" and they have been "sending out" some of these "human gols" as missionaries. Surely this is "progressive" beyond anything yet reached in the present reformation, yet we expect to hear that this is not a "human co-operation," and find the Index advocating co-operations of this description. It depends something on who leads in the advocacy of a theory or a principle, whether it must be pulled down or built up. Again turn to page 225, Aug. Index, the question is asked "Where shall we stop?" and from reading the article one would be led to presume, the writer of it always "stops close to Christ," that is he goes no farther than Christ has directed; what He has not directed he does not do. But we fail to find the directions to publish a Bible Index, a "Hymn book for use in the congregations of Disciples of Christ"—to put a baptistry into a meeting house—to furnish two plates, or boxes and send two men through the congregation with them to "take up a collection," to conduct a Sunday school, etc. Perhaps we shall be told "It is no crime against him unless He forbids!" and we shall reply, "It is no honor to Him unless He has commanded." Consistency is a rare jewel. I am satisfied that all use exponents more or less in church work and worship, and cannot well succeed without them, and I am very sorry to see an such cavilling about these things, (as they are no sin or "crime against him unless He forbids") by those who should under existing circumstances be more forbearing and Christlike. How wilfully unjust and incorrect is the following, (page 227 Index): "They inform us that it is necessary to come out once a year and glorify its officers, and each other and shout! Is not the Lord among us, we feel so "happy in our own way." What does the reader think of this from a christian, concerning his brethren? We ask who are the "they" referred to? The very brethren named on page 230 (Index) as apparently in sympathy with the Index in its tirades against "co-operations and co-operative work. The Index knows that brethren Black, Kilgour, Anderson, Shopard, Lister, Parkinson, Monzie, Forrester, Sinclair, Ledlard and many others who attend these conventions and co-operations never "come out once a year to glorify the officers and each other and shout etc.," yet its editor deliberately writes that they do and that they inform us that it is necessary" to do it. Is this manner of assailing good and faithful brethren "stopping at Christ's" and His law which says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." If the Index will consent to stop nearer to Christ, and manifest more of His Spirit of loving and forbearing, it will have a greater tendency for good. It will not then assail practices which its editors follow, or principles which they advocate, because found in others, and when a neighbor calls on us, we can allow them to see it, instead of being compelled to hide it, or cast it into the fire, (as many say they do). Let love and good will be manifested towards all, especially to them "of the household of

MANITOBA MISSION.

For some years there has been at intervals more or less talk in Ontario, among the disciples of Christ, concerning Missionary work in Manitoba and the North West. Beyond the gathering of about \$900 by the sisters of Ontario, who sent the writer in the autumn of 1881, who succeeded in planting a church in Portage-la Prairie, on a permanent basis; nothing has been done. Seeing the inactive position assumed by our Ontario brotherhood that it was not likely to be soon bettered, unless some one would lead in a movement and on account of our position relative to this work in the past, we have sent out a circular letter to the various churches in Ontario, suggesting that we give this work into the hands of the Woman's Christian Board of Missions of the U.S.A. for management, they taking the responsibility of operating this very extensive field and work in Canada with our conjunction with them. The letter goes on to give a few of the many reasons why this plan is advisable. The chief of which are, that said W. C. B. M. have wisely managed their business in the past and are now operating territory immediately adjoining Manitoba and the N. W. Hence the missionaries could all operate and co-operate together and work much more advantageously than otherwise. Moreover we cannot on account of our numerical weakness and consequent poverty particularly in the absence (as at present is the case) of proper organization—ever operate properly said territory. The plan which the C. B. M. suggests is very similar to the plan the baptists have been operating this field under, very successful for some years. Bro. Isaac Errett, who has had large experience in missionary work. He says in reply, "What you propose seems to me entirely feasible, provided, let the Women's board will take hold of it and, 2nd, that our Canadian brotherhood will approve it and rally to the support of the work." He closes his letter by saying, "I do not see why the proposal you make is not practicable and desirable." We presume that the 1st condition mentioned by Brother Errett is dependent somewhat upon the 2nd. In reference to the 2nd, we at present can only say that so far, all the answers which have come to us in reply to our proposal are favorable. No objections has yet been offered and we have heard from a goodly number. There are others we wish to hear from, however, before we proceed further in the matter and if all those who have received circular letters will be prompt in reply we will be able to come to some conclusion in the matter by consulting with the W.B. Remember it is not money we are after at present but simply your advice concerning the plan. So far as finance is concerned a collection taken up annually amounting to 10 cents per member, will realize a large sum and brethren can we not easily give this amount annually? We cannot expect to do much the first year or two. We cannot expect much assistance financially from the W. B. during the first or second year; but as the work advances and as the field proves fruitful as it undoubtedly will; the W. B. will assist accordingly and the cause of the Master will be established in the great wheat fields of the Dominion which will shortly be the centre of population in Canada abounding in wealth and teeming with millions

of precious souls. Now, do not lay this matter aside saying, "it is not much I can do." Every little helps. What we want to know at present is an answer to the question, do you agree with this method? If not can you suggest a better? Let us hear from you immediately as the board will soon meet. It is the Lord's business. Let me hear from you at Walkerton, Ont., Box 25. A. SCOTT.

"BE OF GOOD CHEER."

Jesus says Jno. xvi 13, "Be of good cheer, I have overcome the world." By following Him, trusting Him, and doing His will, we shall also overcome the world—We are weak, He is strong. Our only safety is in the Cliff Rock, Let us hide in Him. In all the trials, sorrows and difficulties of life he can find strength and refuge in Him, who is "a present help in every time of need." Be of good cheer then dear christian you shall overcome the world. Jesus will help you, live near to Him until death and He will take you to Himself that where He is "thers ye may be also." G.J.B.

CARD OF THANKS.

To Bro. A. Scott. On the evening of your departure from our midst, we the members of the Church of Christ at Owen Sound, take this opportunity of expressing our approbations and thanks for your earnest and devoted labors among us for the past three and a half weeks. We feel thankful to God that seven precious souls have decided for Christ during that time. We also thank you for your assistance in ordaining Bro. A. Finch to the office of Evangelist, and for the information bearing on this subject received from you. The congregation expressed their approval of the above card of thanks by rising to their feet after it was read.

D. McLAREN, on behalf of the church.

Bro. C. J. Lister has been on Manitowlin Island for sometime preaching. But some of the Methodist friends do not approve of the way he preaches and of the doctrine he teaches, and arrangements have been made to hold a debate on the baptism question. We are not informed what the propositions are, nor who is to represent the Methodists in the debate.

ORDINATION.

The ordaining of Evangelists and Elders by laying on of hands, is a question likely to come up now for investigation. We believe it is a proper and profitable subject if discussed on its merits, and the scripture teaching brought out, but for those who do not approve of the ceremony to abuse those who practice it, will not edify anyone, and those who believe it is necessary, should not insult others by such epithets as "tramp preachers," etc., already we have had to reject an article on this subject and cut out part of another, on account of ridicule and personal abuse. We aim to keep all such things out of the paper, and even than some objectionable things creep in because we are not acquainted with all the petty jealousies and opinions of every one. If any of our readers disliking at any time see any thing displeasing in our columns, don't fly into a rage, but just write a kindly correction and it will be gladly received. J.C.W.

THE GIFT OF CHRIST A MISSIONARY SERVICE

BY H. MURRAY.

The first idea of mission work was the gift of Christianity to the world. God's great love for the world's salvation, in sending His Son to the earth, is the divine idea of missionary service. This is God's first idea concerning the world, and because of this truth continues its flight, as the apostle assures us: "That the long suffering of God is salvation." In looking back we see the unmistakable evidences of love in the sacrifices of the world's redeemer. His mountain solitude, his sorrow in the garden of Gethsemane, the scourge, the thorns, the cross and the felon's spike. Could we catch the spirit that inspired our Saviour to thus suffer, we might then be able to rightly understand the importance of missionary work.

The fact is too apparent to disguise, that there is a lack of conviction of the necessity that is put upon the church to carry the glad tidings of salvation to all the world. The church is to be the salt and light of the world. "If the salt has lost its savor wherewith shall it be salted. Who will be responsible for the condemnation of the lost, if the light of life does not shine? Here is the work that must be performed by the church, a work that none but the church can accomplish. The church of Christ is the "fullness of him who filleth all in all." (Eph. I, 23.) Hence the completeness or accomplishment of the great and first design of our heavenly Father—the salvation of the world. It is true, however that Christ is at the helm and will guide us in all that is good, for "without him we can do nothing," but it is equally true that he has given the church the oars and we may be assured that the pulling is necessary as well as the steering. Are we doing this? Are we faithfully working in restoring the gospel to its primitive purity and holding it forth to the world? here are questions of the greatest importance and never in all the history of the world were they more imperative than now. They are questions that must be settled here in time or in eternity. Let us as the children of God appreciate our duty, and understand the measure of our responsibility, and faithfully and joyfully read the gospel to those who know it not, and by every deed of love and self-sacrifice emulate the example of him "who was rich but for our sake became poor that we through his low poverty might be made rich."

What a blessed thought it is that God has given us a work and possibilities similar to his own in labor and sacrifice, and that we can have the full assurance of success and victory. With what power David must have swept the strings of his harp in viewing the ultimate triumph of Christ's kingdom. "There shall be an handful of corn in the earth upon the top of the mountains, the fruitful roof shall shake like Lebanon; and they of the city shall flourish like the grass of the sabbath."

"His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

"And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen."—Psalm lxxii, 16-19.

—Disciple. R.J.

LAW OF GOD.

Law carries with it a forbidding aspect and to the transgressor an offensive one. Its salutation is Thou Shalt, or Thou Shalt not; this is not the most loving and affectionate form of greeting that has met our ears. All the ten commandments begin in this way (imperatives being the same in reality, "honor" is equivalent to thou shalt honor). Although this occurs in the law of God as given by Moses, still when we turn to Jesus, he spake not as man speaks, but he spake with authority, therefore he also used imperatives. See his sermon on the Mount as, "Love your enemies," this same characteristic is found in all his discourses. He used the mildest form possible. On his way to the garden when about to be betrayed and soon to give his life for the life of the world, hear him then, "Ye are my friends if ye do whatsoever I command you." Still there is that apparent despotic nature connected with this form of expressing law and love; for if friendship is continued only because of absolute obedience, from a human standpoint, there is not much friendship. There are many who think that God or the Son of God could exercise himself otherwise, and that God should not interfere with our wishes or desires, or other words many Christians and unbelievers think that the law of God is arbitrary, and the argument that the Creator has a right to rule the thing created, is cold and no love to God is produced. This conception of God is not obtained by the study of his word, but by false reason. Inspired men never speak as though God was a despot or a tyrant, as though might made right. Jesus says to a man concerning Paul, "I will show him how many things he must suffer for my name's sake," and we learn from Paul in 2 Cor. 11; that he did suffer "many things for his name's sake." "In labors more abundantly, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one." This is just the beginning of his catalogue of sufferings; but just before he closes he blessed God, the Father of our Lord Jesus. Hear him, after he has spent six weary months in the service of Jesus Christ: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake are we killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am

persuaded, that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8) Hear him after five years more of service, during which he spent the greater part of his time as a prisoner, men seeking his life, "Rejoice in the Lord always," yes in another moment he emphatically and determinedly expresses himself thus "Again, I will say rejoice." (Ph. 4.) Lastly he says, "I have fought the good fight. The secret of such utterances is, these inspired men know that God is love. Of that it was in the heart of all men to seek the wisdom that cometh from above, and law which is eternal was but the needed knowledge that man might not curse himself by doing wrong. "For whatsoever a man doeth, that shall he also reap," and God is not mocked whether we are wise or foolish. Might cannot make wrong right. How beautiful Luke has given us an insight into law, "And they told no man in those days any of the things which they had seen," (9:36,) as though they knew it was expedient to remain silent, and doubtless it was, but Matthew and Mark tell us Jesus commanded them to be silent. The object was that they might not err. So it was sufficiently wise all law would be reasonable and be obeyed as willingly as to eat to live. This is a law of God and we cannot violate it with impunity; if we refuse to eat, we suffer the so-called natural consequences, which is an established law, so law is simply "a mode of existence or an order of sequence." God's law is not arbitrary but true, and eternal; consistent with ourselves, and all about us. We were not able to discover them, so God, having manifested his love to us, gave them, and calls upon us to transform ourselves that we may prove or discover that the law of God is good, and that it is altogether acceptable to us, for if we become enlightened we can find no fault in it, and it will be found to be perfect, also it lacks nothing. O, who would wish to disobey it? Surely no one has an interest in error or a lie? But also how few desire the truth in order that they may obey it, but because, or as it is in accordance with the laws of God, that sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil." Remember, dear reader, that we all are sowing and that it is expected at every harvest to reap many fold so let us be true, and scatter seeds of kindness, truth, and righteousness, and reaping from these, we can sing "The better day is coming." S. Moor.

BIOGRAPHY OF T. CAMPBELL.

THOMAS CAMPBELL,* father of Alexander Campbell, descended from the Campbells of Angleterre. He was born in County Down, near Newry, Ireland, February 1, 1763. He was the eldest of four sons. His father, Archibald Campbell, who served as a soldier in the British Army under General Wolfe, and who was at the capture of Quebec, gave him and his three brothers, James, Archibald, and Enoch, the advantages of culture and an English education in a military academy.

and meditative disposition of heart which in all his life were so manifest to all who knew him. The rigid formalities of the Episcopal Church, of which his father was a strict member, failed to satisfy the deeply religious feelings, which were early awakened in him. He fled to the gospels. He found more congenial, spiritual aliment among the warm hearted and zealous Seceders. Among this people—a branch of the Presbyterian Church, a secession from the Kirk of Scotland—he became deeply anxious for his soul's salvation. His passed through mental struggles of indescribable anguish. The coveted peace at length dawned on his soul, and in the raptures of gratitude for so great a deliverance, he resolved to consecrate himself to the public service of the blessed Redeemer, to whom his soul now clung with the ardors of a most devoted Jew. He was soon rapidly on the road to the ministry. Being an excellent English scholar, he engaged for awhile in teaching. In the University of Glasgow he completed the usual classical studies, and also a course in medicine and lectures in law. He next completed the theological course in Divinity Hall, under Archibald Bruce, D.D., a master of profound abilities, and was commissioned, under the rigid and thorough examinations of the Scotch Seceder Church, with the full credentials of the Christian ministry.

In June, 1787, he was united in marriage to Miss Jane Carnegie, whose ancestors were of the French Huguenots, the Protestant reformers who were driven out of France by the bloody persecutions of the papacy under Louis XIV. She was a lady of equal dignity and gentleness, with mental and moral endowments fitted to be a queen. With this superior Christian woman, the faithful companion of all his cares and toils, Elder Thomas Campbell spent the greater part of his laborious and useful life. She was the mother of eight children, four sons and four daughters—our countryman young Campbell lived to improve her own talents upon all.

Mr Campbell served for some time as a pastor of a church near the city of Amherst. His habits in that capacity were ordered by the most rigid rules of exactness, thoroughness, and affectionate kindness which marked all his course in life. He visited, conversed, taught the people privately the duties of social life, prayed with them, relieved them, in which benevolent life he was ever his cheerful assistant, and in many ways labored for the increase of the piety and the personal improvement of the people under his charge.

He cultivated early and ever that deep reverence for the Bible which made him so familiar with its meaning and its language, and which by exalting the word of God into such incomparable preeminence above all human compositions, laid the foundation for the attempt to disperse all human creeds as bonds of union, and to unite all the true followers of Christ into the unity of the spirit and the bond of peace. His faith was equal to any demands upon it from that infallible, divine authority. Simple trusting reliance on the Lord, and child-like obedience to all his known requirements constituted the whole of his religion practically viewed. An anecdote related of him by Professor Richardson, so strikingly illustrates this admirable trait of his religious life, and displays so well his calm self-possession, that I do not withhold it. During the political agitations,

embittered by the heated antipathies of Catholics and Protestants, by which society was rent and life made insecure, "Mr. Campbell was one day preaching to a congregation, when the house was suddenly surrounded by a troop of Welsh Horse, notorious for their severities and outrages on those conceived to be rebels. The captain, conceiving that in this remote place he had come upon a meeting of rebels, dismounted, and in a threatening manner marched into the church. It was a moment of awful suspense. The audience were panic stricken, expecting every moment to be subjected to the fury of the soldiers. Just at this moment, as the captain stalked up the aisle, casting fierce glances on all sides, a venerable elder sitting near Mr. Campbell called to him solemnly: "Pray, sir!" Whereupon, in response to the call, and in a deep, unflinching voice, he began in the language of the forty sixth Psalm: "Thou, O God, art our refuge and strength; a very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the depths of the sea." No sooner was the first verse uttered, than the captain paused, and, apparently impressed, bent his head, listened to the close, then bowed, and retracing his steps, mounted his horse and dashed away with his entire troop."

Under the united duties of the care of the church, and the work of teaching, his health was impaired. A sea voyage was resolved upon as the necessary means of recovery. Accordingly on the 8th of April, 1807, after bidding an affectionate farewell to his congregation, and leaving his school in the hands of his eldest son, Alexander, he commended his family tenderly to God, and sailed out of harbor in a vessel bound

for Philadelphia, into which port he entered after a prosperous voyage of thirty-five days.

In the emigration then flowing from the old world to the shores of the United States, many of Mr. Campbell's intimate friends had preceded him to this country, and some of them, as the Hodgens and the Fetters, came soon after. Among these, Mr. Campbell found the most hospitable welcome. He began at once to urge the claims of the gospel—the undivided gospel of God upon the people. His charitable spirit, with his able expositions of Scripture, drew around him the pious of different church communions. As no reason appeared for their separation, but rather many for their union in worship and work on Bible principles, they agreed to form an association of Christians, to meet steadily for personal advancement in knowledge and duty. They soon felt the importance of diffusing the good of others those principles which they found so congenial to the word of God, and such an enlargement of their own hearts. This came into being the "Christian Association," of Washington, Pa., which issued the very first document of this reformation, which now girdles the globe, and holds a membership of five or six hundred thousand souls! The document written by Elder Thomas Campbell, is a pamphlet of 56 pages, titled "Declaration of the Christian Association of Washington, Pa." It is a remarkable production—for its catholicity, its supreme exaltation of the word of God, its clear unequivocal statement of the true and only practical ground of union, and its enunciation of all the principles of this rising religious movement. It came from the press in the autumn of 1808.

In the same fall he was joined by his family. For more than forty years he plead the religion of Christ among men. He travelled extensively and was everywhere listened to with marked attention for his distinguished abilities, and for the dignity and urbanity of his manners. He died at the age of ninety-one, honored of all.

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