

To the Editors of the Worker.

DEAR BROTHERS.—As you well know the Disciples of Meaford were anxious to join the Methodist in publishing the Handling-Wilkinson debate, but the Methodists and their friends who had taken the matter in hand declined to co-operate with us. When our stenographer became too ill to continue his work we were left at their mercy. As you also know, I made a proposition to them which was regarded as very fair, even by themselves.

Mr. Anderson, the gentleman of their committee with whom I communicated, and my offer was as good a one as he could ask, and that he would like to accept it, but was not certain that he could do so. "Men," he said, "could not always have their own way. Oliver Cromwell," he further remarked, "billed King Charles when it was not his own will to do it." I considered this last remark as rather ominous.

My proposition was this: They were to put the stenographer's manuscript directly into the hands of the printer; he was to print it just as he received it—and to send the first proofs to the debaters—to each man his own speeches; grammatical and typographical errors were to be corrected; and repetitions that in no wise affected the sense might be cancelled; the debaters were to bind themselves to observe this rule. I told Mr. Anderson that I would correct the proofs of my speeches for him free of charge, and would have the book advertised in all the papers of the disciples, published in Canada and the States, also free of charge, if my proposition should be received and acted upon. Several days ago I received from the Methodist Book and Publishing House, Toronto, proofs of the first two speeches of the debate, from reprint copy. I learn from examining these speeches that the stenographer's manuscript was given to an editor to prepare for the printer. Mr. Wilkinson's first speech is one third longer than mine. That is, supposing that we spoke with equal rapidity, twenty minutes of my speech is cut out in this report. I quoted a large number of authorities in this first speech; the quotations of a number of them are much abbreviated in this report.

It may be that this is the stenographer's fault in getting the quotations; the other speeches may be better presented. I hope this will be the case; but I write to caution the disciples, and all who believe in fair play, about buying the book until it is further examined. When it comes out I will give it a fair examination, and will report through the papers, yours and others. If they will not give our speeches they should not have our money. If any have ordered the book they will be justifiable in refusing to take it, if it is evidently a one-sided and false report.

Truly your brother,

J. A. HARDING.

P. S.—If their report proves to be partial and unjust, I intend if the Lord will, to publish a book on Baptism, covering the ground of the debate, giving all the authorities quoted in the debate and many others.

OBITUARY.

Died, on the 13th ult., at her residence in Selkirk, Sister Rosanna Shavelear, wife of Bro. Jno. Shavelear, aged 48 years. For a number of years the deceased was unwell, but being endowed with uncommon energy and of rather a lively disposition. She did not show much sign of decay until during the last three years of her

life. Her long illness culminated in pulmonary consumption and at an early age (the silver cord was loosed, the golden bowl broken, the pitcher broken at the fountain and the wheel at the cistern. She was baptised A. D. 1856 by Bro. Stark, of Ohio, and was consequently a Christian 29 years. During this period she was a most faithful and zealous disciple, fondly attached to the church and seldom absent from the assembly of the saints while able to attend. She was an ardent admirer of "The Book," and of Book preaching and during her illness in the last years of her life she would occasionally, on a fine day make her appearance among us. Although unable to join us in songs of praise, she showed by beating time with the hand that she sang with the "spirit and with the understanding also." We found upon reference to a Bible, that was her constant companion during illness; many texts and select passages of Scripture marked, that would seem to indicate that "her delight was in the law of the Lord and in His law did she meditate day and night." She called us to her bedside on the Lord's day a short time before her death to commemorate the Lord's Supper and exhibited intense earnestness, mingled with delightful satisfaction throughout the service. She expressed an unwavering confidence in her Master's willingness and ability to take her through the "valley and shadow of death" safely. She leaves a husband, son, and daughter to lament the loss of a faithful wife and loving mother. Her son, Mr. Joseph Shavelear, who is a station master in Dayton, Iowa, and his wife were with her during the last two weeks of her life. The funeral was largely attended by friends and relatives. An appropriate discourse was delivered by Elder E. E. Phillips; subject—"The Christian church and its mission." Bro. Shavelear has the sympathy of a circle of very warm friends.

ODDS AND ENDS.

Bro. W. D. Campbell, who was my companion in college, is doing good and faithful pastoral work for the church in Rodney.

The Stratford church is now about 20 strong. There are a few determined, zealous laborers in this church. We enjoyed our visit with them. Bro. Macklin is a "Christian worker" and will in the future, as in the past, make his influence felt. Leaving Stratford we went to Acton to assist the brethren there in a meeting of days. At this date the meeting has been in session 12 days; immediate visible results thus far, 11 professions. Last evening two husbands came forward with their wives and confessed the Saviour. This was a pleasant sight. These are all valuable accessions and the church is enjoyed. One of the most impressive meetings of my life was last Lord's day evening. The house was filled; representatives were present from all the different denominations. The discourse on "Christian Unity" did much to remove prejudice and give the people a thorough knowledge of our scriptural position. The end is not yet; the meeting will continue over Lord's day.

The brethren in Stratford built a baptistry during my stay among them; it was used on Lord's day evening last for the first time. Each of these baptistries give good satisfaction.

Our much esteemed and venerable Bro. James Black of Kenosha is ill. It is reported that his sickness is quite serious. We cannot expect to have him very long with us, he now being several years past four score. March 12th. A. Scott

MISSIONS.

DEAR WORKERS.—In your last issue Bro. Munro very properly withdraws his original motion of supporting Bro. Macklin, in Japan, and renews Bro. Macklin's motion, that Ontario forthwith select another man and send him to sow seed and gather sheaves in some heathen land. Most heartily does the writer support this motion. Already our missionaries, having seen the seed amid bitter tears, are gathering in the golden grain with joy and rejoicing in lands where for ages the dark gloom of idolatry and ignorance has brooded like a noisome pestilence. The soil was of last and ruined humanity comes up from those dark lands, and with one united voice louder than the tempests blast from Africa, Turkey, India, China and Japan comes the cry, "come over and help us." And shall we deny them even the crumbs that fall from our master's table?

While heartily supporting the above, the writer would still more heartily second Bro. Crosson's motion, in January No., of gathering the harvest in Muskoka and Parry Sound. This is our most imperative duty. How many of our Ontario congregations have children in these northern wilds! Shall we leave them to pine and starve while we have to spare? Or shall we ignore the claims they have on us? Moreover, while in heathen lands the fields are ready for the seed, here they are ready for the sickle. Professing Christians of every name leaving secularism behind have gathered here, and severed from all church privileges, hunger and thirst for the bread and water of life and joyfully welcome the herald of the cross. They must be fed. "If you cannot cross the ocean. And this heathen land explore, You can find the heathen water, You can help them at your door. If you cannot give your thousands You can give the widow's mite, And the least you do for Jesus will be precious in his sight. Hark! the voice of Jesus calling, Who will go and work to-day? Fields are white, the harvest waiting, Who will answer, gladly saying, 'Here am I, O Lord, send me.'" Owen Sound, March 11th, '85.

HEARING.

Mark 4:21, "Take heed what ye hear." Luke 8, "Take heed therefore how ye hear." There are two sides to the Gospel, the Divine and Human. The Divine says—"Go into all the world and preach the gospel." The Human is—"He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned." Divine—"Hear and your soul shall live." Human—"They stopped their ears and ran upon Stephen and cast him out of the city and stoned him." Divine—"Come unto me, etc, take my yoke upon you." Human—"We will not have this yoke to be put over us." Divine—"He that hath ears to hear let him hear, give him a chance to hear and let him use his ears and understanding to know the truth." Human—"For the times has come when they will not endure sound doctrine; but having itching ears they will assemble to themselves teachers after their own lusts; while they turn away their ears from the truth and turn aside into fables." "He that turneth his ear from hearing the voice of his prayer shall be

consequenced in the ears of those whose hearts had waxed gross and their ears dull of hearing. Paul says "without faith it is impossible to please God," and faith cometh by hearing, and hearing by (the proclamation of) the word of God. Hence no proclamation, no hearing, no faith, no faith no preaching God, for we will not do his will. "He that I exeth these sayings of mine and doeth them, etc. He that expects to be saved by faith alone is as unwise as he that expects to be saved by hearing alone, because the proper end, "hear and your soul shall live." "Therefore we ought to give the more earnest heed to the things we have heard, etc. Ears are but a door to the heart. It is a fearful thing to have eyes and refuse to see the works of God, and ears and refuse to hear the message of God to man: his loving call and tender entreaty to come and live. Let us remember that it is the "gospel of our salvation," "the word of reconciliation," "the power of God unto salvation that we are called on to proclaim and let the world hear. Let us preach it; live it, act it as a message of love from heaven, a response to every repentant rebel. Show by our lives that we have found the pearl of great price, a religion worth living and working for; a religion that lifts us up to a loftier, grander and nobler life, that those that have ears to hear and eyes to see may see and hear and live." PARIS, FRANCE. MY DEAR BROTHER—TICKLER.—We have thirteen baptisms. Among those baptized this week is my father, his wife, and eldest son—Emile, Sophie, and George Walsch, from France-Lorraine. We had an ex-priest present who came from Argenteuil (the place of Abelard's memory) simply to behold a Christian baptism. After the baptisms were over, he made a feeling address to our people, and promised to come forth (D. V.) and he himself obey the Gospel at the next baptismal celebration next week or the week after. This Brother Walsch would make a good elder, and after the other group of catechists will have been baptized, I am in haste to organize the first Church of Christ in Paris. We have several experienced disciples in the way, and by the word of the Lord, of making suitable bishops. I say Paris and not France, for in Mulhouse there is a church of Christ of about 160 believers who have learned at the feet of the Saviour, His apostles and evangelists, the law of pardon. Brother Walsch will remain three years in Paris with his family, and from thence will return to his native land and preach the Promised Gospel. I would like to acknowledge through the *Christian Advocate* the receipt of £1, 10s. Bro. H. Black for the publication of the last number of the *Ch. (French)*, or series of ten leaflet tracts. The publication of such a monthly would exert five times more influence to spread the Old Gospel on the continent, than four or five more tracts without it. The first number is in the hands of the printer until means sufficient to issue it be forwarded us. Ever yours in the Lord, JULES DE LAUNAY, 1 Rue Bussat, Paris.

To the Editors of the Worker. It seems that G. J. K. can see clearly the absurdity of attempting to perform an immersion in

water with a small quantity of the material, but can see no absurdity in the performance of an immersion in the spirit with a like reduced quantity. John said to the people, "I indeed have immersed you in water; but he shall immerse you in the Holy Ghost." It is presumptuous to insist that John had only twelve representative men in his mind whom Jesus was going to immerse in the Spirit, while he himself was immersing in water, all who came to him irrespective of age, class or sex. There is certainly "little comparison between John's baptism and the baptism of the spirit," except in the necessary signification of the element employed in each; and that was just the point of John's argument, although he seemed to have an idea (Mat. 12) that this baptism would be pretty general in its application as well as radical in its effects. G. J. K. says: "The statement that Paul received the largest measure by immersion is not supported by a verse of Scripture, as it is neither so stated or implied in the history." "And Ananias went his way and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Surely if not so stated it is very strongly implied. Was it any more difficult for the Lord to impart the Spirit to an unbaptized believer, through human agency than to send him direct upon a company of unbaptized believers? But G. J. K. thinks he received the greatest measure direct; so in either case we have three representative baptisms instead of two; the third being a baptized believer; the second, unbaptized believers and the first, baptized unbelievers; that is, were unbelievers when baptized in water but believers when baptized in the Spirit. He says further, "all baptized believers received the 'gift' (ordinary measure) of the Spirit and the miraculous measure was afterwards imparted to the same persons." Does he mean that a fixed amount of spiritual influence was bestowed by the Spirit upon baptized believers and afterwards imparted to the same persons by the apostles? If that be the meaning, then Luke's testimony is fully and misleading in the extreme. Why that unnecessary explanation thrown in! Who could possibly have expected such an unprecedented occurrence as the Spirit to fall on common believers? This interpretation just lays the axe to the root of all spiritual growth. How could Paul expect us to testify the flesh with the affections and lusts with any amount of spiritual influence, large or small? Yet he tells us that they who are Christ's have done so. To require bricks without straw would be nothing in comparison. But Paul was no such taskmaster; he says of himself, "I am crucified with Christ and it is no longer I that live but Christ that liveth in me; and he knoweth full well that we could have the very same measure if we wished. "And of his fullness have all we received and grace upon grace, John 1:16. "What I know ye not but that your body is the temple of the Holy Ghost which is in you." The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself (not an influence) maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession, not for the apostles only, not for those who had the miraculous measure, but for the saints according to the will of God. Had not the Spirit fallen on these saints? Verily, it is time for thee, Lord, to work for they have made void thy law. G. J. K. says the whole 120 were not filled with the Spirit because apostles in Acts 1:26 is the antecedent of "they;" Acts 2:1 Well, if "they" does stand for apostles, would that necessarily prevent the other disciples from being of one accord in the same place? No one can deny that apostles, Acts 1:26 is the antecedent of "whom," Acts 1:3. Yet we know that "He showed himself alive after his passion" to a great many of his disciples; on one occasion to over five hundred brethren at once and others also besides the apostles beheld while he was taken up to heaven. To read the first 14 verses of the 1st chapter of Acts without the light of other Scriptures one would get a very limited and indeed Verse 15 shows a still larger number engaged in prayer and supplication than what seemed to be supplied previously. At verse 14 the narrator apparently breaks off and takes up the thread again with the first verse of the second chapter, the intervening verses being occupied with the account of a very important transaction which took place some time during those days of waiting. S. (To be concluded next No.) TORONTO.

The congregation at the West End are being stirred up to love and good works. They have recently met, and counselled together as to how they may best promote the work of building up the Master's cause here. They are much encouraged by the increase in their number by some who from among them have obeyed the Gospel and other disciples coming among them from outside the city. Sister Burk and two daughters from Stavron, a young sister from Guelph, a Sister from Liverpool, England, a devoted and earnest young Brother from the Church in Lobo, Dr. Fry and family from Selkirk, are now in the city, and we expect they will do some rich and strengthening work with us. Dr. Fry is a good speaker; he preached at the West End the evening of the 1st March. We are all deeply interested in this work, and are determined to push on until they "grow out" of the present place of meeting. Our services last Lord's day were very enjoyable, the attendance, including evening, was good; a spirit of worship and devotion pervaded the whole assembly. Only one vacant chair appeared at the evening services. We earnestly pray that we "may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." a. j. h. March 13, 1885. On the evening of March 5th, the church at Owen Sound held their annual social meeting. Nearly all the brethren were present, some friends of the town, the Sunday School scholars and a number from the Kitchissippi church. Bro. Finch presided efficiently, and a very pleasant and profitable evening was passed with singing, short speeches, select readings, friendly talk and partaking of refreshments. We may say that this was not a toney social but was free to all who wished to enjoy a social evening. W.