Christian Worker

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Meaford, July 20th, 85. WORKER

Mealord, July 20th, 85. Editors WORKER:

DEAR SIES:—In reference to the Harding—Wilkinson Debate in the June issue of the Christian Worker, Mr. Wilkinson is charged with not giving a fair report of the Debate in the Louoclast. Since reading the article referred to, I obtained possession of the reporter's M.S.S., and on comparing the speeches as reported by the reporter with the speeches as they appeared by the louoclast. I find that in no case has Mr. Wilkinson suppressed any portion of Mr. Harding's speeches or done him the least injustice, neither lass Mr. Wilkinson manuaged. him the least injustice, neither less Mr. Wilkinson enlarged his own speeches. The debate as published in the Iconoclast was correctly printed from the original M.S.S. Any-person wishing to satisfy himself as to the correctness of the above can see the M.S.S. at my house. By inserting this in your paper you will oblige.

Yours, &c.,

J. Andreson

J. ANDERSON

We take pleasure in publishing the above letter from Mr. Anderson concerning the Harding—Wilkinson Debate; We are not at all disposed to We are not at all disposed to call in question any statement made by Mr. Anderson and since he says Mr. Wilkinson made a fair publication of the reporter's manuscript, we are not inclined to seek for further proof of the fact. But it is true, for all that, that the report of Mr. Harding's part ef the debate, as it appeared in the Iconclast, was a most miserable perversion. Often as much as one half that he sald was left out; many of his quotations were pervert of his quotations were perverted, and numbers of them were left out altogether. If Mr. Wilkinson did not change, the reporter's manuscript, the reporter did a poorpiece of work;
on Mr. Harding's part of the
debate it was especially bad.
The following facts will give
our readers some light on this
matter:

our readers some light on this matter:

1. In reporting Mr. Wilkinson's part of the first proposition 43 columns of the Iconoclast were filled; in reporting Mr. Harding's part, only 36 were needed; on the second proposition Mr. Wilkinson fills 50 columns, Mr. Harding 37, that is, in reporting the whole debate Mr. Wilkinson's part fills 53 columns, and Mr. Hardings 73.

2. Mr. Hardings first speech which was an address of one heur, fills sornewhat more than 5 columns; whereas one of Mr. Wilkinson's half-heur addresses, (the tenth on the second

es, (the tenth on the second proposition) fills 6 colums.

3. One of Mr. Harding's half hour speeches fills 13 columns; another of them fills 21.

Mr. Anderson himself says that when the publishers wanted him to sign such a statement he would not do it. Mr Wilkinson promised that he would give a fair and full report of the debate to his

In the November issue the Iconoclast he, Mr. Wilkinson, said "it is our intention to publish an authonintention to publish an authen-tic stenographic report of the debate in these columns, sup-plying our readers with all the important arguments, pro and con. It will not be a one-sided, affair, cooked for the occasion but an impartial and reli able report." This sounds very well, but our readers will won well, but our request will won-der how a report could be characterised as authentic, inpartial and reliable, that giv-es Mr. Wilkinson 20 columns more than is given to Mr. Harding, Evidently there is more than is given to an.

Harding. Evidently there is a lack of harmony between the statements, "It will not be a one-sided affair, cooked for the occasion," and the facts in the case. If Mr. Wilkinson is an honest man he would have the control of the case. informed his readers that the reporter had not reported Mr. Harding's speeches fully and fairly. Did he do
so ? No, he tried to leave the impression by quoting a por-tion of one of Mr. Anderson's letters that Mr. Harding was

getting more than justice.
In one of the March num
bers of the Iconoclast, the following statements appear. It
a recent letter from Mr. Ard a recent letter from Mr. Ardtrson, he says—The fact of
the matter is, his (Harding's)
speeches are better as they ap
pear in the Iconoclast than he
delivered them. I believe you
have done him justice in every
case." In a subsequent letter
to Mr. Harding, Mr. Anderson
candidly admits that the reporter failed to do his duty in
this matter. He has also made
the same statement to others.
Yet the readers of the Iconoclast are led to believe that the
reason for the SEEMING DISPAR. clast are led to bolieve that the reason for the SEEMING DISPARITY in the amount of space occupied is attributable solely to the fact that he (Wilkinson) spoke more rapidly and lest less time in making quotations than did Mr. Harding, when it is a well knewn fact and almost universally admitted that Mr. Harding is the more rapid speaker of the two and lost but little time in referring to authorities and making quotations.

We take pleasure in adding however, that Mr. Anderson and his associates seem anxious to publish in their book a fair

and his associates seem anxious to publish in their book a fair and full report of the debate; so they have given to both speakyrs the liberty of so cor-recting their speeches as to make them a full and impartial report of the discussion. So far Mr. Harding is well

So far Mr. Harding is well pleased with their management and he expects to be able to recommend the work to the people. We regret the necessity for taking up so much space with this matter, but think our readers should know the facts, and knowing them will be able to judge of the correctness of our charge.

H.T.L.

Port Hope.

Editors WORKER,

Editors WORKE,

DEAR BROS:—For some months past there has been no meeting of the Church of Christ in Port Hope on account of some troubles that existed have The Church of the Church of

church at that place. Hoping might address him, care of J William you will give this space in Swayze, Winger, Ont J.C.W. the columns of the Worker.

I remain yours in Christ, Chas. McGennis

Chas. McGennis

This is sad word from Port
Hope. It is bad enough when
a division arises in a church
that causes some to feave; but
it is lamentable, beyond expression, when ALL havo to
leave, and there is no meeting
to worship, and remember Him
who loved us so much. We
are glad to know that theso
young brethren are desirous of
doing the best they can, and
hope they will be zealous in
their endeavor to bring about
peace and presperity.

We do not know any of

We do not know any of these brethren, have not heard either one side or the other of the trouble, and therefore do not know who or how many baye done wrong.

But some may ask, what should be done, and how can the trouble be settled? These are questions that should be answered wirely, for ou proper action in troublesome times, often depends the prosperity often depends the prosperity of the church. Now to make sure that our advice will be correct and wise, let us turn to the Book that is profitable for dectring, reproof, correction, &c. and read the 18th chapter of Matthew, the 7th verse: "Woe unto the world because of offences! for it must needs be that of Surger come; but woo be that of ences come; but we are to that man by whom the offence cometh." We should avoid giving an offence, but now the offence has come, what should be done? Verse 15 of this same chapter says 15 of this same chapter says, "If thy brother trespass against thee go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." That would be a grand way to do Now read verses 16 and 17, they show us that if the first visit is not successful, we are to take others with us. If that will not do then tell to the will the these will not a them. will not do, then tell it to the Church, be always ready to for give, for if we do not forgive others, our Saviour says in the others, our savour says in the 35th verse, "So likewise shall my heavenly do also unto you, if ye from your hearts forgive not everyone his brother his breapasses."

The Saviour informs us in

his trespasses."

The Saviour informs us in Matt. 6-14,15, that if we forgive exacts, our Heavenly father will also forgive us, and if we do not forgive we cannot be forgiven. We cannot therefore afford to cherish eavy against each other for it will cancel our right to the tree of life. We would like to see our livethers at Port House deterlife. We would like to see our brethren at Port Hope determine, to do those things that make for peace, let all who are willing to forgive and be forgiven come together and start again, resolving, that divisions shall no longer keep them apart. Blessed are the peacemakers for they shall be called the children of God.

J.C.W.

Bro, Clark Braden is now de at Suspension Bridge, one at Beamsville, one at Dunnville, was at Welland August 8 & 9, and is spending a week at Winger. Ho expects to locture at St. Thomas, Listowell and again at Dunnville 3. One of Mr. Harding's half hour speeches fills 1; columns; another of them fills 2; tanother 3; another 4; another 2; another 3; another 4; tand another nearly 4.

Mr. Harding's seventh speech on the first proposition, can be read distinctly in six minutes. When it is known that he often speaks for soveral minutes, about as rapidly as he can talk, it will be understood that only a very small part of the speech could have been given.

5. The reporter could not be induced to say that the report and and will hold ourselves responsible for our conduct to the was a full and correct one. Sible for our conduct to the washing to write Bro. Braden, San by a long way from the last.

Christ in Fort Hope on account a visited will as the stated be a tested that Pro. Walker Till seconceded that Bro. Walker Till seconced that the set of the following young during August. He writes that the seconce with the coloring August. He writes that the world altogether the best of the set of the speak of seventh for the period of the Port Hope to some near the seut, in my visions and dreams its bright leaper walls I can see, the seconce of the se

Hoping might address him, ears of J W

Swayse, Winger, Ont J.C.W

Since writing the above we learn that some negotiation for debate hasbeen exchanged, but the infidel party, apparently to avoid a discussion, claim that Bro. Braden must be endorsed, not only by the disciples, but by what they call the orth-slox denominations. They would make it appear that Braden and the Disciples are not orthodox enough. We believe the facts are that they do not want to debate, and are afraid to do so, and not much wonder for the truth welded by Olark Braden is very crushing, extremely so. We hope to hear that some proper effort he made to sustain Bro. B. in a course of lectures through Ontario.

"FAR BETTER."

Blessed consolation, amid all the weariness and toll of life, frest awaits the people of Gol. The day will soon be part-ovenjoy, which is 'far better." little while and we shall be delivered from the burden, and the conflict and go home to the "city of ctarnal life." Christian are you almost to the end of the journey, the way has seemed long your feet have been often weary the pathway has been strewn with trials and difficulties, but the aun is setting, toll will soon cease. Night is coming, but it is not dark to you. Jesus is your day spring, Darkness may gath er, Jesus is the "light of the world," a perpetual morning is coming which is far better. The "earthly house" may be racked with pain crippled, and decaying, you shall have mansions in the skies, "a house not made with hands eternal in the heavens, fashioned like His glorious body. Your feet may be slipping over the brink, into the dark waters of deth. Jesus is the archor to the soul, His "rod and staff" will sustain and comfort you, He "burst the bars" and light from the eternal throne illumines the way, and soon you are safe on the other shore. Tears are over, son rows over, wounds all healed. No more sounds of mourning, no death there, no more tombe to hold our loved from us. t'will be far better. The battle is almost crown of rejoicing will be ye Enter into joy, an abundant entrance awaits you into the "city of jesper walls," the place of many maneions prepared for the "peop of God." to dwell in that happy land will be far better. Then we shall mingle with the saints in light. There the day will never close, the shades of evening never fall, no gloomy fears, of darkness or night. The glory of the Lord will shine with undimmed eter nal splendor, and the saints with everblooming prospects shall be hold the scenes with unceasing rapture and never ending delight. livering lectures in opposition to Yes Christian, "to live is Christ modern Infidelity in the southern to die is gain." Earth has its part of Ontario. He gave five sunshine and shade, its lights and lectures in Tonawanda, N. Y., two shadows, its ctorms and calms, its jeys and sorrows,its greetings and partings. We would live always here, but desire to depart and Christ which sa "far better."

"O I that home of the soul, in my

NEWS ITEMS.

Bro. A. Anderson spent a fav weeks with the church at Walker ton in July.

Bro W. Palmer of Bayaville writes that they expect to open their new chapel on the 2nd Lond's day in O t and he extends an invitation to preaching breth ren who can come to a sist Bro Crowson. He says there are some yet who ought to obey the

Bro. E. E. Phillips of Sellink, mmences a centinued article on Church Government. We ask all to read it. He states that he alone is entirely responsition lake. One was added to the sible for all that may be writt- church. See his report. ten.

I spent the last nine days of the part month, preaching for the church at Mimosa. The audientowards the close good. Several attended who had not been accustomed to do so. The Church un-animously resolved, not only to ontinue in the cooperation but to increase the amount of support which they have been accustomed to give in past years. There were 4 additions by primitive obed-ience.-T. L. Fowler in Standard

We are informed that Bro. G. Munro has engaged to labor for the Wellington Co-operation, and is now residing in Guelph.

By request Bro. Sterling spent Lord's day, Aug. 16, with the Church at Kileyth.

At the regular meeting of the Church at Walkerton, Lord's day, July 19th, two made the good confermen of those faith and was baptized by Bro. A. Scott.

The church at Beamsville i building a very fine brick chapel, which they expect to occupy on the 3rd Lord's day in October. Bro Sherman reports the cause as prosperous, that he baptized two belle-ers their lately and one at Smithville.

Piczwaino -The church at Pickering is doing some setive work, upwards of a year ago they organized a Sunday school, and: organized a Sunday school, and a short time since they had a pleas ant social gathering of the Church and School. Tea was served, and an entertaining program of songs readings and short speeches was attended to. Each of the scholars was presented with a beautiful, "Scripture motto Card", suitable for framing, and forty-even were required to supply all—a fair sized school for a country congregation. All our churches should give special attention to this work of course the Sunday School is an expedient, (we do not get along without expedients) but it aidgreatly in bringing the children to a knowledge of Christ, and a divine life. The teachers work if well done, prepares for the pulpit work, and so the S.S. of today becomes the Church of to-morrow How calcful then we must be low and what we teach. The scrip tures only are the greats torehous fountain, and reservoir of truth from these we can draw and im park lessons of wisdom and know ledge. The S S. aids the Chirch in eaving the children, and im-pressing their minds with the life and character of Jesus. During July four young persons were transplanted from the school to the church, they had loarned of Jesus, and determined to follow Him, began by obeying Him and were baptized by Bro. Forrester. They can now become "workers" both in the School and in the

Church, and I find that an earnest school worker, is generally zealous Church worker M. May God bless these young christians in every good word and work, and gather them as cheaves in the glorious harvest home, bye and

Bro. D. Stirling expects to leave in a few days for a visit to Bracebridge. While there he will commence preaching, if a suitable place can be found to hold forth. We wish him as great success as attended his visit to Nipissing a year ago.

While on the Island, Bro Mun ro held meetings at Gore Bay and

Mount Carmel.

Dear Bros,

The work here is going on very encouragingly. Good meetings, especially, the evening meetings. On June 7th, after my roturn from our annual neeting at Guelph, one good lady came forward and confessed Christ. weeks after as we stood beside the water another lady made the good confession, after burying thera by baptism into Christ, thay, like Lydia of old, sat meat before us and we all rejoiced in the Lord with her whole household, ion infant.) It was a full example of obeying the acriptures.
August 2nd I received a brother from the Christian Connexion, making three additions since I began to labor here. We had a Raspherry Festival on 4th prox. Elder Shepherd gave a good address and very pleasant time was sport, though the rain kept many away, it brought some who wereantagonistic. I hope good will result and that out of chaos much good may yet be done for the Master. Brethien I ask an interest in your prayers that God may bless and own our work, and that many may be added to our number such as shall be ofernally saved.

J. H. Munuy.

Bayaville, Aug. 12th, 85. BROS. LAW & WHITELAW :

I have three additions to reort since my last. The members of the Church at Bayaville met on the 27th ult, to appoint officers and it was very gratifying to witness the humony and unani-mity that prevailed throughout this meeting; all the elections were without opposition. For overseers, breihren Asa Harp, Hezekiah Harp, and W. J. Tackaberry were chosen. For deacons, brethren J. Bigelow, A. Eihler, and Wm. Harp, Bro. Tackaberry clerk, and Bro. Eihler, treas. In Ridout we are to meet this evening for the same purpose. The meeting house in the latter place is approaching completion, and Lord's day, October 11th, is fixed upon as the day of formal open-ing and we would like to see visitors from the other churches present. All are confially invited to come and judge for them-selves of the importance of the work being done in Muskoka. We use the Toronto Hymn Book, and are rather short of copies. If any of the brethren liave copies they don't use please bring. send them along, and they will be again put into service. Ridout is about 20 miles east from Bracebridge, on the Bayaville and Colebridge road, with a stage running every evening, (Sunday's exsepted,) from Bimcebridge to Bayaville in ec-nection with train and boat. Hoping that some of the brethren, especially the preaching brethren, will avail themselves of this opportunity of making us a viut.

I remain your brother in Christ. W. M. Carwson.