

THE BEAMSVILLE DEBATE.

The discussion which began on the 15th and ended on the 21st of June is now an event of the past.

The following are the propositions discussed: 1. In Christ's commission to the Apostles he commanded immersion.

Affirmative—Elder J. S. Sweeney, Disciple of Christ, of Paris, Kentucky.

Negative—Rev. T. L. Wilkinson, Methodist, of Parkdale, Toronto.

2. The infant children of believers are proper subjects for Christian baptism.

Affirmative—T. L. Wilkinson.

Negative—J. S. Sweeney.

Mr. Sweeney, after a few preliminary remarks regarding the propriety of debates, launched into his subject. He clearly defined his position on prop. 1, and stated that to baptize in the commission meant to immerse and nothing else.

He then quoted from the "Harding and Wilkinson Debate" to show that his opponent granted that *Baptizo* meant immerse in the classics, but had a different meaning in the New Testament. Mr. Sweeney agreed with the first part of this statement, but differed from the second part; he said that if the Saviour had used the word out of its ordinary meaning, He would have made it plain that He did so.

Mr. S. then took up the cases in the New Testament where baptism is spoken of, and showed that if we give any other meaning than immersion we do violence to the passages, whereas immersion complies with all the conditions and circumstances mentioned.

Mr. Wilkinson, in his reply, said there were hundreds of cases outside the Bible where *Baptizo* did not mean immerse, but he admitted that its primary meaning was to immerse; he then said that to immerse means to put in but not to take out; also that immersion always resulted in death; that baptism is the result, and that there are countless modes of performing it. He then spoke of verbs of specific action and verbs of generic action, and said that *Baptizo* belonged to the latter class.

Mr. Sweeney said that those who preached under the commission were men of sense and knew enough to take those baptized out without being told to do so; furthermore, he said that, using the same logic, those who sprinkled and poured should keep on doing it eternally, for there was nothing in the words sprinkle or pour to tell them to stop.

He also showed that *Baptizo*, instead of being a verb of generic action, was a verb of specific action; this necessarily left Mr. Wilkinson without a foundation for further argument.

Mr. W. defined baptism as a washing, as a cleansing.

Mr. S. showed that to baptize was something the preacher was commanded to do; then asked "Does the preacher wash?" Washing was the result of the baptism, and not the baptism.

Mr. W., in his discussion of prop. 2, made use of the usual modes of reasoning employed by paedobaptists, also of some low since abandoned by all those who make pretensions to scholarship.

He reasoned that children were in the old covenant and received the seal—circumcision—of that covenant; that they were in the new covenant and therefore should receive the seal—baptism—of the new. He said that Peter's answer on the day of Pentecost was the covenant of redemption, and that it included children, and that our Saviour in the commission said "go preach the Gospel to every creature, etc.," that a child was a creature and therefore should be baptized.

Mr. S. showed that Mr. W. neither proved by precept nor example that children should be baptized; that infant baptism was not mentioned in the Scriptures; that the promise of circumcision was a promise of land; that the covenant was in the flesh; that baptism was never called a seal; that if children should be baptized because they were creatures, then the lower animals, drunkards, liars, murderers, etc., should be baptized.

Mr. W. said nothing, and said it well, which defended infant baptism much less authorized it.

Both disputants stated that their object was to further the cause of Christ; whether such will be the result remains to be seen.

The large audiences, good order and excellent attention which were maintained throughout the discourses tend to show that the people desire the truth and want something more than mere scholastic theology and pulpit oratory.

The Sunday services in the Disciples' Chapel were very interesting. Mr. Sweeney preached in the morning—subject, Faith. At the close of the sermon there were two confessions. Mr. Miller, of Rodney, preached at the afternoon

service, when there was one confession, and those who made the confession in the morning were baptized. In the evening Mr. Sweeney again preached, when the invitation was given, one came forward and confessed faith in the Saviour.

Dr. Talmage, of Tonawanda, preached to a large audience on Wednesday evening.

Beamsville, June 22nd, 1887.

FOREIGN MISSIONS.

OFFICIAL NEWS FROM THE FOREIGN SOCIETY.

The Executive Committee met in Room 55, Johnston Building, Cincinnati, Ohio, June 20. The report of the Corresponding Secretary was read and filed.

Finances.—The receipts for the month amounted to \$6,958.06; the disbursements to \$3,138.35.

Conversions.—The following were reported: A. Martin, 6; H. S. Earl, 9; J. M. Van Horn, 10; C. E. Garst, 2.

Buildings Needed.—The work in Turkey and in Denmark is seriously hindered by the lack of suitable chapels. The missionaries are compelled to take such buildings as they can get. Some of them are very inferior, and are in undesirable streets. In some instances a stable is the best building that can be secured. In Marash Bro. Karagiozian preaches in cemeteries, in open places, in stables where donkeys bray when the disciples sing or he preaches. The audiences laugh at the scene, and no wonder. The good and brave man does the best he can. He is not gloomy or disheartened, but he wants better facilities for carrying on the Lord's work, and he is justly entitled to them. There are rich men who could give him a chapel without taxing themselves beyond their ability. There are wealthy churches that could build a chapel in any one of these fields, and be the richer and the happier for it. Are there not those who will respond to such call?

More Money Needed.—The receipts thus far this year are an improvement over those of last year for the same months. The missionary spirit is unquestionably spreading. But the appropriations are growing also. The rigid economy of the Board cannot prevent this growth. While many churches and individuals are doing admirably, very few are doing all they are able to do. Nine-tenths are doing nothing. In view of these facts, it can not be said that we are doing our whole duty. The Executive Committee, with a view to increase the revenue of the Society, arranged to send Geo. T. Smith, E. T. Williams and F. E. Meigs out among the churches for two months. Their work will be to inform the people concerning the Society and the field, and to solicit subscriptions. The missionaries to China need a home. This will cost about \$5,000. The special aim of Brothers Williams and Meigs will be to secure funds for this purpose. They have given themselves and their families to this work. It is but reasonable that they should have a home in which to live that will be healthful and pleasant.

Timothy Coop.—The committee appointed at the last meeting to prepare a suitable notice of the death of this eminent servant of God, reported as follows: "While we are profoundly sensible of our great loss, we desire to place on record words that in some measure express the affectionate reverence and regard in which we held the character and shall always hold the memory of the deceased. That the cause of Foreign Missions lay near his heart was evidenced by the liberal manner in which he contributed to its support. His direct contributions to our treasury exceed thirty thousand dollars (\$31,803.59), his indirect contributions probably amount to a still larger sum. We thank God for the rich inheritance of his memory, and from the stimulus of his example will gather new courage for the work entrusted to us." Timothy Coop was by far the most liberal contributor that the Society has ever had. He gave year by year as the treasury needed. He left a bequest of five thousand dollars to carry on the work after his decease. May his consecrated example lead scores of rich men to give as cheerfully and bountifully to the furtherance of the gospel.

A. McLEAN, Cor. Sec'y.

Box 750. Cincinnati, O.

For six years after the missionaries entered Kioto, Japan, they could find no place in which to teach the Word of God except their own houses. Last year at the tenth anniversary of Kioto Training School the governor of the city, the governor of an adjoining province and other officials sat upon the platform, interested spectators.—Pres. Review.

Those who are opposed to foreign missions should remember that had it not been for foreign missions we to-day would be heathens. The question is often asked, will it pay? The answer is found in the following figures: Sixty years ago the first missionary entered Madagascar, to-day there are 1,200 churches, with 71,585 communicants; 802 schools, with 13,924 pupils. The natives give for the support of the gospel \$20,000 per year. All this in this island alone, to say nothing about the many other mission fields.—*Morgan Morgans, in Standard.*

Contributions from Ontario to Foreign Missions since last report:—S. S., St. Thomas, \$12.10; S. S., Warton, \$5.70; Church, Bowmanville, \$17.80; Geo. McGill, do., \$10.00; S. S., do., \$8.20; R. Windatt, do., \$10.00; S. S., Erin Village, \$11.54; S. S., Walkerton, \$5.00; S. S., Acton, \$4.00; Gilbert McArthur, Executor, Stayner, \$40.00.

PRESENTATION TO MR. AND MRS. HUGH BLACK.

A pleasing and happy gathering took place at the home of Mr. Hugh Black, the popular well known and esteemed Clerk of Eramosa, and Mrs. Black, on the evening of the 17th of June, it being the occasion of their silver wedding. A few days previous to the event it became known to a number of their friends that the anniversary was at hand, when they conceived the idea of giving this worthy and esteemed couple a surprise, and a genuine surprise it turned out to be. But had it not been for the kindness of a good friend who intimated to Mr. and Mrs. Hugh Black that they had better remain at home during the evening as some friends might call, they in all probability would have been absent. The idea of the surprise needed only to be suggested to be carried out to a successful issue. In spite of the heavy rain which fell on Friday evening after the hour of eight o'clock, carriage after carriage began to arrive until over a hundred friends laden with baskets filled with all sorts of good things took possession of their pleasant and happy home. After considerable time was spent in pleasant conversation Mr. T. L. Fowler, of Everton, on behalf of their friends, read an address to Mr. and Mrs. Black, and at the proper time a veil was lifted from a table upon which was placed a beautiful silver tea service and other useful articles of silver, the gift of the friends and neighbors of Mr. and Mrs. B. in the country and city.

The address read as follows:—

Dear Mr. and Mrs. Hugh Black—You will excuse us for the unceremonious manner in which we have this evening invaded your home, but we assure you it is not with evil intent, but having learned incidentally that this seventeenth day of June, in the year of our Lord eighteen hundred and eighty-seven, is the twenty-fifth anniversary of your wedding day, we have come to assist you in celebrating so important an event.

You must also excuse your friends and neighbors if during the past years they have observed your manner of life and deemed it worthy of special recognition.

It is proper to state that the absence of your many friends and relatives at a distance, and many also in the township, is due to the fact that it was known by us that this was the twenty-fifth anniversary of your wedding but a few days ago.

While we are not all of us able to go back over the span of a quarter of a century and recall the happy event which was then the consummation of earthly bliss—an event the most important after your birth and none more important since—an event which brought to each of you a new existence and changed the current of your lives—yet we are all able to congratulate you upon the many blessings of your married life.

While we have not the time in this address, neither would it be prudent in us to refer to your many excellencies of heart and mind, yet we trust you will allow us to congratulate you upon being so blest and so fortunate in your family, that you have been made the recipients of a goodly amount of earthly possessions and that you have reached the noon of life so hale and vigorous. With your consent we congratulate ourselves also, in having you as our friends and neighbors.

We bear with us upon our hearts not only our hearty congratulations in regard to your past lives, but our best wishes for your future.

It is not simply our wish, but our earnest prayer, that the same strong arm which has so bountifully blest you in the past, may continue to do so in all time to come, and that the Lord may grant you many days of usefulness here, and in the world to come life everlasting.

We trust you will now accept at our hands in honor of this event—your silver wedding—these articles, as a token of the esteem in which you are held in this community, and we hope they may be as pure and genuine as the lives of those to whom presented.

Signed in behalf of your many friends,
THOS. L. FOWLER.

Eramosa, June 17th, 1887.

Mr. B. & M. in replying, said that he was entirely taken by surprise, that he felt utterly unable to give an expression of his gratitude to the many friends who had called that evening, and given such a tangible and genuine expression of their kindly and good wishes. He did not know what he had done during the past twenty-five years to merit this kindness at the hands of so many friends. He thanked them in behalf of his wife, himself and family for their token of goodwill and friendship, and hoped that he would be able in the future to live more worthy of their esteem and friendship. He closed a feeling speech by again thanking his friends not only for their presence but for the expression of goodwill and kindly feeling which they evidenced both in the address and the valuable gift they had so generously given, and hoped they would heartily enjoy themselves together.

A splendid repast furnished by the ladies of the neighborhood was served to all present, after which Mr. Fowler acting as chairman called upon Miss Bessie Parkinson for a reading which she gave in excellent style. Short and appropriate addresses were delivered by the chairman, John McKinnon, John Stewart, Dr. Dryden, J. W. Kilgour, Guelph, A. P. Cobb, of Illinois, H. Hortop, Ed. Tolton and Wm. Towell, all of whom expressed their pleasure at being present and at the esteem in which the host and hostess were held for their genuine and moral worth.

At an early hour a most pleasant and happy gathering was brought to a close by singing the doxology, and prayer.

The silverware was purchased at the jewelry establishment of Mr. G. D. Pringle.—*Guelph Mercury.*

OBITUARY.

ABBOTT.

On the 26 ult., not unexpected, Sister Martha Black, wife of Bro. Wm. Abbott, entered peacefully into rest, in the 76th year of her age.

She was born in Belfast, Ireland, in 1811, and came to this country when about seven years of age. In 1837 she was united in marriage to Wm. Abbott, and was to him a helpmeet in the truest sense of the word. They hewed for themselves in the Township of Eramosa a beautiful and valuable home, upon which they lived up to about one year ago, when they left the farm and moved to the City of Guelph, where the deceased received at the hands of her daughter, Mrs. Geo. Butchart, every attention.

A family of twelve was the fruit of their union, seven of whom are dead.

She early in life corrected her religious views, changed her religious affiliations, and became an active member of the Church of Christ in Everton.

For patience and Christian zeal she had few equals, and having the advantages of a good education she was a great help both to her family and to the church. Her exemplary life is a stimulus to right living to all who were fortunate enough to know her.

She is now enjoying the presence of her Lord, which is to her far better than the enjoyments of this life, but while it is gain to her we feel keenly that we have lost a "mother in Israel."

May he who was her partner in life realize that the separation is only for a short time, and that the pathway upon which he for many years has been travelling will soon end in the Paradise of God.

F.

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