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Contributors and Correspondents.

The Scriptural Mode of Baptism.

Editor BRITISH AMERICAN PRESBYTERIAN.

It is not my intention to raise a discussion in your paper on "The Scriptural Mode of Baptism," and I would have taken no notice of your last correspondent, "L," were it not for his closing remarks, in which he seems quite satisfied he has disposed of the subject. Now, Sir, supposing I should not admit that "Baptism represents purification," as "L" asserts, where would be his argument? Suppose I assert, that "it represents the believer's (spiritual) death and burial with Christ," what then? Grant the promises and you can prove anything. Of course the quantity of water does not signify, provided there is enough. If baptism is sprinkling, you must have enough to sprinkle; if immersion, you must have sufficient to immerse. So all this talk about the "quantity of water," amounts to nothing. Then again, the baptism of pots, etc., has nothing to do with Christian baptism. "Except they wash they eat not," call it baptize, if you will—and where is the argument in favour of sprinkling? I suppose we all generally wash before eating, (baptize if you like), not by sprinkling, but by plunging, immersing, or covering our hands and faces in or with water. Even suppose it could be proved that all the Old Testament baptism were performed by sprinkling, where is the argument in favour of performing the Christian baptism in the same way? In conclusion you will understand it is not the mode in which we Presbyterians administer the ordinance that I object to, but the kind of arguments that are advanced in support of that mode. A discussion in your paper on the Mode of Baptism, would not, I think, lead to any satisfactory result, but if any of your correspondents wish to enlighten me on the subject, they may address Yours, etc.,

A. McPHERSON, P.O. Box 207, Dundas.

Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor,—I would wish to state in answer to the few remarks of "Advance," who I now perceive to be one and the same as "Hitch Unraveller," otherwise he could not know "Hitch Unraveller's" object in writing to be "neither to condemn, nor approve, but simply to furnish information, and still take no part in the discussion, nor even indicate what side he favoured." At the best it is a strange position to occupy, and at the same time pen the following:—
"1st. That instrumental music had the divine sanction. The commandment of the Lord by His prophets, cover all the other commandments. Here then is the divine warrant." 2nd. "This divine warrant is in connection with the ceremonial economy and observance, for Ezekiel, in a sad state of desolation, was by divine instruction, reviving the public worship of God, and the use of the sacrifices and the musical instruments rests on the same authority." Now, can any writer pen the above without indicating what side he favoured? 1st giving the divine warrant, 2nd showing in what connection the warrant was given. The warrant was given in connection with the ceremonial economy and observances, the reviving of the public worship of God, and the use of the sacrifices, and then distinctly states, "musical instruments rest on the same authority." Let us note the authority, "the divine authority." How given? Given in connection with the ceremonial economy and observances, reviving the public worship of God, and the use of the sacrifices. This is proof enough. He states their use to be in connection with the sacrifices, the ceremonial economy, and observances, and if he does not believe it, the mistake, if any, is entirely with himself, not me, hence, my reason for answering him as I did in my last. He says, "I need not wait for anything from him." I shall not do so, in order to avoid disappointment. He also wants me to proceed and make good my promises. I wish him to remind me what promises I made, in order that I may make them good. Further, he says, I seem to think I have now the right authority. Of course, this implies he does not think so; another indication of what side he favoured. He advises me to take heed lest I mistake my arguments and proofs. A very good advice, which I gladly accept, and I hope he will in future act on it himself. With regard to his closing sentence, he himself is a very good illustration of its truthfulness and meaning. Respectfully yours,
PRO ORGANIST.

"Union Church," Manitoba.

Excepting Winnipeg and Kildonan probably, the section of most importance to our Church in Manitoba, is the White Mud district. It comprises four stations, at distances varying from eight to twelve miles apart. It takes about sixty miles to make the round trip between these stations.

Palestine is the most important station in this group, and as its history, and the experience of its settlers are pretty much the same as in the other stations, it will be necessary to describe it only, in order to get an idea of the whole group. The first settlers were from Ontario and came in 1871. Previous to that time there was no permanent settlement. The numerous buffalo bones, scattered all over the plains, and also in heaps, the old buffalo runs—paths—the remains of scaffolds, formally used for drying buffalo meat, as well as the abandoned tents, plainly show that the scouting parties that now take place hundreds of miles to the west of Manitoba were at no distant day enacted here. It is all changed now. The hundreds of carts, loaded

with dried meat— pemican— robes and furs, that annually pass through the settlement, on the old Saskatchewan trails, are nearly as mysterious in regard to their freight as they would be in a settlement in Ontario. The first summer the settlement embraced "at a few families, now it embraces over thirty six, exclusive of over forty single men, who have taken up home steads, and are actual residents. It may be remarked that the number of single men, in this settlement, in proportion to the number of families is far less than in other settlements known to the writer.

With the exception of the grasshopper trouble, the settlement has had uninterrupted prosperity since its first establishment. There were, indeed, exciting but unbounded fears of serious trouble with the Sioux in the early history of the settlement. These are outlaws who participated in the bloody Minnesota massacre in 1862. They are scattered in considerable numbers from Portage la Prairie to Fort Ellice. Though these apprehensions were without the slightest foundation, still they caused quite a panic. Some almost resolved to abandon the settlement. For a time, a local company of volunteers was enrolled, and the authorities at Winnipeg were requested to supply arms and ammunition. The unfounded alarm, however, subsided as speedily as it originated, and now the settlers know that for hundreds of miles to the west of them any Indian trouble is almost an impossibility.

At the time of their arrival some of the settlers were in good circumstances; many of them had scarcely anything, some of them spent a year or two in central Minnesota before coming to Manitoba, and though they had no fault to find with the fertile soil, and the pure water of Minnesota, yet the fearful storms that sweep over that State in winter, and their own national feelings induced them to emigrate to this more favoured region. The means of many of them were exhausted when they arrived here, but the experience of three years shows them the wisdom of the choice they made. The grasshopper trouble is a serious drawback, especially at a time when so many immigrants are entering the Province. Still it is a fact that there is scarcely a family that is not well pleased with the Province. To a stranger it would be difficult to distinguish this settlement from an old Ontario settlement.

Palestine alone forms a very promising nucleus of a large Presbyterian congregation. There are twenty-five single families, exclusive of over twenty men, in connection with our Church. Many of these have numerous friends and relations who are about settling here. One noticeable feature of this station, and one rather characteristic of most stations in this Province, is the small number of communicants in proportion to the number of adherents. The number of communicants in the Palestine mission station is fourteen, while there are over a hundred adherents.

As before stated the round trip of the White Mud group is about sixty miles. This route is through bush, scrub, and over plains, miles in extent. Yet with perfect safety it can be travelled during the worst time of the year, on foot, on horseback, or in a carriage. During last year the missionaries there travelled that route without missing a single appointment, and without any more precautions against the inclemency of the weather, and with far less inconvenience than would be required in travelling a similar distance in Ontario.

This district having plenty of wood and water, possessing a soil scarcely surpassed for fertility in the Province, with a most favourable geographical position, and having already a large, intelligent, and industrious Church-going population, strongly Presbyterian in sentiment, with most of them members and adherents of our own Church, forms a most promising mission station, and will, in all probability, at no distant day, be one of the best country congregations in connection with our Church. MANITOBA.

WLYMOUTH, June 2.—A lad named Ralph Butler, aged about 11 years, son of Mr. N. E. Butler of Weymouth, was drowned about 7 o'clock last evening.

THE brig Florence, from St. John, N.B., for West Indies, "struck against the ice off Cape Race, and had to put back into Aunfortic, with 5 feet of water in her hold.

A Montreal special says steamer "William" was burned there, and while burning was cut adrift with some 90 people on board, but a tug fortunately rescued them. Loss \$10,000.

SEAFORTH, June 4.—The steam saw mill belonging to Jas. Gavenlock, situated about six miles north of this place, was totally destroyed by fire this morning, together with about \$6,000 worth of sawn lumber. It is understood there was some insurance on the mill.

OTTAWA.—The corner stone of the new City Hall will be laid on Dominion Day. A stone suitable for the purpose, taken all the way from Nicolet, in the Province of Quebec, is being prepared for the somewhat interesting ceremony.

THE NEW PLANETS. URICA, June 7.—A second observation has enabled Dr. Peters, of Switzerland Observatory, to determine that both the planets discovered by him on the morning of the 4th inst. were hitherto unknown. Dr. Peters, in a letter to the Herald, says that in honor of the reception given him in Urica on Thursday last he styles these the jubilee planets, and names them respectively Vibia and Adeona.

PRESBYTERIAN UNION.

The General Assembly of the Canada Presbyterian Church, at its afternoon-sederunt of Wednesday, granted permission to certain Presbyteries to take on trial for license those students who had completed their theological course.

A memorial was read from the directors of the Young Ladies College, Brantford, setting forth that its charter provided that the Assembly might nominate twelve gentlemen directors, from whom the shareholders should select six to act as directors, in order to bring the institution into sympathy with the Church, and asking that the Assembly do accordingly nominate twelve gentlemen for that purpose.

Rev. Mr. Cochran gave a statement of the position and object of the institutions. Rev. Mr. McTavish spoke in favour of the college, and moved that the prayer of the memorial be granted.

Rev. Mr. Proudfoot, London, pointed out the lack of higher education for women in our national educational system, and therefore there was the more need of the Church taking some steps in the matter.

Rev. Mr. Chiniquy, Montreal, spoke of the evil results of Presbyterianism sending their daughters to Roman Catholic nunneries, and he was glad to see that Protestants were beginning to recognize the importance of the establishment of High Schools for the education of ladies. He instanced several cases in which Protestant daughters, having been sent to nunneries, became converted to Romanism.

Rev. Wm. Moore, Ottawa, was glad to see the prosperity of the Ladies College at Brantford, and adverted to the position of the Ladies College at Ottawa, which was a non-denominational institution. Eight-tenths of the stock was held by Presbyterians, and out of fifteen teachers ten or eleven were Presbyterians. They had now \$65,000 stock subscribed, and the institution was in excellent working condition, and was largely patronized by the Presbyterians. Such an institution was very much required in Ottawa, as there were no less than five Catholic institutions for the education of ladies there. It would not be wise at first to cripple their efforts in this direction throughout the country by multiplying these institutions, and therefore he would like to see the Brantford College well established before other enterprises of the same kind were attempted, in that section of the country.

Prof. McLaren thought the motion should go further than merely granting the prayer of the memorial to nominate twelve gentlemen, out of which six would be chosen by the stockholders, as Directors. He thought they should express their cordial satisfaction with the establishment of this institution, and commend it also to the support and sympathy of the members of the Church. It would be well to let the Church and the whole country know that the institution commanded the entire sympathy of this body.

After a few remarks from Rev. Mr. Wilson, Kingston, Mr. McTavish amended his motion in accordance with the suggestion of Prof. McLaren, and it was adopted unanimously, and a committee appointed to report the names of twelve gentlemen for the purpose indicated.

An overture from the Synod of Hamilton, amount the use of the Bible in the Public Schools of Ontario was next taken up, and led to lengthened discussion. In the course of the debate, the Rev. Mr. McTavish, of Woodstock, said:

"In many Canadian homes the Bible was not read, and if their children did not read it at school they would not read it at all. Catholics could not have any ground of complaint, because their children would have leave to withdraw if they chose when the Bible was read, and if they had the slightest ground of complaint it was entirely cut away by the fact that they were allowed to establish separate schools. Public money was given to teach Popery, but it was forbidden to be given to teach the Word of God. It was true that permission was granted to clergymen of all denominations to come after school hours and teach the children the Bible, but it would only make the study of the Bible obnoxious to children to have it taught to them after they were wearied with the studies of the day. He would teach the Bible the first thing in the morning."

Mr. McCrae of Guelph, would have the Bible read in every school, not by the will of the trustees, but by the requirement of law.

Prof. McLaren moved: "That the Assembly receive the overture, and, cordially sympathizing with the object contemplated, refer it to a committee to consider the practical steps which should be taken to secure the use of the Bible in the Common Schools of Ontario, and to report at a future sederunt." He observed that as the gentlemen who had been appointed to support this overture had not presented very definitely what they desired, it was necessary to appoint a committee to determine what was best to be done in the matter. In connection with this subject he might say that he felt a great deal of solicitude with regard to the position of our leading public men and public journals with respect to Romanism, as there was a tendency to yield everything that was demanded by the advocates of the Romish system. It was somewhat startling to be told that the histories that were to be used in our Common Schools were to be revised by the Catholic Archbishop of Toronto. There was a great deal of true history obnoxious to Romanism, and the result of this movement would be to eliminate a great deal of valuable history from our school histories. He believed our statesmen would find that they could not satisfy the Romish hierarchy till they had put the heel of the Pope of Rome upon the liberties of Canada.

Rev. Mr. Wilson, of Kingston, counselled

the Assembly to proceed with caution and to be quite sure that they knew what the school law of Ontario really was, before they took action in the matter. At present he believed trustees had the power to cause the Bible to be read in our schools. The Council of Public Instruction also had power to place such books as they pleased in the list of books to be used in the school, and he had no doubt if the case was placed properly before them they would place the Bible on the list of text books. He thought the Church should take a decided stand with regard to the composition of our school boards and the Council of Public Instruction. He did not see why a Catholic bishop should be on the Board of Public Instruction in relation to the Public Schools. He should only have a voice with regard to the separate schools. With regard to the reading of the Bible in the schools, the whole matter lay in the hands of our people. According to the law of Ontario, the trustees had power to make what regulations they saw fit for giving religious instruction in the Common Schools. What was wanted was to stir up the Protestant people of Ontario to take an interest in their own schools, and, as Protestants, to do their duty in relation to their schools. We might get what laws we pleased, but unless we had men to carry them out they would be a dead letter. Our people evinced a great lack of interest in their schools, it being difficult often to get enough people to attend the annual school meetings to elect trustees. He hoped they would take such measures as would not only have the Bible recognized by law in our schools, for it was, but as would stir up the people to do their duty in this matter.

After a good many other remarks the motion of Professor McLaren was unanimously agreed to. An overture on Hymn Books was on motion not adopted. In the evening the Rev. Mr. Cochran read the Report of the Home Mission Committee for 1874-5. The following is an outline:

"The Home Mission Committee congratulate the Church at large on the increased interest that is taken in this important scheme and the many new and important fields that have been entered during the past year. They regret, however, that the contributions to the fund are so inadequate to meet the calls that are made upon them, although the Committee have endeavoured in every legitimate way to bring the claims of home missions before our people. From the tables accompanying the report it will be seen that nine Presbyteries have increased their contributions during the year, and ten have decreased. It will also be seen that the grants have been increased during the year to fifteen of the Presbyteries of the Church, in addition to which there has been expended \$1,259.55 more than last year on the Lake Superior station. Your committee, so far from regretting the larger demands made upon the funds by these Presbyteries, rather rejoice in the evidence thus afforded that Providence is opening up for us so many fields of usefulness. They cannot, however, but very deeply regret that in many Presbyteries the contributions are so far below what might be expected of them, and what the claims of the scheme demand. In a Church possessing a membership of over 50,000 there should be no difficulty in raising a sum not only sufficient to meet all existing liabilities, but such as to warrant us in prosecuting our work without the constant fear of an annual deficit. The sum received from the Presbyteries and other sources for home missions, was \$25,813, being an increase of over \$1,000 on previous years. The report gave full details of the mission work throughout the whole country, including Manitoba and British Columbia. There were 100 mission stations, of which 105 required aid; 74 congregations received supplementary aid from the Committee to the extent of \$9,236. These congregations contributed for salaries \$22,415, and \$2,214 for schemes of the Church. There were 110 vacancies during the year, of which 39 were filled, leaving 71 still unfilled. The number of probationers was 50, of whom 19 had been settled. The debt of the committee was \$2,000. The rev. gentleman, after reading the report, drew attention to the miserable pittance that some of the congregations contributed to home missions. Montreal and Toronto were at the head of the list, the former giving an average of 37 cents per member, and the latter 52 cents. Hamilton gives 39 and Paris 38 cents, while Guelph with the largest membership, contributed the miserable amount of 14 cents—a sum only one cent beyond the very lowest contribution. On the other hand Gould-street Church, Toronto, contributed \$1.32 per member. He urged more strenuous exertions on the part of congregations on behalf of Home Missions, and hoped that by next meeting their debt would be removed. He spoke particularly of the importance of prosecuting the mission work in British Columbia. He intimated that he had received to day contributions to the amount of \$600 towards paying off the debt of the Committee, and he had the promise of \$200 more, as soon as the contribution reached \$1,800.

Principal McVicar moved the adoption of the report, and urged greater attention to the state of matters in Quebec Province. Mr. Goldsmith, of Senforth, seconded the motion, which was cordially and unanimously passed.

In the Synod of the Kirk on Wednesday, was chiefly taken up in organizing Committees, in considering the question of forming an address to the Queen and to the Governor General, and in other routine matters. After this had been disposed of the Moderator brought forward the question of Union, remembering that the delegates of Scotland wanted that matter disposed of as soon as possible. A lengthened

written report from Rev. Gavin Lang, for which we cannot find room was read. Mr. Lang's paper called forth a good many severe and condemnatory remarks. The other delegates also gave an account of their mission. After this the Rev. Mr. Macdonnell, of Toronto, moved:—
"That the letter of Rev. Gavin Lang to this Synod, reporting the fulfilment of his mission to the General Assembly, be received, not, however, without recording the Synod's disapproval of Mr. Lang's reflections on the mode in which the November delegation was appointed by the Synod, of the personal references which that letter contains to the members of the venerable Court to which Mr. Lang bore his commission, and the Synod's regret at the unworthy insinuations which it so contains against some of the members of the deputation from this Synod."

Mr. Carmichael moved that Mr. Lang's report be received without remark. Rev. Mr. Smith, of Hamilton, moved by second amendment:—
"That the report now submitted as that of the deputation to the General Assembly, appointed in June last be received. The Synod at the same time takes exception to the statement of an alleged irregularity in the appointment of the deputation in November last, and desires to express its regret that the writer should have allowed himself to be betrayed into the use of some expressions occurring in the report, which appear to compromise the character of certain, esteemed members of this Court, as well as members of the venerable General Assembly."

Dr. Jenias spoke strongly in the condemnation of the tone of Mr. Lang's paper. He said that in an ecclesiastical experience of thirty or forty years he had never read a document more unworthy of the writer. He thought it would be unworthy of the Synod to receive such a document at all.

Rev. Mr. Mullan moved that Mr. Lang's report be not received. Finally Mr. McLennan, of Peterboro, moved to the effect:—
"That the Synod receive the letter addressed to the Moderator by Rev. Gavin Lang, reporting the fulfilment of his appointment to the General Assembly, without approving of the terms in which said letter is couched."

The report of the deputation was adopted and ordered to be printed for general circulation. Dr. Jenkins then submitted the report on the state of Queen's College. From this it appeared that the number of students is already increasing. Last session the number registered was sixty, the year before it was fifty, and in the session of 1871-72 it was thirty-nine. This session it is sixty-six. In four years, therefore, there has been an aggregate increase of twenty-seven. The total number of students this year in the two faculties of Arts and Theology is greater by two than the largest number ever enrolled for any one session. The entrants numbered ten students, in Arts fifty-nine, and in Theology seven. Of those in Arts twenty-nine entered with a view to the ministry, including three who belong to other Presbyterian Churches. The total amount received in connection with the fund since January, 1869, is \$103,127.21. From this has to be deducted \$399.90 for expenses, \$6,803.81 for transfers to revenue, being interest on subscriptions and contributions expressly given for current expenditure, and \$7,807.90 for deficits in revenue of 1869 and 1871; that is to say, a total of \$15,457.64. The remainder, namely, \$87,669.57, is the whole sum realized from the endowment scheme, now transferred to the credit of profit and loss, and therefore included to the general assets as capital. It will thus be seen that the proposal to which the Synod agreed when it met at Kingston in January, 1869, namely, that the college should be endowed to the extent of at least \$100,000, has not been completed, although a little more than that sum has been collected in connection with the scheme. The trustees announced that they had augmented the salaries of the Professors; and invited the attention of the Synod to the importance of founding a new professorship in the faculty of theology. The present arrangement assigns an excessive number of subjects to each of the two existing departments; a third department would enable the work of the faculty to be much more fully and efficiently overtaken, while the equipment even then would scarcely be quite equal to that of other theological institutions. Were this professorship instituted, and one of the chairs in the Faculty of Arts endowed to the extent of \$25,000, the college would be both educationally and financially in good condition.

The report was received and approved of by Rev. Mr. McDonnell gave in the report on the Indian Orphans' Refuge. Thursday, the 10th, found all the four courts of the bodies proposing Union in session. In the Canada Presbyterian Assembly the report of the Committee on Temperance was given in. It was to the following effect:—
First,—That the following testimony or Declaration of principles be adopted by the Assembly.—That the traffic in intoxicating liquors to be used as a beverage is, in the judgment of this Assembly, morally wrong and ought to be viewed as such by the Churches of Jesus Christ throughout the world.
2. That it is our opinion that the liquor traffic is the greatest external barrier to the progress of the Church of Christ, that it robs the Church of ministers, members, and adherents, and neutralizes to a great extent the influence of our Sabbath School and Church work. We would, therefore, urge upon all our members, adherents, and officials, the practice of total abstinence, and the adoption of right measures for the

(Continued on fifth page.)