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Contributors and Correspondents

For the Presbyterian.

OUR OWN CHURCH.

No. 6.
THE ELDERSHIP.

The duties and position of the eldership are questions which are forcing themselves on the attention of the Church at present; and upon which there is considerable difference of opinion. Whilst admitting the scripture authority for this order of office-bearers in the Presbyterian Church there seems some difficulty in arriving at, or defining the peculiar duties which elders are expected to discharge. From public utterances of late one would suppose that a large number of our elders are not satisfied. They think that they have been ignored in the transaction of the business of the Church. Even at the late assembly a memorial with sixty names was presented complaining that they have not been fairly represented on the various committees of the Church. Now, without going into this question, I might ask if elders are not expected to discharge the more prominent and important duties of the ministry, they should at least be expected to take part in the mere routine, or business part of the Church's work; and if not required at this, then where, is the use or need for their existence. It is true they are appointed in open Presbytery with full Presbyterial honors to vote and act the same as the minister, or as he is called "the teaching elder." They sometimes travel long distances leaving their business and families. They share in the hospitality which is being extended to the ministers, and when the business of the Court is nearly through as one of our elders stated "they often find themselves traveling long distances to find that they have nothing to do." Upon the peculiar nature of the duties of the eldership as established by the apostles, I do not here intend to enter. In our own Church there is difference of opinion regarding the matter. Some eminent polemical writers maintain that the ecclesiastical position of the New Testament elder is equal to that of the minister or the teaching elder, and that it is only the training or education which makes the one more eligible for the discharge of certain duties than the other. I think there is no doubt that the office has been allowed in some measure to degenerate since apostolic times, as some people would seem to think that the office of the eldership was something appended to the ministry for doing a class of work which they cannot overtake; but as to the elder having ecclesiastical power or position, such a thing is not to be thought of. I need not here refer to what is pretty generally acknowledged, that there is no other Church containing a membership more distinguished for education, intelligence and piety than ours, and if the Church does not wake up and utilize this talent the fault is her own.

BRITISH AMERICAN PRESBYTERIAN.

I am much pleased to find that your paper is making steady headway throughout the country. I was passing through one of our western towns a short time ago and noticed it for sale on the counter of an enthusiastic Roman Catholic, a fact which should put to shame many of our so-called Protestant or Presbyterian booksellers who have their shelves crowded not only with secular books, but often with the most consummate trash; and yet you will not find a respectable religious publication fit for Sunday reading. I am satisfied that there is a large number of the travelling public, in this province especially, who read other periodicals and papers besides the Mail and Globe, and who when from home on a Saturday would like to pick up your paper for Sunday reading, as the hotels in general are very poorly supplied with such literature.

PAN-PRESBYTERIAN COUNCIL.

Our Canadian Church will be well represented at the above Council in Edinburgh. The delegation besides being a most excellent one, represents a considerable variety of the talent of our Church.

Some of them have become old and venerable in the Church's service; while others have just as it were entered upon a ripe and vigorous manhood. If strangers look at our Church and her teachings through our delegates we will have no reason to be ashamed of the appearance it will present.

The results of this great council I have no doubt will be the deepening of the convictions, and the strengthening of the affections, of Presbyterians in regard to their Church throughout the world, and shewing that whilst we are many still we are one. It will also help to bring down still more

copious showers of blessings upon a "weary heritage."

"O God, Thou to Thine heritage Didst send a plenteous rain, Wherby Thou, when it weary was, Didst it refresh again."

Thy congregation then did make Their habitation there; Of Thine own goodness for the poor, O God, Thou didst prepare."

PRESBYTERIAN.
Toronto, 29th June, 1877.

Infant Salvation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In my last letter I promised to say something more on the above subject, as set forth in the sermon referred to. Mr. Mackay lays down the following statement, and strengthens his position by eight reasons, which to his mind may be conclusive: "I believe that all children dying in infancy are saved; and I believe it for the following reasons: (1.) 'Children are capable of being regenerated and made partakers of the saving grace of Christ in infancy.' This 'capability' I am not going to question, but the particular cases mentioned by Mr. Mackay, were the children of believing parents, and certainly do not prove a universal statement. (2.) 'Children were the objects of Christ's special regard and tenderness, when he dwelt on earth.' But I would ask Mr. Mackay, whose children those were, who were so regarded by Christ? Were they the children of unbelievers, and is Mr. Mackay prepared to prove this? Were they not more likely to be the children of those who looked for, and saw in Christ, the long promised Messiah? (3.) 'Children, according to Christ's own declaration, belong to the family of God.' And here again I would ask, what children? Is Mr. Mackay prepared to prove that children 'as such' were so declared, to the exclusion of covenant relation through believing parents? If he is, let him try it. (4.) 'Children dying in infancy are free from the ground of condemnation.' I have already shown that this reason is a purely gratuitous assumption, without a fragment of Scriptural evidence to support it, and need not further notice it now. (5.) 'Children dying in infancy possess none of the characteristics of the lost.' This fifth reason is clearly involved in the fourth, and as the fourth is assumed, and untenable, then the fifth will likewise fall to the ground. (6.) 'Children dying in infancy are always referred to in the Scriptures in language that is soothing and encouraging.' Well, here again the cases cited by Mr. Mackay are the children of believing parents, who stood in covenant relation to God. (7.) 'Children seem to be included in the vision of John (Rev. vii. 9) 'I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb.' (8.) 'Children seem to be included in those passages of Scripture, which speak of the number that shall at last be saved.' In what way these two last reasons improve Mr. Mackay's position, it is impossible for me to see. They just bear as much relation to the universality of infant salvation, as Noah's ark did to the chariot of Jehu. They are just simply worthless in the support of Mr. Mackay's position. That position is that, 'all children dying in infancy are saved,' and these eight reasons, now mentioned, are given to prove it. Well, I ask, do they prove it? Not a single one of them, nor even all of them taken together, proves the universal statement he begins with. He says he believes all children dying in infancy are saved, and every case he brings forward to prove it, is the child of a professed believer in God. That being the case, do they stand in the same relation to God, as the children of the unbelieving and ungodly? If so, then I would like to be instructed on this point, for heretofore I have followed Paul, as to the distinction between the 'unclean' and the 'holy.' The great difficulty that Mr. Mackay has had to contend with in his sermon is, that he laid down one statement as the point to be proved, and he proves one entirely different. He lays down the universality of infant salvation as his theme, and the whole sermon from beginning to end, is an utter and blank failure, as far as making good his position is concerned.

And now I enter my protest against any minister going farther than God's revealed truth will warrant him, in delivering his message. There is enough clearly revealed that will stand the test of criticism, and satisfy the longing aspirations of the soul, and we should not allow our sympathetic natures to collide with the testimony which God has given. And I say now as I have said before, that in doing what I have done, I was not prompted by a love of controversy, nor by a desire to wound or crush, but simply to throw out hints, regarding points in that sermon, that seem to me to be aside from the tenor of Scripture, and as a matter of course, very unsafe ground to stand upon. Yours very truly,
JOHN R. BATTISBY.

Newmarket.

A CHAIR for the study of monomania in all its various phases has been founded at the Paris Faculty of Medicine.

REV. FERGUS FERGUSON has intimated his intention to dissolve his connection with the U. P. Church.

The revenue of the Church of England is said to be \$35,000,000. The estimates of the number of churches vary from 16,000 to 20,000.

A GREAT revival has manifested itself in the Piedmont church, Virginia, under the preaching of the Rev. C. M. Howard. Over three hundred have professed conversion. More than fifty will join the Presbyterian church.

Who Will Help.

MR. EDITOR.—I desire to state, through your paper, that the congregation of Gravenhurst, Muskoka, are building a church, but are unable to complete it at present for want of funds. The new edifice is now being roofed and enclosed, but without help we will not be able to do anything further for some time to come. The church will be a neat and commodious edifice, seating about three hundred, and quite in keeping with this rising village. The congregation is only weak and unable to do what they expected, owing to dull times. The welfare of the congregation depends upon the immediate completion of the church, so that we will have a suitable place of worship. If we could raise \$500 the church when finished would not be burdened with debt. In the present position of the congregation they do not feel at liberty to borrow money to complete the church. If any person could assist us in our present need we would be very thankful. Please address to the undersigned.
D. J. BROWN, Student.
Gravenhurst, July 2nd, 1877.

The Dunkin Act.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—As the minds of many, both in town and country, are being turned to the Temperance question, more especially as affected by the Dunkin Act, and as many very excellent people seem to have a difficulty as to what course to pursue, when called upon to take action on the polls, I have great pleasure in calling attention to "The Book for the Campaign" by the Rev. W. A. Mackay, B.A., of Baltimore. The writer takes up first the financial, physical, intellectual, moral and social aspects of the Liquor Traffic, and quotes largely from Judges, Ministers, Inspectors, Recorders and statesmen in Europe and in America to substantiate his views; and then follows a close examination of the leading arguments, or rather sophistry, brought forward by the advocates of the traffic—such as personal liberty, depreciation of property, the price of barley, increased taxation, and the like—dealing with each, and conclusively settling it. Mr. Mackay has done noble service to the cause, and in prospect of the approaching conflict in our own city I earnestly hope that thousands of copies may be sold in Toronto, as well as in other sections where the people are preparing for the coming struggle. I am, dear sir, sincerely yours,
J. M. CAMERON.

FRENCH EVANGELIZATION.

The following circular has been mailed, together with a copy of the Annual Report, to each Minister of the Church, as well as to the Students supplying Mission Stations. Should a anyone have failed to receive the Circular, their attention is now called to it:—

REV. AND DEAR SIR.—The General Assembly has appointed Sabbath, the 22nd July, as the day for the Annual Collection on behalf of the French Evangelization Scheme of the Church.

From the Report of the Board for the year ending 1st May—a copy of which we forward you by this mail—you will observe that the work is assuming large dimensions. The growth of it has been most remarkable, the number of fields occupied during the past year having increased from 14 to 25.

The "Synod des Eglises Evangeliques" having ceased to exist, most of its Congregations are now under the care of our Board of French Evangelization. The President of that Synod was received by the Assembly last month as a minister of the Church.

Besides the new Congregation organized in January by the Rev. O. Chiniquy, in Canning Street, Montreal—where 115 persons were, after careful and rigid examination, recently admitted to the Lord's table, nearly all of whom were six months previously in the Church of Rome,—we now have the only French Protestant Congregation in Quebec city, where a new Church, built at a cost of \$8,000, was opened last November,—the only French Protestant Congregation in Ottawa city, in the suburbs of which the Board have recently opened a second French Station,—and the only French Protestant Congregations in such important centres as Danville, St. Hyacinthe, Joliet, etc., etc.

The number of Missionaries employed at present is 41 as compared with 26 a year ago.

The liabilities of the Board for Building purposes are at present \$18,000. The ordinary Expenditure for the current year will be about \$26,000, so that nearly \$44,000 will be required to free the Board from debt and carry on the work efficiently for the year ending 30th April, 1878. Of this sum \$10,000 are urgently required prior to 1st October next. The Board confidently appeal to the Congregations and Sabbath School of the Church, and to the friends of the Mission generally, for contributions proportionate to the claims of the work and the vast importance of the Scheme. An average contribution of One Dollar from each family connected with the Church should be too much to expect.

The General Assembly in its meeting in Halifax placed under the care of our Board the work so far as heretofore, and enjoined contributions for the French Evangelization of the Province directed to Rev. Robt. H. Warden, 210 St. James Street, Montreal, for the Subscription List.

Collecting Cards, and extra copies of last year's Report can be obtained on application.

Yours faithfully,
D. H. MAQUICAR, Chairman.
ROBT. H. WARDEN, Secretary.
210 St. James Street, Montreal,
2nd July, 1877.

P. S.—Students, etc., will kindly see that this collection is taken up at each preaching Station supplied by them, and the amount forwarded as early as convenient to the Treasurer. The Sabbath collections being generally small, Subscription Sheets are enclosed, in the hope that these will at once be placed in the hands of suitable parties, and the families of the district canvassed without delay. In vacant Congregations the Session will please attend to the Collection and Subscription Lists.

Presbytery of Toronto.

The Presbytery of Toronto met in Knox Church on Tuesday, the Rev. J. Carmichael, of King, Moderator, presiding. The attendance both of ministers and elders was large. The Moderator stated that his term of office had now expired, and he asked the Presbytery to appoint one to occupy his place. It was moved and carried that the Rev. J. M. King be appointed Moderator for the next six months, and Rev. Mr. King accordingly took the chair. An extract of the minutes of the journal of the Assembly was read, granting leave to the Presbytery, as applied for, to receive as ministers of the Church Rev. A. B. Beamer and Rev. Jas. Campbell, who were received accordingly. Another extract from the minutes of the Assembly was read, granting leave to the Presbytery to take on trial for license Mr. A. R. Kennedy, M.D., and Mr. N. A. Wilson, M.A., lately students of theology at Knox College. The Rev. Mr. Milligan and Mr. A. J. Jordan, on behalf of the congregation of old St. Andrew's, of Toronto, applied for leave to mortgage the church property to the extent of \$18 000 with a view to enable them to proceed with the erection of the new church. After some consideration the leave thus applied for was granted by the Presbytery, which then adjourned till the afternoon. On the Presbytery resuming at half-past two, application was made by Mr. Robt. Smith, a member of the congregation at Alton, to be admitted as a student at Knox College. A committee was appointed to confer with him, and on the recommendation of said committee the Clerk was instructed to attest him for admission to examination by the Board of Examiners of said College. A report was produced and read from a committee previously appointed relative to a petition from the people at Ballinasfad, requesting to be organized as a separate congregation. The Committee were of opinion, first, that Limestone is the only congregation whose interests would be seriously affected by the granting of the prayer of the petition; second, that while the weakening of a congregation at present far from strong, either numerically or financially, and labouring under peculiar difficulties, is exceedingly undesirable, nevertheless the general interest of Presbyterialism throughout that district evidently required that the Presbytery should take the necessary steps to organize a congregation at Ballinasfad, and to associate the same with Melville Church, Caledon. The foregoing report was received, and the committee thanked for their diligence in the matter. It was moved by Professor Greig and agreed, "That the Presbytery entertain favourably the recommendation of the committee, and delay further action until the congregation in the Presbytery at Guelph affixed be heard before that Presbytery; and further, that the Rev. A. M. Croll be appointed to appear before the Guelph Presbytery to represent the views of this Presbytery on this matter." The Rev. R. D. Fraser directed the attention of the Presbytery to the calamity at St. John, N.B., and suggested the propriety of action being taken to call forth the liberality of the congregations they represent. On motion made by the Rev. Mr. Milligan, it was agreed that the Presbytery recommend that a collection be taken up by the congregations within the bounds in aid of the sufferers in St. John on Sabbath, the 23rd July, or some early date thereafter, the collection to be remitted by the Rev. Dr. Reid. In accordance with an application, Rev. M. McGillivray was appointed to moderate in a call from the congregation of Knox Church and Melville Church, Scarborough. An extract minute was read from the Synod of Toronto and Kingston, setting forth the amount required to be raised by the Presbytery for liquidating the debt on Manitoba College, and a committee was appointed to apportion the several sums to be raised by the congregations severally for the said purpose. A small committee, consisting of Rev. J. M. Cameron (Convener), Professor Greig, the Moderator, and Mr. William Adamson, was appointed to consider and report on the propriety of publishing denominational literature. The Presbytery decided to adjourn till the 24th inst. at 11 a.m. at the same place, and the benediction was then pronounced.

How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How do we try and persevere in trying to make a nest of outer good qualities, without anything within to correspond, just as children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find fault in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the Divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.

—Temple.

The Late Mrs. T. B. Mullan.

In our obituary column last week our readers would notice the death of Sarah A. Sammerville, the beloved wife of the Rev. J. B. Mullan, minister of St. Andrew's Church, Fergus, at the early age of thirty-four years. The very large number who accompanied her remains to the cemetery on Friday last, testified to the esteem and respect in which she and her sorrowing husband are held in the affections of this community, in which they conjointly laboured in the cause of Christ, and for the well-being of their fellow man for the past six years. From the first appearance of Mrs. Mullan amongst us she took an active part in furthering the interests of the Church with which she was more immediately connected. In her position as Secretary of the Ladies Aid Society, she assisted materially in carrying out to a successful termination their labours on behalf of several objects connected with the Church here, besides assisting foreign missions, etc. And though for a length of time confined to her bed, she continued to take an active interest in their work and its success, to the very last. She was of a loving, cheerful, amiable and kind disposition, beloved and respected by all who knew her, and her departure from amongst us has left a blank which will not easily be filled. She faithfully discharged the duties of a minister's wife; and at all times and seasons, in her walk and conversation, left us a good example for our guidance and profit. The sympathies of the whole community are enlisted on behalf of the Rev. Mr. Mullan in his sad bereavement; and may the Great God who has so often used him as an instrument in assuaging the sorrows of others, grant him in this hour of affliction that peace and comfort which cometh only from above.—Fergus News Record.

Genuine Philanthropy.

On the 6th ult., there took place in Montreal an event of much interest—the laying of the foundation stone of an asylum for deaf mutes, the gift to the city of one of its most respected citizens, Mr. Joseph Mackay. Among those present on the occasion were Sir Francois Hincks, Hon. Peter Mitchell, Hon. L. H. Holton, and others of note in the Dominion. Letters of apology for unavoidable absence were received from the Governor-General, Hon. Alexander Mackenzie, Sir A. T. Galt, Professor Dawson, the Anglican Bishop of Montreal, Mr. Hincks, and several others. Speeches were made by the donor himself, Dr. MacVicar, Rev. Canon Ba'dwin, Rev. Dr. Douglass, Rev. Dr. Wilkes, and Mr. Thomas White, jr., editor of the Gazette. The site selected is on the Cote Ste. Luc road, commanding a fine view of the St. Lawrence and the Mountains. It was originally intended to erect a building to accommodate about fifty pupils, but on reconsideration Mr. Mackay enlarged his plans, and decided upon providing accommodation for from eighty to one hundred. The style adopted is the Gothic, the dimensions 95 x 50 feet, three-stories, with a well elevated basement, and the building must, when completed, present a very fine appearance. The plan includes a large dining-room, several class-rooms, recreation rooms, teachers' rooms, library, lavatories, hospital and nurses' rooms, together with efficient water-supply, heating, and ventilation, and in fact all "modern improvements." The architect is Mr. John James Browne, of Montreal. All the contracts are signed, and it is expected that the building will be finished and ready for occupation by November next. It will be known as the Mackay Institution for Protestant Deaf Mutes, and when completed will be made over to trustees, for the use of the Protestant Deaf Mutes of the Province of Quebec. The whole cost will be about \$40,000. In this new country such magnificent gifts by private individuals for public purposes must be rare. Let it be something for the Dominion to be proud of, that a wealthy citizen has shown such large liberality; and Mr. Mackay may be congratulated, not only on the value of his own gift, standing by itself, but also on the prospect that his example may be followed by others to whom Fortune has been lavish of her golden favours.—The Mail.

Presbytery of Bruce.

A Special Meeting of this Presbytery was held in Knox Church, Paisley, on Thursday of last week.—Rev. John Scott, Moderator. Arrangements were made for the ordination of the Rev. Wm. Stuart, who has been appointed by the Home Mission Committee, to take charge at Saint Ste. Marie. Application was made to the Assembly, for leave to take on trial for License, Mr. Hugh McKay, Graduate of Knox College, Toronto, who has accepted the Presbytery's invitation to labor on Manitoulin Island, as an ordained Missionary. There was produced and read, a call to the Rev. Donald F. Azor, M.A., of St. Andrew's Church, Sauguen, from the united congregation of St. Andrew's, Mount Forest, and Woodland's Church, Eremont, accompanied with a promise of \$1,000 stipend, and manse. The call having been put in Mr. Fraser's hands, he signified his acceptance of the same, when, on motion of Mr. Tolmie, seconded by Mr. McLennan, the Presbytery resolved to release him from his present charge, and instructed him to wait for and obey the orders of the Presbytery of Sauguen. The Moderator and Mr. Tolmie were appointed a Committee to draw out a suitable minute in reference to Mr. Fraser's removal. On 1st July, Mr. McLennan will preach in St. Andrew's, Sauguen, and declare the church vacant.