

work and are unworthy of those who profess to take up their cross and follow Christ. The wounds He feels most are those with which *He is wounded in the house of His friends!* It was the abominations that Ezekiel saw in the temple that sealed the fate of the Jewish Church and nation. It is the worldliness and the frivolity, and the glaring inconsistencies, of professing Christians that weaken the Church before the enemies of the Gospel, and embolden unbelievers to exclaim that Christianity is a failure! A. M. M.

IS IMMERSION SCRIPTURAL?

MR. EDITOR,—Your Baptist contemporary, the "Christian Helper," in its strictures on a pamphlet recently published by myself, in which I claim to have proved the Romish origin of immersion as a mode of baptism, makes the following statements: "We always understood that immersion was everywhere admitted by scholars to be scriptural . . . the whole Christian world has always admitted the scripturalness of the practice of immersion."

Baptist newspapers are crammed full of such statements as the above, and the result is that many good people in that Church have come to regard their fellow-Christians of other denominations as lacking courage or devotedness enough to practise what they believe.

With your permission, Mr. Editor, I will endeavour to help the "Helper" to a more perfect knowledge of the truth. Dr. Owen, certainly one of the greatest and best men the Christian world has ever seen, says: "No one instance can be given in Scripture, in which the word which we render baptize does necessarily signify either to dip or plunge." (See Miller on Baptism, p. 66.) Dr. Miller himself, whose Christian character or scholarship will not be denied, strongly endorses this statement.

Dr. Charles Hodge, the greatest theologian of the nineteenth century, says: "So far, therefore, as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion." (See Lectures, vol. iii. p. 536.) Will the "Helper" not acknowledge Owen and Hodge as "scholars," or as a part of the "Christian world?"

Does the "Helper" not know that the Westminster Assembly, in 1643, were unanimous in favour of sprinkling as the scriptural mode of baptism, and that only by one vote was "dipping" saved from being no baptism at all (see Pittman and Lightfoot's works, vol. xiii. p. 300). But they were not "scholars" or a part of the "Christian world!"

Good old Matthew Henry, one of the most evangelical and far-seeing commentators since the days of the apostles, utterly repudiates the "burial theory" invented by Rome and adopted by the Baptist Church as a basis for immersion (see Com. on Rom. vi. 4). So also did Melancthon, the best Greek scholar of the sixteenth century.

Dr. Dale, who has in four large volumes gone over the whole field of the baptismal controversy with a thoroughness never before even attempted, says: "There is no dipping into water for baptism in the Word of God. In fact there is not a particle of evidence for any such command" (see "Christic Baptism," pp. 22-24). His views have been endorsed by more than forty presidents of the first colleges in the United States. And yet the "Christian Helper" (?) will tell its readers that all "scholars" and indeed the "whole Christian world" admits immersion to be "scriptural," and that only some un-Christian ignoramus in Woodstock ever doubted it.

Would the "Helper" be surprised to learn that some of the best Baptist scholars in the world have virtually admitted the "unscripturalness" of dipping. Dr. Kendrick, of Rochester, N.Y., says, "*It is not a dipping that our Lord instituted.*" He did not command to put people into the water and take them out again, but to put them under the water" (see "Baptist Quarterly" for April, 1869).

Dr. Conant, who is chairman of the Baptist Bible Revision Committee, and acknowledged to be the best Baptist scholar in America, says: "The idea of immersion is not included in the meaning of the Greek word" (see "Baptizein," p. 88).

The fact is, that the first distinct mention we have of "dipping" into water as a mode of baptism is by Tertullian, who lived in the beginning of the third century, and he does not claim this mode as "Scriptural" but as founded on "unwritten tradition." And these ancient immersions, even the "Helper" will

dare not deny, were all associated with many other Romish superstitions, and were all administered to men, women and children, in *puris naturalibus*, naked as Adam and Eve before the fall (see "Dale's Christic Baptism," p. 24). No instance of Baptism as now practised by Baptists, Campbellites, Mormons, etc., occurs in history prior to September 12th, 1633.

In view of these facts and the Christian scholars quoted above, I call upon the editor of the "Helper" to withdraw his statement or stand convicted of willfully teaching what is not in accordance with fact or history. W. A. MCKAY.

Woodstock, March 21st, 1881.

PRESBYTERY OF HAMILTON.—This court met on March 15th, in Hamilton. Twenty-six ministers and fifteen elders were present. Thirteen session records were submitted for review. The call from East Seneca, etc., was set aside, as Mr. Mann declined it. Mr. Laidlaw reported having declared the vacancy at Jarvis, on the 6th inst. A minute was adopted expressing the high esteem in which Mr. McGuire was held by his brethren, their regret at his removal, and their sympathy with the bereaved congregations. It was pleasing to learn that the congregations had shewn their loving regard for their late pastor, by presenting him with a handsome purse on his leaving. The book with the formula for inscription was laid upon the table by the Clerk. A committee was appointed to consider the connecting of Kilbride with Strabane. Anent the remit *re* a Sustentation Fund, it was moved by Dr. McDonald, seconded by Mr. Laing, and agreed, "That this Presbytery recommends that as a first step towards ascertaining the feasibility of establishing a general Sustentation Fund, the Home Mission work proper, and the supplementing of weak congregations, have separate funds." The commissioners to the General Assembly were appointed, viz., by rotation, Messrs. Fraser, Bruce, Pullar, Ratcliff, Dr. James; by election, Goldsmith, Laing, Lyle, Robertson, Burson, ministers; and Dr. McDonald, R. McQueen, R. Lawrie, W. Gillespie, J. Hutchison, J. Charlton, M.P., G. Rutherford, J. Waldie, A. Wilson, A. J. McKenzie, elders; Rev. Dr. Black, of Kildonan, was nominated as Moderator of Assembly by a majority of one vote, in preference to Principal McVicar. A committee was appointed to confer with delegates from the Nelson and Waterdown congregations regarding a claim of the former against the manse property of the latter. Mr. Fletcher obtained leave of absence for three months, to visit Europe, etc. Reports on the temperance circular, on the Sabbath school conference, on the returns anent the State of Religion and Sabbath schools, were given in and disposed of. Messrs. W. Cruickshank of Grimsby, elder, and Mr. R. H. Simpson of Thorold, teacher, were recognized as catechists. It was agreed to apply for a grant of \$3 for Kilbride. Mr. Ratcliff was appointed to serve on the Synod's Committee on Bills.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Court was held at Kingston, on the 15th of March. Most of the members were present. Six students of Queen's College made application to be taken on trials for license. They compeared, and underwent a satisfactory examination. The Presbyterians of Mill Haven, etc., petitioned for Mr. Kellock as ordained missionary, and offered \$400 for his support. They are to be organized, and application is to be made on their behalf for a grant of \$200. The following obituary minute in relation to the Rev. Henry Gordon was adopted: "Whereas it pleased Almighty God on the 13th day of last December to remove from earth to that rest which remains to His people His much esteemed and honoured servant, the late Rev. Henry Gordon, at so ripe an old age as that to which few are spared, this Presbytery, of which he was so long a distinguished member, would place on record their high estimate of his humble and sincere piety, his untiring zeal and abundant labours as a minister of the glorious Gospel of the Lord Jesus Christ, and of his ever gentlemanly and brotherly deportment as a member of the Presbytery. During thirty-two years, from 1837 to the 18th of April, 1869, he was the devoted pastor of the same congregation at Gananoque. When released from the charge by reason of the infirmities of age, he continued there to reside, and to manifest the deepest interest in the welfare of the congregation of which he had been so long the respected pastor. And now that he has "come to his

grave in full age like a shock of corn in his season," here and throughout the western portion of the Church he will be long remembered as a zealous, laborious and faithful minister of Jesus Christ, and a humble, sincere, and heavenly minded Christian. They would also most respectfully tender to his surviving widow their sincere sympathy in her bereavement, and commend her by earnest prayer to the care of the God of all grace and comfort, who has promised to be 'a husband to the widow.'" A tabulated report was given in by Mr. Gracey on the State of Religion, and an interesting conference held on that subject. A committee was appointed to arrange for a similar exercise at the next meeting. The Committee on the Sustentation scheme recommended a deliverance, which was adopted. It is to this effect: that the proposed scheme would not be suitable in the present circumstances of the Church, and that the Supplementary scheme should be continued. The following ministers were appointed commissioners to the General Assembly: Messrs. Craig, Cormack, Kelso, and Cumberland, by rotation; and Mr. Mitchell, Mr. McCuaig, and Principal Grant, by election. The following elders were also appointed: Messrs. Coverdale, Guthrie, Gillies, Beatty, Mackenzie, Hobart and Davidson. The resignation by Mr. Turnbull of his pastoral charge, tendered at a previous meeting, was, after lengthened consideration, accepted, to take effect on the Monday after the last Sabbath of May. The matter affecting the Rev. Joshua Fraser took up a good deal of the time of the court. There were three motions—one to suspend Mr. Fraser for a year, and then on certain conditions restore him; one to carry out the original sentence of deposition; and a third to suspend *sine die*. This last was voted down. The first was carried by a majority of one over the second. From this decision Messrs. McCuaig, Chambers and Kelso, dissented, Mr. McCuaig assigning reasons. A committee was appointed to ascertain the liabilities of the Presbytery, and to levy a rate on the several congregations, so as to secure the amount needed. Dr. Smith presented the Home Mission report. Its several recommendations were considered, and all except one adopted. An application made by Mr. Archibald Lees, to be restored to the ministerial office, was ordered to be transmitted to the Assembly for favourable consideration. A resolution was adopted, expressing thankfulness to the Queen's College Missionary Association for their efficient help within the bounds during the winter. The circular on Temperance was taken up, but no definite answers were given to the queries submitted. Permission is to be asked of the Assembly to withdraw the overture anent the employment of students. The report of the Woman's Foreign Missionary Society of the Presbytery of Kingston was presented. The Society was thanked for their efforts in the cause of Foreign Missions, and members were urged to establish auxiliaries. Thirty-six students of Queen's College were recommended for employment in the Home Mission field during the ensuing summer, i.e., twenty-four in Arts and twelve in Divinity. Dr. Black, of Kildonan, Manitoba, was nominated Moderator of Assembly.—J. S. CHAMBERS, Pres. Clerk.

THE first Christian church ever built by the Chinese for themselves and by themselves was in Honolulu in 1879, when \$5,500 were collected for the purpose. The chief subscriber, a Chinese merchant and rice planter, who gave \$500, came to the island twenty years before as a coolie in a slave ship.

ANNUAL REPORT OF KNOX COLLEGE MISSIONARY SOCIETY, FOR 1880-81.

This Society, composed of all studying in Toronto with a view to the ministry in the Presbyterian Church in Canada, was formed originally with the intention of evangelizing the French Canadian Roman Catholics, but has now for its object the carrying of the Gospel to parts of the country which are otherwise unprovided for by our Church. To secure this end, fields are selected and supplied with missionaries for the summer months, until they are strong enough to take their place among the regular mission stations under the care of the Presbytery within whose bounds they are situated, thus leaving the Society free to occupy new fields in less favoured localities.

From its pioneer character it will be seen that the Society must depend largely upon the contributions of its friends outside the fields supplied, for the means required to carry on its work. Hitherto this source of revenue has proved sufficient, and the Society trusts that in the future it will enjoy a measure of liberality corresponding to that of the past.

The following particulars regarding the work during the year which has just closed deserve special notice:—