

be reckoned such by the laity, they will cease to look up to them for the guidance and example they at present expect from them in spiritual affairs. This theory is the most pleasing to a certain class of the laity (and the majority) that can be advanced, and the most dangerous to the best interests of the Church of Christ that can be inculcated. It is only the excuse which many of our country congregations crave for (which indeed, as it is, many of them make with all our care), to dismiss the faithful old servant of God for some glib-tongued superficialist, whose youth is only equalled by his audacity, and whose rhetoric has tickled their ears, but left their hearts untouched. Or it is the theory which would leave many a district, perhaps composed of several hundred people, at the mercy of two or three rich individuals, who, on the slightest misunderstanding with their pastor, or it may be from some petty domestic squabble, would button up their pockets, dismiss their *servant*, and leave the whole neighbourhood in spiritual destitution. I thought better of Dr. Caven than to hear such a statement from him or of him, and will think there is some mistake, or that an explanation can be made, before I believe it. It has made quite a stir among several of my friends, and we would like to know just the fact, if it is really the case, so that we may shape our future course in accordance with your explanation. K.

Feb. 23rd, 1882.

INFORMATION WANTED.

Will anyone be so kind as give—to use Mr. Laing's words—"sufficient reasons" for "dispensing with laying on of hands as we now do in ordaining our ruling elders and deacons?" If all elders be equal in respect of office, why should one part be ordained with laying on of hands, and another not? In New Testament times deacons were ordained with laying on of hands. Why should it not be the same with those ordained to the higher office? ENQUIRER.

MISSIONARY NEWS—INDIA.

[The following is a copy of a letter from Rachel Venoo, Zenana teacher at Indore, to her supporters, the Indore Mission Society of Quebec.]

MY DEAR FRIENDS,—This is the first time I am writing to you, and I am sure you are very anxious to know how we are getting on at Indore. Now, I must begin about my work. We used to visit a little Parsee school, but we don't go there now, because we have our own school in the Bazaar. Altogether we had nearly fifty children when we first opened this school, but many of them left us. The numbers that attend now are only from fifteen to twenty, but these are very hard to manage; and you cannot beat these girls, for if you do so they will never come back to learn. The woman that goes to call them has to coax some of them to come. Some of the girls can read the Testament, and Second and Third Books. They can write, sew, sing, and say the Ten Commandments and Lord's Prayer. But I like our Zenana work best—it is very interesting. We visit lots of houses, but I will only mention some of them. Some of the people call us in out of curiosity, just to see what we have to say, because they always see us going from one house to the other. Once a Brahmin woman called us into her house, and when we sang and read to her, she was so pleased with it that she said, "It was very sweet to hear you; I was just going to my temple, but I wouldn't have heard anything like this there." Another house that we go to is a Hindoo priest's house. The first time we went to this house the wife and husband both said that "our caste is just like yours (Padree); we have to teach people about our religion." They have a little temple before their door, called Mahadeo's temple, and in the temple there are three or four round little stones, with red paint on them, and these they call their god. Mahadeo means a great god. Once they told us that they had a letter from Benares, their sacred place—a letter from their god. It was placed in the temple without anyone's knowledge. It was written in letters of gold, and in Sanscrit, and this is what the letter contained: "Their god will come to reign over India after six years, and there will be no end to his reign." But whatever they say or do, both of them listen very attentively to what we read, and she is very fond of singing. There is another very nice family in New Indore. We often go to this house; there are four

women in the house. They can read Marathi, and they are learning to do fancy-work. They kindly gave us a room free, which Miss McGregor uses for the sick. Lots of sick women and children come, and when they are there they always wait for the Bible-readings and singing. On Sundays we have a very large Sabbath school of boys. It makes a class for every one of us. Sometimes there are sixty boys. The boys that can say the Bible verse which Miss McGregor gives them to learn, she gives them a coloured picture, which we paint in the house, and they are very glad to get them. And now I must say good-bye. RACHEL VENOO.

Indore, August 13th, 1881.

MODE OF BAPTISM.

We are requested to publish the following extracts from correspondence respecting the Rev. Dr. Hamilton's "Compend of Baptism," noticed some time ago in these columns:

LETTER I.

MY DEAR SIR,—Your statements are too palpably erroneous and inconsistent to allow you to expect that a thinking and intelligent public will receive them as the solemn truth of the sacred word of God. . . . Your little book is as much subversive of Pædo-Baptist theory and practice in the matter of Baptism, as of Baptist theory and practice. The only marvel is that you seem not to see this yourself. . . . To test you and any of the "competent judges" of your "arguments and illustrations," I, in good faith, offer you and them the sum of \$100 for the absolute proof that Divine authority ever commanded, or in any way required, unmixd water to be sprinkled or poured on any human being for any religious purpose whatever, since the world began, etc. Respectfully yours, E. D. D.

A—n, Illinois, Dec. 30, 1881.

ANSWER.

DEAR SIR,—There are just two questions between us—mode and subjects of Baptism. Your challenge refers to mode. Make your offer to refer to Sprinkling *versus* Immersion simply, and I shall easily win your \$100 before "competent judges." Respectfully yours, W. HAMILTON.

LETTER II.

If Divine authority ever commanded, or in any way required, unmixd water to be either sprinkled or poured on any human being, as a religious ceremony or ordinance, you doubtless can furnish the absolute proof thereof; but if the proof cannot be given, then you and your "competent judges" are guilty of practising, in the name of the Father, and of the Son, and of the Holy Spirit, what is absolutely without this Divine authority—what rests only on human dictum, etc.

REPLY.

DEAR SIR,—The real question at issue is, whether sprinkling with water is a sufficient ritual baptism. I have abundantly proved in my "Compend of Baptism" that Baptidzo is a non-modal word. It has many meanings—the essential being COMPLETE EFFECT, attained by many modes. The baptisms of John at the Jordan were with pure water. The baptism of Pentecost was with the Holy Spirit, in the appearance of cloven tongues of fire. How was it that sprinkling was so much used under the Law for ceremonial cleansing? Was it not baptism? etc.

LETTER III.

There is not a Greek Lexicon extant that sustains you in your definition of Baptidzo. My offer is still open to you. Win the \$100 if you can. The ceremonial sprinklings under the Law were neither baptisms nor performed with unmixd water. I know whereof I deny. I have searched the Hebrew, Greek and English Scriptures, etc.

ANSWER.

DEAR SIR,—It is very evident that you have given up the question of Mode for that of "unmixd water." Alas for Alexander Carson! Your offer depends on a mere quibble. I should prefer sprinkling with unmixd water to immersion in a muddy creek at any time. As to Lexicons, A. Carson says, in reference to his doctrine that Baptidzo always means to dip. "All the lexicographers and commentators are against me in this opinion." Carson was the true hero of the Baptist controversy. But nowadays "Complete covering" only is required, while you introduce "unmixd water!"

Let me now give you a Roland for your Oliver. Find any passage in all Greek literature, in which *baptidzo* (baptize), in any of its forms, is connected with *eis udor* (into water), in any other sense than that of drowning, and you will surprise yours, etc.

WOMAN'S MISSIONARY SOCIETY, MONTREAL.

A Woman's Foreign Missionary Society has just been formed in Montreal, under the auspices of the Presbyterian ministers of the city, which promises to be a very influential and flourishing one. It is intended to include both the French and Foreign Mission work within its sphere of operations. The first meeting in connection with it was held in Knox Church on February 9th, when the nature and object of the society were explained, and a committee appointed to draft a constitution and by-laws. A second meeting for organization was held in Knox Church on February 23rd, when the constitution and by-laws were submitted

and adopted. It is intended to organize auxiliaries to this society in the surrounding country. All interested in our Mission schemes will wish it abundant success. We subjoin the report of the second meeting from the "Daily Witness":

Last evening a large number of those favourable to the formation of this society met in the lecture room of Knox Church. The Rev. W. Cruikshank occupied the chair.

The Rev. R. H. Warden read the report of the committee appointed to draft a constitution and by-laws for the government of the Society and to appoint office-bearers. The object of the society was stated to be to aid the several Mission schemes of the Presbyterian Church in Canada and other benevolent objects—by collecting money toward their maintenance, by appointing and supporting missionaries, Bible women, etc., and by diffusing intelligence and promoting a missionary spirit among the women and youth of the Church.

The proposed constitution and by-laws were submitted, and after some discussion were adopted. The committee recommended the appointment of the following ladies to form the executive committee:

EXECUTIVE COMMITTEE.

Mrs. Robert Campbell, Mrs. David Morrice, Mrs. James Walker, Mrs. Prof. Campbell, Mrs. Prof. Coussirat, Mrs. M. Tomson, Mrs. A. C. Leslie, Mrs. T. Graham, Mrs. B. Morton, Mrs. P. Lane, Miss Gordon, Miss McIntosh, Miss Ramsay, Miss Macmaster and Mrs. Walbank.

Crescent Street Church—Mrs. A. B. Mackay and Miss Dunmore.

Erskine Church—Mrs. J. S. Black and Mrs. D. Yule.

St. Paul's Church—Mrs. Prof. Murray and Mrs. J. L. Morris.

Stanley Street Church—Mrs. W. Drysdale and Miss McCaul.

Knox Church—Mrs. W. D. McLaren and Mrs. A. S. Ewing.

St. Mark's Church—Mrs. Cunningham and Mrs. Nichols.

Chalmers Church—Mrs. W. P. Rodger and Miss Fletcher.

St. Gabriel Church—Mrs. James Robertson and Mrs. W. L. Haldimand.

St. Joseph Street Church—Mrs. Spence and Mrs. Thomas Davidson.

St. Matthew's Church—Mrs. Aird and Miss Cruikshank.

Taylor Church—Mrs. Casey and Mrs. James Brown.

St. John's Church—Mrs. Doudiet and Mrs. Duclos.

Canning Street Church—Mrs. Cruchet.

ADVISORY COMMITTEE.

The Rev. R. H. Warden, the Rev. W. R. Cruikshank and Mr. David Morrice.

This committee was adopted, and the Rev. Robert Campbell pronounced the benediction.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of this Society for the present year was held at Knox College on Friday evening, March 10th, when the following members were elected officers for the coming year, viz.:—President, J. Builder, B.A.; 1st Vice-President, J. Mutch, B.A.; 2nd Vice-President, R. M. Craig; Critic, G. W. Wallace B.A.; Recording Secretary, J. S. McKay, B.A.; Corresponding Secretary, T. Nixon; Treasurer, J. C. Willert; Secretary of Committees, H. W. H. Boyle; Curator, J. S. Hardie; Councillors—A. Urquhart, G. Freeman, W. Farquharson.

The following prizes were also given: Public Speaking—1st prize, J. Currie; 2nd prize, J. Gibson, M.A.; Secular Reading—Angus Mackay; Scripture Reading—C. H. Cooke, B.A.; Essays—1st prize, C. H. Cooke, B.A.; 2nd prize, J. A. Hamilton, B.A.

T. NIXON, Corresponding Secretary.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last monthly meeting for the present term was held in the College on Wednesday evening, the 8th inst. A report was heard regarding the work in Waukegan. This field now passes out of the hands of the Society, and becomes a permanent Mission station under the charge of the Presbytery of Barrie. The Treasurer gave a financial statement that was very encouraging. He announced a balance on hand of \$322.72. It was decided to send out twelve missionaries for the summer months, and it will be noticed from the list below that two are sent to labour amongst the men engaged in building our railroads. The fields are as follows:—Essex Centre, in Essex County; Providence Bay and Little Current, in Manitoulin Island; St. Joseph's Island, Bruce Mines, and the labourers on the line of railroad to Sault Ste. Marie, on the north shore of Lake Superior; Baysville, Commanda and Strong, in Muskoka. Two men were placed at the disposal of the Rev. Mr. Robertson for stations in the North-West, and a third was set apart for work amongst the four thousand railroad men east of Winnipeg. The respective missionaries are Messrs. W. Fleming, W. G. Hanna, J. McGillivray, J. A. Ross, J. Brown, G. Ballantyne, A. H. Drumm, W. Farquharson, T. Wilson, J. S. Mackay, G. B. Greig and T. Nixon. JAS. A. HAMILTON, Corresponding Secretary.