

Contributors and Correspondents

LETTER FROM CENTRAL INDIA.

Mr. P... but yesterday since we left our friends at the Union Station, Toronto, for Central India, and yet nearly six months have passed away. We have been so fully occupied that time passes unobtrusively, and great issues in life are being matured, though the process too often escapes our notice.

The Canadian Mission to Central India has awakened a wide-spread interest and sympathy among the various sections of the Christian Church here. We have received letters from many points, written in the most kindly spirit. But here especially it has amounted to a sensation in both European and native circles. Our Catechist expressed it in oriental style when he remarks that "a new comet has appeared in the sky, and all the city wonders." The Canadian Gospel Tent has caught a little of the whirlwind that exists between the high and low Church parties of the Church of England, but a little driving of the tent pins has lightened the cordage, and made all things at present seem secure. The breeze through which we have passed did not come from the native heathen, but from the leaders in the

COWLEY FATHER MOVEMENT

here. One, Father O'Neil, has made Indore his head quarters for some fifteen months past. In the Brotherhood O'Neil is superior to the Bishop in Bombay, and is a man of refined manners and culture. His smiles are more to be feared than his frowns. This field offered a grand field for the working out of their principles. It is especially attractive from the fact that the sons of the native chiefs of Central India congregated here for purposes of education at the Residency College. On this account it offers a centre from which the officials of the whole native states may be influenced. From the day we landed in Bombay a manifest attempt has been made to turn us aside from Indore. Only yesterday we received a letter from a friend of the party, blandly expressing sympathy, and asking us to consider the claims of Khandwah as a centre for the Canadian Mission, offering to hand over a native school of some fifty pupils and a mission already initiated. This town of 17,500 inhabitants is situated at the junction of the G. I. P. and Holkar State Railway. It is in British territory, and would make an excellent side station. This was artful, yet we should be happy to accept the offer and occupy it at some time. In the meantime our plans and purposes are fixed, and Indore must be our centre.

This, however, is only the dark side of the picture; we have much that is bright and cheery to communicate. "The Lord of Hosts is with us, and the God of Jacob is our refuge. He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." The Lord does His own work, and we desire only to follow as he leads. Looking at the developments of the past two months, it seems as if some unknown hand had gone before and opened the way. God is faithful, and that He has answered the prayers of His people the following facts will show. We have had two interviews with Sir Henry Daley, the Political Agent here, in reference to

OUR PROPOSED MISSION.

He received me most cordially, and we had long conferences on both occasions, and pointed out all the complications of mission work in a native state, assuring me that great prudence would be necessary in the inception of the mission, as some friction might be expected. The people in the city are not as yet familiar with Europeans. When a British soldier enters the city he is accompanied with one of Holkar's armed police. In Bopal, where the Begum is most favourable to, and susceptible of, European influences, no foreigner is allowed to pass through the city gates without a permit from the officials. However, we shall have the benefit of the General's counsel at any time, and his support also as far as his prudential relation to the Government will allow. In his opinion our two strong points will be female education and a medical dispensary in connection with evangelistic efforts.

Feeling assured that "honesty is always the best policy," and that nothing in this case could be ultimately successful if accomplished on the sly, we deemed it best to adopt the opposite policy to that of the Cowley Fathers, who have shunned all native officials. We wrote to Sir R. Rugoonath, Rao, Prime Minister to His Highness, Maharaja Holkar, desiring

AN INTERVIEW,

that we might lay our whole plans and purposes before him and the Government. To this he responded at once, and arranged to meet me at Lal Bagh, Holkar's summer palace, which was enlarged and beautified for the reception of the Prince of Wales. At the hour appointed he received me with a hearty shake of the hand, leading me over to one of the royal sofas which was highly ornamental and covered with yellow silk. Here we had a good solid hour's

talk. He is a Brahmin of high caste, a man of refined and polished manners, and speaks English fluently, and correctly. He is well acquainted with British politics and literature, reads the English Bible, and understands the purpose of Christian missions fully. He was much interested in my statements about Canadian progress and education. We explained our system and gave him a copy of our educational report. We expressed our desire to settle in Indore, and labour for social reform by means of female education and medicine combined with evangelistic effort, should His Highness the Maharaja grant us permission. To this he replied at once, saying "What objection can His Highness offer. The Government tolerate Mahomedans, and the various sects of the Hindoos with all their Tamasha and nonsense." By Tamasha he meant the Maharajah of the Mahomedans and the Dole Intra, or Joti of the Hindoos. During the latter, filth of all description is poured upon the persons of those who walk through the streets, and much more horrible filth in the shape of obscene songs, and hellish gestures. On such occasions the whole city presents a villainous only equalled by Sodom and Gomorrah. He continued, "you go forward, and the truth will be eliminated by your discussions. As to female education you have not come to a people such as you will find in the centre of Africa. We have the remnant of an ancient and decayed civilization. Our women of high caste do get a kind of training. Your work here will be slow. We are a conservative people, and yet not more so than English people. Queen Victoria, the most powerful sovereign on the face of the earth, whom we all receive as a mother, still holds the title of "Defender of the Faith," a title given to Henry VIII., when he was defending Roman Catholicism, and yet she does not think of changing it. Again I believe there is a statement in the British Constitution to the effect that a king can do no wrong 'which all will admit is absurd, and yet they do not change it. I do not think after all that we are more conservative than English people. You go on, and I am sure that if His Highness has land on either side of the city that will answer your purpose he will be most happy to give it." Referring to the work of Dr. Duff and Dr. Wilson, he said that we Presbyterians ought to be proud of our principles. We had demonstrated to the world the fact that Christianity don't need State aid. The day of establishments is past. He thanked me for my visit, and said he would be happy to arrange for an interview with Holkar, or to present any request which at any time we might desire to make. This interview we expect in a few days. The Maharaja is

A MOST KNOWING FELLOW,

and evidently something of a wag likewise. Some time ago a chaplain was introduced to him who had the misfortune of not being able to look the person in the face with whom he conversed. He was cross-eyed and near-sighted, and I believe was rather confused on the occasion. Holkar remarked as he left the room—"Good man"—shame-faced man—too much fear God." He is liberal and progressive, takes a deep interest in education, and has added much to the health and comfort of the city by the introduction of water-works. He has built a cotton mill, filled it with English machinery, and for the past ten years it has proved a complete success. It employs nearly 400 persons. So pleased is he with the result that he is negotiating for the erection of another. We lately had the pleasure of visiting

THE MAHARAJA'S SCHOOL

for boys, and making the acquaintance of the Superintendent of State Education. Mr. Rajori Yasudwa Talia, M.A., has in charge 850 boys. 100 boys are studying English. The building is clean and neat, and has a gymnasium attached. I enclose a copy of a poem composed in English by the Principal on the occasion of an annual examination, when a scene from Henry VIII. was acted by the pupils in the presence of His Highness and the gentlemen of the Durbar. You may imagine the novelty of the scene when swarthy lads in their teens impersonated Cardinal Wolsey, the Duke of Buckingham, and Queen Catherine, and an ingenious boy lent enchantment to the view by a huge canvas painting in water colors. All this, rude as it may be, indicates the progress of European civilization. We have also had the pleasure of an interview with

MAHARAJA KUMAR AR JAM SING,

of Dettia. His brother is a power in the State, and he lives here on a fixed income. He speaks English rather brokenly. He was richly dressed in native costume, and wore a coronet sparkling with jewels. He enquired much about Canada, and expressed many wishes for the success of our mission. He is fond of reading medical books, and expressed a desire to see my library. He thanked me most heartily for my visit, and said he would be glad of frequent intercourse for his own improvement, as in his state he had little opportunity, as the peo-

ple had their amusement in elephant fights and nautic dances, and have no debates on intellectual subjects. Moreover, he added, "I shall be most happy to assist you in your work as far as my means will allow." Again we have made the acquaintance of

PRINCE WOHIDDOODIN,

a descendant of that great and powerful Prince of Mysore, Tippee Suttan, who figured so largely in Indian history during the administration of Lord Cornwallis. He is a man of refinement and culture, has spent nine years in Britain, and moved in the best society. During his visit, he was called to the bar, and now holds the position of judge in the district court. He lives in English style, reads religious books, and is very sociable; still I fear that the furious zeal in the cause of Islamism, which so characterized his ancestry, keeps him far from the kingdom of Christ. I am sure

OUR FRIENDS IN CANADA

will join us in our daily expression of gratitude to the Great Head of the Church for all the favor he has shown us in the inception of this new enterprise. We have already visited all the villages within our reach in the surrounding district, and the people for the first time have heard the gospel of the grace of God. They listen with patience and apparent interest. The village people are simple-minded, and perhaps more hopeful than the city people. Although we write this hopefully, and believe that we may enjoy the toleration of the Government, and even the good wishes of many among the higher classes, still we have a fanatical people to deal with, and Christian work in a native State involves complications which our people at home can scarcely be expected to understand. Your missionaries will require great wisdom, prudence and Christian fortitude. May the Lord's people at home daily water with their prayers this tender vine which we have planted among the heathen, and with the Divine blessing it will take deep root and fill the land. Then these hoary hills about us will be vocal with the praises of the God of salvation. Yours sincerely,

JAMES M. DOUGLAS.

Canadian Mission, Central India, Indore, May 4, 1877.

INFANT SALVATION.

Mr. Editor.—Rev. W. A. McKay of Baltimore and Goldsprings, has published a sermon on the above subject, which is calculated to comfort those who have been deprived of their little ones by the cruel hand of death. I would be very sorry indeed, to mar the comfort of any bereaved parent, who may draw solace from its pages, and such I will try to avoid. There is nothing, perhaps, that will draw out our sympathies in behalf of our fellow creatures, so much, as to see them suffering either personal or relative affliction, and there is no sufferer for whom we can do so little, as for the helpless and dying infant. That being the case we are apt to give way to a burst of feeling, and allow ourselves to be carried beyond the warrant of truth. In the sermon referred to, there is what I conceive to be a doctrinal error, into which Mr. McKay may have fallen through his kind and sympathetic disposition. And yet the point is so glaring, and might lead to such grave consequences, that I just wonder Mr. McKay ever made the assertion. On page ten of the printed form of the sermon alluded to, he makes the following statement: "Children dying in infancy are free from the ground of condemnation." What does Mr. McKay mean by this statement? Does he deny original sin, and total depravity? Certainly not, for he expressly states in the next sentence that: "They have original sin, it is true, but that I think is never presented in God's Word as the ground of condemnation." This to me is a most remarkable statement indeed, and though I have reason to believe not intended, yet I think it smacks a little of the Pelagian theory.

It is true, Mr. McKay does not tell us what original sin is, and I would be very sorry to misrepresent him. But it cannot be of great moment in his estimation, for nothing but the "rejection of offered salvation" is the ground of condemnation according to his sermon. He says in plain and unmistakable language that "original sin is never presented in God's Word as the ground of condemnation." Well, let us see,—and here I will state, that I hold original sin to be truly and properly in itself, sin, incurring guilt. In the 6th chapter of Romans 12, 14, 17, verses; also in the 7th from the 5-17th verses, what does the apostle mean, if he does not refer to this very thing? And what are we to make of such expressions as: "The flesh," "lust," "old man," if the sacred writers do not refer to original sin, as truly and properly, sin? I confess I can make nothing of them, unless they refer to the affections, the will, and the whole state of the heart, as being sinful and guilty in the sight of God, and that too as soon as we have a being. "Behold I was shapen in iniquity and in sin did my mother conceive me." To speak of sin and iniquity without condemnation, would be an anom-

aly indeed. And if original sin is never presented in God's Word as the ground of condemnation, I would ask Mr. McKay what is the argument of the Apostle Paul in the 5th of Romans? From the twelfth verse to the end of the chapter, the apostle's reasoning is clear. There he declares the violation of God's command to be the ground of condemnation, and says that in Adam we stood, in him we fell, and along with him are condemned and punished with death. We know, of course that death is a punishment, but punishment supposes guilt, and if this punishment be universal, as we see in the case of death, then this death is not merely the separation of soul and body. That is included, but there is linked with it, death spiritual and eternal. And death in any form we know is a punishment, but punishment supposes guilt, and if this punishment be universal, as we see in the case of death, then this guilt must be universal, and so this universal punishment of all men, infants included, can be traced to no other cause, than the universal guilt and condemnation of all in Adam. How Mr. McKay can look at these verses (Rom. v. 12-21) and say that "original sin is never presented in God's Word as the ground of condemnation and that infants are free from it," I cannot tell.

There is another sentence on the same page that ought to be modified in some way. It is this: "Men are lost because they reject offered salvation." That sentence as it stands, without any qualifying clause, seems to me a dangerous one. That the "rejection of offered salvation" will be one ground of condemnation, no one will question, but it will not be the ground, for we are "condemned already," even if we have never had the offer of salvation. If Mr. McKay is right, and I am wrong, then it must follow that all the heathen, who have never had the offer of salvation, shall be saved. And so also it may be said of the unfortunates, who living in the slums and dens of iniquity, in crowded cities, many of whom have never had the offer of salvation. Mr. McKay may not be willing to allow such a conclusion to be drawn from that part of his sermon referred to, but the language will bear no other.

He must go further back for the ground and cause of our condemnation, and he will find that infants are not free from it, although they are free from the practical rejection of the truth. I confess that all under the fourth reason, on page ten, seems to me ambiguous and unsound, and might possibly do a great deal of mischief. The last line on page ten is a quotation from Rom. v. 14. and I think if Mr. McKay were to examine it, he would come to the conclusion that it does not refer to children at all. So much the worse for his argument if it does refer to them, for even if they have "not sinned after the similitude of Adam's transgression," if they have sinned at all they cannot be said to be "free from the ground of condemnation." JOHN R. BATTISBY.

Newmarket, April 23th, 1877.

HOME MISSION DEFICIENCIES.

Mr. Editor.—One result of union has been the upsetting of the machinery of the various churches. This was to be expected. Nearly two years have passed however, and there is still much confused effort, and want of efficient organization in the Church. This ought not, if possible, to be allowed to continue. So long as through one cause or another it does continue, so long will the fruits expected from union fail to be gathered. Take for example the Home Mission Scheme. There is plenty of work to do. New regions are opening up. Muskoka, the shore of Georgian Bay, Manitoulin Island, Lake Superior and Keewatin, Manitoba, and the North-west Territories are calling for two missionaries where now they have one. Fields of great importance are opening up. Thousands of Canadian and British emigrants are this year moving north-westward. A very large per-centage of these is Presbyterian. They are attached to their own church to a moderate degree. Nine-tenths of them will quite cheerfully fall in with other churches, if their own is not present. This is not to be deplored. It speaks all the better for their religious interest. They would, however, prefer their own church. Their own church has a settled conviction that the early mistakes of neglecting our people in Ontario and Quebec should be avoided. Missionary meeting orators have without stint descanted thus. Why then is the demand not being met? The Home Mission Committee assembles. It enquires what are the demands. The cheerful announcement is made, as a sort of stimulus to work, that there is a deficiency of \$3,000, or \$10,000 or \$14,000. Insufficient revenue! Out down expenses; cut off a labourer here, and another there to make ends meet! The Canada Pacific Line north of Thunder Bay wants a labourer: no funds! Manitoba needs three at present, not considering the thousands of people going thither: one sent; no funds for more! Battleford, the western capi-

tal, asks for a man: no funds! Prince Albert requires to be taken under the Home Mission care: no funds! Now why is this? The work needs to be done: the Church had this in view as the great object of union (vide speeches for years past). The reason is simply that no means at all likely to succeed have been taken to get the funds required. What has been done to interest the Church in Home Mission Work? True, the Convener loudly called on Hieronies. He is not to be blamed for this. He has a large congregation; he is doing a good work in ladies' education; he is a ready speaker, and is always in request. No way was left but to make a few frantic appeals telling the low state of the fund and urging action. No great good can however come of these appeals, particularly when they speak so constantly of deficiencies. The committee again could not be expected to do much in their meetings. They meet so to speak, to deal with acute cases: the two days of their meeting cannot be spent in discussing modes of action, methods of working, and means of raising money: the immense routine business precludes this. The Assembly again has never faced the matter seriously. Hence the deficiency. It would make this communication too long to deal with how to gain the requisite funds? But meanwhile the fact remains: no means at all likely to raise the amount required have been adopted. The mission boat is expected to stem the current without care. PRESBYTERIAN.

May 8th, 1877.

Presbytery of Toronto.

This Presbytery held a meeting in the usual place, on the 1st current, Rev. J. Carmichael of King, Moderator. Present with him twenty-seven ministers, besides corresponding members, and fourteen elders. Rev. A. McPaul reported that he had, as instructed, preached to the congregation of Lion Church, Orangetown, and summoned them to appear for their interests at this meeting. No commissioners put in an appearance. Rev. A. Carrick was heard on his own behalf, and thereafter, on motion of Dr. Topp, it was agreed, that the Presbytery, having taken into consideration the letter of Mr. Carrick, and having now heard from himself a statement on the subject in which he expressed very strongly his adherence to the letter resigning his charge on the ground of ill-health, and having reason to believe that the congregation acquiesces in the step which he has proposed to take for the cause stated, feel themselves constrained to accept said resignation, as they now do with regret, and appoint the following committee to prepare a minute expressive of the sentiments of the Presbytery regarding his high personal and ministerial character, viz: Dr. Topp, Convener, Principal Caven, and Dr. King. A report was produced and read from the committee appointed at last ordinary meeting on the case of Rev. Evan McAulay, recommending the Presbytery to proceed, on the ground of the confessions made, to suspend Mr. McAulay from the exercise of the ministry, until the Presbytery is satisfied that his character is sufficiently established to warrant its re-instating him in the exercise of his office. This recommendation was unanimously adopted. And Mr. McA. not appearing when duly cited, the Moderator, in name of the Presbytery, pronounced sentence against him, and the clerk was instructed to notify him of the same. Attention was called to the case of Mr. A. R. Kennedy, formerly Unitarian minister in Toronto, and later a theological student of Knox College. After some consideration, it was agreed to apply to the General Assembly to take Mr. Kennedy on trials for license. The committee formerly appointed on matters regarding East and West King, stated that in consequence of the union which had been proposed being now deemed impracticable, the congregations of East King and Laskey are desirous of obtaining again a settled minister among them, and that for that purpose it was desirable to obtain a supplement of \$100. The Presbytery unanimously agreed to make application accordingly. Letters were read from Mr. John Bain and Mr. A. McMurely, stating their inability to act as commissioners to the General Assembly; and Mr. W. Adamson and Mr. A. J. Jardine were appointed in their stead. The case was brought up of Rev. A. Beamer, formerly a minister of the Methodist Episcopal Church of Canada, who wishes to be received as a minister of our Church. Satisfactory certificates on his behalf were produced and sent for perusal to a committee, who reported a recommendation, which the Presbytery adopted, to apply on his behalf to the General Assembly. The reports from the Assembly were considered at some length, and were severally disposed of. A letter was produced and read from Rev. D. J. Macdonnell, stating that in accordance with instructions of the General Assembly of 1876, he now enclosed for transmission to next Assembly a report as to his acceptance of the teaching of the Church in regard to the eternity of the future punishment of the wicked. It was made a question whether the enclosed report should be read or not; eventually it was settled that it should. The report was read accordingly, and the clerk was instructed to transmit the same to the General Assembly. The next ordinary meeting of Presbytery was appointed to be held in the usual place, on the first Tuesday of July, at eleven a.m.—R. MONTATH, Pres. Clerk.

An English paper well says:—"How little effect is produced by attempts at direct moral teaching from the stage appears clearly enough from the fact that the plays most popular with a class which furnishes the largest number of criminals are precisely those in which virtue is most invariably triumphant and vice most inexorably punished."