

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3 a year, in advance. Postage by mail, 30 cent per year, payable at the office of delivery. Cheques and Post Office Orders should be drawn to the order of the Publisher.

C. BLACKETT ROBINSON, The P.O. Box 2164, Publisher and Proprietor

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FRIDAY, MARCH 26, 1876.

FATHER CHINQUIV'S lecture on the "Sacrifice of the Mass," will be read with interest. We are told that among other startling results of his work in Montreal, has been an increase of over 2,000 in the daily circulation of our excellent contemporary, the Witness, on an account of its full reports of these lectures; and we are further informed that on Sabbath last it was announced that all Roman Catholics who henceforward read the Daily Witness are liable to excommunication; also Catholics who attend Father Chiniquy's lectures. The faithful were cautioned against reading this gentleman's lectures, no matter in what paper they appear.

CONTROVERSY ON INFANT BAPTISM.

A spirited controversy has been going on for some time in the Woodstock Times on the subject of Infant Baptism. The writing on both sides has been good and pointed. The controversy seems to have about exhausted itself; for, leaving the principles which must determine with logical certainty the results, the writers on both sides are taking up side issues, and with use of isolated passages are trying to establish their points by the reductio ad absurdum. We have no doubt that that line of argument is very effective in some cases; nay, it has the advantage of being exceedingly popular on account of its smartness, and an untrained mind will be re-established in its hereditary opinions, if it can be shown that the opposite view leads to a consequence which is admittedly absurd. This controversy has impressed us with the conviction that in all controversies, and particularly in those on religious questions, very much depends upon the status question, or the way in which the question is understood. This is the grand controversial feature of the late Principal Cunningham's writings; to state the question, with him, was often to settle the matter in dispute. Turretine also has the same excellence as a controversialist. If the two disputants differ as to the thing to be proved, there will be no possible end of writing; if they agree, the end will soon come, in an acknowledged difference of sentiment. That difference of underlying sentiment often, unconsciously, determines the view taken of each particular passage, so that it seems to teach a different doctrine to the several disputants, and the one can hardly believe the other honest in the view which he takes of the Word of God. Settle, however, these underlying principles, and it will be seen that controversy is at an end, for where there is an irreconcilable difference of principles, it so colours the thought and guides the interpretation that the same passages seem to teach the one what the other regards as error.

To illustrate this. In the present controversy a great deal is said about the "saving efficacy" of Baptism, and on the Baptists' side it has been attempted to show that Presbyterians believe and our Standards teach that the mechanical rite has saving efficacy. It ought to be enough to decide this to state, on the contrary, that Presbyterians do not believe it, and that they repudiate any such construction of their Standards. It is a very secondary question whether such construction of our standards is correct; and if a writer chooses to waste his time in trying to force that construction on the Confession and Catechism, it is hardly worth while to read what he says. His argument may be ingenious, subtle, as a dialectical effort—admirable; but it is valueless. It only goes to establish that the Presbyterian Standards teach a thing which the Presbyterians do not believe, and that the Presbyterian does not understand his own language as well as the Baptist does. That, however, has nothing to do with the efficacy of baptism.

The real issue is: Does baptism save our infants? The answer is simply—No. And there is no difference here between the two disputants. The next question may be asked, "If it does not save, what does baptism do for infants?" and there we have fair scope for showing the privileges connected with infant baptism.

Whenever the controversy arises, it is at once evident that it is the underlying principles which decide what view of baptism

will ultimately be adopted. These are contained in the questions (1) What is the Church? (2) What is Baptism? Divide these, and the Baptist controversy is at an end.

(1) Is the Church a visible organization, with outward signs of membership, the terms of admission to which is "a profession of faith in Christ and obedience to His?" or is it an invisible company—the whole assembly of true Christians? If the former, then the whole signment of "Believer Baptism" disappears, and all arguments adduced from the existence of faith in the recipient of baptism are aside from the point. For profession not faith is the condition of membership, and the outward sign belongs to a man as the professor, not as a believer. If the latter, then baptism cannot be a church ordinance; for every believer is already a member of the Church without baptism; and besides, no Church can infallibly tell who are true Christians, so as to make that the ground of admitting them into the Church. Christ alone, who knows the heart, shuts and opens that door.

(2) Is baptism an act of intelligent obedience rendered by man; or is it the bestowal by God and His reception by man of a sign and seal of privileges freely given in Christ Jesus. If the former, then infant baptism is evidently a mistake. If the latter, then infants who have the privilege ought also to receive the sign.

(3) Is baptism significant of faith; that is, man's act; or of union to Christ, and an interest in his redemption, which is the gift of God? If the former, infants who cannot exercise faith, are necessarily excluded. If the latter, as infants may be united to Christ and have an interest in his redemption, they may receive the sign; and as Jesus says, "Their's is the kingdom of heaven," they are entitled to the badge of the kingdom and sign of discipleship.

We are appealed to, and asked in a tone of triumph, "Do you believe that the infant is in Christ at the time of his baptism." We reply unhesitatingly, "Yes, our children are in Christ, so far as the promises of the Covenant are concerned; and so far as the privileges of the visible Church extend, 'Their's is the kingdom of heaven.'" If they die, we "believe" they are saved in Christ. If they are spared, we seek to bring them up as Christians, and confidently expect, in God's appointed time, that it will be manifest that they are in Christ, both in Covenant and in God's own time by Regeneration. We do not regard our children as heathens and enemies to God. The experience of God's people in all ages proves that where Christians are faithful in the Godly training of their children, the children grow up in Christ, and in due time confess Christ. We have no scriptural ground for affirming that our beloved little ones ever "get out of Christ." On the contrary, His grace restrains them in childhood and youth; and His Spirit reproves them, though often in a way and at times imperceptible by us. Hence we assert that the visible Church of God consists "of all who profess the true religion, together with their children." So long as this is held, infant baptism will be practised. But if ever we are persuaded to descend to the low Baptist level, and to believe that our dear children are enemies of God, and can have no interest in Christ till they can exercise intelligent faith, then consistently we shall drop Infant Baptism, and treat our children as "unbaptized sinners" and heathens. We readily admit that many professed Christians live below their privilege, and that some may fail to reach an intelligent appreciation of it. Hence many baptised children, not enjoying the privilege of Christian nurture by their parents and the Church, deny their birthright, and forsake for many years—or it may be, in some cases, altogether—the God of their fathers. This, however, in no way affects God's promise to be a God to us and our seed after us. Though we may be unfaithful, yet he remains faithful, and in the sign and seal of Baptism the Covenant love of a faithful God is rightly offered, exhibited, and conferred on all who are in the visible Church of God. It is not more difficult—nor indeed as difficult—to explain the apostasy of Christian children baptised in infancy, than the apostasy of Christian adults who were baptised because they believed, and yet after being united to Christ (as the Baptist argument requires), "got out of Christ, and continue to live like unbaptised sinners."

THE BIBLE IN OUR SCHOOLS.

A city contemporary gives a full report of a sermon preached on the Sunday, 13th inst., in the Metropolitan Church, Toronto, by the Rev. Professor N. Wurbash, of Victoria College, Cobourg. The sermon was preached in the interests of Ministerial Education, and was appropriate, and calculated to be useful. In discussing his theme, the preacher contrasted the difference which three centuries has produced between the Calvinist Churches of Switzerland and Scotland. In the former, now Rationalism, with the denial of evangelical religion, is preached in the pulpits of Cal-

vin and his associates; whereas, in Scotland, the faith of the mass of the people remains true to the revealed Word of God. This difference the learned Professor attributes solely to the fact that Scotland in her public system of education, has trained her people through successive generations to an acquaintance with the Bible. The line of argument thus adopted by a Methodist minister should come home with special power to Presbyterians. All Christian Churches must have the Bible or perish; but, above all, Calvinists require the Word of God, in order to maintain their peculiar tenets. Professor Wurbash undoubtedly speaks the sentiments of a large majority of the Methodist community. In these sentiments the large majority of Presbyterians without question, and the truly Protestant part of the Church of England concur. Then there is the Bible practically excluded from our schools, and not recognized as a text book? The ten commandments are well so far as they go, but they are a poor substitute for the New Testament. Why, we ask, must the great majority of the Protestant children of the Province be defrauded of the privilege of Scripture teaching? Who is to blame for withholding that blessing?

MR. BAXTER, OF DUNDEE.

In another column, we make room for extracts from the proceedings of the Dundee United Presbyterian Presbytery sent the call to Mr. Baxter, from Montreal. Referring to the action of the Presbytery, the Dundee Advertiser remarks editorially: "The 'mutual eligibility' idea is being acted upon not only as between churches, but as between hemispheres. A call has come from across the Atlantic to the respected United Presbyterian minister of Wishart Church in Dundee. This call has come from a new congregation in Montreal, connected with the Canada Presbyterian Church, which is an amalgamation of the Free and U.P. Churches in Canada, and which will be strengthened in a few months by the further incorporation of the representatives of the Old Kirk, and will then be designated the Presbyterian Church in Canada. The distinction between Presbyterians in all our Colonial Dominions, Possessions and Dependencies are being rapidly effaced, and the amalgamating process has a reflex and sympathetic action even here. The Rev. Dr. Wilson, Clerk of the Free Church Presbytery, appeared as one of the representatives of Canadian Presbyterian Union to plead for the translation of a U.P. minister to Montreal. In terms of an arrangement effected last June at Ottawa all the Presbyterians in Canada will be united in one Church, having its General Assembly and Provincial Synods, and it is not at all improbable that before the end of the century there will be more Presbyterians in Canada than in Scotland. To be called to the charge of a young and flourishing congregation in one of the chief cities in Canada is therefore highly honourable to Mr. Baxter, while he in turn will be a valuable acquisition to the vigorous community to which he has been invited. He has long been esteemed in Dundee for his willing and judicious services on our various Charitable Boards and Committees—more particularly those of the Infirmary and the Asylum. He has taken a fair share in public work of all kinds, and has always been remarkable for his moderation, reasonableness, and conciliatoriness. A cultured and well-travelled man, still in the prime of life, with experience added to his vigor, the Montreal congregation have chosen a minister admirably qualified to consolidate them into a united and prosperous church."

BOOK REVIEWS.

PEOPLE'S COMMON SENSE MEDICAL ADVISER.—It gives us pleasure to call the attention of our readers to Dr. R. V. Pierce's forthcoming book, entitled, "The People's Common Sense Medical Adviser." This work will contain about 900 pages, will be well bound, illustrated with about 200 wood cuts and colored plates, and sent by mail to any address for the unprecedentedly low price of \$1.50. It will be ready for delivery early in April. From a perusal of advance pages, we believe the book is calculated to be eminently useful. It embraces a wide range of subjects, all of them bearing with more or less directness upon the all-important question of health. Biology, Physiology, the Cerebral Functions, the Human Temperaments, and Hygienic Treatment, or nursing of the sick, receive that attention which their relative importance demands. Physical and mental culture, ventilation, sleep, cleanliness, food, and beverages are treated in a practical manner. The use of water as a remedial agent receives that attention which it deserves. Under the head of remedies for diseases is presented a list of our most useful indigenous medicinal plants, together with their properties and uses, and pictorial representations of many of the most important. The appropriate dose of each remedy is also given. After a suitable introduction we have in part fourth, diseases and their remedial treatment. Almost every disorder that preys upon the human system is here described, together with its symptoms, causes and treatment, as far as it is thought safe and advisable for the non-professional to prescribe. Chronic ailments receive special attention. A chapter on accidents and emergencies is a very useful feature of the book. Besides this, much miscellaneous and profitable information is given, which will make it a genuine "vade mecum"—a convenient companion in every household. Many a precious life has been lost from the lack of just the knowledge which this work imparts. A healthy moral sentiment pervades the whole work, and we cordially commend it as worthy of a place in every family.

SCHEMNER'S MONTHLY for April is more than an average number. There are three short tales; a remarkable sketch of life in the North-Eastern woods, entitled "Young Moll's Feovy," a thoughtful and suggestive story; "The Statue of a Life," by George P. Lathorp; and "Trails, the Nameless," by the young Norwegian-American, Hjalmar Hjorth Boyesen, now Professor at Cornell. Dr. Holland's "Story of Seven-oaks," gives us a glimpse of camp-life in the woods, and Jules Verne's people keep moving in their mysterious way. "The Shakespeare-Bacon Controversy," by B. O. Vaile, gives an apparently fair and very readable condensation of the arguments on both sides of this vexed question. "The Old Cabinet," by the way, taking up the question of Bacon's poetry, and putting in a plea for the "true and only Shakespeare." Dr. Holland's topics are "Our Newspapers," "The Over-crowded Cities," and "By their Fruits." The editorial departments are unusually full, and the etchings cover more ground than ever before. \$4.00 per annum. Scribner & Co., New York.

THE INTERNATIONAL REVIEW.

We have received the second number of the current volume of this valuable periodical, which we commend to our readers. It is published every two months, and contains articles by eminent men on both sides of the Atlantic. The subjects discussed in the present number are, Edgar Allan Poe—The New York Gold Room—Hebrew Poetry—Modern Spiritualism—The Supernatural as Evidence—The Money Problem—with extended Book Notices of Dr. Carpenter's Principles of Mental Physiology, Dr. McCosh's Scottish Philosophy, and Whiting's Oriental and Linguistic Studies. 2nd Series.—The range of subjects is wide and various. The articles and the discussion is thorough. This Review to which such names as Dr. McCosh, Dr. Smith, the Diem of Controversy, and L. R. Schaff contribute must command attention as containing the ripe thoughts of some of the ablest American and British writers on all the grand questions of the day. It is published at the International Publication Company's office, 111 William St., New York. Price, \$5 per annum.

ST. NICHOLAS for April is replete with good things for the young. The literature is healthy, and the illustrations numerous and superb. \$8.00 per year. Scribner & Co., 748 & 746 Broadway, New York.

"Why is It?"

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—Under the above heading, a correspondent in a late number of the BRITISH AMERICAN PRESBYTERIAN asks several questions, to which he desires answers. I shall briefly notice just two:

The first is, "Why is it that considerable number of the children of Presbyterians are being picked up by other churches?" I have heard some who were brought up Presbyterians, but who have gone to other churches, give as their reason for so doing that they were coldly treated in the Presbyterian Church, but in the others, they were received with open arms. How far they were correct, I am not able to say. I believe that in a great many instances, the fact stated in the question under consideration is owing to the children of Presbyterians not having been carefully instructed in the peculiar doctrines and practices of their church. In these circumstances, it is no wonder that when they hear arguments brought forward against the one or the other, which, though they are extremely weak, appear to be extremely powerful, they are carried away by them. Some churches by the utter laxity with which they administer baptism win over to them the children of Presbyterians. They teach that every child has a right to baptism, just because it is a human being. The child of a heathen is, in this respect, not in the best degree inferior to that of a Christian; neither is the child of an open black-guard, in the least degree inferior to that of a professing believer. The Bible says, "The unbelieving husband is sanctified by the believing wife &c.,—else were your children nuclear, but now are they holy." But, according to the teaching referred to, the child, both of whose parents are unbelievers, is not at all less holy than the child one or both of whose parents are believers. Now, there are many children of Presbyterians who think that because they are not communicants, they are at liberty to live in sin. They do not consider that by their baptism, they are under peculiar obligations to live a holy life. From pride or superstition, they would like to have their children baptized, but they wish to be, at the same time, free from all restraint. They therefore, go where they can have their wish gratified without being troubled with any questions about coming to the Lord's Table, establishing Family Worship, and the like.

The second is, "Why is it that our Wesleyan brethren raise more than \$100,000 annually for missionary purposes, while the Presbyterian church can raise but little more than \$20,000?" According to this, the Wesleyan branch of the Methodist church gives five times more for missionary purposes than all the Presbyterians taken together, do. This I cannot believe, and I am surprised that this question has remained so long unnoticed. Without

speaking in the least degree alightingly of what the Wesleyans do for missionary purposes, I must say that I do not believe that they are five times more liberal towards missions than the whole of the Presbyterians are. May not a part—perhaps a large one—of what the Wesleyans raise for missions be, in reality, stipend? What is raised by Presbyterians for missions is, with very few exceptions, quite distinct from what is raised by them for the support of their ministers. In places where I have been, I have found the Wesleyans appeal more to those of other denominations on behalf of their missions, than the Presbyterians did on behalf of theirs. I have also observed that the Presbyterians gave more to other churches, and non-sectarian institutions, than the Wesleyan did. For example they give more to the French Canadian Missionary society than the Wesleyans do. These contributions are quite distinct from those termed "missionary." I do not—as I have already said—speak disrespectfully of the contributions of the Wesleyans for missionary purposes. If I am in error in anything which I have stated, I shall very gladly be set right. I am sure, however, that if the Wesleyans are, in any degree, superior to the Presbyterians in the matter of contributions for missionary purposes, the difference is far more in appearance than reality. But I shall not enlarge on this subject, as this article is already long enough. The question which I have just been examining is well worthy of the attention of Presbyterians, and I hope that some one abler than I will reply to it.

PRESBYTERIAN.

The Probationer's Scheme.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I sincerely sympathize with the remarks of "One of the Twenty-six," in the last issue of your paper.

The grievance touched upon has been of long standing, and to me it is a wonder that Probationers have not long ere this, openly rebelled against the mismanagement of this scheme. It is well styled the "Probation Scheme," and it is high time the church should know that we are on trial, and that a very severe one. Now, Mr. Editor, to show you that your correspondent's case is not a peculiar one, and further, that our cause is a just one; during the last quarter I was only in two vacancies, proper. This quarter, up to the present date, I have had the satisfaction of being in two more. Again, in one Presbytery there are three Probationers laboring within its bounds, for a large number of the Sabbaths of the present quarter. Now, it might reasonably be expected, that one of these would get an appointment to one of the "desirable vacancies" of the Presbytery. Whereas, the fact is, that their appointments are all, with one exception, to mission stations, and that exception is the least desirable vacancy in the field. And as to these "desirable vacancies," could the convenor inform us how these are supplied? A Probationer informed me, that for two quarters he was not in a real vacancy. Another says he wrote to a convenor asking that his appointment might be changed from the mission stations to the proper vacancies, and his letter was not answered. Mr. Editor, I ask is this justice? Is it impartial management on the part of our officials? Is it not a burning shame that such a system of patronage should be so wide spread in our church, and that, too, under the guise of professed impartiality. And yet, those who do not put their names on the list are denounced, and called "men of select ideas" (?) Let them first deal out impartial justice, and then we will put our names on it. These are not all the complaints I could give you, but they are sufficient to show the church that we have reason for speaking. With regard to suggestion No. 2 of your correspondent's, I would hardly agree. I think four Sabbaths would be found sufficient for both people and Probationer. Yours, Sincerely,

ANOTHER OF THE TWENTY-SIX.

THE LATE REV. DR. URQUHART.—Our readers will be glad to learn that the relatives of the late Dr. Urquhart have recently erected in the Presbyterian burying-ground, Cornwall, a beautiful monument of Aberdeen granite, in memory of the reverend gentleman, his wife, and five of his children. We are sure the honour which has thus been done to the memory of one who was so well and widely known and so deservedly respected in this community, will be very gratifying to all who had the pleasure of being acquainted with him. The inscriptions on the monument are these:—

Sacred to the memory of
The Rev. Hugh Urquhart, D. D.
Born July 1793, died 5th February, 1871.
For 13 years Master of the Western District School;
For 10 years Professor of Church History
in Queen's College, Kingston;
For 44 years Minister St. John's Church Cornwall;
Distinguished in the discharge of his various
duties for his ability, faithfulness, and success;
and admired throughout his long and useful life
for the purity, excellence and simplicity of his
Christian character.

In memory of
SARAH GRANT, wife of the late Hugh Urquhart, D. D.
Born 7th July, 1798, died 31st May, 1873.
Respected for her virtue, her devotedness as a
wife and mother;
Admired for the sweetness and beauty of her life;
and beloved for the sincerity of her friendship,
and the kindness of her heart.

THE Free Church Presbyteries of Scotland are very unanimous in nominating the Rev. Robert Buchanan, Glasgow, for the vacant office of Principal of the Glasgow Free College, and the Rev. Dr. Marous Dods for the vacant office of Professor in the Free Church, Glasgow.

REV. JOSHUA FRASER has severed his connection with the congregation of St. Andrew's Church, Whitby, and the church was preached vacant last Sunday week. Mr. Fraser has received a call for Oklawaha, which he has accepted.