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Renounced Catnolicism.

New York City was recently the scene of a remarkable conversion of an eminent Roman Catholic priest, Father A. Lambert, a member of the Redemptorist Order, the founder of which was St. Alphonsus Liguori. Priest Lambert enjoyed a national fame, and was one of the principal officers of the Papal army in America. He has publicly renounced his allegiance to the Pope of Rome and united with "Christ's Mission," an evangelical institution under the supervision of Jas. A. O'Connor, who also as a priest renounced the Papal hierarchy fifteen years ago, since which time he has converted many priests from the error of their way. The sudden and unexpected conversion of Father Lambert; a man of superior abilities and scholarship, has wonderfully agitated the religious elements of New York City. On the 17th of this month, at a meeting of the Congregational Clerical Union in that city, the distinguished convert delivered himself in the following language: "For several years I was a secular priest, and then, disgusted, I sought to find peace of mind in a religious order. For the last fifteen years I have been a missionary. I have been called to work in France, Belgium, England, Canada and the United States, and it is here I left to follow the dictates of my own conscience. If I had stayed in the Church, I would simply have been an actor or a comedian, for I did not believe the words I preached. I was simply disgusted with what I heard and saw in the Roman Catholic Church. I do not like to speak against my former friends, but I do not think I am going against the law of Christianity when I may be complete without them.

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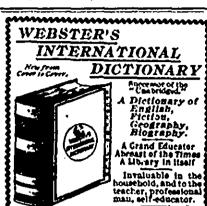
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Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gailor, W. P. Dubuse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected. Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent la his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also proraptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Bantism" includes 13 chapters and covers 162 pages of the work. The beadings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptize in Greek Literarure. 111. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabhal. VI. Baptizo in the New Testament-Its Literal Use. VII. Baptizo in the New Testament-Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unasmilable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Beo. Briney's reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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