

been made on the State of New-York, and which has been the origin of this controversy. Whatever knowledge we have of that demand has been derived from the pages of the *Recorder*; and when we find a paper, the organ of a large section of the Baptist denomination, using language like that we have already quoted, no matter whether the immediate cause of the demand is a legitimate one or not, we think it is time to question, and that we have a right to question the orthodoxy of the advocate. The *Recorder* "claimed the appropriation in the name of justice, because the Baptists had been taxed for many years for the benefit of the colleges under the control of other denominations, and it was time they should participate in the benefits they had been assisting to confer on others," and trusted "the members of the Legislature would see that the demand of the Baptists for a large appropriation for their new university, to which they had manifested so much liberality, was one that bare justice required them to meet."

Such was the language of the *Recorder* in the early part of last year; and if he can find any thing much more like a sect asking a State for a grant for sectarian purposes, we should like to see it. We are now told—if we are told any thing—that the Baptists have not asked the aid of the State for sectarian purposes, and that we do not understand the distinction between asking the state for a grant to a religious sect for ecclesiastical purposes as such, and grants to colleges under the control of religious sects—the theological school being distinct from the college. We honestly confess that we are so obtuse as not to be able thoroughly to comprehend this fine drawn distinction; and we verily believe that if the *Recorder* would consent to look calmly at the question, when he feels less peevish than seems to have been the case when he penned his reply to our remarks, he will see the force of our arguments, and the exactness of their application to the demand which the Baptists in the State of New York, as Baptists, have made.

We object to state grants to religious sects, as religious sects, no matter for what purpose they are given. When the state once recognizes one religious sect, by making a grant to it because it has done something as a sect, or because it has power, the state then begins to open the sluice gates of corruption. The cumax may be far on in the future, but unless in days to come a purer principle shall guide the denominations and the state in their relations to each other, as each sect finds, or fancies that another is more favoured than itself, the cry for more state pay will get louder and louder, and matters will assuredly wax worse and worse, until perhaps, as in other lands, one will obtain the predominance, and will wield the power of the state to its own will. The *Recorder* at present may feel strong in the possession of full religious liberty, and he may think that because he enjoys the splendour of its meridian glory, he has a clearer light than we, who are to some extent beclouded by the vapours arising from the swamps of State-Churchism. Let him beware, however, lest his eyes may not be dazzled so as to prevent him from seeing the little cloud no bigger than a man's hand, which

is showing itself in the horizon. Let him remember the precepts, "Let him that thinketh he standeth take heed lest he fall," and "Avoid the very appearance of evil." Experience teaches; and it may just be within the bounds of possibility that those who have felt as sharply as we have, the trammels of the connection between church and state, may have a more distinct preception of what in any degree constitutes that connection, and of the dangers arising from the smallest step in such a direction, than those who are, or at least fancy themselves, entirely free.

The analogy attempted to be established between our position in endeavouring to prevent sectarian education at the expense of the state, and that of Archbishop Hughes, who is doing all he can to split up the common schools, and promote sectarian education in its worst form, is unworthy of the *Recorder*. We would provide secular education for all at the expense of the state, free from sectarian controul. The Archbishop of New York would provide the education at the expense of the state, but he would put that education under the controul of the priesthood, and intermingle his religious dogmas with the secular instruction, so as to afford the opportunity of moulding the mind of the youth to his own views. It is the *Recorder*, not the *Observer*, which is helping to promote the end the Archbishop has in view.

Although we cannot approve of the compromise the Institution at Rochester has made in asking for or accepting state pay, yet we are happy to understand that the faculty entirely repudiates any alliance with the *Recorder* in the position he has taken in the controversy.

## Communications.

To the Editor of the Christian Observer.

SIR,—By inserting the following communication, recently forwarded to Madame Feller, Grande Ligne, you will much oblige some of your subscribers, and perhaps influence others to make a similar effort:—

"DEAR AND HONOURED FRIEND,—It is with sincere regret, that we learn by the *New York Recorder*, that the mission with which you stand connected, is labouring under the weight of so large a debt as \$1000; at least at a time when inviting openings for teaching and preaching "the glorious gospel of the blessed God," are every where presenting themselves. These circumstances having been made known to the church with which I have the happiness to be connected, an appeal to its Christian liberality was made in behalf of the Mission; and the appeal was no sooner made, than it was promptly and cheerfully responded to. The enclosed twelve dollars are the result of that appeal. Various claims upon the liberality of our church for missionary and local purposes have lately been made; and with a Macedonian nobleness, met; or, doubtless, our sympathy with you, in your benevolent enterprise, would have been more desirably expressed. We sincerely hope that other churches, especially the more affluent, will at once cooperate, that the con-

fluence of a thousand streams of Christian liberality flowing into the funds of the mission, this obstruction to its widening usefulness may be removed, and you be enabled to go on your way rejoicing.

I am, dear Madame, yours in the bonds of the Gospel,

EBENEZER CLARKE,  
Pastor of the Baptist Church, Dundas.  
MADAME FELLER, Grande Ligne Mission,  
St. John's, C.E."

[FOR THE CHRISTIAN OBSERVER.]

DEAR BROTHER PAPER,—My last communication to the *Observer*, was to show, that ordained elders breaking bread at the Lord's table, had no foundation in Scripture, as a positive and exclusive command. And the following dialogue is intended to teach the Bible doctrines, that missionary efforts to reclaim lost sinners to Christ is the primary bond of union, uniting the churches of Christ into one phalanx of indissoluble love to the Saviour. It will also exhibit the practical folly of the theological venom, contained in the amendment of the minority at the meeting in Hamilton:—

Deacon.—The investigation which you recommended at the close of our interview, has been to myself the source of profit and pleasure; elders duly qualified and ordained, have a most important bearing upon the government and spiritual prosperity of the church. Like many others, I held to the current notions and traditions of society, that the offices of the eldership was a mere matter of convenience, never having searched the Scriptures for instruction upon the subject.

Minister.—Searching the Scriptures, has the command of the Saviour, and the high commendation of his apostles. And spiritual profit to our souls must precede pleasure, in their diligent study. From whatever cause it has arisen, there are many members of the Regular Baptist Churches who entertain very erroneous notions, upon the abilities and duties connected with the office of the eldership. In relation to its appointment, and the efficacy of its functions, they seem to think, and in some cases to express their opinions, that religious knowledge, and spiritual mindedness, can flourish as well in the church without preachers as with them. There can be no doubt, that were correct bible knowledge more generally diffused among the members of the churches, in order to a well-disciplined eldership, that pure evangelical religion would at present be in a better condition.

D. The views now put forth upon the eldership, and the result of their labours in the church, are very interesting. And it would be instructive to the friends present to learn from the Scriptures, what were the principal objects to be realized in their appointment in the churches.

M. The apostles Peter and John refer to themselves as filling the office of elders. The apostle Paul ordained them elders in every church, and their duties are specifically and distinctly laid down, thus "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."