

THE PROTESTANT SUPPORT OF  
POPERY.

We take from the Glasgow Correspondence of the *Montreal Witness*, the following sensible remarks, on the inconsistent and pernicious practice of professing Protestants, in both directly and indirectly lending their influence, and furnishing the means for propagating soul-destroying error:

"I have watched with considerable interest the progress of your acquaintance with the respectable Father Chiniquy. Having been hardened by experience in these matters, I confess I looked upon your laudation of his efforts in the Temperance cause, as an example of amiable simplicity. I know that under the Omnipotent control of the Sovereign Redeemer, all things, even the most unwilling, may be made the instrument of advancing his kingdom of righteousness; but I never can expect any real effort for human liberty from a Romish Priest. It is an absolute contradiction in terms. During the political commotion attending the passing of the Reform Bill, the late Mr. O'Connell made a sort of triumphal procession among the Irish in Glasgow; on that occasion, the then existing anti-slavery society, by a majority of its Committee, determined to present an address to the Popish agitator, on account of his service in favor of the slave. A grand affair was made of it; of course Popery rejoiced to get homage from Protestants, as if she lent a helping hand to the cause of liberty. O'Connell obtained a triumph for Popery, and the anti-slavery society dwindled into nothing. In a similar way I have seen, Fathers Matthew and Chiniquy carry Popery forward a stage on the sturdy shoulders of Total Abstinence. They will mount any kind of animal that will carry forward their idol.—There is quite an understood method of conducting the business. At a certain definite crisis, the mighty patriot gets duly into debt through the greatness of his efforts for suffering humanity.—Subscriptions are collected all over the world in behalf of the benefactor of his race. All in the way of conducting business. I have been looking on. I have seen you in great simplicity helping Father Chiniquy to mount the gallant Steed, Temperance,—giving him a leg on as the boys would say,—and as soon as he felt firm in the saddle, he scampered off to Pointe Aux Trembles, jacking advantage of his superior mounting, for dealing a heavier blow at the life of your darling Missionary Institute.

What Popery has done for Italy and Spain, she is ready to do for every other nation. "The fruits of the system are every where apparent." A strange delusion has obtained possession of men's minds—that popery is changed—that she is no longer the hideous monster she has been represented—but that she has become the patroness of knowledge, learning and human enlightenment.

Dr. Daff says in his speech, in the General Assembly—

"I protest against that fatal delusion. (Applause.) It is a most groundless, and an absolutely visionary delusion. I cannot use too strong language in expressing the strength of my conviction on this point; for I have met in all lands Protestants who have been beguiled and deluded on this subject. Rome the friend and advocate of true knowledge! Indeed! When has Rome ever been the friend and advocate of any knowledge entitled to the honoured appellation of true,—living, quickening, generous, ennobling knowledge? To be so, is contrary to the genius of her system. To be so, is subversive alike of its letter and spirit; and has it not been the earliest and the latest ambition of Rome to despoise other bodies and souls of men, so, that by acquiring a commanding influence over the souls and bodies of men, she might seat herself, in royal state, on

the throne of both the visible and invisible world! But such ghostly despotism is inconsistent with, and antagonistic to, free and independent thought and inquiry, which must ever be held to be the nurse and offspring of invigorating knowledge; and how can such knowledge ever expect to find a welcome and a home at Rome! (Applause.) Rome, the friend of true knowledge! Why, the never-ending routine of her ink-stained, meaningless ceremonial is inconsistent with the existence and spread of knowledge. (Hear.) Spiritual worship in the Romish Church has degenerated in all lands. In Europe and India, and every where else, it has sunk into an endless round of childish mummeries—into an eternal succession of idle and useless practices; these again have reacted on the human mind, so as to deepen and perpetuate its debasement."

SYNOD OF ORIGINAL SECESSIONS.—At the late meeting of Synod in Edinburgh, a discussion took place on the subject of union with the Free Church. The result, we regret to say, was unfavourable. Indeed, from the temper of the Synod, a disruption among themselves was much more likely, than a union with other Evangelical bodies.

After debate the following deliverance was come to, viz: "to adhere to the great principles of the Covenanted Reformation, and not to enter into any union by which these will be compromised."

DEATH OF PRESIDENT TAYLOR OF THE UNITED STATES.—On the 5th of July, the illness of the President began. On the evening of the 9th, he expired. His family, medical attendants, and the members of the Cabinet, were present at his death, which was calm. His last words were, "I am prepped, I have endeavoured to do my duty."—His age was 66.

This is now the second President who has been removed by death.

General Taylor seemed to possess prudence and firmness, fitting him for the eventful times upon which he had fallen. Much confidence was reposed in him. By a mysterious Providence, he has been called away, and God has been saying to the people, over whom he lately presided, "Cease from man, whose breath is in his nostrils. He still and know, that I am God."

## EXTRACT

*From reasons given by a Minister, for leaving the Baptist and seeking connection with the Presbyterian Church.*

Having viewed the matter in all its bearings and sought light and wisdom from on high, I have come to the following conclusions:—

1. That the Baptist system in its practical workings is one of Psephytism, and as it is too frequently carried out, of dangerous tendency, the grand object being often, not so much to lead sinners to the Saviour, as to make converts to the views by which Baptists are distinguished. Too many act as if there were some inherent efficacy in being immersed in water, and as if those submitting to the self-denying rite were of course Christians. It must be obvious that the manner in which immersion is insisted on, as the distinguishing and indispensable badge of Christianity, is adapted to bring many into delusive confidence.

2. The Baptist system is ill adapted in its practical workings to the necessities of the people, and the conversion of the young. Several years experience and trial have deepened and strengthened this conviction. Most of the increase in the

Baptist Church is drawn from other Churches, or consists of individuals who have, through some dissatisfaction, left other bodies. Little is done for the conversion of the young. They are viewed as having no connection with the visible Church.

3. The government and mode of discipline in the Baptist Church is not only unsupported by Scripture, but is ill fitted to secure the peace and prosperity of congregations. Each congregation is an independent body, beyond the control of any other, and having the management of all matters, although consisting of only six members. Such we think is opposed to Scripture and primitive practice, see Acts xv. 23. xx. 17, James v. 14; Heb. xii. 17, Rom. xii. 8; 1 Cor. xii. 28; 1 Tim. v. 17. A little experience shows that it is unfavourable to the calm and impartial administration of justice. In most cases, proper discipline is either neglected or administered in the midst of confusion. A very wise and prudent pastor may keep things moving, but he is often placed in a very trying position, and when any difficulty arises between him and his people, there is no relief—no higher authority to which he can appeal.

The following are my reasons for seeking connection with the Presbyterian Church.—

1. My views have all along been the same as those common to Presbyterians, with the exception of Baptism. The subject of Baptism was agitated at a time when I was wholly unacquainted with the controversy, and ill prepared to resist the arguments and entreaties of others. The chief argument held forth was simple, yet to me very trying, viz: that the New Testament should be taken as our sole guide in all matters of faith and practice. Throughout the New Testament repentance and faith are invariably required of those baptized; infants can give evidence of neither, therefore they have no right to be baptized.

In considering this matter I find that it is a point common both to Baptists and Pædobaptists, the conclusion excepted, and therefore has no bearing upon the question, and also that the ground for infant baptism is wholly overlooked.

With regard to the mode of baptism, there has been no difficulty in my mind, believing as I do, that in the right performance of the ordinance, the application of water is alone necessary. This point being made up in my mind, the remaining question was, who are the only proper subjects of Baptism. After careful investigation I have arrived at the following conclusions:—

1. The Christian Church is simply a continuation of the Jewish Church, though a brighter and fuller development, under a new and better economy.

2. In the Ancient Church the children of believing and godly parents were recognised as members of the visible Church.

3. To abolish this, a prohibition on the part of Christ, was necessary at the establishment of the Church, under the present dispensation, or a repeal of former laws was required.

4. Throughout the whole New Testament, there is no intimation of any change, on the other hand the language of Christ and the practice of the Apostles seem to indicate that no change was intended.

5. Under the former economy, circumcision was the initiatory sign of Church Membership, under the present it is Baptism.

Any instances of baptism in the New Testament, form no objection against the conclusion to which these statements lead. The persons baptized being the first converts to Christianity, it was necessary to require of them faith and repentance, as is still the case with adults out of the visible church.

2. The government and discipline in the Presbyterian Church are not only best supported by Scripture, but best adapted to promote the peace and prosperity of the Church. Here the proper relation between minister and people is sustained. The Eldership provides for the spiritual management of the congregation. The Presbytery at-