

Now, it would doubtless seem to most persons that the intention here is to lead the reader to believe that the student was recommended to do this by some one in authority, whereas, so far from this being the case, the Provost neither directly nor indirectly countenanced such a proceeding. He was in fact entirely ignorant that such a course was pursued, and he has more than once cautioned men against relying upon such second hand information. With respect to the false doctrines which the Bishop of Huron would have the public believe are taught by the Provost, we can speak in positive terms. We care not to dwell upon the easy transitions unworthy of the name of deductions, upon which his Lordship lays so much stress, as they will be dealt with by the proper hands, but when we have observed that the letters which the Bishop considers of such great importance contain avowals like the following: "I can only give the impression left on my mind at the time, and referring to the Provost's alleged declaration that we had sustained some losses at the Reformation, I have a very strong impression on my mind that it was when speaking of prayer for the dead," we cannot but express our opinion that the Bishop ought to have some thing more than vague impressions left upon the mind of a youth to proceed upon in a matter of such importance. We think he might have attached equal weight to the strong declaration made by one of his own clergy, an alumnus of the college, who, as his Lordship must allow, assured him that in his experience at least no Romanizing doctrines were taught.

With reference to the Provost's teaching on the two Sacraments which our Church declares to be the only two "generally necessary to salvation," we believe it to be strictly in accordance with both the Bible and spirit of the church formularies, going neither beyond them nor falling short.

We would remark, with respect to the explanation of the word "generally," as meaning "universally," that this is a mistake of the young gentleman who furnished the Bishop with his information. The Provost's explanation of this term was taken from the service for the baptism of adults, where in the exhortation it is said, "whereby ye may perceive the great necessity of this sacrament *where it may be had*."

We also unhesitatingly declare that the Provost in the clearest possible manner drew the widest distinction between these and "the five (we quote the language of Article 25) commonly called Sacraments." We will only say that if the Bishop of Huron, and those gentlemen on whose information and judgment he so implicitly relies, have overlooked or forgotten these important portions of the Provost's teaching which refer to the necessity of a fit preparation of heart on the part of the recipients of the sacraments of the gospel, if he would derive any benefit whatever from them, we at least can never forget it. Had his Lordship listened as often as we have done to the Provost's instruction as to the need of repentance and faith in those who would be "meek partakers of those holy mysteries," we feel sure his Lordship would have been the last to put such confidence in youthful impressions, however strong.

To us it seems simply absurd to impute to the Rev. the Provost any thing like tenets bordering on Mariolatry or the legitimacy of prayers for the dead. From what we have heard from the Provost himself, not only in lecture and from the pulpit, but also in private conversation, we can most emphatically deny that there is a shadow of foundation for any such imputation. We cannot, of course, we do not pretend to account for the impression left on minds which are avowedly hostile to true Church teaching, and therefore prejudiced against all who uphold it, but we as-

sert without fear of contradiction that the Provost, so far from "toying" with such doctrines, has frequently denounced them in the plainest terms.

The same may be said with equal confidence as to the charge of covertly favouring and seeking to introduce the practice of invoking the prayers of departed Saints. Such a doctrine and practice never received the slightest countenance from any who were instructed by the Provost, far less from the Provost himself. We have ever been wont, and our conviction is unaltered, to look upon the Provost as one of the ablest and most learned opponents of popish error in the Province. We congratulate our venerable Bishop on the choice he has, through Divine Providence, been enabled to make. We congratulate the Church in Upper Canada, that the Chair of Theology in her University is filled by one so well qualified to occupy it. We congratulate ourselves that we have had the privilege of being instructed by one so worthy of imitation as a Christian clergyman, so deserving of regard as a kind and considerate friend.

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"THOS. D. PHILLIPS, M.A.

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"CHAS. W. PATTERSON, B.A.

"BEVERLY JONES.

"JOHN DOUGLASS.

"C. MERCER JONES.

"J. L. BRADBURY.

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Foreign Ecclesiastical Intelligence.

REVIEW.

The Second Adam, and the New Birth; or, the Doctrine of Baptism as contained in Holy Scripture By the Rev. M. F. SADLER, M.A., Vicar of Bridgewater. Second Edition, enlarged. Bell and Daldy.

The design of this book—at least the nature and amount of the changes and additions made in this revised and greatly enlarged edition of it—would seem partly, at least, to be suggested by the demand for a revision of the Prayer-book Mr. Sadler observes in his preface—

"We are asked for a revision of the Prayer Book, with the view of modifying or omitting these statements in the Baptismal Service and Catechism which assert that the present kingdom of God's grace is designed by its Divine Founder for all infants, and that at Baptism they are in very deed born into it, and made partakers of its distinguishing grace. The writer has abundantly shown, in the following pages, that this language of the Prayer Book, taken in its most literal sense, is the mere echo of the language of God's Word. The expressions which include the whole Church in the net of Divine grace are more absolute in the New Testament than in the Prayer Book."

The most striking peculiarity of this useful little work is, that its author argues almost exclusively from the Bible. Most truly does he remark that the Baptismal question needs to be treated "as a Bible rather than a Church question." And he aims accordingly to make his book "a handbook of Scripture reference on the subject of Baptismal doctrine." We hope that this characteristic of the volume—which is rigidly adhered to throughout—will recommend it to the attention of some who would be hopelessly prejudiced against teaching such as Mr. Sadler's if it came before them with arguments derived from the fathers and Church authorities, or in

any other more particularly ecclesiastical shape. The references to theologians are indeed but sparingly introduced; generally merely as a matter of convenience when any of them put any point in discussion in an unusually apt and striking way; and those that are cited are such as will not be gainsaid by most of those Mr. Sadler desires to convince.

The nature of Mr. Sadler's general view of his subject will be readily inferred from the extract given above from his preface. The conception of the book is, we think, as applied at least to the subject of Baptism, both original and happy; and the mode in which it is carried out is scarcely less so. The true doctrine of baptism is first of all deduced in a regular and consecutive manner from Scripture; it is then shown to be contained in every possible form, by expression and implication, both in the Old and the New Testament; it is traced through the Epistles *seriatim*, especially those of St. Paul, and is most convincingly shown to underlie throughout the hortatory passages in which this portion of the sacred volume abounds. The objections usually brought against it from various quarters are stated—with remarkable candour and fairness, as it seems to us—often in the very words of the chief objectors themselves, and are then, with a kind of judicial calmness and clearness, disposed of. And lastly, in the two or three concluding chapters, the practical consequences of the true doctrine of baptism are earnestly and forcibly drawn out. Such is a general description of Mr. Sadler's treatise on baptism. Considering the doctrine of the sacrament, as he does, not only in itself as laid down in Scripture, but in its bearings and relations to such subjects as the Incarnation, Original Sin, Regeneration, Conversion, Sanctification, Justification, Predestination, &c., it is plainly impossible for us to go more into detail, and to give a fuller sketch of the nature of his arguments. Lest, however, the unlearned reader should be alarmed at the above formidable looking list of words, we must add that the author carefully abstains as much as possible from the use of technical terms; and indeed introduces them only when they are so familiar as to occasion no difficulty even to the non-professional reader. Moreover, though the questions handled are sometimes both extensive and profound, Mr. Sadler is never confused in his method or obscure in his style. Clearness of ideas, compactness and conclusiveness of argument, and plainness of speech characterise the book throughout. It is one of the few which, for power of analytical reasoning and singular simplicity of language, is fit either for the student in theology or for the layman who is simply inquiring after the truth. Instead of attempting in our own words an outline of the argument on any of the great points which Mr. Sadler brings before us, we prefer to extract a specimen or two, and to leave them to speak for themselves. Let us take, in the first place, part of an interesting chapter, in which the teaching of our Lord, in His conversation with Nicodemus by night, is drawn out. Having observed that our Lord's second answer—"that a man must be born of water and of the Spirit," must needs be taken as explaining His first—"Except a man be born again he cannot see the kingdom of God," Mr. Sadler proceeds as follows:—

"That our Lord speaks here of a change of some sort that must pass on a human being, if he is to be received into Christ's kingdom, is allowed on all hands. There never was a controversy respecting the nature of this change, or the time at which it takes place, till three hundred years ago.

"At that time the question was raised, whether the change spoken of was that grafting into Christ's body which takes place at baptism, or