

IRELAND.

The Quarterly Review contains, under the title "New Reformation in Ireland," an article which not only effectively vindicates the recent religious movement among the population of the sister-island against the aspersions cast upon it by the Popish priesthood, but which takes a far wider range, and places the essentially political character of the proceedings of the Papal hierarchy in that country in a clear and most instructive light.

The Papal nominee's great Association has proclaimed its designs; and we avow our conviction that, "if England to herself be true," it is well that the power and purpose of a hostile faction should have been so banded together and openly, under such authority, arrayed against the constitution.

Our conviction is, that the Popish schism in Ireland has never yet been judged of in its proper character, nor tried by its merits. A vague notion has spread itself abroad, that the Church of Rome is virtually the Church of Ireland:—that the mass of the people love and honour it, and that for their sakes the State owes it deference and support.

The other fallacy to which we allude has not a less pernicious influence. It is assumed that the religion of the Priests and people is the same, and power has been given to the priesthood because of the millions who are imagined to believe in their religion.

The genius of the Vatican organizes the three or the five thousand who constitute the ecclesiastical body; the genius loci has hitherto furnished the millions who

gave that body consequence: nor has England ever made a persevering exertion to dissolve this alliance, but has contented herself with legislating or governing for the necessity of the hour, under paroxysms as it were, of austerity and indulgence.

As for the practical conclusion at which the reviewer arrives, it cannot be summed up better than in his own words:—Far be it from us to underrate the resources still wielded by Rome in Ireland—or to condemn its manifest purpose to become, in the anticipated balancing of parties here, a power by which the State must submit to be governed.

But what is to be done? We have had tentative legislation enough. We want two things—that the laws as they exist shall be administered, and that Parliament, before it enacts new laws, shall be enlightened.

THE ROMAN CATHOLIC PRIESTHOOD AND THE IRISH ELECTIONS.

We have alluded to the scenes now taking place in Ireland at the elections. The conduct of the Papal clergy in that unfortunate country seems in audacity and violence to surpass any exhibitions of a similar nature to which we have heretofore been treated.

POPULAR BAPTIST ARGUMENTS REVIEWED.

BY THE REV. J. T. LEWIS, A. B.

In the following pages some of the most popular arguments against infant baptism are combated. The operations or effect of baptism are not treated of, the controversy being confined to the question whether there be such evidence existing as to warrant Baptists in asserting that persons baptized in infancy are not baptized at all.

It is difficult to determine, with certainty, the particular spot that gave birth to that seditious and pestilential sect of Anabaptists, whose tumultuous and desperate attempts were equally pernicious to the cause of religion and the civil interests of mankind.

The foregoing extract, taken from a historian of such eminence and candour, shows that Baptists have no such learned arguments in reserve; that they need deliberate about examining for themselves.

The purpose of refuting "a concise view of Christian Baptism" put forth by the Baptist College in Montreal, and designated by the publishers as "an able treatise" on the question. It is more especially commended to those members of the English Church who have become much more familiar with the arguments against infant baptism than

with those for it. Let both be balanced together, and we entertain little doubt that the members of the Church will see ample reasons why they "may not change the faith of their fathers like a garment unsuited to the climate in which they seek to dwell."

At the time of the Reformation in the English Church, while many abuses were laid aside, many practices of immemorial antiquity were retained, and perpetuated to this day, the Churchmen of that day, and we of the present, who abide by their decisions, are justly called on to give our reasons for any changes then made in doctrine or discipline.

Because it was found existing in the Church. History says nothing about when it began to be practised. Now it is incredible that if adult baptism was the exclusive practice of the Church in the Apostolic age, the custom of baptising infants could have been introduced, and yet no notice of the innovation be taken by any writer.