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THE

CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love, that we walk after his commandments."

VOL. VII.

COBOURG, JULY, 1853.

NO. 7.

POSITION AND PRINCIPLES OF DISCIPLES. No. XIV.

Never before was such language spoken to mortals as Jesus the Lord of Life addressed to the inspired witnesses he had chosen, when he said, "Whosoever hears you hears me." Every word therefore that an apostle speaks is as though God spoke from heaven. "As the Father hath sent me, so send I you." The whole authority of Jesus the Lord of All is thus transferred to the apostles when they are sent "to give the light of the knowledge of the glory of God in the face of Jesus Christ." The power, the honor, the riches, the dominion of the universe belong to Jesus as Head, and Lord, and Christ; and he gives to these men of Galilee his divine message to the world with the fullest power from himself to speak and act in his behalf. How the Lord has honored us! He has selected Twelve men, sons of Adam, flesh and blood as we mortals are, and has divinely educated and shed upon them his superior fulness,—and then asks us to hear and receive them as the unerring heralds of his will.

Faithfully at the beginning did the apostles fulfil their trust. In that city where their Lord was insulted, buffeted, and slain, in the midst of the fiercest opposition, and at the risk of their own lives they proclaim that the once entombed Jesus was not in the grave, but exalted to his rightful seat on the Throne in the heavens, the Lord of Glory, the Lord of Life, the Lord of the living and the dead. From such men we may certainly expect truth—from such we may look for heaven's own teaching—from such we need fear no unsound doctrine. Facing their cruel foes, and their lives every hour in jeopardy, they speak of the despised Jesus of Nazareth, and open to view his claims as the Saviour of the world.

Simon Peter, even to us, has opened the new covenant. Have we heard him? Has he left us in the dark respecting the covenant in Christ Jesus? What have we to do with all the theologians on this

side of the dark ages or during all ages, when Peter holds the keys, and has never given them up to Catholic or Protestant?

But Peter, were he to come to the British Provinces personally, would be accounted a very unsound and heterodox man. At present he is popular: for he is kept at such a distance from the people, and his language is put through so many courses of theological machinery, each party doing its own divinity grinding, that the apostle is sentimentally very well esteemed by the greater number of professors. The genteel professing men of the present generation have employed such a multitude of commentators and religious doctors, who have succeeded in giving the apostle as many mouths as would answer for a second Babel, that the inspired Peter is still regarded as quite safe as a preacher. But let the apostle speak for himself—let him stand out in his own true authority, away from all modern “doctors of the law”—let him discourse to the people plainly without the assistance of an “evangelical” interpreter, as on Pentecost and at Cesarea to the household of the Gentile centurion—let him deliver the message of the Master warm from his lips and glowing with inspired eloquence, and the faithful Peter will forthwith be put down as unsound, dangerous, and obnoxious, and have some title of reproach affixed to his name without ceremony.

Now let us gather together the capital sentiments and doctrinal items of Peter's preaching, as set forth in preceding essays.

1. We, apostles, are inspired witnesses.
2. Jesus is the Christ, the Son of God.
3. Christ was crucified.
4. He is glorified.
5. Through his name, whosoever believes in him shall receive remission.
6. Repent every one of you.
7. Be baptized every one of you in name of Jesus Christ for [the enjoyment of] the remission of sins.

In the meridian of Rome, Geneva, London, New York, Halifax, Montreal, and Toronto, these seven points thus presented by Peter an apostle of Christ are by no means welcome; but as for us, the disciples, we dare not refuse them—nay, we love them all as arranged by the apostle. The Cardinals of the Papacy and the bishops of the Episcopacy take the lead in putting baptism first, and they are well followed by “ambassadors” and “successors of the apostles” who denounce both the Romish and Episcopalian creeds. Peter's arrangement is found to be not only inconvenient, but wanting in all the

essentials of orthodox fitness, according to the "Divines" who pass through the necessary evangelical wheels to grind them fine enough to determine the texture of orthodoxy. The order which now obtains is something like the following—

1. Baptism, so-called.
2. An interval of years.
3. Acknowledgment of the clergy as ambassadors of Christ.
4. The grace of repentance.
5. "Confirmation" or "regeneration" as the case may be.
6. Acceptance of the creed, Catholic or Protestant, High Church or Dissenter.
7. Practical adoption of the rules of "our church."

The reader will hence see by this contrast how differently modern ambassadors plead for Christ compared with the primitive ambassadors. Have the popular clergy another gospel?

But in imitation of Simon Peter, Andrew his brother, and James and John, inspired heralds of Jesus, we first tell the sinner what the Lord has done for him, showing him by infallible proofs that Jesus is the Christ, and that it is everywhere to be credited that he came into the world to save sinners, that he died, that he rose from the dead, that he took his seat in the upper realms on the Eternal Throne, there to abide till the good message of his salvation can be announced to all the world in his name, then to return as a Master long gone, to reckon with the inhabitants of the whole world. Like Paul in Philippi, Corinth, and Athens we declare "Jesus Christ and him crucified." Then faith is in place. Then repentance. Afterwards baptism. And then a ceaseless "living into righteousness"—a practical submission to all things whatsoever Jesus commanded the apostles to teach those who believe and are baptized.

Strange to say, this old apostolic fashion of acknowledging the gospel and yielding to the Saviour brings every convert into direct contact with the most pious and popular "ambassadors" of our times. And more mysterious still, every such convert is charged with making too much of ordinances. The sound ordained ministers of our day will baptize a subject without teaching, without knowledge, without faith, without repentance, without a new heart; and it is right, according to their divinity—all right and valid:—but when the cross of Christ is preached, when the Lord is intelligently acknowledged by faith, when there is the repentance that the gospel calls for, when the heart is drawn to God by his own love; when all this takes place as preparatory to being baptized into Christ, O, then, too much is made of baptism! Simon Peter, O Simon Peter, how the doctors of

the nineteenth century have abused you and made of none-effect your inspired message "by their traditions." Reader! Simon and Andrew and the other apostles are the best "Divines" who ever preached. Whatever they bind on earth is bound in heaven. Whatever they loose on earth is loosed in heaven. Be entreated to measure all preaching by theirs. Remember also that when Christ came to his own people they did not receive him, but proved their hostility by exclaiming, "Away with him, crucify him." And recollect his words, that "if they have called the Master of the house Beelzebub, how much more they of his household?"

Can it be admitted that any one fully understands the new covenant who baptizes subjects first, and then learns them the gospel afterwards? Does not this set the apostles, their preaching and authority, at naught? Without faith there is no entrance into the new covenant. Neither a few drops nor a whole river of water can introduce a faithless son of Adam into that covenant of which Christ is the Mediator. Never was such a thing thought of till nearly two hundred years after the last apostle gave to the world the last word of the new oracles. Who ever heard of an apostle of Christ baptizing either young children or old children, and then learning them the first principles of the gospel?—giving them their first lesson concerning the Saviour after burying them *with him* by baptism into death? Again, dear reader, I affectionately beseech you to make your appeal to the inspired witnesses. Lo! the Saviour is with them to the end of the world.

D.:O.

Rednersville, 27th May.

THE SECTARIAN EDUCATIONAL WARFARE.

From the Toronto "Examiner," January 26.

The scene exhibited at the recent election of the Trustees of our Public Schools is but a faint indication of the gigantic efforts which are being made by the Roman Catholic Priesthood throughout the world to secure the entire management of the education of the Roman Catholic Youth. In the State of Michigan the contest is carried on with intense vigour, and perhaps now is being agitated in the Hall of Representatives. A correspondent of the *Detroit Advertiser*, writing from Lansing on the 13th instant, states that:

"The Catholic School project is drawing together a strong lobby from different portions of the State, some of whom are already on hand, and it is rumoured that a distinguished Prelate of that church from a distant State, will also be here. The struggle may as well come now as ever. It could never come at a time when we should be favored with a more firm, intelligent, and fearless Superintendent of Public Instruction than Mr. Shearman, or, I am inclined to believe,

with a better set of men, generally, in the Legislature, so far as their confidence in the Free School system, unrestricted by sects, is concerned."

The *Mirror* of this city, the organ of the Roman Catholic community, thus enlarges upon the recent election:—

"We must do Mr. Lesslie the justice to acknowledge that he has taken no pains to conceal his bitter animosity against the Catholic faith. As a conductor of the press, he has pursued a steady, consistent, and indefatigable course of systematic and unmitigated abuse against everything Papistical; indeed, if the stale bugbear of Popery should evaporate from the columns of the *Examiner*, there would remain little but a dull and dreary blank. Under these circumstances Mr. Lesslie could not have the preposterous presumption to expect to be selected as a proper agent in directing the education of the Catholic youth. We contend, then, that at the late election the Catholic electors of St James's Ward acted with a becoming spirit in voting against the open and avowed enemy of their faith. For them no change could be for the worse, and Mr. Lesslie himself must in his heart have despised the Catholic who could exhibit the contemptible meanness of supporting him on the occasion. We are happy to find that few indeed, if any, were found so far to degrade themselves, and that a just and righteous cause has been triumphantly vindicated against a long-continued and daring infringement of the first law of nature—an unhallowed intrusion into the sacred limits of the domestic circle, and an interference between the parent and the child in the primary and inalienable rights of conscience—the early initiation in the ways of knowledge and piety. The parent who could tolerate such intrusion would be recreant to his principles and a traitor to a solemn trust. Earthly science has its proper value and must not be neglected; but the precepts of faith and the holy influences of religion are of paramount importance, and must be comparatively appreciated in the same ratio as time and eternity. "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." Catholics impressed with this solemn truth, must insist on securing for their children the blessings of education sanctified by religion, and we can see no cause for the savage attack which has been made upon them by the exclusive press of Toronto. They have simply acted as they have ever done; they have voted against their declared and open enemy. If others have pursued a similar course, it only proves (not the existence of a conspiracy,) but the extension of sound principles. The Catholics have too long been quiescent under a system of spoliation for the establishment and support of schools from which their children were virtually excluded. They are determined to submit no longer. There is an error in the law—not such as the *Globe* insinuates, no figment of bigotry—but a *bona fide* substantial error which deprives Catholics of their rights as citizens in denying them their just share of the School Fund, not merely of the Government appropriation, but also of the amount of taxes indiscriminately imposed on all classes of the people. This error must, and will, be rectified, and not Catholics alone, but persons of every reli-

gious denomination who feel for the eternal interests of their offspring, must have the sole and unlimited direction of their education in conformity with the sacred and responsible rights of conscience."

The proprietor of the *Examiner*, we admit, has on all occasions, endeavoured to expose and resist the efforts of Sectarians, whether Romanists or Protestants, to obtain special privileges and monetary aid from the Public chest. For this he has been denounced, both by Romanists and others, as being the enemy of their respective systems—which is, so far, strictly true. Neither High church nor Roman Catholic exclusives can be expected to favor an opponent of their peculiar and selfish claims.

We have always recognized, equally with the keenest advocate of Separate Schools, the importance of religious education, differing however as to the means by which it should be secured. We believe that a strictly religious education, according to the creed of the respective religious communities, is quite compatible with a general system of public Instruction in the various branches of secular knowledge.—The enemies of our public Schools attempt to repudiate this as impossible of being attained, just as if it were not in the power of zealous teachers to employ one or two hours every day specially to instruct their youth in the doctrines of religion. The presentation of the most complete facilities for this has been met by the candid avowal, "*We do not want our Youth to mingle with Protestants in Public Schools*" This desire for isolation, and not the fear of the child's lacking religious or moral instruction, displays the true spirit of the Roman Catholic advocates of Separate Schools; yet we do not believe that this desire exists to any great extent among the people, but, for the most part, only among their leaders. If Roman Catholics choose to settle in Protestant rather than Roman Catholic countries, and if Roman Catholic servants choose to enter into the service of Protestant families, and are benefitted by it—why should not the Youth be benefitted by mingling with Protestant Youth in our Public Schools—from which all means for proselytism are carefully excluded? There can be no good or valid reason assigned for the narrow-minded, the unjust, the impolitic, and the vexatious resistance set up by the Roman Catholic leaders to our schools—except it be that which is thus honestly expressed in a Michigan paper:—

"Such opposition could originate only with those whose craft is in danger, and whose great power over the masses continues only while ignorance, the mother of superstition, renders them incapable of detecting their cupidity and false assumptions! Free, popular education works sure death to Romanism. But to keep pace with the times, it must profess to favor education, yet always either crying infidelity or godless learning, or when it suits, sectarianism and heresy. This sliding scale is convenient."

The petition got up by the Roman Catholic Bishop of Michigan to the Legislature, begins thus:—

"We, the undersigned citizens of Michigan, respectfully represent to your Honorable Body that notwithstanding the Constitution guarantees liberty of conscience to every citizen of our State, yet our Pub-

lic School laws compel us to violate our consciences or deprive us unjustly of our share of the Public Funds."

Again,—

"Their duty to their God require that they should apprise your Honorable Body of the oppressive nature of our present School laws, the injustice of which is equalled only by the laws of England which compel the people of all denominations to support a church the doctrines of which they do not believe."

From the above language we might be led to assume that Michigan had become the Tuscany of the United States, and Detroit its Naples. That pious conscientious Roman Catholics were being daily imprisoned, plundered, and tortured on account of their religious opinions and worship! The same Western Editor thus most justly comments on the unblushing hypaerisy of the Petition against the Public Schools of the State:—

"THE BISHOP'S PETITION.—In Bishop Lefevre's petition to the Legislature, is an unfortunate allusion to the Laws of England for the support of religion, as oppressive and unequalled for their injustice. Bad as those laws are in this respect, they bear no comparison to those which are found in all Roman Catholic countries. In England, all religious sects are free to worship God in their own way and to support and propagate their views in what way they choose. But where Catholicism reigns with unlimited power, there is no toleration to other religions. There, even reading the Bible is a crime, punishable with fines and imprisonment. There, those that have been guilty of the slightest expression in favor of liberal and republican sentiments, are led out like vile criminals and shot down. Yet in the face of all this, Bishop Lefevre can accuse Protestant England and even the State of Michigan, with oppression and intolerance. Not a word of remonstrance against the cruelties and butcheries practiced under the eye of the Holy Father, the Pope—not a word of sympathy for the thousands who are pining in vile Italian prisons;—his great grief—his unendurable oppression is, that the State of Michigan will not pay Catholic priests for teaching the children of Catholic parents the mummeries of the church instead of giving them instruction in science and the arts."

The aim of that sect both in the United States and Canada is to annihilate their respective systems of Public Instruction. The *Mirror* of this City, in a former article on Separate Schools, has no hesitation to avow its intention:—thus,

"To adopt a system of general education to the population of a country like Canada, split up into various religious denominations continually propagating and sub-dividing, without end, is impossible, and any attempt to do so must end in disappointment. We do not imagine, for an instant, that our Government entertain any such absurd intention."

The benefit accruing to society generally from a secular system of Public Instruction, especially where Parents, Guardians, or Religious Teachers have every facility and encouragement for inculcating religious truth upon the minds of their children, is to lesson crime, and consequently the taxation required for its suppression. Roman

Catholics derive benefit from this equally with others, and in justice are bound to sustain such schools. Were no public schools in existence, and crime mightily increased, we hardly think our Roman Catholic fellow citizens would have the temerity to apply for separate Courts to try criminals, and separate Prisons to confine and punish them. Why, therefore, be so irrational—so unjust—so unpatriotic—as to demand Separate Schools? The Common Schools, as now established, are a common benefit, and in no degree restrict the exercise of religious philanthropy where it really exists. If isolation for mere party purposes be the aim of the Roman Catholics seeking for Separate Schools, we would advise them to set earnestly about a scheme of social disintegration—an entire separation from their Protestant brethren—preparatory to the formation of a new Colony West of the Rocky Mountains, where they would have the blessings they so ardently seek, without encroaching upon the rights and privileges and peace of a mixed community.

[We also lay the following letter on the same topic before our readers.—D. O.]

Cobourg, 29th Jan., 1853.

To the Editor of the Examiner :

DEAR SIR,—Have you room for a few words by way of approval of your article in this week's paper, entitled "The Sectarial Educational Warfare?" I have read few editorials in any weekly which have excited my attention or enlisted my meed of approbation to the same degree as the article to which I allude.—The tone, temper, logic, and general bearing of your remarks, must, I sincerely think, produce much good to the Canadian community, more especially at this crisis when the claims of sectarian dominancy are rising beyond apology or tolerance. For one, I desire thus publicly to express to you my high sense of the benefit you have conferred in laying before the public the facts, suggestions, and arguments under the caption named above.

That any intelligent man, whether friend or foe, regards you as hostile to Catholics as persons, or as citizens, is not for a moment to be thought of; nor are you, if I understand your position, unwilling to award to them the same liberty of thinking and acting for themselves in religion as others enjoy in common. No man is to dictate what another is to believe, and no man is to tyrannize over another because he differs from him in things social, civil, or ecclesiastical. Civil law or civil liberty, properly so called, interferes not with any man's religious faith. For my own part, I believe that the Catholic has the same right to his faith, so far as social or civil authority goes, as the best Protestant in the land; and I as strongly believe that the Catholic citizen has the same claim with the Protestant citizen to protection of person and property. This ought to be distinctly understood. There is no personal opposition to Romanists. Many of

them are personally estimable. I am acquainted with individual Catholics whom I highly respect, and I desire to treat them respectfully.

But the claims of the priesthood and bishophood, when the attempt is made to thwart the wholesome design of our public institutions,—these claims must be viewed according to their own due merit. The people of this Province, thanks to the Author of all mercies, are prepared to approve and uphold a system of general or common school education; a system of public instruction happily calculated to impart to every child a knowledge of the elementary branches of learning, laying a suitable foundation for further development and improvement, as well as a guarantee against the grosser vices. The people need such a system of education, and they have determined to have it. From seven to nine-tenths of the people demand it in their country's name. A small regiment of notorious priestly Episcopalians and a few leading Roman Catholics tell us, "No!" And they talk of oppression,—tyranny,—persecution—animosity to their faith—in-solent dissenters—infidel sectarians—godless—and all such like fine things to fill up the chapter.

What a tyrant you are on this question, Mr. Editor!! Some four-fifths of the industrious, intelligent, honest people of this favoured land ask a general law by which their children shall be educated and saved from the ruin of the dark ages; and you are so tyrannical as to agree with them that they should have it! My dear sir, will these ecclesiastic "Heads of Department" ever have a taint of such tyranny? Will they ever be guilty of concurring with the people—seek and advocate what will be for the *general* rather than their *own special* good? I would that they could borrow a little of your tyranny!

And what is the amount of all this blustering about oppression and persecution? Is the Inquisition of Spain or Italy to be imported to Canada by Protestants, to be used against Romanists and Puseyites? Are we to have Presbyterian, Baptist, Congregational, or Methodist Inquisitors? What are to be our racks? Where our dungeons? Of what material our chains, locks, and bars? When, and where, and how are we to employ these *solid* arguments of papal Rome? Fearful—awful—terrible to relate! the great mass of the inhabitants think that common schools are a common blessing, and have made provision for all without exception to participate in the blessing; but the rigid Episcopal priest and the Pope-hampered ecclesiastic think it best not to accept of the privilege, and cry out oppression—proscription—persecution! Still more. Has not our Legislature in

its clemency made special provision for the tender consciences of these men? Are they not permitted to form separate schools, and receive a full share of the public funds? And is it not true that in the city of Toronto, where the Romanists have schools of this separate class, they actually draw out of the public treasury far more than their just proportion, reckoning their property and educational tax? What cruel persecution!!! May we not soon expect that the Catholic Bishop of Toronto will be seized with ecclesiastic fits or clerical convulsions on account of the pains and penalties inflicted on himself and "flock" by this persecuting school system!!!

But it is outrageous beyond endurance to hear Romanists speak of persecution. Had I not read so many pages of history in respect to these strange ecclesiastics, I should say that they are insane, and fit subjects for our Provincial Lunatic Asylum. While at this moment the Pope requires 20,000 soldiers to keep him safe in his seat, and prevent the masses in Italy from the privileges of civil liberty—while papal bayonets in the hands of Austrians keep a nation of some fourteen millions from the blessings of national freedom—while at this hour the whole Protestant world is agitated at the commitment to prison for five years of two godly people in Tuscany for reading the Book of Life—while the only Protestant chapel in the city of Rome is effectually closed by order of the Pontiff—while men, women and children in Ireland are denied the "sacraments of the church," and cursed from head to foot and damned with utter damnation if they attend Protestant places of learning—and while in this same America, both in the United States and Canada, the priests in many instances anathematize whosoever of their flock will dare to enter a Protestant school;—in view of all this, we find the Catholic Bishop of Toronto crying out persecution, tyranny, cruelty, because Catholic children are not taught Romanism at our Provincial schools!!! Such insolence and effrontery could only be equalled by the Arch Enemy himself. It is, however, nothing new for Roman Bishops to demean themselves after this nefarious fashion, and we need not be astonished if they yet demand that every Protestant should kneel to their images, crucifixes, and consecrated vessels, and say prayers to St. Patrick and the Holy Virgin.

I am, however, glad that the great battle between Catholicism and Protestantism is everywhere turning on educational interests. In New York, as well as in Canada, the Catholics show their utter detestation of general education. I was present at the Free School Convention in Syracuse in 1850, and in that assembly, as an opponent of

Mr. Greeley, who pled earnestly and honestly for the education of all the children of the state, a certain editor from New York city, I think his name was Raymond, told the people that the state had no business with children—that it was an interference with parental right to attempt to school them—that government was not for such a purpose. Ah! if the New York Legislature was to have been petitioned to appropriate \$100,000 to erect Catholic schools, within the walls of which the medicines of Rome would be duly administered, Mr. Raymond's tune would have been sung on another key. In Canada the Catholic Bishop has the honor of commencing the warfare in good earnest. His policy if I am any judge, will result most excellently for the cause of education and virtue. There are sterling men in Western Canada. The Bishop will have to write many letters to the managers of nunneries and Catholic colleges in Canada East before he can make the men of this Province as pliant as the priest-ridden multitude in many places in Eastern Canada. And here I must notice in passing the late efforts of Mr. Ryerson, Chief Superintendent of Education, whose letters to the Bishop were full of pith and very happily expressed. The Bishop will not, I predict, open a second correspondence with the Chief Superintendent.

The remarks of a vigorous writer who has lately given to the public a small volume entitled "The Mystery Solved, or Ireland's Miseries," are so suitable here, that I offer no apology in presenting the following paragraph. Dr. Dill is the writer, and he tells us what he himself *has seen* and what *he knows*—not what he conjectures. Speaking of the leaders of Romanism as developed in Ireland he says :

"Where are the libraries they have formed, or the lectures they have founded? They have raised millions for political objects; how much have they raised for literary ones? They have formed scores of societies for agitation and mischief; point out one they have ever projected for the mental improvement of the masses? Why, all that has ever been done to elevate their own people has been effected by Protestants; and the only share the priests have had in each movement, has been to give it their most determined opposition. When an effort has been made by industrial schools to send a few rays of light into those benighted western regions, of which for ages they have held undisturbed possession, they manifest a fury which proves but too clearly how they hate its beams, and tremble at the approach of the schoolmaster. One female teacher the author saw in a dangerous fever, brought on by a priest entering her school, and flogging the terrified children. Lately a Ballina priest was prosecuted for

beating a poor widow on the head because her child attended an industrial school; and you may see, in a late *Tyrawley Herald*, a long letter from his pen in defence, and even laudation of the horsewhip, as one of the choicest implements of ecclesiastical discipline. And when a Scotch merchant established a similar school in Westport, from which the Bible was wholly excluded, the priests never rested till they destroyed it. National schools have been offered them, giving them "complete control," yet numbers have refused to accept them: many who at first adopted them, did so in a great measure out of opposition to these Protestant ministers who were unfriendly to the National Board; the more sagacious have long seen that these schools are springing a mine beneath their feet, and would gladly close them if they could; and as the best proof of this, every means are employed from the thunders of the Vatican to the decrees of Thurles to destroy those Queen's Colleges, which are founded on the *very same principles*."

So speaks Dr. Dill, and I doubt not he speaks correctly, being on the ground himself. It is a great blessing to this Province that we have only a very small proportion of opposers of schools as sought to be generally established. The entire honor of the opposition belongs to a few Catholics and a less number of High Church Puseyites whose left hand is with Queen Victoria and their right hand with the Pope. The true spirit of the former opponents (the Catholics) may be gathered from the subjoined extract from a Catholic paper in Canada East, written with the undersanding that the present Emperor of France is to make war upon Britain:—

"Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of Martyrs; and in the approaching contest the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat."

Apart from the *religious* spirit of this language the thing is preposterous. Where could the Catholics find 200,000,000 to pray for the success of the French in slaying the English? We ask—where?—They would have to bring some of them from purgatory! They are not to be found on earth. I know that they claim that number of adherents; but even if we admit in full the aggregate number they claim, are we not to subtract at least two-fifths of them as speechless babes and children who have not yet learnt to "say their prayers!"—Deducting the children who *could not* pray for any purpose, and subtracting the intelligent and humane who *would not* pray for such a purpose, it would be difficult for the Cardinals, Bishops, and Priests,

to muster one fourth of the number named, whose devotions would follow Louis Napoleon's sword to shed the blood of the best Protestant nation on earth.

D. OLIPHANT.

THE BAPTISTS—THEIR DOCTRINES AND POLICY,—NO. II.

The intimation has been thrown out, by some, that we cherish a particular antipathy to the Baptists! This is not the case. Although we have given them extended notices—perhaps more extended than other denominations, it is not because we have less respect for them than other societies of dissenters; but simply because their position to the Apostolic Gospel, in the field of our labors, has been so peculiar that it has seemed absolutely necessary to place their faith and practice side by side with the faith and practice of the primitive church, to show those who confided in them as exponents of New Testament Christianity, that something more than immersion was the distinguishing badge of the primitive disciples of Christ.

For myself, I can truly say, I cherish a warm attachment to all of that people who act consistently with their own professed doctrines and practices. It gives me pleasure to meet them as disciples of Christ. I esteem them none the less for "differences of opinion." But their are those, in the denomination, who have gained, by other means than education, talent, or piety, a great amount of influence—an influence exercised over the body not for its spiritual health, or progress, in the divine life. For these men I can cherish no higher regard than I do for the wily politician, or the leaders of any other religious party. Even a believer's immersion should cover no moral aberration—or make him appear any less unlovely than any other guilty of similar faults.

The individual, figuring so largely in my former article, is not introduced on account of any special merit or demerit: or because he possesses more or less talents, education, or influence than others; but on account of the position, in which he chose to place himself, by publishing as widely as he could the misrepresentation, that our views of regeneration were identical with the "Puseyite party" of the Church of England. The fact of his being for some time the "Moderator of the New Brunswick Baptist Association"—an association of some seventy ministers and perhaps a greater number of churches, would seem to indicate the possession of more talent, a better education, and higher qualities than are at all apparent in any thing ever yet uttered or written by him. On the whole, I presume, he is a very fair exponent of the Baptist Ministry of New Brunswick. His letters—or rather the doctrine of them, show an affectionate attachment to the theological opinions of the distinguished Andrew Fuller. It is the hope of the writer, that should he condescend to read these papers, he will reconsider some of those opinions, which have for their proof no other support than the reasoning of Dr. Fuller.

The first bad feature of Baptist policy at the present time is the misrepresentation of the sentiments of those who differ from them.

It taxes all our charity—to its utmost limit—to believe men religiously honest who will continue to attribute to others doctrines abhorrent to their souls, and then studiously labor to prevent any explanation. This has been the course pursued by our opponents among the Baptists for twenty five years. The man of note has not yet been found, willing to risk their cause in a public discussion, conducted on equal terms, either oral or written. The proposition has again and again been made for each side to condense its views of Baptism and the work of the Spirit into an octavo pamphlet of 60 pages—have them stereotyped and bound together, and all circulate both views, within the same covers, as the conclusion of the whole controversy: but the Baptists will not listen to the proposition; but still persist in calling us by all kinds of unpleasant epithets, and as far as they are credited, endeavouring to induce the world to believe that we advocate “baptismal regeneration” and deny the “work of the Spirit in conversion.” On this account we have a right to complain. Persistence in such a course must ultimately, however, re-act upon such men, and they receive from their “own people” their just deserts.

In proof of the above I have many testimonies. At present I will introduce one from Mr. Robinson's first letter. Before a large audience he asserted that Mr. Campbell's and Dr. Pusey's views of baptismal regeneration were identical. When questioned by me as to the fact of his making such an assertion he gratulates himself on the fact that on this point he gave Mr. Campbell's own words! When I accused him of giving a “Garbled” extract, he denied it! See letters in proof. I will now divide my page, and place from the identical work (out of which Mr. Robinson made his extract) on the one side, and his quotation on the other; and then the reader can draw his own conclusion as to the motives which could thus have influenced a minister—a minister of the gospel—a minister whose praise is in all the Baptist Churches of this and the adjoining provinces, to misrepresent, and keep out of sight the real sentiments of one whom he would oppose. I will mark in *italics* the words left out of the middle of the paragraph by Mr. Robinson:

CHRISTIAN SYSTEM, PAGE 58.

Correct Reading.

As quoted by Mr. Robinson.

<p>“Baptism is then designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ; <i>who died for our sins, and rose for our justification.</i>” But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action can secure to us the blessings of peace and pardon. It can merit nothing.—Still to the believing penitent it is</p>	<p>“Baptism is then designed to introduce the subjects of it into the participation of the blessings of Christ's death and resurrection.</p> <p>To the believing penitent it is</p>
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the means of receiving a formal, distinct, and specific absolution, or release from guilt."— * * *

the means of receiving a *formal distinct and specific absolution or release from sin.*"

At present I dare not allow my pen to trace on this sheet the rising impressions in my soul of the minister of the gospel who can thus treat an opponent! Should a stump orator, or a reckless politician, treat a rival candidate in such a manner his warmest friends would feel ashamed of him! But the minister of the *truth*—"God's ambassador to man"—to take up such a book as the "Christian System" and say its author is an advocate of baptismal regeneration—that is, teaches regeneration by baptism, without repentance, faith, or a change of heart—what shall we say of him? What can we say? But when we hear him say, "I will give you," my hearers, "his own words!" Then read half a sentence, break off—skip several sentences—*explanatory* sentences too—thrown in on purpose to shut the mouths of cavilers—then commence again not at the beginning of a sentence, and even change important words, and with a triumphant air say, "There is baptismal regeneration for you!" How can we account for such conduct? Put the most charitable construction on it, what apology can we make? I would make one if I could. Although at first we are disposed to throw all the blame upon the author; yet we must consider the *system* under whose influence he has been an active worker until he has passed his half century. I refer to the system of proving doctrines by texts and scraps of the divine oracles. The man or set of men who first make a system of doctrine and then set themselves to work to find—from Genesis to Revelations—a verse—a sentence, or a part of one, with something in it like their proposition—without regard to the connection, or the design of the writer, never asking to what dispensation the thought belongs, you educate him to make garbled extracts from God's word, to prove human theories! If he can do this with the infallible word of Jehovah without compunction of conscience, he can in the same manner treat the words of a poor brother man—and even exultingly exclaim, It is true he says one thing, but I can make him say another. I blame the system, therefore, *more* than I do the man. Doctrines of the letters in my next.

W. W. E.

FEELING--CHRISTIAN FEELING.

For the Christian Banner.

Feelings are both true and false—yet always true. Feeling is always a result, of a cause *real or imaginary*. The feelings which flow from real causes are true—those from imaginary causes false. And yet there must be a cause of feeling, even though false, in order to its exercise, except by the idiot or madman; and I am not sure that they are exceptions. And notwithstanding all this, men do feel, most intensely, where there is no just cause. This is the experience of every man—a thousand times repeated in his own history. One may feel a proposition to be *true*, which will presently prove itself to be *false*. The arrangement of the thoughts and feelings is: Whatever one *believes* true, he *feels* true; and the feeling rises and falls in its

degree of intensity, in the same proportion as the thing believed is related to, or concerns, the actor. Suppose that you and I were standing together, and should see that little daughter of yours, sitting upon the railway, and the locomotive dashing heedlessly to her destruction. The conviction of the peril would be equal in us both—but the *feeling*, how unequal! It is *your* child; and it would be almost impious to think that I could *feel* as you. But would you tell any one *your feelings*, experienced at such a moment, to convince him of the danger and peril? No, you would tell him the *facts*. And who but an idiot or an “evil eye” would charge you with a want of parental feeling?

Take another class: The culprit who is under sentence of death, is greeted by a friend accompanied by the sheriff, with a reprieve, with the seal of state and the signature of the governor general—will he *feel*? His home; his little ones! the bright sun, the pleasant sky—the cool wind upon his fevered cheek, how grateful; what a rush about his heart! How strange the scene. He scarcely hears the heavy blows of the hammer, while the irons are severed, one by one; he *feels* himself free—he hears the creaking hinges and the rattle of the closed door of the hateful cell behind him. He breathes once more the sweet breath of an unclouded heaven! Does he *feel*? He turns his gaze to east and west—and his heart is wandering far off homeward—* * * At this eventful moment, officers of the crown gather around him—the document purporting to be from the governor is declared a *forgery*—the unhappy man is hurried back to his cell, to taste again its noisome damps, and to feel again the manacles and the dreadful forebodings of the gibbet. Would such a man plead the *genuineness of the brief*, because it caused him to *feel* such an ecstasy for the time? Is any one at a loss to know how long the dream of pleasure lasted? As long as he *believed* himself pardoned, so long was he filled with pleasure: As long as the delusion, so long illusion.

Let the criminal before God be made to *believe* himself pardoned—no matter by what means, and he will rejoice—and his rejoicing will continue till he is made to *believe* or to *know* otherwise. No doubt many will carry the delusion beyond the grave. The Saviour says, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? To whom I will declare I never acknowledged you. Depart from me you who practice iniquity.” Such must certainly think themselves approved of God, and *feel* accordingly, till the great day—when “the brief is declared a forgery.”

Let me relate a couple of incidents drawn from real life:

1. I think it is from Humbolt. He says while traveling in Mexico, passing in front of a cathedral, he saw a meztizo woman, rolling upon the ground in the court, and throwing dust in her hair, uttering loud cries of distress. Supposing her a maniac, he approached. Upon inquiring, he found she had come to the confessional, but for the want of *two reals*, the price of absolution, she was rejected. Moved with pity for the poor creature, he gave her the piece of silver. She seized it, and leaping like a hart, was out of sight within the cathedral in a

moment. He waited her return. In a little time she came out, her countenance beaming with delight. She saw him as she passed—made him a low bow of gratitude, and disappeared, no doubt regarding him as a benefactor, while he was moralizing on the frailty and gullibility of poor weak humanity.

2. The following was related to me by a man who had been some time a Methodist preacher in Wellington District: In conversation with a Roman Catholic, he endeavored to show him the unsoundness of the doctrine of the confessional. The Catholic, one of the more intelligent class, at once stated that did not suppose the priest could forgive sins, though doubtless many of the more ignorant among them thought so, but that it was the ordinance of God for forgiveness and as such he regarded it; and in that light approached it. The minister here raised an argument respecting the validity of the institution, inasmuch as it was not found in the holy scriptures. The catholic acknowledged that it was not in the scriptures, but contended that the church had just as much authority at all times to utter decrees as in the apostolic day and under apostolic approbation. While the argument was in progress on this matter, the catholic, turning to the minister, said, "You need not tell me we do not obtain forgiveness of sins at the confessional—for *I feel it here.*" at the same time laying his hand upon his breast. The minister, in relating it me, said—"That was a settler, for *he* felt it just where *I* felt it—*his* evidence was precisely the same as *my* evidence. It did not, however any the more make me believe *his*, but it did make me somewhat doubt *mine.*" I would that all Methodist ministers were as discerning and candid as this one was.

The Christian is one who hears the word of the Lord and the promise. Becoming obedient to the commandment—according to his faith he has peace with God.

All men feel more or less respecting the gospel, except those who are "totally depraved"—and the apostle intimates that there were some who were "past feeling"!

J * * * *

CREEDS AND CONFESSIONS.

It is a singular but significant fact, and strikingly illustrative of the truth—that human creeds cannot unite churches or christians—that the established and free churches of Scotland and in this Province, which profess to adhere to the same ecclesiastical standard, have nevertheless, no fraternal sympathy or co-operation, but acting on a principle of antagonism are building up separate or rival organizations. To any one who has paid attention to the "confession of faith" as held by these churches, it cannot but be apparent, that formulary was designed and intended for a church in close alliance with the State—for an *established* church, and it therefore follows that the established church is the one whose adherence to it is most in consonance with strict honesty and consistency. Indeed, the present position of the free church when regarded in connection with this feature in her own standards, is a very anomalous one, and one too which

we verily believe she will yet be compelled to abandon. Having become dissevered from the State, and at the same time professing to recognize the same standard which gives the civil magistrate a power of interfering in ecclesiastical matters, she feels herself at a loss to steer clear of the Scylla of Erastianism on the one hand, and the Charybdis of voluntarism on the other. An established church is her standards, she is voluntary in her practice. It is thus we find her attempting to put constructions on certain clauses of the "confession" to suit herself, and instead of modifying or changing them in order to be more honestly the exponents of her views, we see her retaining these and attempting to append notes or explanations that will give them a construction to answer her own false position. She knows very well that if any one clause were to be changed, or the slightest emendation made, it would tend to destroy its *infallibility*, in the view of the people, and would be putting "a new piece of cloth to an old garment, so that the rent would be made worse." The people might think and perhaps say, if one clause may be changed, so may another, if scriptural authority seemed to call for a more faithful fac simile of doctrine, and thus she might find that it might be better to make a new one in toto, or do without it and come back to the bible alone.

It is a well known fact, in connection with these human standards, that though not professedly, they often assume a position equal to or higher than the Bible. When a doctrine is to be tested, the appeal is not to the divine word; but to the human standard. We are aware of this from our own observation and experience. There is a great deal of professed protestantism that has this element of popery in it. The cry is, "the Bible alone is the religion of protestants," but when you look into their ecclesiastical decretals and councils and standards, you find that these do, in many cases assume, that injurious position whereby the authority of what is *divine* is often concealed behind an authority which is merely *human*. It is said of the two horned beast of the sea in Revelations, that though like a lamb, (that is more Christ-like, more evangelical than the ten horned beast, which represents popery,) yet it made an *image* of the beast to be worshipped. Now we believe that this is one of the things in which protestantism though more lamb-like or evangelical than popery, has imitated Rome. Instead of carrying out the great principle, *the Bible alone the religion of protestants*, she has made an image of the beast, in setting up her own decretals and councils, and ecclesiastical authority as supreme, and issued her anathemas and excommunications against all who will not bow to this human authority. This is the essence of popery, and the first step in apostacy. Protestantism in this particular, needs more thoroughly to be protestanized.

We refer with pleasure to the following observations bearing on this topic from the pen of the late eminent Dr. Chalmers, in a publication on the *Evangelical Alliance*. And here we cannot forbear remarking how far ahead this well known theologian was over his contemporaries of the same church in liberality of sentiment and gospel clearness. The Dr. thus expresses himself :

“ Let us hope that some method may be devised, by which the supremacy of the Bible [supremacy over creeds and confessions] might again be unfurled in the sight of all Christendom, and become the rallying standard around which to subordinate and harmonize all its denominations, so as at length to overstep all the party-colored badges of distinction between one church and another, and cast them into the shades of oblivion. * * * Confessions will then be superseded, having fulfilled their temporary purpose, and so served out their day; after which the Bible will become the great central and presiding luminary of all the churches, and in whose blessed radiance all the nations of the earth will alike rejoice.”

“ In as far, then, as the object of confession is to exhibit a series of counter-propositions in the form of safeguard articles, framed against the respective heresies which made their appearance from time to time in the church, it will be found, that between the orthodoxy in documents, and the orthodoxy in scripture, though both should be substantially the same, there is this peculiarity by which to distinguish them. Scripture, which delivers God's own truth, in God's own language, sets forth the sayings of God. A confession may deliver the same truths, but delivers them in a different language, because framed with a special object, which is to put down the gainsayings of man. It is thus that the very same truth may be so differently set, as it were, that it may convey a very different aspect to the mind of the observer. When an apostle stands forth in Scripture in the character of ambassador from heaven, and tells us of God or Christ, beseeching the world to be reconciled, we feel as if breathing in a more kindly and genial atmosphere than when we read in the formulary of the church that salvation is altogether of grace, and that the opposite doctrine is damnable and detestable heresy. We know not how others are affected, but we confess that with us it is a different kind of sensation, when we view the truth first as it beams upon us in direct radiance from heaven; and then, though the very same truth, as it glares upon us from the decretals of an ecclesiastical council, with a certain air and countenance of human authority, and not seldom in fiery characters of wrath—that of man which worketh not the righteousness of God. Were an article of faith presented to us in Scriptural phrase it would simply set forth to us the sayings of God. But there is an accession of other feelings and other influences altogether, when the same article is presented to us in scholastic phrase—and more especially in conjunction with the anathema by which it is often accompanied.”

The above lucid and liberal sentiments are deserving of strong appreciation, and it is evident that when the church moves in the direction pointed out by the Dr., it will be making onward progress towards a greater state of spiritual harmony and efficiency. We remember noticing a considerable time ago the proceedings of a Free Church Commission for the election of a professor of divinity in room of Dr. Candlish, who resigned. Dr. Cunningham, on the part of the College Committee, proposed the appointment of the Rev. Mr. Bannerman, of Ormiston, to the vacant chair. The nomination was seconded and supported by Drs. Clason, McFarlane and Gordon. Dr. Mac-

kay however, in proposing another candidate, expressed himself thus with reference to Mr. Bannerman: "He said that in certain quarters of the Free Church, a spurious liberalism was springing up on theological subjects—a desire of fraternizing with any other bodies, even holding their own standards in abeyance, with the view of conciliating other religious bodies in the land. *Mr. Bannerman was known to have given himself out as one of the leading individuals in the Church who were quite willing that the "confession of faith" should be given up and never again taught in the Church.*"

Looking to the fact brought out by this incident in connection with the quotation from Dr. Chalmers, we are not without hope, that the day is not far distant, when the undercurrent or leaven of true protestant liberality will break through that crust of ecclesiastical rigidity and stringency, which now exists, and tend to remove the elements of sectarian exclusiveness and bigotry, and thus unite churches in one great bond of spiritual and ecclesiastical brotherhood.

—CANADA EVANGELIST.

GIBBON AND THE APOCALYPSE.

Mr. Barnes, in his recently published work on the Revelations, states the very singular fact, that, to his own surprise, he found chiefly in Gibbon's Decline and Fall of the Roman Empire, a series of events recorded, which seemed to correspond to a great extent with the series of symbols found in the Apocalypse. The language of Gibbon, he thinks, is such as he would have used on the supposition that he had designed to prepare a commentary on the symbols prepared by St. John. So useful has he found the naked historical facts faithfully recorded by this confessedly infidel historian, in the elucidation of prophecy, not a word of which he believed, that Mr. Barnes thinks he has been raised up by an overruling Providence, to make a record of those events which would ever afterwards be regarded as an impartial and unprejudiced statement of the evidences of the fulfilment of prophecy. To the splendid work of Gibbon, now long rendered classical by its elegance of diction and faithfulness of narrative, he awards the very highest praise, and thinks it, notwithstanding its philosophical speculations and its sneers at everything connected with the divine inspiration of the Scriptures, the most candid and impartial history of the times succeeding the introduction of Christianity, ever written, and that it contains the best ecclesiastical history of those times to be found. It is most certain, that whatever use can be made of this famous history in expounding and confirming prophecy, must be regarded as fair and impartial, for this was a result which its author least of all men contemplated, as may be seen from his elegant, positively infidel chapters on the Christian Religion.—There never certainly was a more signal instance of God's making the wrath of man to praise him, than in this very instance. He has been the learned instrument of accumulating facts that have been the means of evolving the dark mysteries of prophecy more than half a century after his ashes have been mangled in the dust. As a historian of profound and laborious research, as a candid and impar-

tial in his facts, and as elegant and attractive in his style we think he has no superior in modern times. More brilliant and fascinating, than Hume, he excels him, also in his hatred of Christianity. Hume could listen to Whitefield, and pronounce him one of the most powerful orators that ever swayed the passions or moved the hearts of men, while the hatred and Deism of Gibbon were undisguised, and he could see nothing in Christians or in Christianity except to be condemned. In view of these things, we may well exclaim, "What hath God wrought!"

BRIEF LETTER FROM PROFESSOR RICHARDSON.

Bethphage, Va., Dec. 24th, 1852.

DEAR BROTHER OLIPHANT:—The *Christian Banner* for December came to hand only three days ago. It has been a long time on the way, but arrived at last.

I send you a pamphlet embracing the view of our principles lately given in the *Harbinger*. If the brethren think it desirable I have some thought of enlarging a little on some topics, and putting it into a permanent form for general circulation as a tract. What would you think of the utility of such a publication?


I regret very much to hear of brother Eaton's indisposition. I trust he will shortly be restored.

I have always been much pleased with your publication in Canada, and hope you will be able to enlarge your subscription this year, so as to be more extensively useful. I have lately seen some numbers of a weekly paper published at Montreal, called "Le Demeur Canadien." It is a French paper, edited by a young French Baptist preacher of talent, who preaches the evangelical doctrine to a congregation in Montreal, and is engaged in the good work of endeavoring to enlighten the French population of Canada, and especially to expose Roman Catholicism. He writes very plainly, pointedly, and in a good spirit. I wish he could become acquainted with your views. I shall send him a copy of brother Scott's book on Union, and one of my pamphlets. Perhaps it will come in your way to establish a friendly communication with him.

Please give my kind regards to brother Eaton when you write to him. It will always give me pleasure to hear from you.

Yours in the good hope,

R. RICHARDSON.

 A copy of brother Richardson's pamphlet has been received, and its purpose, spirit, and scope may be gathered by the intelligent reader from a lengthy extract from it which we shall give in a coming Number. We should be happy to see professor Richardson's well got up pamphlet in the hands of every reflecting man in Canada and the other British Provinces.

D. O.

OPINIONS OF DISTINGUISHED MEN ON WAR.

"I stand in awe," says *Thomas Jefferson*, "at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing justice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions of our fellow-creatures?—Wonderful has been the progress of human improvement in other respects. Let us, then, hope that we shall at length be sensible that war is an instrument entirely inefficient towards redressing wrongs, and multiplies instead of indemnifying losses. Were we to go to war for redress of the wrongs we have suffered, we should only plunge deeper into loss, and disqualify ourselves for half a century more for attaining the same end. These truths are palpable, and must, in progress of time, have their influence on the minds and conduct of nations?"

"After much occasion," says *Benjamin Franklin*, "to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think *there never has been, nor ever will be, such a thing as a good war or a bad peace.* All wars are follies; very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their difficulties by arbitration? Were they to do it even by the cast of a die, it would be better than by fighting and destroying each other. We daily make great improvements in natural philosophy; there is one I wish to see in moral—viz. the discovery of a plan that would induce and oblige nations to settle their disputes without cutting one another's throats."

Prince Eugene, who was one of the very ablest among the renowned Generals of his day, and who had gained honor in many a well fought battle, made the following remarks in relation to war: "The thirst of renown sometimes insinuates itself into our councils under the hypocritical garb of national honor. It dwells on imaginary insults, it suggests harsh and abusive language, and people go on from one time to another till they put an end to the lives of half a million of men. The call for war proceeds generally from those who have no active share in its toils—as ministers, women, and the lounging population of a large town. I said one day in Vienna, in 1713, in a company which was very clamorous for a war, I wish that each of the great men and great women present was ordered by the Emperor to contribute at the rate of four thousand ducats a-head to the charges of the war, and that the other fine gentlemen among us were made to take the field forthwith in person. A military man becomes so sick of bloody scenes in war, that at peace he is averse to re-commence them. I wish that the first minister who is called on to decide on peace or war, had only seen actual service. What pains would he not take to seek in mediation and compromise the means of avoiding the effusion of so much blood? It is ignorance, or levity, which is always cruel, which make cabinets lean to the side of war."

AN ARGUMENT.

For the Banner.

AMONG the many difficulties with which the advocates of *Sprinkling* have to contend in sustaining this papal-descended rite, the following seems to be worthy of special notice. Compelled to admit that all the Greek Lexicons give baptizo, primarily, to mean "dip, plunge, immerse, submerge" they have recourse to another manoeuvre, and aver that the word could not in that sense apply to baptism inasmuch as it means *only* to plunge, immerse &c without making any provision, in the meaning of the term, for bringing the subject out of the water. Mr. N. L. Rice in the discussion at Lexington affirmed this to be its meaning in four fifths of all its occurrences in the Classic Authors. Some immersionists have endeavored to make up this apparent deficit in the import of baptizo by saying, that the termination izo denotes a rapidity of action in lifting the person out of the water. This may be true. But no Lexicographer has defined the word in its whole extent as Paul has; and surely he understood Greek. He declares Col. ii. 12. that it means both a putting under and a lifting up of the subject—both a burial and a resurrection. That both these ideas are embraced in baptizo may be seen at once by attending a little more strictly, than we usually do to the force of the particle *wherein* in the verse referred to. "*Wherein* also ye are risen with him." Literally, "*in which* (en ho) also ye are risen with him." Now we are confident that there is not a scholar in the land who will so hazard his reputation as to deny that the relative, which, (ho) relates to the word baptism (baptismati) in the preceding clause. Then it will read "Buried with him in baptism, in which baptism ye are risen" &c. Mr. Rice says, in four fifths of all its occurrences in the Classics it means to 'sink, plunge, submerge' &c; but Paul when writing to Colosse and Rome, where Greek was well understood, spoke of baptizo as implying both a burial and resurrection. Whatever be the action of baptism it must be such that the subject can in it rise with Christ through faith in his resurrection. To what point now will our friends turn? Baptizo does not mean merely to sink if Paul understood Greek.

This changing of the Lord's ordinance is no small offence against truth and the God of truth. For, besides the want of obedience to God in sprinkling, they not only deprive the world of one of the monumental institutions which commemorates Christ's resurrection, but take away the only one which commemorates his burial. The Lord's Supper is a monument of his death; Baptism, of his burial and resurrection. But in sprinkling the whole significance of baptism is destroyed. The Holy Spirit doubtless would have every poor sinner reminded by the very act of his obedience that although the Saviour was once entombed yet he rose for our justification.

EVANGELICUS.

ST. PETER'S CHURCH, NIAGARA FALLS.

This neat and well finished edifice, erected by the members of the American Episcopal Church, was consecrated by the Right Rev. W.

H. DeLancey, D. D., Bishop of Western New York, on Tuesday last the 3rd of May.

The Lord Bishop of Toronto and five Clergymen of this Diocese attended the consecration. There were also present eleven Clergymen of the Diocese of Western New York. The Bishops of Toronto and Western New York in their robes, preceded by the Clergy in surplices, walked in procession from the Parsonage to the Church, and were received by the Churchwardens and vestry.

On entering the Church door, the Consecration service was commenced by the Bishop of Western New York. The Prayers were read at the end of the Psalms, by the Rev. C. H. Platt, of Grace Church, Lockport. The first lesson was read by the Rev. E. Grassett, of Fort Erie, and the second lesson by the Rev. Edmund Baldwin, of Toronto. The concluding part of the Morning Prayer was read by the Rev. M. Schuyler, of St. John's Church, Buffalo. The Bishop of Western New York read the Communion service, the Rev. Mr. Fuller, of Thorold, reading the Epistle, and the Rev. Dr. Van Ingen, of Rochester, the Gospel. The Sermon, which was both appropriate and impressive, was preached by the Lord Bishop of Toronto.

After the Sermon, the Bishop of Western New York confirmed eleven persons, and addressed them on the nature and obligations of the holy rite of Confirmation. The service concluded with the administration of the Sacrament of the Lord's Supper. The Bishop of Western New York administered the Holy Communion, assisted by the Rev. Dr. Van Ingen, the Rev. Mr. Fuller, the Rev. J. M. Clark, and the Rev. John Smithurt.

The whole service was very interesting and impressive. The Church has a fine toned Organ, which was well played, and the singing was remarkably good.

The Bishops and Clergy of the sister Churches of Canada and the United States, could not have met in a more interesting place, nor for a nobler object than that of Dedicating an edifice to the service of Almighty God, at the Falls of Niagara.

* * We extract the above from a print published in St. Catharines. It is theologically rich. "The Right Rev. Bishop of Western New York" could not have been informed of how his brother "the Lord Bishop of Toronto" had in past days done battle against rebels and republicans, else the cordiality of the two Bishops must have been upon a new and patent principle. Neither the "robes" of the Bishops nor the "surplices" of the rank and file Clergy, with all their uniformity, could have secured amity and unity provided "our Lord Bishop's" religious politics had been even partially known. But perchance there is enough of the Puseyite element together with a touch of the Jesuite to enable the Bishop of Toronto to be a conformer if not a reformer.

D O.

LEVI IVES, LATE EPISCOPALIAN BISHOP.

Levi Ives ex-protestant Bishop of North Carolina embraced Catholicism at Rome on Dec. 16th. Ives handed to the Pope the Episcopal cross-ring, and seal, saying "Holy father, these are the signs of my rebellion"—to which the Pope replied, "It is our will that these signs of your submission be suspended over the tomb of St. Peter."

Much has been said recently regarding this conversion from episcopacy to Papacy. Bishops Ives, surely, is as comfortable under the Pope as under the Head of the English National Church; and it is very certain that Protestantism could spare a few more Puseyite Episcopal Bishops, and yet be as strong if not stronger. Our own John Toronto, Bishop Strachan, who ecclesiastically received so many of the convicts of Kingston Penitentiary would do well to knock at the Pope's Sanctum. After allying himself in things religious to so many sinners, whom the state could not tolerate at large, a slight touch of extreme unction would seem to be necessary. Neither Protestantism nor the English Church would be weakened by a hundred of such Puseyite specimens "going to Rome."

D. O.

PUSEYISM.

That peculiar Romanistic perversion of the doctrines of our Church, which is commonly called Puseyism, from one of its most celebrated teachers, prevails with wider influence in these Colonies than many are willing to suppose. One evidence of this appears in the fact that the Editorial columns of the *Canadian Churchman*, have, for several weeks past, set forth some of the most offensive peculiarities of that false system, without calling forth any protest whatever on the part of any of its readers, so far as we are aware of. Occupying the position we do, it has been our unpleasant duty, to note, from time to time, some of the most glaring misstatements thus sanctioned by our contemporary journal. The silence of that paper proves that we have not misinterpreted nor exaggerated the assertions alluded to.

The preceding is from *The Echo*, published at Port Hope, and edited by the English Church Minister there stationed, Mr. Short. It is certainly somewhat refreshing to see Puseyism thus exposed by a faithful English Church Minister.

D. O.

LABOURS OF EVANGELISTS.

[5.]

Guinsboro, 3d June, 1853.

DEAR BROTHER OLIPHANT.—During the latter part of the month of March and first of April last, I accompanied brother Doyle in a tour among the churches of Esquesing and Erin. In the place first mentioned some dozen meetings were held. Six persons were baptized and one restored.

In Erin we laboured some time over two weeks. Seventeen per-

sons were baptized in the name of the Lord and were added to the church. We next came to Eramosa. I returned to my home, brother Doyle to labour in the work. While labouring here was joined by brother E. Sheppard. They held meetings for more than a week.— Three young individuals applied for baptism and were assisted in putting on the Lord. May all the above recently baptized abound in all the virtues of the Christian, and have administered to them an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Yours &c.,

JAMES KILGOUR.

[6.]

Gainsboro, 3d June, 1853.

BROTHER OLIPHANT:—I am now engaged, for a short time, in preaching the gospel in these parts in conjunction with brethren Anderson and Kilgour. I have pleasure in stating that during the eight days preceding the day I started from home to join these brethren (Monday, May 23rd) I immersed nine believers in South Dorchester, in the name of Jesus. May none of them draw back unto perdition, but all believe to the saving of the soul.

I will also mention that I have paid two visits to the Lord's people in Rainham during the spring. When last there one confessed the Lord and was immersed.

Yours &c.,

EDMOND SHEPPARD.

THE WISDOM OF THE IGNORANT.

Some short time ago I spent a very pleasant evening in the study of a brother in the ministry. Some facts we had both been reading in the *Watchman and Reflector*, led us into a conversation on the striking remarks of a religious kind, which are often made by the most ignorant persons who "come to the knowledge of the truth." He told me that a few years since he traveled in the South, and on one evening preached to a congregation where he was a perfect stranger. When he came out of the pulpit, among others who seemed greatly interested in the sermon, was an old man, a slave, who was not a little eulogistic relative to the new minister and his sermon; my friend checked him somewhat by saying, that he should bless the great Master for the message, rather than the messenger, for that, after all, unassisted by the Holy Spirit, he, was a poor creature. "Ah, massa," said the poor old slave; ah, massa, never mind about being poor, so long as you have got such a rich Father." Noble sentiment! What doctor of divinity could have uttered a better?

Another fact he heard about this old man. It seems that he was much respected where he lived, and was always permitted to talk about his religion to whom he pleased. His one subject was the love of Jesus Christ. One day some person said to him, "Well, you are always talking about Jesus Christ. Which would you rather do, go to heaven and never see Christ, or go to hell to be with him forever?" The old man for a moment seemed astonished with the impiety of the

inquirer, but thinking a little, he replied, "Ah, massa, there can be no hell where Jesus Christ is."—*Watchman and Reflector.*

AN L. L. D. DECLINED—The Rev. Albert Barnes, in a letter to President Labaree of Middlbury College, respectfully declines the honorary degree of Doctor of Laws conferred on him by that Institution at its late commencement.

"I am deeply grateful (says Mr. Barnes,) for this expression of confidence and respect in conferring on me this high literary title, and beg that you will do me the favor to express to the corporation of the college, my sense of gratitude for the honor they have thus showed me. In the manner of the bestowment, and in the source whence it originated, there is everything to gratify my feelings.

"Several years ago, however, I felt it to be my duty to decline the honorary degree of D. D. conferred on me by Union College. That act I have never had occasion to regret, nor have I seen reasons to change the opinion which I then expressed, as to the propriety of such distinctions among ministers of the Gospel. The reasons which influenced me in regard to this degree are such as, it seems to me, apply equally to the one which you have been pleased to confer on me, and both consistency and propriety, therefore, require that I should now, as I did then, decline the honor."

THE THIEF ON THE CROSS.—It is a very wise and important observation by Matthew Henry, that there is only one instance recorded in sacred history of saving repentance in a dying hour, and this is mentioned that none need despair, and only this, that none need presume. But it is a very ancient tradition, supported by the testimony of learned critics, that this man was not converted while on the cross, but had been previously brought to the knowledge of Christ. He was called a thief or robber, because he was convicted as such, or more probably of insubordination, for crucifixion was not inflicted on thieves, but on those charged with rebellion. Christ was condemned, but he was innocent, and so might this 'malefactor' have been. If this view of the case is taken, there is not even the case of "the thief on the cross," to encourage the sinner in deferring repentance until to-morrow.

THE JEWS—The Boston *Congregationalist* says, that the American Society for meliorating the condition of the Jews, supports nine regular missionaries, and from four to seven colporteurs (all of them Christian Israelites), among the Jews, at an expense of 12,000 dollars per annum. It is stated as a fact, that this country is rapidly becoming the real centre of Christian influence over the descendants of Abraham, and there is an intense longing among those in Europe to come to America. It is also stated as a fact, that a greater number of Jews is accessible now to the missionaries of the American Society for Meliorating the Condition of the Jews, than to all the missionaries in Europe together. Is not this a clear indication of the will of Providence that the attention of our churches should be more generally and earnestly directed to the conversion of those in the midst of us?

WESTERN GEM AND MUSICIAN.

The sixth volume of this monthly periodical, which has reached a large circulation will commence on the first of April, 1853. under the control of Howard Durham, A. D. Fillmore, and I. N. Carman, former conductors.

The Gem will be devoted to pure Literature and Music, containing original poems, prose sketches and musical compositions from eminent writers and composers.

We feel assured that we shall not appeal in vain to many thousands of our brethren who would be pleased to welcome such a genial companion for both old and young, by which the mind will acquire a deeper love for those virtues which make man worthy of wearing the image of his Creator. While the various papers of the day are stirring up the political and theological waters of the soul, the Gem will endeavor to steal in like a gentle sunbeam, flinging a halo of light over the restless waves. Our literature will be free and joyous, containing the charm of fiction without its sting.

The receipt of the Gem will be sufficient evidence that it is paid for as we send only to those who pay in advance and always discontinue at the expiration of the time.

A liberal reduction will be allowed to all who canvass extensively.

Persons sending clubs of 20 will receive a bound volume of 12 numbers of the last year as a premium.

1 copy, 1 year, ----- 50 cts.

5 copies, 1 year, ----- \$2.00

10 " " " ----- \$3.00, and 1 copy to Agent.

All orders must be addressed, (post paid) to The Western Gem, Mt. Healthy, near Cincinnati, Ohio.

THE BAPTISM OF CHRIST.

For the Christian Banner.

Near Jordan's hallowed wave

A mighty prophet stood:

A mightier than the prophet, said,
"Baptize me in the flood."

The prophet, to his Lord, replied,

I need that rite from thee—

How is it that the Son of God

For this should come to me?

"It does become us well, in this

All righteousness fulfil."

The prophet then obeyed, and did

According to his will.

And as he from the river rose,

The Holy Spirit came

In dove-like form with radiant
wings

Of uncreated flame.

And, "This is my Beloved Son,

In him I am well pleased!"—

Was heard;—and John a record
bore,

And then his mission ceased.

The Father, Son, and Holy Ghost,

Were here to man made known;

'Twas at the baptism of our Lord

The full-orbed Godhead shone.

And unto these Eternal Names,

Believers we baptize,

And from the wave, at Christ's
command,

They press to reach the prize!

W. A. STEPHENS.

Owen Sound, Jan. 3d, 1853.