

CORRESPONDENCE

AND

Papers on Various Subjects,

BY

THE LATE WILLIAM EDWARDS,

OF CLARENCE, ONT.,

Together with a Sketch of his Life.

COMPILED AND ARRANGED BY HIS BROTHER,

JAMES EDWARDS,

PETERBOROUGH, ONTARIO.

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INDEX.

	<i>Page.</i>
Introduction	i
Scenes in the Life of a Canadian Pioneer	1
Rustic Jottings from the Bush	17
Correspondence to Peterborough <i>Examiner</i>	39
Temperance	55
Religious	60
Essays on Dignity of Labor	82
Ottawa Pioneers	88
Political	115
Miscellaneous	127
Poetry	157



INTRODUCTION.

WILLIAM EDWARDS, the author of the following letters, papers, essays, &c., and the subject of this short memoir, was born in the town of Portsea, Hants, England, on the 6th day of June, 1810, and was the youngest son—save one, who died in infancy—of John and Margaret Edwards. He was sent to school at an early age, but before he was 9 years old, the family left England for America, and, as a consequence, his attainments in education were very limited. In the fall of 1822, the family removed from Kingston to the Ottawa River to begin bush life. Foxes' Point, in the Township of Clarence, then an unbroken forest, was the spot selected for settlement. It is situated about 30 miles below where the City of Ottawa now stands, on the South side of the river. The first, and most necessary job for the settlers, was the building of a house to dwell in.

Notwithstanding a considerable outlay and pains taken to have the house warm and comfortable, it proved the very reverse.

Potatoes purchased for winter use were frozen. The chimney proved a miserable affair, smoky, and being built of sticks and clay, it was continually taking fire—threatening the destruction of the house. Often cups and saucers, at breakfast, adhered together by the frost.

The winter passed away slowly, sufferings from cold and smoke were severe, but in due time, spring came round, and was cordially welcomed. Time came and went, and years of privation and trials were endured by the

settlers. The father and his three sons toiled on, learning the lessons of experience. In the division of labor, William was appointed to the care of the cattle, and before horses were introduced, oxen supplied their places, and he was teamster of them. In those early days, beaver meadow hay was the only hay the settlers had for their stock. It was cut and stacked in the meadows, and drawn home in winter. William's business was to draw this hay with his oxen. He rose early, and was off with his team before daylight, and back with his load early in the afternoon. While at home, the lowing herd had not long to wait for the accustomed meal. His continual practice was to carry a book in his pocket, and he seemed to occupy every available minute in reading and committing to memory favorite portions of the authors he perused. I have often heard him make the woods vocal, repeating them while riding on a load of hay, or on a stick of timber. He had a vein of poetry, which, in his younger years, he cultivated, and his fondness for the poets was great.

In the early part of the year 1837, he was married to Anne Cameron, the youngest daughter of Mr. John Cameron, of the adjoining Township of Cumberland. He had eleven children, (7 sons and 4 daughters,) ten of whom, together with his beloved wife, survive him. His domestic relations were loving and sincere. He loved his wife and family, and was never more happy than when surrounded by his children and grandchildren, and, in return for that love and affection, he was con-

scious that they were reciprocated. He possibly enjoyed more of connubial bliss than usually falls to the majority of mortals. His acquaintances and connections were varied and numerous. Few men on the Ottawa, were better known or more highly respected, and few, it may be added, who more richly deserved to be had in remembrance for honesty and sterling worth. He lived to see six of his sons and one daughter married, and all his children comfortably settled in life.

Shortly after the introduction of Municipal Institutions, he was elected Township Councillor, Reeve, and one term, he was chosen as Warden of the United Counties of Prescott and Russell. Whilst in office, he was strenuous in his endeavours to benefit Townships and Counties alike, opposing all sorts of dishonesty and double dealing in either, and approving and upholding what he considered right and proper. He was, from 1850 to 1866, elected continuously to the latter period, having during those 15 years never sought elections, yet he was unanimously returned without a contest or a canvass on his part. In the latter year he was replaced by another, and ever after, he refused to be a candidate, though frequently solicited to stand. He held the appointment of Justice of the Peace for a long period, and exercised its functions with wisdom, firmness and efficiency. Reference is made in the "Scenes in the life of a Canadian Pioneer" to his father having an extensive agency for the preservation and sale of timber and lands. At the death of his father, in 1843, this agency was transferred to his son William, by which time the business had increased so much, that a great part of his time was occupied in surveying, valuing and selling land and timber. His transactions were large and varied in this department, extending even to Royalty and to India, Australia, &c. In all his dealings, he was scrupulously exact and upright with the parties he acted for, and was as free from the charge of selfishness as any person I have known.

His integrity and honesty were conspicuous, on acquaintance with him, and never was he known to wrong any one.

His benevolence and hospitality were striking features in his character. He loved social intercourse with people of intelligence and moral worth, and his house was the frequent resort of numerous friends, who enjoyed his genial hospitality.

He possessed a very large share of good common sense, coupled with a ready and a sound judgment. In fact, I have never known any one who seemed to have so correct a judgment, or so safe.

His opinion and advice were sought after by old and young, many of whom confided their secrets to him, finding in him a safe and wise counsellor. No one feels the want of his advice more than I do; accustomed as I have been to consult him in difficulties, I find that his loss to me is irreparable.

But his career is over, life is done; we shall hear his welcome voice no more, nor see his benignant smile again. He had a good constitution, and for a long period, was a stranger to sickness, but in his 68th year, he contracted a severe and painful malady, which seriously threatened his life. This trouble, however, yielded to treatment, and he enjoyed between two and three years of life, interspersed with suffering. The early part of the year 1881, he had a stroke of paralysis, which he soon got over, but a second attack on the 17th of March occurring, caused unconsciousness. He lingered till early on the morning of the 4th of April, 1881, in the 71st year of his age, when the "weary wheels of life stood still at last," and his spirit passed from its frail tenement to the Father of our spirits; he died as one going to sleep. Says the man of affliction and suffering: "Is there not an appointed time to man upon the earth, and are not his days as the days of an hireling?" The last entry in his diary was on the 16th of March, and his last day upon earth the 3rd of April following.

It was the practice of my late brother, for some twenty years prior to his death, when he wrote for the press, to cut out and preserve copies of his letters, papers, &c., which he pasted in a scrap book. These contributions were entered therein, in the order as to time in which they were written; but being composed on a number of subjects, when it was decided by his family, after his death, that they should be published, and that I should undertake the task of overseeing and classifying them, as well as superintending their publication, using my own judgment, I at once set to work to collect and compile them, arranging them under ten headings. As will be observed, I have introduced some notes, connecting dates and occurrences, and supplying useful information in the historical items.

A noticeable omission of my brother in writing the history of the family to which he and I belong, is his studious avoidance of any reference to himself. It would scarcely be fair or proper to send out a book, written by one who has climbed the ladder of fame, under such disadvantageous circumstances, and not give a sketch, at least, of his life and history; especially as he has kept himself so much in the dark. Those who were acquainted with him, would soon discover how ready he was to acknowledge excellencies in others, and no one more shy in attributing anything praiseworthy in others. He endorsed and practised the saying of the wise man: "Let another man praise thee, and not thine own mouth, a stranger and not thine own lips." Egotism he abhorred in others, and shunned it in himself. In his history of the Ottawa "Pioneers" he has honestly described their struggles and successes, and when discernable, their aims and motives. He has labored long and patiently to set forth the praises so justly due to them, so that their descendants, by the "divine art of printing" can realize the fact, that the "author, though dead, yet speaketh." Though naturally modest and retiring, he was, nevertheless, ready to frown down

wrong doing of all kinds, sturdily battling for the right. Of a kind and sympathizing nature, he rejoiced with those that rejoiced, and wept with those who wept. His brain and pen were ever at work, encouraging to virtue, warning the unwary to beware of evil and evil influences. In all his various writings, he rarely gives his name or even his initials, using continually a *nom-de-plume*, as if, in doing good, he wishes to shrink from recognition.

His reading was varied and extensive, for a backwoodsman, his memory very superior, and he turned to good account the information he acquired from the sparse library at his command. His extended and thorough reading has given him a style in his writing, that points to him as a highly cultured writer. His terse but vigorous pen flows from serious to gay, from sad to ludicrous, from sarcasm to laudation, with an ease and grace, all his own. There is a thread of wit and humour running through most of his writings, especially in his narrative and descriptive pieces, that is spicy and agreeable. Satire and sarcasm are occasionally employed with effect.

My brother has written a great deal that is not available—having been mislaid or destroyed. The earliest dates of the available documents, occur in the correspondence to the Peterborough *Examiner*, in 1862, at a period when his brother was Editor of that paper. In his "Scenes" he notices the formation of the "Foxes' Point Young Mens' Society," for moral, religious and intellectual improvement, which was a happy means of benefitting many, none more so than my brother. In addition to papers, composed and read by him weekly, before the Society, he wrote, in prose and verse, essays and papers on agriculture, for a member whose *sobriquet* was the "Farmer." These early contributions have not been preserved, which is a pity, as most that fell from his pen, was worthy of record and perusal. It is, however, fortunate that so much has been preserved and made available—thanks to the foresight and

care of one of his sons, who acted partly as a mentor, that so much will see the light. Very few men, in this busy and fast world, who have business on hand, can write so much and so well as he has done.

His history affords proof of what may be accomplished by improving time. His industry was remarkable, and he seemed not to know what "killing of time" meant. So anxious was he for study and mental improvement, that for years I have known him eat sparingly on Sundays so as to avoid sleep, and this, while yet a lad. He was largely indebted to the Rev. Mr. Fletcher, (noticed by him in the "Pioneers," page 108,) for giving his mind a bend to literary improvement. Mr. F. took a deep interest in the society and the locality, designating "Foxes' Point" as "a light in a dark place." He frequently turned with pleasure to the favored spot, declaring that some of the best visits in his life time were spent there.

While my brother has left behind him an unimpeached character for morality and uprightness, during a long life, his religious character is not so marked as we should have liked. There is no doubt but that, at one of those memorable revivals of religion, so ably portrayed by his facile and graphic pen, he received the truth, became a Christian, by believing the Gospel, and was baptized on a profession of his faith, but for some reasons, which I am in ignorance of, he never joined a church.

I have spoken with several friends, who knew him thoroughly, and to whom he has, at several times, opened his mind and stated his views of Gospel truth, and they all concur in the conviction that he was a truly Christian man. He knew the truth and loved the truth, and he was grieved if truth suffered, and hurried to vindicate its honor. He did not like to see professors of religion living or acting unworthy their profession, and would often remind such of their high vocation, which demanded works as well as faith.

Possibly, when experiencing a change of heart, and finding how prone he was himself to wander and come short of what he should be, and fearing that the charge of inconsistency might attach to him, he has yielded to the temptation, and put off a clear and paramount duty. His natural humility and retirement operated against anything like profession or display, and it would seem as if he dreaded that his profession would lead others to stumble. Whatever may have been the causes, they are not known for a certainty. We know that he knew and loved the truth, and that the truth made him free from the law of sin and death. Doubts and fears do not separate the humble believer from the gracious Saviour, who has said: "him that cometh unto Me, I will in no wise cast out."

J. E.

"Rocklands,"

Peterborough, Dec., 1881.



RELIGIOUS.

Cecil and Dunlop.

To the Editor of the Ottawa Citizen :

SIR,—In your weekly issue of the 9th instant, a correspondent, over the signature of "Cheops," offers, for the entertainment of your readers, a chapter on what he styles "The Theatrical preaching of Mr. Dunlop and Lord Cecil."

What does this writer mean by theatrical preaching? Does the place justify the language, or is the matter and style of preaching theatrical? Verily, such language was never worse applied. More simple, direct Bible preaching is rarely, if ever, heard from any lips, clerical or lay. These gentlemen will not be astonished beyond measure, nor will they be induced to alter their course in order to escape censure. They will call to mind the words spoken by certain philosophers regarding the prince of preachers. "What will this babbler say?" and glory in sharing with Paul evil speaking for their Master's sake.

"Cheops" denominates them "two unanointed, unconsecrated laymen." Was any other kind of laymen ever heard of? If anointed and consecrated, would they continue laymen? But may they not, minus the authority gained by the laying on of hands, possess a commission of greater weight than man can bestow, and have applied to them the words, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you."

What does your correspondent mean by styling Mr. Dunlop's address "a leprous commentary?" Is such language becoming one who assumes to be

a critic on the doctrines and types of the Bible? It is, however, in keeping with his closing remarks on Lord Cecil's address, "a more crazy exposition of Scripture no human being ever before listened to." And how many crazy human beings did listen to it, and will again crowd the theatre to listen to similar crazy expositions? And numbers will be eternally benefitted by going, because it pleases God by the foolishness of preaching to save them that believe.

Casting aspersions on preachers who deviate from the beaten track prescribed, is easily done, for there is red-tapism in religion as well as in secular matters. He who spake as never man spake, was accused of blasphemy, and adjudged worthy of death. Paul was a "pestilent fellow," and his fellow-apostles no better. So has it been all the way down to the present day. Earnestness in religion bespeaks a man mad or crazy, and multitudes deem

"Faith want of common sense,
And ardor in the Christian race
A hypocrite's pretence."

Who, in his day, so abundant in labor and success, as Whitfield, and how did he fare? Did his own church honor or dishonor him? He—

"Stood Pilloried on Infamy's high stage,
And bore the pelting storm of half an age,
The very butt of slander, and the blot
For every dart that malice ever shot.
The man who mentioned him at once dismissed
All merriment from his lips, and sneered and hissed.
Assailed by scandal and the tongue of strife,
His only answer was a blameless life;
And he that forged, and he that threw the stone,
Had each a brother's interest in his heart."

It is no extravagant language to say that the advent of Lord Cecil and Messrs. Dunlop and Turner, on the Ottawa, is an era in its history, and it may be hoped that "Cheops" will yet blush for using his pen to caricature

men so eminently honored of God. For many weeks, this summer, they have labored in several townships below Ottawa City, on both sides of the river, with results such as have probably never before been witnessed in any portion of Canada. Hundreds have been converted, with whom religion has indeed become the one thing needful. Clarence and Cumberland, as well as Lochaber, and Buckingham, can attest to the truth of this statement. And what were the means employed? The simple Gospel, preached in the simplest manner, by men in downright earnest—by men who sought not *ours*, but *us*—who eat their own bread and slept in their own tent—who preached every night to the multitudes that came from far and near and tarried late, hanging on the lips of the speakers as if they had been messengers from Heaven. Every hour of every day was fully employed in visiting the homes of these multitudes, reading, conversing and praying with them, thus fulfilling the injunction "instant in season and out of season."

Undue excitement had no part in this revival. The words spoken were those of truth and soberness. Nor was its influence confined to the notoriously wicked or ignorant. Many who had deemed themselves good, and persons of education and position have been humbled to confess a change never before experienced. Ministers of various denominations, and among them men whose learning and talents will compare favorably with those of ministers generally, have stood aside and given place to those "unappointed laymen," believing that they had a special message to the people, and results have proved they had. These ministers, themselves, have also been benefitted. They have learned a new lesson, even in preaching—to be more earnest, direct and simple.

Has the population of Ottawa city less need of being roused from spiritual slumber than the people of those townships had? Or are its ministers less needful than others of being reminded

of their duty as watchmen? Is it fair, wise, or just, not to speak of higher considerations, to criticise as "Cheops" has done, the preaching of these devoted, disinterested, honored men? If no other consideration avails to check his irrelevant mirth, some sage advice uttered by one of old might be profitably pondered by him; "I say unto you refrain from these men, and let them alone; for if this counsel or this work be of men it will come to naught. But if of God ye cannot overthrow it, lest haply ye be found to fight against God."

Please allow both sides a hearing and oblige,

Yours, &c.,

VINDICATOR.

Banks of the Ottawa, Oct. 12, 1868.

To the Editor of the Ottawa Citizen :

SIR,—Circumstances seem to necessitate the secular press in Ottawa supplying, in a measure, the lack in that city of a religious organ. The *Citizen* seems to be the elected medium, through which are discussed the merits and demerits of the men who, as instruments, originated the religious interest now wide-spread in the Valley of the Ottawa.

The writer, some time since, defended in the *Citizen* the work and views of these men; nor would he now abate one jot or tittle of the honor and credit then accorded them. But the truth which men proclaim does not excuse the error they teach—in fact, being mixed, with truth, increases the danger and necessity of resisting it. The apostle honored to introduce the Gospel to the Gentiles, afterwards, in relation to them, acted so inconsistently that a greater apostle "withstood him to the face, because he was to be blamed."

To Lord A. P. Cecil and Mr. Dunlop it might be said: "Ye did run well; who did hinder you that ye should not obey the truth?" In the townships below Ottawa they were received with open arms. The doors of most of the churches were thrown open, and the ministers confidently resigned the

people to their teaching. These gentlemen professed to belong to no sect, and to know nothing among men "save Jesus Christ and him crucified." Being questioned about the "Brethren," they disclaimed any connection with that body, and spoke of them as being more intensely sectarian than any other. The preaching of these men was effectual in doing much good; and, had they been content with referring their converts to *the* Book for guidance in their future course, and passed on to new fields and fresh triumphs as Evangelists, they would have escaped grave charges with which they now require to be withstood to the face, for they are to be blamed. Trampling under foot the amenities of Christian and gentlemanly courtesy, within the very buildings so frankly thrown open to them, they denounce ministers and churches of every name with an assurance of infallibility ill in accordance with that charity that thinketh no evil, or that love which rejoiceth in good, by whomsoever accomplished. It is only in the last year of the world, according to Baxter's figures, that good is being done, and babes are doing it. The year is past, and the world remains. Mr. Baxter is at fault, and so are they who speak contemptuously of ministers and churches. Both are appointed of God, and for centuries, from those of different names, has sounded out the word, as a savor of life to millions now tuning their harps in the upper sanctuary.

The converts of these gentlemen are instructed to shun all churches, as they are already in the church general. They are taught loose views with regard to the communion—that any one may administer it—and to any number—two are sufficient. These instructions carried out would justify groups of Sunday School children getting up little communions of their own.

It might be expected of men bred to discipline, and close readers of the Scriptures, that they would note and follow the injunctions of order anent the Lord's Supper. They not only use their influence to withdraw members

from churches to which they belong, but try to induce them to join that body before denounced as intensely sectarian. To this end, leaders of the order visit the several localities, and chime in chorus denouncing ministers and churches. These apostles of annihilation look on Canada as their appointed field—all ministers and churches their lawful prey, given into their hands by the Most High, as fully as the Canaanites were to Israel of old.

In nothing should men be more honest than in religion. If it is the mission of these gentlemen to demolish churches and to build up the "Brethren," let them frankly say so and we shall know our fate. At the same time let them inform themselves if these "Brethren" possess, throughout the world, an exclusive claim to being the excellent of the earth, walking in all the commandments and ordinances of the Lord, blameless. Are they all of one mind and one heart? Do they all possess the quality of cohesion, and are they steadfastly contending for the faith once delivered to the saints? Can they boast superiority to all others in efforts at home and abroad in turning men from darkness to light, and from the power of sin and Satan to the service of the Lord. The church which fulfils best the commission "Go into all the world and preach the Gospel to every creature" has the best claim to superiority, and not that which shrivels charity to so narrow limits as to say, "We are the people, and wisdom will die with us."

Forbear, ye preachers, of planting and then plucking up—building with one hand and pulling down with the other. The track of Paul became studded with churches. Yours promises, like that of an advancing army, to be marked by desolation and wreck.

VINDICATOR.

Banks of the Ottawa, Jan. 12, 1869.

To the Editor of the Ottawa Citizen :

SIR,—It is usual to record the movements of great men, particularly those of men of war, whose doings engage

general interest. At several points on the Ottawa just now, the appliances of spiritual warfare are being employed to demolish sundry churches, whose existence is deemed contrary to Scripture, as read and expounded by some who are wiser than what is written. To this end, men of ordinary capacity, have been sent with limited success. To secure complete victory, a great gun of extraordinary (Armstrong) calibre, has appeared on the stage in the person of **Mr. Hook**. It would seem to be expected that this **Hook** will fasten on the roofs of our little Zions and topple them all to the ground. What desolation! The thought of it might cause rivers of water to run down our eyes, did we forget that error, like a bubble, abides but for a time; while truth, like its author, is the same yesterday, to-day and forever. The presumptuous little few located in Ottawa, who arrogate to themselves being the only true representative type of a Christian Church, would do well in their proselyting efforts to imitate Paul.—“Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation.”

Let them take this lesson of true, Christian, manly dignity—act upon it, and go into the waste places of the land where the people are famishing for the bread of life, and waste not their time in crying down ministers and seeking to divide and break down churches. But if they will not persist in this course let them employ some more likely champion than this Goliath, **Mr. Hook**; or otherwise school him into how he ought to behave himself in the house of God. Such rash, unseemly remarks in speaking and wicked irreverence in prayer, as he is guilty of, are not easily matched, and yet he claims to be a follower and teacher of him who was meek and lowly of heart, whose voice was not heard in the street, and who in his intercourse with men pitied rather than reviled poor sinners. In one of **Mr. Hook's** recent crusades down the Ottawa to demolish

churches, he gave startling proofs of his irreverence and devilishness of nature.

Professing to pray, he desired God to silence the dogs that were making a noise, and to cast out the dumb devils in those girls who stood up to be prayed for, but who would not answer when spoke to, and asked the Lord to strike him dead if he was the cause of their not being converted.

On another occasion he asked the Lord to take away those sinners who would not be converted, and send them at once to hell, where they ought to be. In speaking he claimed to know who were Christians and who were not, and said he could chalk every true believer, provided the chalk held out. This was done by the answers given to the enquiry, “Are you a Christian?” To one who would say, “I do not know; I hope so; I go to church,” &c., he would say, “You will go to hell and be damned.”

How appropriate the caution to such a teacher—“Judge not that ye be not judged.” Yet we are asked to fly our ministers and run after such and save our souls.

If this is an acknowledged sample of **Plymouth preaching** and preachers, “Oh, my soul, come not thou into their secret; unto their assembly mine honor be not thou united.”

VINDICATOR.

Banks of the Ottawa, Feb. 1, 1869.

The Way They Work.

MR. EDITOR,—In a recent number of the *Baptist* a letter appeared over the signature of J. Cooper, giving an account of the Evangelistic labours of **three men in Western Canada**, of whom Mr. Cooper speaks in the highest terms. The style and spirit of that letter do credit to the head and heart of its author. If he would allow it many might correct him in one point—that of giving those Christian gentlemen the name of *Plymouth Brethren*. They do not act, so far as Eastern experience is concerned, like those camelion people, who, claiming to be guided

by one spirit, outvie Joseph's coat in the variety of the colours of their opinions, and the morning cloud in the instability of these opinions.

This section of the country has been visited by **three Evangelists, men of aristocratic connections**—one a Lord. As the proscribed British officers, who were not allowed to serve their heavenly as well as their earthly sovereign at the same time, and who imitated Moses in their choice between the two, their fame is wide-spread. Last summer witnessed in the Ottawa Valley the labours of these men. They disclaimed connection with any church or body, and preached incessantly "the old, old story," while converts flocked to the standard of the cross as doves to their windows. The doors of the Baptist chapels were thrown open, and the ministers, for a long time, waived all official right to teach and preach. This right was accepted and used so fully by the officers, that the men who granted it were left unnoticed, either in being asked to assist, or in being consulted as to the appointment of services or otherwise. But, as great good was being done the virtually interdicted ministers, fearful of hindering it, remained in the dust. One duty they were permitted for a time to perform, exclusively, namely, baptising. Many score professed their faith, and were buried with Christ in Baptism, the three officers among the number. They, however disclaimed being Baptists, and declined joining the church.

In process of time it came to pass that the good men, who had been so signally blessed in building up, began to pull down. It transpired, that, though denying Plymouth Brethrenism they truly were one with the people so called. Their power over the converts was immense, and they determined to use it fully. The leaders of Plymouthism were sent, and are still being sent, among the converts to teach grand truths mingled with dangerous errors. The officers feeling strong in their position, threw off all reserve, and, it may be added, some-

thing of due regard to good manners. Within the building of a Presbyterian body, they denounce the system of the people worshipping therein; and in a Baptist chapel, condemn restricted communion and church order. With their friends of the Plymouth school they are loud in denouncing ministers, missionaries and churches of every kind. Although immersed themselves by Baptist ministers, they do all they can to prevent converts going to ministers for the purpose, and now perform the ordinance themselves.

It will be a matter of astonishment how men so good, can act so unworthily, and how men, holding errors so grave, can be so blessed. Unriddle the enigma who may, facts cannot be disputed. One thing is certain, these Evangelists, notwithstanding the appearance of dissimulation, are earnest, single-minded, devoted men, and sincere in error. The day they fell in with Plymouthism was an unhappy day for their usefulness. One may conjecture what a blessing these men might have been in Canada, had they confined themselves to simply preaching the Gospel. But they have crippled their energies, and marred their future usefulness by the course adopted here. Christians in other localities, warned by the experience of the people on the Ottawa, will be afraid of them, or at least not accord the hearty and unreserved reception that was given them here.

In one locality there are over one hundred converts, who are warned **against joining any church.** To these the communion is administered every sabbath. **They are frequently styled Cecilians,** as Lord Cecil is the spiritual father of most of them, but whether they will retain the name, or what will become of them, as regards church organization, remains to be seen. When **Lord Cecil** leaves, a strong bond of union will be broken, and a scattering will be apt to follow. Many of them have been immersed, and all would likely be, if scriptural order were followed, but it is a practice with

these good men to give the communion to unbaptised persons, the only requirement being an assurance of conversion. As another sample of the mistaken and erroneous teachings afforded their converts, it may be mentioned that, at a recent meeting, **Lord Cecil** observed that some one who took part in speaking had made preparation, and condemned such conduct by saying that they should trust to the Spirit alone for help.

Mr. Dunlop is the ruling power in another locality where he has chiefly laboured. After being useful to many, other fields claimed his attention, and he apparently took leave after giving much good counsel. But some impulse or rumour soon brought him back to labor in drawing off the members of one of the Baptist Churches that received him so frankly and unsuspectingly. In a building a few rods from the Baptist Chapel, he has started a communion service, so free, that all that feel sure of salvation may partake. A number of church members, most of whom are young converts, join him, many without knowing or understanding what they are doing. Thus Plymouthism is at present waging war on several churches, which little dreamed of danger from that quarter. Some of our ministers are too quiet, and trust to the evil killing itself—overlooking that there are times when it is necessary “to contend for the faith which was once delivered unto the saints.” There is an exception in one, whose celtic blood warms when he hears church order and ministers denounced, and he comes down on the teachers of such heresy, with an avalanche of scripture truth, that overwhelms and scatters them, so that they play shy of his people.

No doubt most excellent people are among the Plymouth brethren. But the system is bad, and much of it is delusion. They claim to be taught by one spirit; if so, why such diversity and instability? Take a few examples. The leader of the body whose baneful influence is at work here, was, some

years ago, immersed on a profession of faith; afterwards he got his unconverted children baptised (sprinkled?) Subsequently, in the early part of last summer, he immersed four candidates, and a few months later he refused to immerse a candidate for the ordinance, and declared he did not believe in it. Others among them stoutly contend for immersion, while some regard all kinds of water baptism of no value. One brother in Montreal, a Mr. Mann, goes farther still, and favours the world with a tract, now in circulation, in which he states that the apostles never carried out the Lord's commission in the matter of baptism—that it is a carnal ordinance never intended for the Gentiles. These are the people guided by one spirit. Truly they require a discernor of spirits—a gift which probably ceased with the gift of miracles. They might profitably conclude with Peter, “we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.”

One of the fancies of the Brotherhood is being guided by the Spirit, overlooking the test of truth in the word. Another vagary is seeking to be directed in duty by opening the bible, or tossing up a copper—the act being preceded by prayer.

Prayer is often prostituted and becomes an irreverent tirade. A great gun of the order, named **Mr. Hooke**, just now employed against the churches, lately, while professing to lead in public prayer, asked the Almighty in a rude manner to silence those dogs that were making a noise. At another part of the services, he prayed that the dumb devils might be cast out of three girls, who had stood up to be prayed for, but would not answer when spoken to, and that, if he were the cause of hindrance in their conversion, he might be struck dead on the spot. Another disciple of the order prayed that the dogs might stop barking, the babies cease crying, the bells be kept from ringing, and that the devils might

he kept quiet, so that they might have a good meeting. A shocking instance of malignant presumption occurred on another occasion, when the above named preacher prayed the Lord to take those sinners who would not be converted, and send them at once to hell, where they deserved to go.

Their manner of observing the communion, in these parts is quite novel. A minister, as such is not to preside, and anyone present, even the youngest boy, may preside, if moved thereto. The professed special object in gathering is to break bread, any religious exercises engaged in are incidental, and depend on the Spirit. There is, however, no breaking of bread, as each one picks a piece from a loaf passed round. It is observable, too, that the motions of the spirit are dependent on the character of the communicants—the most forward are the persons chiefly moved. One excuse for the crusade against the churches, and the holding of these irregular communions, is the exclusion, on the part of the churches, of unbaptised persons from the Lord's supper. They maintain that they wish to exhibit the oneness of the body of Christ; yet, though so liberal in profession, no body is practically more narrow. They take into their communion all who will come unto them, but they will commune with none in return.

This is a time of trial; to the law and the testimony, the only chart to guide the enquirer into all truth, and to it all will do well to take heed.

E. W.

Banks of the Ottawa, Feb., 1869.

Extempore Preaching.

MR. EDITOR:—Two ministerial writers recently appeared in the *Baptist*, one condemning, the other justifying, the use of manuscript in preaching. Will you kindly allow one of the people to show his opinion, and in doing so, he believes he expresses the sentiment of most Baptist hearers, in disapproving of ministers reading instead of preaching their sermons. Mr. Denovan has discharged a shell into our camp,

in his bold, unmeasured advocacy of Pulpit MS., and if the views he advances should be generally adopted, the glory of our denomination will speedily depart. Strange that a man who can preach so well without a MS. should plead the necessity of its use in terms so unqualified.

No slight is intended to Mr. D. in the remark, that his essay on this subject in the paper of the 3rd inst. is proof positive the pen does not shield a man from expressing ideas crude and imperfect, for it contains many thoughts "In its bruised, maimed, mangled condition." Why say so much about the pulpit? Who advocates its shape, make, or utility? Doubtless it is a mistake to hoop in a man thus, as elevation—not imprisonment—was the ancient design of the pulpit or tower. Ezra did not stand in it, but on it, to be seen. "For he was above all the people."

The reference to this scribe in favor of sermon reading is trifling. What manuscript did he use but the book of the law? Equally trifling is it to point to the use made by the apostles of manuscripts, unless their epistles are to be taken as verbatim copies of their sermon. If Paul's eyes were so sore as to prove a thorn in the flesh, to read all the sermons he delivered, must have been a sore task. What means Mr. D. by the "Heaven bestowed apostolic art of writing?" It is usual to credit an earlier period of the world with the discovery of this divine art. Mr. D. remarks: "The most slavish, monotonous delivery of God's truth from a MS. is better than the free and noisy delivery of man's erroneous and ill-digested vagaries." Does writing and reading a sermon necessarily exclude error, and secure only truth? Are sermons not so prepared and given, usually and necessarily noisy "and erroneous and ill-digested vagaries?" In the matter of Satan's share in the sermon question, it is a great mistake to class him as favorable to extempore speakers. He is decidedly on the side of the readers. The practice opened up a

new trade in the church ; for, if a man could buy a much better sermon than he could write, why not do it, and save the drudgery of writing an inferior one? Will Mr. D. inform us when sermon reading began, and if read praying had not an intimate connection with the state of religion which originated read preaching? Will he please say further if the religious bodies in which these practices chiefly prevail have been, and are, most distinguished for piety and usefulness? Are not most of your arguments in favor of read sermons equally applicable to read prayers. The prayers of some of our ministers are nearly as long as their sermons, and if it is wrong in speaking to men "to obscure thoughts beneath the tawdry garments of ill-chosen words," surely, in addressing the Almighty, "the dust and dirt of random talk" should be avoided. In short, if read sermons are good, for the reasons given, so are read prayers ; consequently, let a book of common prayer be provided, that all things may be done decently and in order. It may be asked, however, have sermon-reading ministers been the most useful, or are facts against this conclusion? With regard to the great men named by Mr. D., who possessed memory so largely, they could commit verbatim from MS., and required not to read, Whitfield depended on no such aid ; with him writing was an impossibility for his general ministry. During the leisure of an Atlantic voyage he wrote a number of sermons, but these are considered much inferior to those taken in short-hand from his lips. Rowland Hill was a slap-dash preacher, who spoke from his heart, whose travel and labor permitted no time for writing, let alone learning to repeat his discourses. Spurgeon does not write his sermons. Their matter is deeply pondered. Much of the language in which they are delivered is no doubt unpremeditated. A short-hand writer catches the words as they flow forth ; and, in readable characters, he presents each sermon to Mr. Spurgeon, who scans it over, makes necessary corrections, and the printer

finishes the work. Robert Hall was a wonder in the composition line. His sermons are marvellous. They gained him renown on earth. If permitted to preach again below, most likely his discourses would gain him renown in Heaven. His ministry was not successful in the chief end of preaching. Many a humble pastor in the backwoods of Canada, held in small account here, will hereafter take a higher place above than he, and be able to point to a larger multitude of redeemed souls as the fruits of his ministry below.

How strange, that men over fifty should be better qualified to dispense with MS., than preachers in the vigor of manhood, who should be held to manuscript drill until they are old. It would seem more reasonable, as memory and vivacity failed, helps would be more necessary and more excusable. If politicians and lawyers can entrance multitudes for hours, in discoursing on earthly themes without MS., shall our ministers take lower ground in proclaiming the everlasting gospel with the promised aid of the Divine Spirit, that the word spoken shall accomplish the thing whereunto he hath sent it ! Surely not. There is a wide difference between extemporaneous thought and extemporaneous language. If the preacher has obeyed the command, "meditate upon these things," "Give thyself wholly to them," and comes forth himself imbued with the subject, instead of his paper, acceptable words will not be wanting, as he proves himself a workman needing not to be ashamed rightly dividing the words of truth. We fervently pray from read sermons, as from read prayers,—Good Lord deliver us !

PROTEST.

Thurso, March, 1870.

Concert in Thurso.

To the Editor of the Ottawa Citizen :

SIR,—Matters pleasing and profitable to the people always find in the press a ready chronicler. The capital has enjoyed its splendid celebrations dur-

ing the winter, and eager readers have scanned every particular. The outlying portions of social life in the Ottawa Valley are content with humbler things, yet the participants deem their joyous reunions not unworthy of some notice.

A short time since some of the young people in Thurso and Clarence, conceived the idea of a concert in aid of the Protestant Hospital in Ottawa. The good people of Buckingham lent valuable aid, and the family of one of the chief citizens of the capital favored the scheme by attending and taking part. On Friday evening last the Town Hall in Thurso was the scene of the entertainment. The hall was beautifully decorated with flags and evergreens. A large and appreciative audience evinced much pleasure during the performance, and gave the juvenile amateurs much credit for their success throughout.

The programme included music and song, intermingled with charades and recitations. Mrs. Shepherd presided at the piano with her usual good taste. The duet, "What are the Wild Waves Saying," by Mrs. Shepherd and Miss Cameron of Thurso, was well received. The singing of Master T. Bate, of Ottawa, called forth great applause. The duet, "When ye gang awa Jamie," by Miss Sauvie and Miss McLaren of Buckingham, was well rendered. Miss McCaul sang, "You have been a Friend to Me," with much sweetness and effect. Mr. Nichols gave the song, "Sweet Spirit hear my Prayer," with approval. Miss Ella Edwards sang the "Female Auctioneer," with favor. Mr. E. H. Cameron recited "Rienzi's address to the Romans," and Miss McLaren "The Lady of Virginia." This young lady excels in recitation, and delivered this long piece with fine effect. The charades were well executed in all their parts, and the performers were warmly applauded. Miss Cameron, Miss McCaul, Miss Sauvie, Miss McLaren, Miss Edwards, and Miss E. Edwards, were the lady artistes, aided by Dr. Cooke, Master H. Bate, and Messrs. E. H. Cameron, Jas. Fraser, C. F. Ed-

wards, and Alex Edwards. It would be difficult to discriminate where all did so well. The ladies without exception sustained their parts most creditably. Master H. Bate and his "Minnie" were darling runaways. Dr. Cooke as Advocate and Judge, did credit to the bar and the bench.

The net proceeds amounted to \$25, which sum has been paid to the object intended.

W. E.

Clarence, March 21st, 1870.

To the Editor of the Free Press :

The *Free Press* appears free to permit the ventilation of diverse views on all subjects of general interest. Theological questions have recently largely occupied your pages. It is well to afford the opportunity to discuss points of difference and if done in a proper spirit much benefit may result to honest enquiries for truth. No opinion is worth holding that cannot stand the test of enquiry, and there is an injunction which saith "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Father Damen's advent to Ottawa has rippled the surface of the religious feeling in the capital, and will, I doubt not, benefit its inhabitants. If the high ground assumed by him, of being infallibly right, has been unerringly sustained, the adherents to his faith will be strengthened in their belief. If, on the other hand, presumption and not proof marked the tenor of his lectures, thinking honest men will be led to doubt and enquire.

Those who differ from the father have had a fine opportunity of presenting the grounds of their difference, and can justify the warfare waged as being on the defensive. They, too, if unconvinced by his reasoning will feel established in their Protestant convictions by means intended to have a widely different effect.

Ministers and some others have, Mr. Editor, written considerable in the way of reply to Father Damen; yet there are some statements in his lectures

which appear to the writer untouched or at least too lightly passed over. With your kind permission, these statements he would offer some remarks upon. In one of his lectures the Father explains divine faith, "It is to believe upon the authority of God the truth that God has revealed." An excellent definition with which no Protestant can find fault. Surely the Father had a glimpse of true Protestant (Bible) light when he uttered his sentence. Will Father Damen permit the question "which is the cardinal truth on which divine truth faith should be exercised?" He cannot deny that there are degrees of value in objects of faith. For instance, we are to have faith in and imitate certain graces enumerated by one of the inspired writers, who adds "the greatest of these is charity." There are many commands given by God, and yet condemnation is attached to the violation of only one, which is want of faith in the Son of God. Father Damen must, I think, admit the foundation truth God has revealed is, that "the blood of Jesus Christ His Son cleanseth us from all sin." For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life. Observe in *Him*, not in His church, or in any person or thing whatsoever in Heaven above or in the earth below.

Make what you may of the divisions among Protestants, all enlightened, consistent Protestants are a unit in their faith in the divine truth. It is the Alpha and Omega of their religion. The magna charta of their hope.

How then dare you deny to such the possession of divine faith. You say "man is bound to believe whatsoever God has revealed" Very good again. Well, God has revealed that we are to cease from man and not put trust in an arm of flesh. And further the Saviour says, John 7 and 17: "If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." John 14 and 23: "If any man love me he

will keep my word, and My Father will love him, and make our abode with Him."

Romans 8 and 16, "The Spirit itself beareth witness with our spirit that we are the children of God."

1 John 2 and 27, "But the anointing which ye have received of Him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath been taught you ye shall abide in him" John 6 and 45, "It is written in the prophets and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." Now the scriptures clearly show the infallible teacher is a divine not a human person, or any number of human persons.

These truths are addressed to and spoken of individuals not to bodies. Father Damen with brassen hardihood, dares to say the Church and not the Bible is the means God has given us whereby we shall learn the truth God has revealed. What said Christ, John 5 and 39: "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me."

His mission and teaching were confirmed by constant reference to the scriptures and we read Luke 24 and 27: "He expounded to them in all the scriptures," and verse 32: "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures." The apostles did the same Acts 17 and 11 and commended the Bereans because they received the word "and searched the scriptures daily whether those things were so" In the face of these facts what presumption for an uninspired teacher to stand up and demand our implicit credence to the dictum of his fancies, and threaten us with damnation if we doubt.

As understood by you, pray Father Damen what is the church? Does it consist of the priesthood or of the entire membership? In either case its adherents, like the adherents of other

bodies, are made up of fallible creatures. How many fallible men does it take to make an infallible body? The question may be answered by asking: how many sinners would it take to make one saint? How many nights to make one day, or how many falsehoods to constitute one truth? Even the apostles were infallible only when speaking under divine guidance. Paul gave opinions as a mere man. Peter erred in speech so much that he was withstood to the face.

Father Damen possesses magic power in raising dust. What clouds darkened the eyes of many of his hearers as he spoke the praises of the Bible "The bible, my dear people, is a good book, we Catholics allow that the bible is the word of God—the language of inspirations. Your understanding of the Bible is not inspired, for surely you do not pretend to be inspired."

Now then, what is the teaching of the church upon the subject? The Catholic Church says the Bible is the book of God, and that God has appointed an authority to give us the true meaning.

So then the church is inspired? If so, is the whole body so favored, or only a part of it, and which? If inspiration is confined to the Priesthood, Father Damen comes to Ottawa armed with power from above. Will he in imitation of his predecessors obligingly allow us to search the Scriptures whether the things he states are so?

No danger of his doing this, and if he did so how small the proportion of his own body have even the authorized version to consult.

It would be satisfactory if Father Damen, or some one for him, would inform us where and when God appointed an authority to give the true meaning of the Bible.

The Catholic Church claims this authority; when and where did she get it? A greater than this church says John 5 31, "If I bear witness of myself my witness is not true."

We demand proof for the claim other than that of the Church. We claim

the testimony of Heaven that God has delegated to any man or set of men to be the infallible interpreters of His Word, and in the absence of this testimony denounce the claim as a blasphemous assumption.

What a deal of twaddle and untruth Father Damen utters about the misuse of the Bible by Protestants. He makes them speak what no enlightened Protestant ever uttered. Should the question be asked, "What are we to do to save our souls, the Protestant preacher would say to you, you must get a Bible, you cannot go to Heaven without that book. Unless you are baptised over again, says the Baptist, you are going to hell as sure as you live."

The Protestant does not live that ever said a man could not go to Heaven unless he possessed a Bible. It is not the Book, but faith in the truths contained in the book that saves the soul. Equally untrue is the charge against the Baptist. A slander which comes with a bad grace from one who does believe the application of water secures salvation.

How very anxious Father Damen appears to show how well the Church got along for centuries without the Bible.

He states that the early church for 65 years did not possess it. Why not be honest and say that it did not have the entire New Testament for that time. Was the Old Testament of no account for that time, and was it neglected by the early Christians?

Copies of the latter were not so scarce as the Father would make us believe. Different Churches were enjoined to give attention to reading.

Timothy knew the Scriptures from a child.

The Eunuch, as he travelled in his chariot, read the prophet Isaiah. There were ready Scribes in those days. The material used for writing lasted long, and copies of the Scriptures were handed down from father to son, as well as being gradually multiplied.

All new testament writers and speak-

ers quoted from the old. A very important question arises in view of this discussion. Is the church of Father Damien the counterpart of the Apostolic Church, or is it a development of the state of things foreshadowed in the Scriptures? 1st Tim. 4 and 1st: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy having their consciences seared with a hot iron. Forbidding to marry and commanding to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth." Sacred and profane history inform us that in primitive times a Bishop was the overseer of one church, and every church was independent of all others.

We also learn many of these bishops were married men. Bishops and Deacons appear to have been the officers of the churches.

These churches had no connections with the state. Even the Apostles worked for the means of living. One other very significant characteristic of these churches was they employed none but moral force to diffuse the doctrines they held. Another trait was the purity of membership. They were addressed as saints or sanctified ones. It is said of them: "And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and prayers." Now is Father Damien's church, in which alone is salvation, much like the picture of the churches in Judea when Peter was an Apostle and an elder? The reputed successors of Peter have been for centuries earthly kings living in pomp surrounded by princely cardinals.

The power thus possessed has been used to extend the wealth, influence, and worldly grandeur of the church, but alas for its purity.

Scarcely a vestige remains of identity to the primitive churches. Forms, ceremonies and putting on of vestments, have taken the place of sound

teaching and bible truth. Forbidding to marry, abstaining from meats, and a man putting himself in the place of God and saying that he is God, is the church Father Damien would have us trust.

Among the many marks of its apostacy stands prominently out the persecuting spirit that has darkened its downward course. Love your enemies was the teaching of the Divine Master. Destroy all who refuse to believe what we teach says the Church of Rome, and the records of history are red with the blood of the martyrs it has slaughtered. Let the tortures of the inquisition speak. The tens of thousands of the Waldenses and Albigenses tell the tale of the slaughtered saints whose bones "he scattered on the Alpine mountains cold."

Let the massacre of St. Bartholomew ring in the recollections of the world, and the fires of Smithfield strike in a note of warning in the ears of all who falter in the pathway of solemn protest against a system so opposed to right and yet so arrogant as to claim to be the infallible expounder and teacher of truth.

PROTEST.

February 9, 1873.

"Protest" Defines His Position.

To the Editor of the Free Press:

MR. EDITOR,—I notice in your issue of the 15th inst., a reply to my "Two Mortal Columns" in protest of the assumptions of Father Damien. "A Reader" thinks it a pity Protest and others did not take Father Damien up while he was in Ottawa, and not wait till he was 2,000 miles away, making it impossible for him to answer his assailants.

"A Reader" overlooks the bad manners of interrupting a man till done speaking, and that as soon as the Father was done he left—quite in keeping with the crafty tact of his order. Catch him holding parley with heretics; a summary way of applying the gag would please him much better.

We bid him adieu. When he again visits Ottawa may he come in the spirit and power of the Divine Master to proclaim that Gospel which Peter preached, and which "is the power of God unto salvation to every one that believeth."

Meanwhile the teaching of this priest is public property, and those who regard it as poison to the human soul are in duty bound to lift up their voice and show to their fellow men, by the light and truth of scripture, a more excellent way. "If the blind lead the blind both fall into the ditch." God has not left himself without a witness; therefore let Catholic and Protestant walk by the light of heaven and shape their faith by the teaching of no man. "Through thy precepts I get understanding, therefore I hate every false way." Psalm 119-104.

So far as the writer is concerned, Father Damen's lecture reached him in his forest home, many miles from Ottawa, and only a short time before he penned the letter which has called forth the rejoinder of "A Reader."

My good fellow, I like the calm, kind manner in which you write, and I hope you are not impervious to the shafts of truth or entrance of light. From the views you express of the church and its functions, I am constrained to regard you as at present surrounded by spiritual darkness as dense as the natural obscurity which once brooded over Egypt. My friend, shake yourself from the fetters of man teaching, and as you are "A Reader," read, mark, learn and inwardly digest that word, the entrance of which giveth light. "God is His own interpreter, and He will make it plain." Trust neither priest nor minister, bishop nor pope, Catholic nor Protestant. They are all fallible creatures. Nor is the church of either any better ground of trust; for as it was, it may be, "For both prophet and priest are profane. Yea, in my house I have found their wickedness, saith the Lord," Jeremiah 23-2. "It is better to trust in the Lord than to put confidence in

man," Psalm 118-8. "The fear of man bringeth a snare, but who-so putteth his trust in the Lord shall be safe," Prov. 29-25. Please accept this counsel in return for the advice you offer myself, and I pass on.

You rejoice apparently over the concession that the Apostles were infallible, and ask if too much was not thereby conceded. My friend, don't whistle till you get out of the bush. Protestants accept the writings of the old and new Testaments as the inspired word of God, and, as such, infallible guides to truth. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," II Peter 1-21. These writers were fallible men, but when writing under infallible guidance, they were in a sense infallible.

How you fly ahead and jump to the conclusion that Christ established an infallible Church; and then affirm, "the Apostles were that Church" and comfortably assert "very well then, the Apostles and the Church are synonymous."

Man! what are you talking about?

You have reached a dreadful conclusion.

The Apostles are dead; where then, is the church? In the grave! of course, dead and buried, if the Apostles and the church are the same. Perhaps you answer,—the Apostles had successors, and these perpetuated the church. Well, admitted for argument's sake. Now then, is there more than one successor at a time? If not, *he* is the church or religious assembly. Poor fellow! what a lonely lot he would have of it. Maybe you include all the bishops among the successors of the Apostles. Before you had too few; now you have too many. Twelve was the divine number. By what authority have you so many more?

Let this pass. The Apostles being the church and the bishops the successors of the Apostles, they are likewise the church. Then, my good fellow, if the bishops are the church, where are you, and all Catholics who

are not bishops? Alas! out of the Church out of which there is no salvation. Does it not strike you that you have admitted a little too much? Do you know what a Church is? "Have faith, man, as a grain of mustard seed," and learn. Take the version of the Bible authorized by your own Church; cast away all nonsense and preconceived ideas, and learn from the word of truth what a Church is. A Church is a religious assembly, selected and called out of the world by the divine doctrine of the Gospel, to worship the true God, in Christ, according to His word. In 1st Corinthians, 1 and 2, we read: "Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Philomen 2 teaches that a church may consist of a gathering in a private house as does Romans 16-5, "Likewise greet the church that is in thine house." Then in Rev. 1-4, John writes of the seven churches which are in Asia.

Another sense in which the church is to be understood is that of all true Christians, whether Catholic or Protestant, of every name and nation under the sun. In the passage above quoted 1st Cor. 1, 2, Paul addresses not only the church named, called to be saints, but includes, "all that in every place call upon the name of Jesus Christ." In Col. 1, 18, we read, "and he is the head of the body the Church, who is the beginning the first born from the dead."

I hope, my friend, you now perceive that the Apostles were not the Church. Jesus Christ himself is not the Church. He is its head; the Church is His body, and it includes all purchased by His blood.

Mr. Moore will have no trouble in answering your question, "Is there an infallible Church on earth, and what Church is it?" He will tell you that no Church has or ever will have infallibility.

Rub your eyes, "Reader." Open the

volumes of history. Ponder upon the deeds and the doctrines of your Church. Compare them with the doings and teachings of the Churches in Judea, and learn from the sacred volume that a falling away was predicted, when the man of sin was to be revealed, and strong delusion be sent that they should believe a lie. Notice also in Revelation 17 and 18 chapters, the predictions regarding a great city "which reigneth over the kings of the earth" personified by a "woman arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And upon her forehead was a name written: Mystery, Babylon the Great. The mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration. And after these things I saw another angel come down from heaven having great power and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils and a cage of every unclean and hateful bird."

Next, look over the chapter of passing events, and read from the volume of Providence, lessons of instruction, not forgetting the injunction, "He that hath ears to hear let him hear." On the day and at the very time the monstrous dogma of papal infallibility was pronounced, the thunders of the sky pealed forth the rebuking voice of heaven. On the same day the man who had upheld the civil power of the Pope, declared a war that drove himself from the throne and plunged France into anarchy and almost hopeless debt. The war also opened the way for Victor Emmanuel to dethrone

the Pope and give religious and civil liberty to Rome.

Look also at the spread of liberal views in Austria and Spain, as well as all Italy. The spread of that book which Father Damen so praises, but deems so unnecessary, is working wonders on the earth, and will continue to work until "the knowledge of the Lord covers the earth as the waters do the channels of the great sea." Why should this part of Canada lag behind! Alas! while thousands of Catholics, amongst them the wisest and best of Europe, rose indignant against the assumption of infallibility, Ottawa meekly accepted the dogma, and too many, it is to be feared, as meekly accept as truth the unfounded statements of Father Damen.

"Reader," I must bid you adieu, lest I repeat the mortal two columns; this I do in your own words: "Reflect, my friend, reflect."

PROTEST.

February 16, 1872.

Two Enquiries.

MR. EDITOR,—Please permit one or two queries. We read in the good Book:—"For whatsoever things were written aforetime, were written for our learning." Among the things written we have very decided injunctions by an inspired author in the following words:—"I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings and for all that are in authority, that we may lead peaceable lives in all Godliness and honesty. For this is good and acceptable, in the sight of God our Saviour."

The queries the writer desires to propound, are the following:—Are the injunctions, above named, binding for general practice, and if so, wherefore are they generally neglected by not a few Baptist ministers? If the Cæsars of Rome, and the Stuarts of Britain were the subjects of public prayer, by the men whom they imprisoned, tortured and slew; how much stronger are the claims of our Sovereign Lady,

Queen Victoria, on her liege people, (when they meet together) to call down upon her head the blessings of Heaven? She rules in the fear of God, and in accordance with the principles of love and justice. Her people luxuriate in the amplitude of freedom and sit, "every man under his vine and under his fig tree and none shall make them afraid." Are we not then under manifold obligations thankfully to accept our enlarged privileges and, more fervently than our progenitors, pray for all who are in authority? Canadians very specially enjoy the treasure of freedom; and with them loyalty is spontaneous, being a habit, rather than a hurrah.

Whatever the cause of the omission of Paul's exhortation by some of our ministers, it cannot be put to the score of disloyalty. This charge has often been laid against their body, but most unjustly. Enlightened principles of fidelity to the state, have ever marked the course of Baptists, albeit a sorry requital was their reward. Most certainly they stand justly accused of often refusing to obey the commands of earthly princes when these clashed with the mandates of heaven. On all such occasions they deemed it no treason to say to any king, "We are not careful to answer thee in this matter." Well, then, lack of patriotism not being the cause why rulers are forgotten in prayer by many ministers, what is the reason in the face of the direct injunction to the contrary? Will some one of the defaulting ones say?

QUERIST.

May 30, 1872.

The "Witness" on Infant Salvation.

In the *Montreal Daily Witness* of the 5th inst., appears an editorial headed "The slaughter of the innocents." We learn therefrom that in the Foundling Hospital connected with the Grey Nunnery, Montreal, the mortality among the rescued infants taken in last year, was most shocking—that of the 683 infants taken in, 642 died.

The *Witness* quotes from the *True*

Witness very comfortable words as follows, "If out of the 683 children born and sent to the Foundling Asylum in 1872, only 41 have been saved to the earthly community; 642 have been gained to the heavenly Jerusalem." Further on the *True Witness* shows how this great boon is obtained, namely, by the "ineffable advantages of the sacrament of baptism."

The *Witness* reads its contemporary some instruction anent the doctrine of the salvation of infants, the sense of which is to condemn baptismal regeneration. It, however, indicates a theory on this subject which the writer submits, "is as wide from truth, as this or any other figment of the papacy." Among other remarks occurs the following: "The Bible leaves the eternal condition of infants among the mysteries; *hinting that the extent of their future happiness depends on the faith of their parents.*" Alas! that our Goliath of Protestantism in Canada, should come before the enemy so palpably vulnerable as to make an avowal of faith in a doctrine sustained by hints! "What saith the Scriptures?" "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "Every man shall receive his own reward according to his own labor." "For every man shall bear his own burden."

It is due to its readers that the *Witness* should point out in what part of the Holy Word these hints may be found. Their discovery is marvellous! What comfort to parents of great faith—discouraging to those whose faith is weak, but dismal to the many who possess no faith. What an incentive to possess faith and to increase faith. The spiritual pulsations of parents on earth vibrate along some mystic cable that spans the gulf between earth and heaven, and their offspring are thereby brought into harmony with these pulsations and their happiness engendered. How absurd the idea that the faith of

parents secures heaven to their deceased infants; and, that the degree of their faith influences the degree in extent of their happiness. Scripture, reason and common sense scout such logic. Did the Saviour not atone for the sin of Adam? If so, what punishment can await human beings innocent of actual transgression? Did not the language of the Saviour, "of such is the kingdom of Heaven," imply more than like such are the kingdom of heaven, and mean as well, that of such, in part, would be made up the kingdom of heaven. What is the value of hopes or opinions built on foundations of air? Of this character, are the hints named by the *Witness*. Of what more value is the faith of one individual to secure the happiness of another, than the necromancy of sprinkling an unconscious child to make it spiritually a new creature?

The *Witness* should re-examine its articles of faith; and, if this were thoroughly done it might discover that baptismal regeneration is the more consistent phase of the doctrine of infant baptism—that it has as much to do with securing heaven for infants as the faith of their parents has. If the *Witness* will be advised, it will shun any encounter with the *True Witness* where baptism enters into a matter of difference. Strong as it usually is in the defence of Bible truth, it is a child of tender age on this subject, and weak as helplessness can make it on this point, and necessarily so. "The Bible, and the Bible alone, our rule of faith and practice," is an idle boast of the Protestant who claims even the authority of hints from that book for infant baptism. The Catholic can find us distinct hints for every error with which we charge his faith. Nor are any of these more contrary to common sense and reason, than belief in the efficacy of a rite done to benefit a soul that neither desires or understands what is being done.

If religion in some respects is above common sense, it is never against it. "In malice be ye children; but in

understanding be men." We repeat, the readers of the *Witness* have a right to claim from it chapter and verse for those hints of which it speaks in support of the extraordinary doctrine already named.

AN INTERESTED PARENT.

Ontario, May 14, 1873.

A Stricture on "Ottawa."

The wise man saith "a word fitly spoken is like apples of gold in pictures of silver," also, "and a word spoken in due season how good is it."

Such may be said of the last article in the *Baptist*, of the 28th of October. "Ottawa" enters the arena of debate at the nick of time as contending parties announce conflicting opinions as to the finality of the doctrines of the Presbyterian church, hitherto generally regarded scripturally sound. This champion, strong in the conviction that his own body dreads nothing from commotion by upheavals in religious opinions, calmly surveys the thickening struggle and notes the share taken by each combatant and exultantly exclaims, "as Baptists we hail the criticism of the secular Press as indicating the cordial appreciation of principles we have held and advocated from the beginning." "Let the Bible in fact as well as in theory be elevated above human opinion and tradition and there is a glorious future before the church." Boldly, and nobly spoken, and yet withal is "Ottawa" infallibly certain no vulnerable spot weakens the defence of his own citadel—no theory adhered to by a large portion of his own church not beyond the region of doubt and fairly open to debate? "Ottawa," in referring to a possible re-arrangement of the Presbyterian Confession of faith, observes, "Then would it not be well to place faith before baptism" even in the case of believer's children? This is very well, but he adds Faith, Baptism, Communion would be re-arranging according to scripture." Will your correspondent kindly designate direct scripture where communion as occupying this order can be found? The

order as to faith and baptism is placed beyond doubt, not so that of communion. In the matter of communion it is inferential that it invariably followed, and in no case preceded baptism. You may as well select any other duty in command comprehended in the words "teaching them to observe all things," &c., as communion, and tack the same to the order of faith and baptism. Would it not be wiser to adhere to the impregnable position of faith preceding baptism than weaken any argument by adding an article which divides the Baptist church itself, and is held more as a matter of order, than a principle by many even of the strict school?

The Master in establishing this memorial feast attached no conditions but discipleship. The frequency of its observance as well as the day and its order in relation to other duties are left open. Wherefore will men lay burdens on one another without authority and contend so tenaciously for order often at the sacrifice of principle? Will "Ottawa" suffer this word of exhortation from one who otherwise values highly his well-timed deliverance, "what does it all mean?" It means much, and is the explosion of pent up conviction. Truth must assert its existence and assume its divine right to reign however systems and creeds of human mould may for a time resist its heaven given power. The writer knows one minister of the Presbyterian church who takes credit for having never signed the confession of faith, and who admits that himself and several other brother ministers hold in opinion the doctrine of believer's baptism, but must keep their whist or leave the church. Truth must and will triumph.

A. B.

Russell, Nov. 1875.

Questionable Amusements.

MR. EDITOR,—The very excellent editorial on the above subject in the *Baptist*, has been followed by a very strong article on the same subject, signed "S. Tucker."

Overdoing is often worse than un-

der-doing, and a cursory glance at the views propounded in this article is sufficient to satisfy an unbiased reader that their author, while saying much that is good, fails in his object by the expression of extreme opinions. For example, Mr. T. observes, "The dance although older than the ten commandments, has never become unfashionable, why? Because I believe that nothing so fraught with evil in the church, has been invented by the enemy of souls through all the ancient and modern ages down to 1875, having so strong a cord of attachment drawing together the church and the world." "I believe it to be one of his (Satan's) schemes, the most prolific in enticements to ruin, and successful in the destruction of the souls of the young and the happiness of families." "This, amusement practised by the professed Christian church, has probably been the cause of the greater proportion of duels that have been fought." "It lays before the old man one of the strongest temptations of the flesh." "I believe the dance to be one of Satan's most powerful battering rams to work his way into the visible kingdom."

After reading these remarkable utterances, the thought occurs that a great want exists in the fact of the Bible being silent on this monster evil. Wherefore was it not included in the sum of the commandments; and thus the injunction of heaven close all controversy by the mandate, "Thou shalt not dance." The omission is still more noticeable in the New Testament summary of sins, Gal. 5, "Now the works of the flesh are manifest which are these, adultery, fornication, uncleanness" &c., &c., but not a word of "Satan's most powerful battering ram." On the contrary, without exception wherever the dance or dancing is named, both in the Old and New Testament, it is in an innocent and often in a religious sense. The first notice we have of it is in Exod. 15, 20. "Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." In Samuel

6, 14, we read, "And David danced before the Lord with all his might." And in the 149 Psalm he invokes the worship of the Most High thus: "Let them praise His name in the dance." In another Psalm of thanksgiving he exclaims, "Thou has turned for me my mourning into dancing." When Israel worshipped the golden calf and danced, the anger of Moses was hot against the people, but in pleading with the Almighty for them, he made no reference to their dancing, but made confession thus, "Oh this people have sinned a great sin and have made them gods of gold." The dance referred to in Judges 21-22, was doubtless for amusement when the daughters of Shiloh came out to enjoy themselves and were kid-napped by the Benjaminites to make of them wives. The dance was also used to express joy for victories, and to honor the heroes who had achieved them. David, when returning from the slaughter of the Philistines was greeted with timbrels and dances as the fair ones sang, "Saul hath killed his thousand, and David his ten thousands." Thus was Jephthah met, also, as he returned home from smiting the children of Ammon, with timbrels and dances.

In the list of things specified, Ecclesiastes, 3, for which there is a time nothing sinful is named. There is "a time to weep and a time to laugh, a time to mourn, and a time to dance," &c., but there is no time to lie, steal or cheat, yet these occur as well as the things mentioned. To come down to New Testament authority, we find, with one exception, the great Teacher alone refers to the dance, and in a way by no means conveying censure. In one place he likens the then generation to children sitting in the markets and calling unto their fellows, "and saying we have piped unto you and ye have not danced." And in the beautiful parable of the prodigal son, the Saviour describes the joy at his return being expressed by the family and friends gathered at a feast with music and dancing.

Is it not dishonoring to the Divine Master to suppose he would approvingly paint a scene of domestic felicity at which was practised one of "the most prolific incentives to ruin? Yet it is possible this amusement is changed in character since the days above referred to, and if so dangerous now as described by "Mr. T.", spare it not; but in battling this alleged evil let us have argument founded on facts, and logic not at variance with Scripture teaching. It may be the thing under consideration belongs to the list of which Paul said, "All things are lawful unto me, but all things are not expedient." And the same high authority rebukes the tyranny of dictation in matters open to choice in these words: Rom. 14-5, "One man esteemeth one day above another, another esteemeth every day alike." Let every man be fully persuaded in his own mind? The amusing picture "Mr. T." draws of Paul popping on the Colossians deacons and deaconesses engaged in the dance with Timothy and Titus, and their pastor leading off and admonished by the great apostle thus: "This is not what I meant when I penned the 16th and 17th verses of the 3rd chapter of my letter to you"—"Let the word of Christ dwell in you richly," &c. with equally ridiculous suppositions might be multiplied *ad libitum* in regard to any amusement. And where the sin if the woman named as well as the bishops had rejoiced over the returned prodigal, and shared with the family in the dance as well as in the feast.

Those distinguished women, Mrs. Judson and Mrs. Newell, jumped the skipping rope on ship board as they sailed for India, to convert the heathen. Would Paul have censured them? By no means—nor would he censure many pastors in Canada who play at croquet and believe they preach the better for the excitement and exercise offered. If Paul never danced he did not judge those who did, or we should have had on inkling of it among the many sins far which he reproved the churches.

If now on earth he would find much

graver things to condemn in christians than their family amusements, and would spare himself the folly to pay tithe of mint and other herbs, and neglect weightier matters of the law judgment, mercy and faith. If duelling is an outgrowth of dancing, it is strange the effect has almost ceased while the cause has increased. With regard to the death from exposure after this amusement, the argument loses force when we bear in mind that many deaths occur from exposure at funerals, and that the laws of nature are not violated with impunity whether in a good or bad cause. Why speak of this amusement as if the church recognized it. Apart from the Shakers, no other body has introduced it into worship, and if wise, will not assume the responsibility of regulating this or other amusements. If a church begins to decide what is right and what is wrong in such things, it must specify a code of allowable as well as forbidden games, and would soon find abundant trouble and rather aid than hinder wrong-doing.

Members would differ widely as to what was and was not innocent. For a church to legislate on family amusements is consummate folly, for the reason the divine statute book affords not a shadow of authority herein, and doing so is contrary to Baptist usage and principle. With much more show of right it should ascertain if husbands loved their wives. If wives obeyed their husbands—If children obeyed their parents, and if fathers were not bitter to their children—If members practised hospitality—If they were courteous one towards another and obeyed the injunction "mind not high things, but condescend to men of lower estate."

"Mr. T." imputes to Spurgeon "Little less than profanity," when he spoke on a recent occasion of smoking a cigar to the glory of God. Very many christian merchants who join in condemning Spurgeon, scruple not to make money by selling tobacco. Do they do this for the glory of God, or in the service of mammon?—For the bene-

fit of mankind or the love of lucre? Let conscience answer. "Happy is he which condemneth not himself in that thing which he alloweth."

After all, the matter of amusements is difficult of solution—yet the difficulty is not removed but increased by speciality. "No specific rules are laid down" in scripture. Each must judge for himself as to the harm or benefit of recreations, and if wise he will avoid doing aught injurious to himself or others; he will aim to err on the safe side.

W. E. C.

A Sermon for the Times—on Well-Doing.

BY A LAYMAN.

GAL. 6:9.—"And let us not be weary in well-doing, for in due season we shall reap if we faint not."

The text contains an exhortation and a promise. Let us briefly dwell on each. Firstly, the exhortation.—And let us not be weary in well-doing. This is a very comprehensive subject, and points to the whole duty of man. It comprehends in a nutshell all that he should and should not do. An endless theme for instruction is supplied by the words well-doing. They contain an inexhaustible stock of meaning, suited to every man through all time, whereby he may shape his conduct to secure the approval of his own conscience and the approbation of God. But we must discriminate, and the context indicates one department of well-doing worthy of our earnest attention: "Let us do good unto all men." The question naturally arises how shall we do them good? We may do it by our example, whereby they take knowledge of us that we have been with Jesus. They, seeing your good works may glorify your Father who is in Heaven. Shew me your faith without works, and I will shew you my faith by my works. Not the hearers, but the doers of the law are justified. Another way of doing good to our fellow men is by instruction. We are commanded not to put light past our neighbor—freely ye have received, freely give. "Go ye into the world, and preach the gospel to every

creature. Let him that heareth say come." A further way of doing good to mankind is by feeding the hungry and clothing the naked. On these too much neglected duties allow me to dwell somewhat.

Some of you may have enjoyed frequently the luxury of doing good in this way. Under your ministrations the hearts of many widows may have sung for joy, and the fatherless made to rejoice, in their wants being supplied. The blessings of many ready to perish rest on the heads of such benefactors, and they are enabled to realize experimentally that "Pure religion, and undefiled before God and the Father is this: to visit the fatherless and widow in their affliction, and keep himself unspotted from the world." It is, however, well for all to ask, and the enquiry may humble and stimulate us: How much have we left undone that we ought to have done?

Alas, if our efforts had been tenfold more than they have been, appropriately might we exclaim, unprofitable servants are we all. The standard of our liberality should be our ability. The widow who gave her living, though but two mites, stands out through all time a witness against the rich, who, of their abundance, give little, and that little often grudgingly. Let it ever be borne in mind they who give to the poor lend to the Lord. What an honor! The good book tells us the borrower is servant to the lender. Think, then, of the exaltation of laying, as it were, the Lord, High and Mighty under obligation to us, his creatures, who possess nothing but what we received from him, for the silver and gold are the Lord's. Yet, he consents if we as stewards, give him his own to become a borrower, and truly he will pay on time with many fold interest, for we have his bond which is yea, and amen.

Even the selfish motive of personal advantage might influence our conduct in liberality, for it is more blessed to give than to receive, and further, if our benefits are extended to a suffering disciple in the name of a disciple, the

act is accepted as done to the Lord himself. For as much as ye did it unto the least of these my disciples, ye did it unto me, and verily ye shall not lose your reward. "Lay by in store as the Lord hath prospered you" is the apostolic injunction.

If you would reap abundantly you must sow abundantly. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty. The doctrine of liberality, like all other doctrines, availeth little if held only in theory.

It is of small value to say be ye warmed and be ye clothed, unless accompanied with the means whereby the suffering can be warmed and clothed. Let each put the question to himself. Have I done what I could? And bear in mind this is the only measure verified with the stamp of Heaven. Have we made an humble approach to this standard?

Alas, how distant from that advanced point unattained in another department of christian duty by some to whom Paul wrote, "Ye have not yet resisted unto blood striving against sin." Who of us by his acts of benevolence has suffered any abatement of self indulgence or one jot of daily comfort. Have we not been less ready to search for objects of charity than to avoid them? Have we felt constrained to go out into the highways and compel the reluctant suffering to partake of our bounty? Is it our practice to speak kind words to the broken hearted, and pour the oil of consolation into the distressed breast? Forgetting and forgiving the sin of the sinful, is it our practice to labor to restore them to the right paths, ever mindful of the caution, "Let him who thinketh he standeth take heed lest he fall." Do we recognize in man a brother, and treat him as such, whatever his creed, color, country, or condition? It is well also to consider the kind of spirit in which we should aim to fulfil acts of charity. They should be done in a spirit of willingness. The Lord loveth a cheer-

ful giver. They should be done in a spirit of humility, we do but our duty, and this at best but imperfectly. No parade should trumpet forth our good deeds, but rather we should seek not to let our left hand know what our right hand doeth.

Our acts should be prompt, whatever our hand findeth to do we should do it with all our might. Posthumous benevolence deprives the giver of the pleasure of giving, and is often too late to benefit the receiver. Above all let our gifts be discreetly bestowed; by giving only to the needy, and doing it rather from principle than impulse, ever bearing in mind no acts avail one atom in purchasing heaven. The work which justifies is a finished work, and the bestowal of all your goods to feed the poor is worthless, but as an evidence of faith. For by grace are ye saved through faith, and that, not of yourselves, it is the gift of God. God was in Christ, reconciling the world unto himself, and by no other means can we hope to be saved, for doing is a deadly thing, doing leads to death.

By many, the present is regarded as a season specially prompting to acts of kindness and liberality. Such acts are never out of season, but he that regardeth a day to the Lord let him regard it. There lacketh not abundant reasons apart from the associations which in many minds cluster around Christmas to enforce the injunction, remember the poor. It is a time of plenty in our Canada. By occupation, its inhabitants are largely husbandmen. The earth has brought forth her increase abundantly. The promise has been fulfilled, "While the earth remaineth seed time and harvest shall not cease; and He who has kept his promise expects we shall keep his command." Open thy hand wide to the poor. Abundance should be an incentive to liberality, thankfulness should enforce the duty, and the keen necessity of the suffering, especially under the rigor of winter, should awaken prompt and enlarged sympathy. Let not the joyousness of your festive reunions at this sea-

son be marred by the thought that the cry of the poor has gone up to heaven against you.

And now for the promise. "For in due season ye shall reap if ye faint not." We are told in keeping God's commandments there is a great reward. His ways are ways of pleasantness and all his paths are peace. We shall enjoy inward peace—the peace of God which passeth understanding, which the world can neither give nor take away. Not only inward, but outward peace. When a man's ways please the Lord he maketh even his enemies to be at peace with him. Godliness has the promise of the life that now is as well as that which is to come. All things shall work together for good to them that love God. But the expression, due time may point rather to the heavenly state, and in view of this, how appropriate the condition. If we faint not. It is only by persistent continuance in well-doing that we have any promise of reward. They only who continue to the end shall be saved. If we faint in the day of adversity our faith is small. We are called upon in view of the conflict with the flesh and the devil to put

on the whole armour of God—to gird up the lions of our mind and to stand fast, having done all to stand. We are nothing in ourselves, our sufficiency is in him whose strength is made perfect in our weakness. But O! the exceeding great reward in reaping the fruits of righteousness at God's right hand, and celebrating the praises of Him who loved us and washed us in his own blood, and hath made us kings and priests to God, to dwell in his presence in the city that has no need of the sun neither of the moon to shine upon it, for the glory of God lightens it, and the Lamb is the light thereof. There to verify in glorious fruition the Saviour's declaration, "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God has prepared for them who love Him." In view of all this what manner of persons ought we to be in all manner of communication?

How intently should we consider our latter end, daily and hourly bearing in mind the exhortation and promise of the text, "And let us not be weary in well-doing, for in due season we shall reap if we faint not."



our own Canada a manly, patriotic and indispensable duty has it been to redeem the earth from the dominion of the forest. Trees appeared enemies, and he who levelled most was the best citizen. In many places the extermination has been overdone, at least, so well done, that taste, comfort and profit unite in advocating the culture of trees; and, ere long, he will be considered the best citizen who plants most. Other countries give strict attention to this subject. In France, the Government takes the thing in charge, and our neighbors over the line plant freely, for fuel, for sugar and for shade. How delightful are trees around a dwelling house, nor less grateful are they in the vicinity of the house of prayer. They are a protection from the storms in winter, and the sun's rays in summer. Again, what beauty they give to the landscape, and how cheaply they can be procured. Sufficiently tall grown ones can be transplanted, if necessary care is used, so that the benefit may be enjoyed at once. Why should Canadians be behind any other people in beautifying the landscape of their fair country, and adding to the comforts of their public buildings and private residences. Especially let trees be planted around the little sanctuaries growing up throughout the land. If plain, their plainness will be covered, if otherwise, their beauty will be increased, and future generations praise the taste and wisdom of their sires, who though the enemies of trees when too plentiful, became their best friends when scarce.

And now, a plea for sheds, more necessary than shades. The latter should be done, and the former not left undone. To quote again the words of the Good Book, "A merciful man is merciful to his beast." Does not this saying amount to a command? Verily the tender mercy of the Most High is over all His creatures. How much are we indebted to the horse for means of reaching meeting, and while we sit comfortably within, learning lessons of instruction in daily life, and drawing

spiritual supplies from the wells of salvation, is it merciful treatment towards the animals that transported us swiftly hither, to leave them shivering in the cold of winter, or sweltering in the heat of summer, without any protection? Should it not be considered imperative in country places that, near all houses of worship, sheds should be erected for teams employed in coming to church? The voices of mercy, duty and interest unite in urging the necessity of this plea. May they not speak in vain, but may the good sense and good feeling of every rural congregation prompt them to verify in practice the divine aphorism "a merciful man is merciful to his beast."

And now, what further need of argument? The case is so plain and reasonable that all can understand, and none can gainsay. The thing required is action. Ye men of valor, who have slain your thousands of the beautiful forest trees of Canada, will you not lend a hand to restore again the waste places of the land, and beautify your little Zions with the evergreen and maple, so graceful for shade and so beautiful to look upon?

And ye men who love to praise the muscle and speed of your horses, have a care for them on Sunday as well as other days, and see that sheds as well as shades become part of the surroundings that add comfort and beauty to the place whither the families of your neighborhood love to go up to worship in the courts of their God. E. W.

Banks of the Ottawa, Dec., 1868.

Sesquipedalian Words.

There is a beauty in simplicity of speech, and it is pleasing to note the improvement herein among writers and speakers of our day. A wise preacher seldom makes a pocket dictionary necessary. How delightful it is to read the speeches of men of note in the British Parliament, or a leader in the *London Times*, and to mark the everyday character of the words used. Verily "he may run that readeth."

Your correspondents, sir, do not

often stun us with words of learned length and thundering sound ; but one good man, writing in the *Baptist* of July 29th, obliged me to lug down Webster to learn what *disintegration* meant. Perhaps friend Caldwell exclaims: "ignorant fellow!" Granted—but how many such there are who have not Webster to consult, and why not express a state of separation by a simpler word, particularly when illustrating a portion of the preaching of Him whom the common people heard gladly.

BORN OF WATER.

Mr. Caldwell, in his exposition of John 3rd and 5th, undertakes the task of diffusing light with much confidence, and treats the views of those who differ from him as of small account. That gentleman may be safely left to his opponents, for his stronghold is assailable at various points. Without pretending to explain what has puzzled wiser heads, will Mr. Caldwell permit, in passing one or two questions ; albeit the idea of puerile questions tacked to his name somewhat warms him. If water, in the verse referred to, points to Baptism, why not the birth by water precede the birth by the spirit? The order of the words favors this view, and the expression "born of water," if baptism is meant, clearly teaches baptismal regeneration, and that, without baptism there is no salvation. In verse 3 it reads: "except a man be born again, he cannot see the kingdom of God." Verse 5 clearly repeats the same truth, and the expressions: "see the kingdom of God," and "enter the kingdom of God" do appear to mean the same thing. The idea that each church of baptized believers is the kingdom of God is surely a novel one, and farther fetched than that of holding "born of water" to mean something else than baptism. Mr. Caldwell's argument, "water is water," smacks of Luther's reasoning anent the real presence ; "This is my body." Now water is used very often in the Bible figuratively. In one place it means much people. In Isaiah 55 and 1, "Ho, everyone that thirsteth,

come ye to the waters," it means the gospel, or it may be termed the *word*. Psalm 119: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "I prevented the dawning of the morning and cried, I hoped in thy word." In the New Testament concurrent passages point strongly to the *word* being the co-operative power with the Spirit, and would seem to justify the sense of John 3rd and 5th as if it read, "except a man be born of the *word* and of the Spirit he cannot enter the kingdom of God." John 15th and 3rd: "Now are ye clean through the word which I have spoken unto you." 17th chapter, 7th verse: "Sanctify them through thy truth, thy word is truth." Ephesians 5, 26: "That he might sanctify and cleanse it with the washing of water by the word." 1 Peter 1, 23: "Born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth for ever."

Pray, friend Caldwell, don't be wrathful with writers who withhold their names ; the number is vast ; the practice has its benefits ; at any rate, what can't be cured must be endured, and, if you will be advised, be a little more courteous with your opponents. You see self interest dictates the caution, so that, if you think it worth while to smite my pate, which is rather bare, the stroke may be that of the righteous: "as excellent oil that shall not break the head."

PERSONAL.

Mr. Editor, it is to be hoped that your long journeys have benefitted your inward as well as your outward man. Report saith the latter is slimmer than it was won't to be—a beneficial change this hot weather. No doubt hard work rather than Mr. Banting merits the credit. It is pleasant to hear people praise your good nature and agreeable deportment, and it may be inferred that your way was prosperous in the interests of your paper.

It seems the spirit of liberality was largely poured out at Papineauville, and doubtless some droppings fell to

your share, but the lion's portion another interest claimed and received. Dr. Fyfe is a very gentlemanly beggar, and holds the giver to be the benefitted party—strange logic for a Professor to teach, yet, stranger still, he backs the opinion by scripture: "It is more blessed to give than to receive." In one corner of the Ottawa, where the Rev. Dr. preached, there were several Brethren, (Plymouthists,) in the audience. The words: "This one thing I do," &c., were improved to much profit, and the Brethren were agreeably disappointed that a minister maker should teach so soundly.

A PLYMOUTH APOSTLE.

These people are just now enjoying, at different points along the river, the services of Mr. Baynes, Bursar of McGill College, Montreal. This gentleman is a great improvement on Mr. Hook. He has a good voice, good delivery, and advances most excellent matter, yet strangely mixes with it most unaccountable statements. For instance in one of his addresses, he classed Baptists with Catholics and Episcopalians, and declared they all baptized people into their churches. Of the Baptists, he said the reason so many of them were stark full of the world, was the fact of their members being so baptized into the church. He declared that the Baptists had, like the Presbyterians and Episcopalians, a creed, while the New Testament was the only authority in faith and practice. At the close, a Baptist asked him where the creed he had alluded to was to be found, as he had neither seen nor heard of such. Mr. Baynes replied that he had been favored with a copy this very day. In religion men should be honest, and fault finders exemplary. The said document was never submitted to the Baptist Church in the locality or adopted by them, and is simply a statement of the doctrines believed by Baptists generally, with the passages of Scripture in proof thereof, not one of which, it is believed would Mr. Baynes dissent from. Further, it has not even been circulated so widely as a document of a similar

character, drawn up by Mr. Baynes himself, and entitled "Propositions for all Believers."

Although an improvement on Mr. Hook, the same spirit, modified, possesses the teacher. He seems to love to break down churches, and to build on other men's foundations, rather than occupy new fields and recruit from the subjects of Satan. The presence of dogs has a peculiar effect on the minds of both. They impute to the devil the presence of these animals, yet the people are blamed. Mr. Baynes told the congregation plainly, whatever they did when others held forth, they must keep their dogs at home when he preached. Very good advice, but equally good whoever preaches—yet, if Satan brings them, how can the people help it?

On one occasion, when Mr. Baynes was belaboring the sects, an old Baptist was unfortunately moved to make some reply, but was snubbed by the preacher in a way very unlike the character of a gentleman or spirit of a christian, and in striking contrast to the example of Him who endured the contradiction of sinners, and who taught His followers to "resist not evil."

Mr. Baynes is a decided believer in immersion, and administered the ordinance to three candidates in the Ottawa. His address on the subject was admirable, but his manner of baptizing unusual in this region. On reaching the water's edge, he took off his coat, and minus all but shirt and pants, looked much like a man prepared for labor or war. He led out in succession three young females, and immersed them in this wise. He first asked the name, and then said: "C——, dost thou believe in the name of the only begotten Son of God? C——, dost thou desire to be baptized into the death and resurrection of the Son of God?" An affirmative being given to each query, he proceeded. "C——, I baptize thee into the name of the Father, Son and Holy Spirit."

Mr. Baynes denounces the chapter from Spurgeon which appeared lately

in the "Baptist" as a tissue of lies, but its truth is verified in many respects by what we see around us. E. W.

Banks of the Ottawa, Aug. 6, 1869.

Sheriff Treadwell.

To the Editor of the Ottawa Citizen :

SIR,—Our indefatigable friend Sheriff Treadwell, has lately returned from Ottawa triumphant. The Central Railroad is no longer a myth, but a certain (to be) fact. Mr. Brydges may hide his diminished head—his power and pomp and special car notwithstanding. Our sheriff does not care a fig for him. The North Shore shall be the route from Chatham, thence to Hawkesbury and L'Orignal, onward somewhere to the shore of the Pacific.

The Sheriff supposed none could surpass him in matters of railroads, but he found a man in the capital who knew twice as much as himself. Fortunately, Mr. Wadington had come there for the same great purpose—a road to the Pacific. Consequently they worked in harmony, and did so to a purpose. The necessary notice having been given, Parliament is petitioned, and it is fondly anticipated, so soon as the members shall have found repose after the private, civic and Governmental dances, the Red River mess, and sundry other weighty matters, and personal quarrels are adjusted, they will take in hand this great national scheme, and decide on it in a manner worthy of its immense importance.

In the meantime, the worthy Sheriff leaves no stone unturned, in order thoroughly to leaven the entire community with his views of the unspeakable value of this great highway and short way to China.

He regards the measure as one of life or death to Canada. Sir John A. once said: "annexation is dead and buried in the Potterfield." Sheriff Treadwell adds: "build the Pacific road and the monster will never—no never witness a day of resurrection." Neglect to do so, and the viper may any day come forth body and soul with

refreshed energies, and hand us over, body and bones, to the tender mercies of Yankeedom.

Our Sheriff, for one educated south of 45, is very loyal. Loyalty is a virtue not scarce in any part of Canada, but in our friend's bosom it burns with uncommon force. In fact, so great is his abhorrence of Republicanism, that he would class it among the sins from which Christians should pray: "good Lord deliver us." To avert so great an evil as annexation, to open up channels of trade, and to develop and settle the British portion of this vast continent, are the avowed motives that prompt the Sheriff to stretch every power he possesses, of body and mind, in order to make said road. The project has been with him the day dream of many years, but of late, unusual efforts have been put forth. Leading statesmen in England have received despatches from L'Orignal—Sir John Young has been addressed, and likewise His Royal Highness Prince Arthur, by our untiring friend. He told His Excellency he would build the road in one year with wooden rails, or in three years with steel rails. Ten thousand men were to be put immediately to work, and thus the millennial period of railroads was to be ushered in with a breath from the lips of one man whose faith shames that of all the worthies of whom we read. Samson's feats were of no account, the falling of the walls of Jericho insignificant compared to the achievements of our Sheriff.

Mountains will skip out of the way, valleys will suddenly fill up, bridges, ready-made, offer to span every river, stones and gravel shower down as required, ties to order fill their proper places, and rails fit for use spring up from mother earth and volunteer their services. Rolling stock the good man overlooks, and stations may not be required. But should both be necessary, perhaps additional time will be asked for these, or his fairy wand may speak them from nought on the instant. Pen and press having been fully brought to