Agents for the Grey Review.

Geo. Rutherford,	- - -	Dundalk.
G. H. Middleton,	- - -	"
Archibald Thom,	- - -	Maxwell.
Thos. Nichol,	- - -	Priceville.

THE REVIEW.

Durham, May 16, 1878.

—The dastardly attempt made upon the life of the Emperor of Germany the other day has most fortunately failed in its purpose. The would-be assassin and an accomplice are under arrest. The Emperor is deservedly receiving the cangratulations of his own people and the Governments of Europe at his fortunate escape.

—The By-law granting $25,000 to the Wellington and Georgian Bay Railway will be submitted to the ratepayers of this town on the first day June next. As our citizens are quite alive to the importance of securing railway accommodation it is not necessary for us to say anything as to the merits of the scheme which is thus placed before them. We observe that similar By-laws of $15,000 each are to be submitted to the ratepayers of Mount Forest and Palmerston this week. There does not appear to be any doubt whatever about all these being carried.

—The Eastern Question still continues in an unsettled state. Notwithstanding the many exciting rumors afloat there is nothing yet to cause uneasiness in the minds of those who are looking towards a peaceful solution of the questions at issue between England and Russia. Count Schouvaloff, who is anxious that war should be avoided, is still at St. Petersburg, and the knowing ones say that after an interview which he had with the Emperor of Russia he expressed a hope that there would be peace. The insurrection throughout the provinces of Turkey has not yet abated.

THE PEMBINA RAILWAY.

The Pembina branch of the Canada Pacific Railway will be remembered for some time as being the occasion of two very singular developments of Conservative tactics. Our readers will not have forgotten that this branch of the Pacific Railway from Pembina to Fort Garry has been under construction for some time, and is now nearly completed. All that is required to be done is to provide for the running of the road. With this object in view, Mr. Mackenzie introduced a Bill into the House of Commons, providing that the Government might be empowered to lease the Pembina branch to any company for a term of years. His Bill passed the House of Commons by a large majority, but on being sent to the Senate was rejected. During the Session which has just closed the Senate has shown in the most unmistakable way a determination to obstruct the course of the Government, but its folly reached the climax in dealing with the Pembina Branch Railway Bill. The Conservative party has a large majority in the Senate, and under the management of so astute and unscrupulous a tactician as Sir John A. Macdonald it has been able not only to annoy the Government of Mr. Mackenzie, but seriously to obstruct the business of the Legislature. It is not at all likely that this anomalous state of things will be allowed to exist much longer. It is true that the Senate has a nominal right to deal with all questions of legislation, but it is a tacit understanding between the two branches of the Legislature, and it has been the practice of the Parliament in England as well as in Canada, that all questions involving the expenditure of money should virtually be dealt with by the representatives of the people, and as remarked by the Premier, the action of the Senate in this matter was a usurpation of the rights and privileges of the House of Commons and a subversion of the principles of the constitution.

Another curious phase of Conservative tactics occured in the House of Commons in connection with this Pembina Railway Bill. In replying to the remarks of Mr. Mackenzie in reference to the action of the Senate, Sir John A. Macdonald took occasion to animadvert upon the corrupt bargain, as he called it, which the Government had entered into with Mr. Smith, insinuating that the contract of running the Pembina branch had been given to Mr. Smith as reward for his *servile support*. The "corrupt bargain" has no existence save in the disordered imagination of the leader of the Opposition. A short time ago this choice piece of scandal appeared in the columns of a local organ paraded forth with a great air of wisdom and now it makes its appearance on the floor of the house. Mr. Smith repudiated the charge, and said that it was utterly without foundation, and at the same time stated that he had never accepted or asked for any favours from this or the previous Government for himself or any one else. This was the signal for one of the most disgraceful scenes which could be imagined, as will be seen elsewhere. The fact is that no arrangement has yet been entered into, and all that the Government desired and all that it expects to do is to make such an arrangement with some existing Company as will secure advantages of railway communications to the people of the North West Territories, and under such conditions as will be consistent with the interests of the whole people.

FINIS.

So the Session at Ottawa is ended, and we may now almost say the present Parliament along with it. Our system of Government requires a strong, active, vigorous opposition. But an obstructive Opposition is not a loyal opposition. It is not loyal to the people, it is not loyal to itself. During the past Session the conduct of the Opposition has been such that our vocabulary of expressions fail to properly characterise. In every possible way they have endeavored to obstruct and hinder necessary legislation. They have expended what debating power they possessed chiefly in personal attacks upon ministers or the supporters of ministers. We took occasion some time since to refer to the vulgarity of these personalities, and we have no doubt that many honest minded Conservatives will join with us in denouncing such exhibitions as disgraceful to the House and to the Canadian people. The last exhibition of the kind took place at the last moment before prorogation. Sir John A. Macdonald, Dr. Tupper, and a number of others, just like as many rowdies baiting and badgering a fellow member as a coward, a liar, &c., in such a furious, unparliamentary manner that even the Speaker—lax as he seems to have been in using his authority in such cases—actually ordered the Sergeant-at-arms to arrest the ringleaders of this Tory tumult. Thus the Session closed. We need not rehearse any more of the scene, drunken or otherwise. Our readers will have seen the debates for themselves and can draw their own conclusions. But we would call upon our Conservative friends to contrast the sober business and statesmanlike manner in which Mackenzie and his colleagues have with great patience conducted the legislation of the Session with the intemperate, obstructive, and rowdy opposition given by Sir John Macdonald and his followers. If they do so, and can look calmly and impartially on this side and on that we feel very sure that the honest minded amongst them will never soil their fingers by voting for any man bold enough to come out as a candidate to support a set of men so evidently lost to all right principle. Sir John Macdonald and Dr. Tupper make great talk about the national policy. Let us have a National Policy, say they. By all means, we say, let us have it—a true national policy. That is what the Reform party are aiming at and carrying out all the time. But along with that let us have something like a national morality. Let it not go abroad amongst the nations of the earth that Canadian leading Legislators get drunk and have free fights in the legislature halls. We, the people can change all that by voting only for men who will support a Government that endeavours—and with considerable success, too—to represent the national morality as well as the true national policy. The end of the Session and of this Parliament has come. Let us hope that the end of an obstructive opposition has also arrived and that if the Conservatives are still to oppose the Government they will at least send men to the House that will not be a discredit to the party and to the country.

THE QUEBEC RENOVATION.

Our Conservative friends in this town and neighborhood are much exercised about the great coalition that has taken place in Quebec. Indeed they feel very strongly about it. They remind us a good deal of the man whom a friend applied to for help. The man in the strongest language begged the friend to be assured how much he felt for him. The friend, with some impatience, said he made no doubt of his strong feelings at all, only he wished him to feel in the right place. They place the coalition in the Government. They say the reason the men of Quebec have voted for the Joly Government is because it's a coalition. Consequently, being so, they hold that in reality it is not a Tory defeat at all. In fact, it is rather a Tory victory. We have no doubt that Monsieur DeBoucherville will be very glad to hear this. Some of our Durham Conservatives ought to telegraph the news to him at once. Poor man! he appears to have no knowledge of this remarkable success. The Lieut.-Governor, also, why, how crestfallen he must feel. After kicking DeBoucherville and his colleagues down stairs, he will have to eat his leek as he best can, and swallow the old Government again in the shape of a coalition. But how came it that the issue before the electors at the late election was so clearly betwixt the old Government and the new? DeBoucherville and his colleagues on the one side, Joly and his colleagues on the other. Surely never political issue in Canada was more clear and distinct, and our Conservative friends know it right well. They know as well as we can tell them, that they are feeling in the wrong place—that they are fixing the coalition in the wrong place. It is not very necessary, but it may just as well be put in black and white that the Quebec coalition is not a coalition of the Government, but a coalition of the people. The people coalesced at the polls to condemn the Tory Government of DeBoucherville, and they condemned it. The people coalesced at the polls to support the Liberal Government of Joly, and they supported it. If Tory Government in Quebec has become such an enormity as to induce crowds of those who formerly voted Conservative now to vote Liberal, what can be said for Toryism? If its own supporters renounce it, who is to become its champion? Dying in Quebec, beaten in every Province of the Dominion. Its last convulsive gaspings breathe a prayer for coalition with its vigorous opponent. It is its last hope. No other physician, and no other physic can save it. The Tories in this quarter, no doubt, realize this. Thence the mistake they have made in speaking of a coalition Government. Of course the wish has been father to the thought. However, as they appear to be so fond of coalitions let them rejoice in the incontroverted fact that the whole people of Quebec have formed a coalition and placed a Liberal Government in power to rule over them.

THE MECHANICS' INSTITUTE.

As announced in another column, the annual meeting of the Durham Mechanics' Institute will be held this day week, and we call attention to this just now, for the purpose of impressing upon all persons who are interested in this very important Institution the duty of attending the annual meeting. The attendance at these meetings is often so very small that the offices of the Directorate really go a-begging, and in these circumstances, when there is so little general interest manifested, it is not to be wondered at that the Directors sleep at their oars, and that Mechanics' Institutes accomplish so little in the work of mental and moral improvement.

There may be considerable difference of opinion as to the proper function of Mechanics' Institutes, while some maintain that the object of a Mechanics' Institute is to afford to adults the means of improving defects in their early education, and the diffusion of scientific knowledge among the industrial classes. Others think that a Mechanics' Institute should be nothing more nor less than a library association for the circulation of books. However, it will be admitted by all that in the early days of Mechanics' Institutes the founders of these Institutions, as Lord Brougham, designed them entirely as a means of improving the education of adults, and for this purpose evening classes were opened and scientific and literary lectures given, which were well attended, and were productive of a great deal of good. Indeed, there are many at the present day, and some even in this town, who will acknowledge with gratitude the great advantages they received from the evening classes and lecture rooms of Mechanics' Institutes. But things are very much changed during the last thirty years. Not that there are no young men now-a-days whose early education is defective and to whom the want of education must necessarily be a great hindrance to success in any pursuit in which they may engage, for the very reverse is the case in every town in Ontario. But somehow the evening classes and lecture rooms have lost their attraction for the young men of our day. And it becomes a question therefore whether a Mechanics' Institute would be justified in expending its funds upon these means of instruction, or whether it would not be better that its resources would be entirely directed to the circulation of good books. These and kindred matters would form very suitable subjects for discussion at the annual meeting. And in order to make the institution an effective instrument in the cause of education it is most desirable that the annual meeting would be well attended, so that the best men will be placed upon the Board of Directors and that the working of the Institute be brought into harmony with the intelligent opinion of the members. We would especially impress upon young men the necessity of connecting themselves with the institute and taking an interest in its working; for of all classes of the community it is these who should receive the greatest benefit from a well organized Mechanics' Institute.

Local and Other Items.

THE fall wheat is heading out in some sections.

MR. J. W. BOULDEN has again resumed business in his own name. See adv.

THE Priceville Fair will be held on Monday next, the 20th inst. There will likely be a good attendance.

MESSRS ADAMS & MESSENGER, at Hanover, are prepared to buy all the wool offered to them, at the highest market price. See adv. next week.

John Campbell, of Bentinck, who was on bail to appear at Owen Sound for illicit distilling, has let his securities in for $2,000 by jumping bail.

The boat race between Hanlon, the champion of the Dominion, and Plaisted, of New York, took place at Toronto, on Wednesday, and was won by Hanlon.

THE Rev. Mr. Bethune's book, "Baptist Misrepresentations on Baptism," is now for sale at the store of Mr. John Cameron, nearly opposite the "Review" Printing Office.

A SOCIAL will be given in the Bethel Church, Glenelg, about four miles from Durham, on the evening of the 24th inst., the Queen's Birthday, by the young ladies of the congregation. A good time may be expected.

SEIZED.—Friday morning last Collector McLean, of Guelph, accompanied by Officer Nichols, seized an illicit still on the premises of Robert Hassard, Bell's corners. It was a small affair and was destroyed by the officers.

ON Monday, 6th inst., Mr. Graham, Collector of Inland Revenue, accompanied by constable Wiley, seized an illicit still on the Indian peninsula in a shanty near Owen Sound. It appeared to have been only recently set up, and no spirit was found on the premises.

THE regular monthly Fair will be held in Durham on Tuesday next. At this season of the year the fairs are not so largely attended as in the winter months, but fat cattle offered for sale are eagerly bought up. The fair here is one of the best established in the country.

NEW PRESBYTERIAN CHURCH.—The foundation stone of the Presbyterian Church, Rocky Saugeen, will be laid (D. V.) on Monday, the 27th inst., at two o'clock p. m. A number of ministers are expected to be present. A collection will be taken up in aid of the building.

ILLEGAL SALE OF WHISKEY.—A correspondent at Latona asks how to proceed to put a stop to the illegal sale of whiskey in that neighborhood. There are two modes open under the Dunkin Act, either to lay information himself against the parties, or instruct the Collector of Inland Revenue for this district, whose duty it is to examine the premises of suspected parties.

FLESHERTON.—A boy named Albert Warrod was seriously injured last week by a piece of a circular saw striking him on the face. No bones were broken. The lumber drying kiln of Mr. M. E. Merriam was burnt on Friday morning last. This is unfortunate, as only about a year ago Mr. Merriam suffered a similar loss in the same way. Loss about $200. No insurance.

Mr. D Guthrie was on Tuesday nominated by the Reformers of South Wellington as their candidate to contest at the general election the seat in the Commons for the riding.

ONTARIO M. E. CONFERENCE.—APPOINTMENT OF PREACHERS FOR HURON DISTRICT.—J. M. Simpson, P. E.; Eramosa, A. Cooper; Orangeville, J. Lynch, W. F. Laidlaw; Garafraxa, R. Carson; Melancthon, J. F. Durkee; Hanover, T. C. Sanderson; Meaford, George Clark, D. H. Scarrow; Thornbury, F. M. Smith; Creemore, J. W. Sanderson; Invermay, W. F. Ferrier; Listowell, H. Norris; Palmerston, J. X. Moran; Mt. Forest, J. C. Bell, (one to be sent); Teeswater, G. A. Jameson; Eugenia, A. L. Thurston; Kincardine, R. Large, W. Otterwell; J. H. Hilts, superannuated. Rev. R. Sanderson goes to Yonge Street, Toronto District.

THE CROPS.—The rain of the last three weeks has kept back many farmers, while others were nearly through when the wet weather commenced. Hilly or rolling light land is looking well, but low flat fields that were sewed early are badly killed out in some Townships, while such that were not seeded are just now being worked. The Townships of Arthur, Luther, Garafraxa, Amaranth, Proton, and Melancthon are kept back by the wet. The frost of Monday, and Tuesday mornings was very severe, but what harm has been done to the fruit it is difficult to say as yet. The foliage of the forest trees and many garden plants are much injured. Barley and peas on low places have suffered, but the fall wheat seems to have escaped injury. Early fruit trees, such as wild plum and cherry, have suffered severely, and the tender shoots of grape vines are completely destroyed, but late plums and apple trees may still yield a fair crop.

Maxwell Correspondence.

Rain is now the order of the day, causing quite a delay in the winding up of seeding operations. To-day, Friday 10th, is cold and blustering, causing people to think of frost.

Times are dull, so much so that for some time past your correspondent has not been able to favour you with any items of news.

The ever-recurring railroad question is again on the board in the township of Osprey. The proposition this time is to grant a bonus of $7,500 to the Hamilton & N. W. Company to enable them to complete their line from Glencairn to Collingwood. The council held a special meeting at Maxwell on the 9th, and passed a by-law to that effect, which will be voted on early in June. The Company was represented at the meeting of Council by their Secretary and Solicitor. It is contemplated to hold meetings in furtherance of the scheme at Maxwell, Gordon's School House, and other points at an early day. Should the by-law be defeated, the Company pay the expenses incurred in taking the vote. Result of polling very doubtful.

Maxwell people are justly proud of the flourishing condition of the Public School under the able management of Mr. Orton.

Politics are very quiet. It would appear from your last issue that all is not serene in the Conservative camp. The Reformers appear to have gone to sleep: who will undertake to wake them up?

MANITOULIN.

Many are going to Manitoulin thinking to get a good lot at Government price, but disappointment awaits them. Any thing in the shape of a good lot is already taken up. There are good settlements on the island, and many lots which will make good farms. The soil is good, and where there is a depth of it on the rock, say 18 or 24 inches, the yield of wheat is large—from 30 to 40 bushels to the acre. Other grains also yield largely. One Township (Mills) was surveyed last winter, part of which is good, but perhaps more than half of it is unfit for settling, being mostly bare rock. The good lots are mostly taken up by squatters. The only chance now to secure good land on the Island is to buy a right for which you will have to pay a high figure or to squat on that which is not surveyed. Hundreds have gone to Manitoulin this spring, but very few remained. It is healthy, well watered, but so much waste land will be a great hindrance to the making of good roads.

ONE WHO KNOWS.

What is Plymouthism?

ITS ORIGIN.

There lies before me, as I write, a little book, which is, I fancy, rarely seen in Canada. Its title is "Journal of Mr. Anthony N. Groves, Missionary, during a journey from London to Bagdad through Russia, Georgia and Persia, also a journal of some month's residence at Bagdad."

Mr. Groves, while a student at Dublin University, formed the acquaintance of a few earnest Christians belonging to the Episcopal Church. Dissatisfied with the liteless formality of their own church these earnest "believers" formed themselves into an association something like the "Praying Societies" that kept religion alive in many a parish in Scotland during the dark days of Prelatic ascendancy and the "reunions of edifications," as the French call them to-day. His sole aim in these private conferences was prayer, reading the Scriptures, and religious conference. From Dublin Mr. Groves, who was the leading mind in these gatherings, removed to Plymouth, where he fell into a very lucrative practice as a surgeon-dentist. Filled with an earnest desire to work in the service of the Lord Jesus, Mr. Groves resigned his professional work in Plymouth to go on foreign-mission service under the Church of England. Finding himself unable, honestly to sign the 39 Articles of that Church, he refused ordination and came to the conclusion that he ought to go out to Persia on his own account, and depending on his own earnings and the contributions of private friends. With these views he set out for Bagdad in 1829 accompanied by his wife and two children, his sister and another lady, a young Scotch missionary, and a deaf and dumb boy "of great talents" who had the special charge of the two little boys. The deaf and dumb boy of "great talent" was none else than he who, afterwards, became famous as Dr. Kitto, who, it seems, thus owed his education, training and knowledge of Bible Lands to Mr. Groves. It is interesting to find such references as these in the journal to the boy Kitto. 'K's connection with the dear little boys appears most promising and leads us to feel assured that he really is sent us by the Lord for that very end and others important to the mission. I feel that K. has a deep sense of neglect, or apparent want of respect. May all things be so ordered that he may not feel this. I feel his heart is worth winning, even on natural grounds for he has affections that are strong and true; but on Spiritual grounds it is our duty, and it may be felt also by us that it is our privilege."

In Mr. Groves' journal from which the above interesting extracts in regard to Kitto are taken we find much that is commendable in good sense, deep piety, and large charity, though here and there we find cropping up those incipient aberrations from the old paths that have since been pushed to such unhappy extremes by Mr. J. N. Darby and the Dublin Section of *Brethrenism*.

THE NAME.

It often happens that a religious body or a religious movement receives its name from an accidental association rather than from any essential feature in itself. It is so in the case in hand. There were two Societies of the "Brethren," one in Dublin and one in Plymouth. After Mr. Groves' departure to Persia, the Rev. Mr. B. W. Newton, formerly a clergyman of the Church of England, became leader in Plymouth, while the Rev. J. N. Darby remained leader in Dublin. In the course of time an attempt was made at Plymouth to set up something like a modified Presbyterian code, Mr. Newton acting as presiding elder for the purpose of preventing disorder, and unprofitable discourse, at their open meetings. When overtures were made to the first brethren to sanction this movement towards the recognition of a regular ministry, the party of Mr. Darby replied: "We will not be overruled by the Plymouth Brethren" According to Dr. Reid, whose book on Plymouthism is now before me, this incident explains the origin of the term "*Plymouth*" as applied to the Brethren. But the designation is always repudiated by them. "I do not own the name," says Dr. Davis, a Brother from Aberdeen; I am a brother of every believer in the Lord Jesus: and if I lived in Plymouth the Elder might call me a Plymouth Brother: but I do not live there; hence I do not own the name."

TENDENCY TO EXTREMES.

We have just seen that Plymouthism had its origin in a revulsion of earnest pious minds, from that ceremonialism, clerisy, ritualism which has been developing so fast, of late, into Puseyism in the English Church. Dr. John Duncan, one of the acutest thinkers of our day, and one whose thoughts have often the pith and terseness of oriental proverb, has put the whole history of the movement in six words:—"*Puseyism a carcass: Plymouthism a ghost*" These two opposite, contending religionisms did not at once assume the extreme form attributed to them by Dr. Duncan: but no sound intelligent Protestant, no matter what Church he belongs to, can fail to see that as the tendency of Puseyism is to eliminate from the Church individual life, energy independance, thus perverting it into a *soulless carcase*; so the tendency, on the other hand Plymouthism is by eliminating organization, order, rule, government, to pervert the Church into a *bodyless ghost*. There is no doubt, as every year that passes is clearly showing, that in the direction indicated above there lies the inevitable development of these two opposite poles of the religious thoughts of our day—extreme formalism or extreme spiritualism.

Mr. Groves little suspected what seed he had sown in Plymouth and to what baneful issues it would grow when he with the self denial characteristic of the early christians set out for Persia.* On his return to England in 1836 he found to his grief that the Brethren had abandoned their original ground. "In a letter to Mr. Darby he deeply deplores this, and predicts that 'a step or two more in advance' was all that was needed to 'see all the evils' among themselves of the systems they denounced." (Dr. Reid's Plymouth Brethrenism.)

The separatist principle, in the society had made so much progress, indeed, that the men who began their career by protesting against *sects* and *denominations* were fast becoming the straitest of sects and the most bigoted of denominations. "The Sects," Mr. Groves remarked, with a sad heart, "have changed their position from being witnesses *for* truth to be witnesses *against* error." They who had begun with the tenderest love among each other, showed, alas, how it often happens that the sweetest wine when it once spoils becomes the sourest vinegar. In the emphatic words of Mr. Groves, "out of theories implying the greatest spirituality and heavenliminddeness has been developed a system wherein the worst vices of human nature—those defiling things that proceed from the heart of man—are brought into exercise and *sanctified* in being made the foundation of union and communion at the Supper of the Lord,—a system that accuses godly men with blasphemy and then makes the acceptance of such charges a ground of christian fellowship."

Thus does it often happen that the virtues of the child is belied in the faults of manhood; and often the sun that rises in a cloudless sky advances on its course in darkness accompanied with storms that destroy many a fertile field. On the errors into which Plymouthism is developing we purpose (D. V.) to treat in our next.

OLD PATHS.

* We find the following sentence in Mr. Groves' Journal, which shows the first beginning of the current which is now so strong in many quarters: "I was much alienated from external religion before I came to Russia: but since seeing the heartless mummery about me I have become still more so." Page 56.

The friends of Mr. Joly are confident of the election, by a majority of at least five, of their candidate for Speaker at the meeting of the Legislature.

Professor Torrance's Lectures.

In our first letter we pointed out that when God baptized He always used such words as sprinkle, pour, shed forth, receive, to fall on; all of which exclude the idea of *dipping*. The Baptists tell us that dipping or immersion is the only mode of baptism—that, in fact, sprinkling or pouring is a curse, no baptism. Well, God has a different idea. He *pours* down His spirit, and says that is baptism. Whether are we to believe the Baptists or God, judge ye. In our second letter we gave definitions from nine different Greek lexicons, showing the meaning of the Greek word baptizo, that while indeed, it does mean immerse, to dip, it also, in every definition, means to sprinkle, pour, to wet, and that the standard dictionary now used by the Greeks, that of the learned Gases, defines baptizo to mean "to wet, to moisten, to wash, to draw water." With such authorities as these what brazen impudence it is to affirm that the word means to dip, and *only* to dip. We pointed out, too, the tricks of Baptist writers in professing to quote from pedo-Baptist writers. What a shame to abuse both the living and the dead, and it is a bad cause that requires it.

Professor Torrance quoted history to show that immersion was the practice of the second century of the Christian Church, and he gave as his authority Mosheim. Immersion, as a human invention, we find, aided by the tendencies of a southern climate, by the growing propensities of the Church toward superabundant rituals, it became with many other corruptions, prevalent in the church. We grant the practice of immersion is ancient, and so are many other superstitious appendages to Baptism, which were adopted under the notion of making the rite more emblematical and impressive. We not only trace immersion to the *second century*, but immersion *three* times, anointing with oil, signing with the sign of the cross, imposition of hands, exorcism, eating milk and honey, putting on white garments, all connected with baptism, and first mentioned by Tertullan, the inventions of men like himself, who with much genius and eloquence had little judgment, and were superstitious to a degree worthy of the darkest ages which followed. Now, as our Baptist friends are so fond of quoting the primitive fathers, as they call them, in favor of dipping, why not also use the other superstitions mentioned above with the superstition of dipping in water?

Neither Tertullan nor Cyprian was, however, so strenuous for immersion as to deny the validity of Baptism by aspersion or affusion. In cases of sickness or weakness they only sprinkle water upon the face, which, we suppose, no modern Baptist would do. Clinic baptism, too, or the baptism of the sick in bed, (admitted by Professor Torrance to be in use) by sprinkling, is allowed by Cyprian to be valid; so that, "if the person recover they need not be baptized by immersion." As we look down through the different centuries we find that both sprinkling and immersion were in use, and we do affirm that immersion is not the only mode which can plead antiquity in its favor; and that, as the *superstition* of antiquity appears to have gone most in favor of baptism by immersion, this is a circumstance which affords a strong presumption, that it was one of *those additions to the ancient rite* (sprinkling) *which superstition originated*. This may be made out almost to a moral certainty, without referring at all to the argument from Scripture. The "*ancient* Christians," the "*primitive* Christians," as they are called by the advocates for dipping, that is, Christians of about the age of Tertullan and Cyprian, and a little downward—whose practicing immersion is used as an argument to prove that mode only to have had apostolic sanction—baptized the candidate *naked*. *Wall* says in his history of baptism:—"The ancient Christians, when they were baptized by immersion, were all baptized naked, whether they were men, women or children. They thought it better represented the putting off the old man, and also the nakedness of Christ on the cross; moreover, as baptism is a washing, they judged it should be the washing of the body, not of the clothes." This is an instance of the manner in which they affected to *improve* the emblematical character of the ordinance. Wall, however, tells us that "they took great care for preserving the modesty of any woman who was to be baptized. None but women came near till her body was in the water; then the priest came, and putting her head under the water, he departed and left her to the women." Now, if anything be pleaded as a proof that immersion was the really *primitive* mode of baptizing, it must be pleaded in favor of the gross and offensive circumstance of baptizing naked, which was considered of as much importance as the other; and then we may safely leave it for any one to say whether he really believes that the three thousand persons mentioned in the Acts of the Apostles were baptized *naked?* and whether, when Paul baptized Lydia, she was put into the water naked by her women, and that the apostle then hastened "to put her head under water also, using the form of baptism, and retired, leaving her to the women," to take her away to dress? Immersion, with all its appendages, dipping three times, nakedness, unction, the eating of milk and honey, exorcism, &c., bears manifest marks of that disposition to *improve* upon God's ordinances, for which even the close of the second century, was remarkable, and which laid the foundation of that general corruption which so speedily followed.

But let us look at the authority of history for sprinkling and pouring. We have previously shown that this was God's mode of baptism. So the Bible declares. And we shall now trace it from Apostolic times down through the ages. In both the Apostolic fathers, Barnabas and Hermas, the very earliest of Canonical writers, clear allusions to baptismal sprinkling exists. In Justin Martyr's Apology to the Emperor, A. D. 150, he avoids the use of the word *baptizo*, which the Emperor might classically construe immersion, and uses the Greek for to wash; while in his other writings he uses the word baptizo—a most remarkable indication that the classic and sacred meanings of the word differ. In the Latin Church, the earliest translation of the Scriptures, made too early for historic record, (amended by Jerome, 168, thence known as the Vulgate) avoiding the word *immersio*, transfers unchanged the Greek *baptizo*—another clear indication that the two were not considered synonymous. The most ancient pictorial delineations of baptism (as early probably as the sixth century) represent the candidate as poured upon kneeling, while none exists of immersion. The monuments of the Greek Church represent Christ and John as standing in the water, and John pouring water on the head of Jesus. Coming into the land whose soil was trodden, and whose language, radically, was spoken by Jesus himself, the testimony is abundant. The oldest known version of the New Testament, made not far from the close of the first century, the Syriac Peshito, as Professor Stuart informs us, avoiding the Syriac word for *immerse*, uses a word signifying *to make stand* or *to confirm*; either because the candidate *stood* in receiving the rite, or because baptism *confirms* him in Christian profession. The Apostolic Liturgy, so called in the Syriac, represents Christ as *standing*, and bowing his head in the water. The missionary Wolfe informs us that in that land of immutable customs, a sect of Syrian Christians, professing to be followers of John the Baptist, take their infants to the river and sprinkle them; assigning as their reason, that John baptized *at the river by sprinkling*. The Churches of the Armenians, Syro Jacobites, Copts, Abyssinians, and Syro-Chaldeans, placing the candidate in water to the neck, *pour* water upon the head. Of the Greek Church it is said, that thirty-five out of forty-five millions hold, with the great body both of Protestants and Romanists, that the form is immaterial. Affusion, therefore, has not only immeasurably the best support for purest tradition, and a scarcely inferior from general consent.

We shall take up the Professor's Bible arguments in our next.

CANADIAN ITEMS.

Adam Ranton, living near Palmerston had a knee-joint dislocated by a vicious ram a few days ago.

Mr. J. F. C. Haldan had his foot taken off at Elora, on Thursday last, by falling while trying to get on a train while in motion.

The congregation of Sarawak and North Keppel has given an unanimous call to Rev. Alexander Stewart to be their Pastor.

The Port Albert murder case was tried at Goderich, on Thursday, and the prisoner, Duncan McDonald, found guilty and sentenced to be hanged on the 10th prox.

Considerable damage was done at Barrie on Wednesday night by floods occasioned by the heavy rain-storm. The low-lying grounds about Belleville were also flooded. The storm was also severe at Kingstone, and Guelph.

The members of Mr. Joly's Administration have decided to relinquish twenty per cent. of their official salaries to the Province, thus reducing the figure of their honorarium from $3,750 each to $3,000.

Collector Caven, of Goderich, and Officer Craig, of Walkerton, seized an illicit still in the township of Amabel, county of Bruce, on Friday. The still was made of copper, and is said to have been, at one time, in use in the highlands of Scotland.

A large deposit of asbestos has been discovered back of Sydenham, and will be worked. Its present value is $100 per ton. This discovery is a most important one, and adds another to the list of articles which compose the mineral wealth of the county of Frontenac.

The formal opening of the railway from Prince Arthur's Landing to the Kaministiquia took place on Saturday last amid great rejoicings. The first train left the Landing at 9 a. m. on that day, and ascended the Pacific Railway for a distance of fifty miles.

The village Council in Brussels has submitted a by-law for $20,000 to be given as a bonus to John D. Ronald, of Chatham, to assist in establishing a machine shop in that place. The amount of capital to be invested in the establishment by Mr. Ronald is stated to be $30,000.

The accounts of the accident to the Allan steamship *Sardinian* appear to have been greatly exaggerated. Only two of the crew were killed and two wounded, twelve steerage passengers were wounded—none fatally—and the cabin passengers were all uninjured. The vessel itself was disabled, on Tuesday, and is expected at Liverpool to-day.

The Walkerton *Telescope* says:—It has been suggested that a meeting be held in this town, to give our people a chance to express their loyalty to the crown of England and their sympathy with the mother country, if she unfortunately should be involved in a war with Russia. Similar meetings have been held at Paisley and other places in the country.

Says the Hamilton *Times*:—At a meeting of the 'American Reform League,' held in New York the other day, it was laid down that fifteen minutes' work a day ought to be enough for every man to perform as an equivalent for a living. Under the Tory $20,000 movement in Canada we are all to have our living obtained for us by act of Parliament. If we only tax each other enough, we will all be able to live on the taxes. Who is to pay the taxes is not so clearly set forth by Mr. Frazer; but he is quite certain that the more we are taxed the richer we will become.

The recent explosion in Minneapolis suggests a little known danger in flouring mills. It appears that the exceeding fine dust of flour and bran, when mixed with nine volumes of air becomes a dangerously explosive compound if approached with a naked light. In this instance the explosion was terrific in its effects. The roof of the immense building was flung into the air, and the whole structure fell to ruins, while three or four other mills near by followed the example almost instantly.

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