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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 237

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EMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1857.

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Original Poetry.

What is there in Heaven? is there in heaven, the home of the blest, nfort the wanderer, sad and distress'd? prespect so cheering to pilgrims below? the blessed in glory no sorrow e'er know? net, in those regions each want is supplied, ere is the Saviour who once for us died; things possesses, and shall he refuse to his ransom'd what there they shall

ves to them rest from their labors and cares, ves blessed freedom from dangers and snares; fothes in white raiment, without spot or

there, sweetest music e'er floats on the ear es of blest union, merodious and clear; no jarring discords-but harmony sweet, inhahitant ever shall greet.

crowns of ineffable glory are worn, nblems of victory ever are borne; row nor sin can e'er reach that abode, the ransomed still live in the presence of

lory's the sun that enlightens the place, e saints are still blest with the smiles is face! h, language fails when we try to portray

nspeakable joys of eternity's day! much we may know, that the presence

ugh to make heaven a blissful abode! upward, press onward, the prize is before ugh eternity's ages his love we'll explore. icklesville, February, 1857.

For the Presbyterian Banner and Advocate Baptism .-- No. 11.

"ONE BAPTISM." n Eph. iv: 3-5, St. Paul writes thus: Endeavoring to keep the unity of the it in the bond of peace. There is one . one baptism."

The Baptist brethren assume that the I answer, so might the Dunker thren say, "if we are right in dipping ee times, then dipping but once is wrong, is no baptism at all." So might Epislians say, "there is but one Church of st, and if we are right in having diobishops, those who are without them rong, and are no Church of Christ." ght the Roman Catholics say, "there ordinance of marriage, and if we are in using the Popish ceremony, all

among them!" Baptist friends have a wonderful fain finding water where we can find We see none in the passage under deration. The Apostle is discussing inblime doctrine of the Christian uniand it were amazing if, while soaring ng such lofty themes, he should suddenop down to the water. We think ore, that it will agree better with the xt to suppose that by the "one baphe means the baptism of the Spirit. is view, his words may be paraphrased "One Lord Jesus Christ in whom lieve, one faith by which ye are saved, work of the Holy Spirit by which ye baptized into one body."—See 1. Cor.

HISTORY OF IMMERSION

ptist writers fondly assert that immervas practiced in the Church at a very period. But the truth is, no authenount can be produced of its existence g the first two hundred years after On the other hand, there is a welled case of baptism by affusion in the l century. Nicephorus, in the "Mag-Centuries," relates that a Jew, ng through a desert in company with Christians, was converted; and being sick, requested baptism. Having no , they sprinkled him with sand, (conre.) He unexpectedly recovered, and aken to Alexandria, and his case laid re the Greek bishop, who decided that Jew was baptized, provided only he should anew be perfused, or sprinwith water," aqua denuo perfundere-)—Cent. II., c. 6, p. 110.

ertullian, who flourished during the s of Severus and Caracalla, in the being of the third century, is the first makes any distinct mention of immer-And then it is found in very bad any; for it is associated with the docthat baptism cleanses from sin. To extent immersion was practiced in century, we have not the means of knowing. At all events, it was far from being he exclusive mode. We are told of Lauitius baptizing a soldier, and having a cher of water brought for that purpose; so of five martyrs of Samosata sending om the prison for a Presbyter, requesting hem .- (Wall's Hist. of Bapt. and Assean. Act. Mart.) Even after immersion ms by affusion were uniformly regarded as | right to decide for ourselves. alid. On one occasion, Cyprian and the From a detailed view of the rites of the exty six bishops who were with him, were Greek Church, drawn up by an Archbishop the had been baptized on sick beds, by (Scrut. Relig.,) it appears that they fre-ffusion only, ought to be re-baptized if quently dip their infants only to the breast, hey recovered. His decision was, "that and then pour water on the head; thus clearwhich it appears that sprinkling is sufficient, instead of immersion; and whensoever it is done, if there be a sound faith on the part letter to the editor of The Pedobaptist, pub-

Com., p. 74, 75.

ORIGIN OF IMMERSION.

"But how came immersion into use at so

early a period, if it was not the Apostolic

The answer is not difficult. A very large proportion of the first converts to Christianity were Jews, many of whom retained a strong attachment to the Mosaic ritual.—See Acts xv. That ritual comprehended "divers washings," which seem to be referred to in Heb. vi: 2, where the sacred writer specifies "the doctrine of baptisms," as one of the subjects of dispute among the Hebrew converts. They were, moreover, familiar with the custom of the Jewish Church, to require the proselytes from Paganism to be thoroughly washed, previously to being circumcised. With all their violent prejudice in favor of the an-Ith him in glory enthroned they shall reign. cient ritual, it is not surprising that in some churches, where their influence was paramount, they should insist that the converts from heathenism should be cleansed from all filthiness of the flesh, previously to baptism. An addition, not important in itself, thus made to the simple rite administered by the Apostles, easily gained ground in an age of superstitious formalism. When in after-times the doctrine was inculcated that baptism cleansed from sin, this preparatory bathing acquired immense importance, and during the dark ages gained an almost universal prevalence. At first the bathing, styled by Justin Martin a "washing," (loutron,) was kept separate and distinct from the baptism, which was by pouring. But in process of time the two were, to a reat extent, confounded; and then we read f three immersions, (kataduses) with the further addition of exorcisms—two anointngs—the use of salt, milk, and honey, clothing the newly baptized in white rainent, and other ceremonies.

DIPPING OF PERSONS NAKED. But the preparatory immersion was never administered to any one in his clothing; that is a novelty of more modern times. The ancient immersionists never dreamed of washing the body of the candidate through two or three thicknesses of clothing. They by and one spirit, even as ye are called in would no more attempt such a thing, than we hope of your calling; one Lord, one would set about washing bands or feet without removing gloves, shoes, or stockings. The truth in regard to this matter, though for a ostle is here speaking of water-baptism, while denied or concealed, is now generally I that his meaning is, "One Lord, one admitted." The Baptist historian, Robinson, h, one dipping." But this is begging who wrote by request of the Baptist minisquestion. We have already shown that ters of London, says expressly: "The subject as follows: "Therefore, whoever the guilt of his single imputed, all inherit ture baptism does not at all imply dip-"But," say they, "as there is one is easier than to give proof of this, by quosm, then, if immersion is right, pour-tations from the authentic writings of the or sprinkling is wrong, and is no bap- men who administered baptism, and who certainly knew in what way they themselves performed it. There is no ancient historical fact better authenticated than this. The evidence does not go on the meaning of the single word naked, for then a reader might suspect allegory; but on many facts reported, and many reasons assigned for the practice. Chrysostom criminates Theophilus pecause he had raised a disturbance without, which so frightened the women in the baptistery, who had just stripped themselves in s are wrong, and have no valid mar- order to be baptized, that they fled naked out of the room, without having time to consult the modesty of their sex.'

Wall, in his History of Baptism, states positively that "the ancient Christians. when they were baptized by immersion, were all baptized naked, whether they were men, women, or children."

IMMERSION AND BAPTISM DIFFERENT RITES.

These writers might have stated an additional fact of great importance. The Christian females of that period were not so utterly regardless of common decency as to appear disrobed in the presence of men. Many of them, as we know, carried their notions of modesty to such an extreme, as not even to allow their faces to be seen by any of the other sex, out of their own families. Can any one imagine, then, that they would suffer the priests to come near them while in a state of perfect nudity? Let those believe it who can! It is quite plain that the candidates could not have been seen by the minister officiating till the ceremony of bathing was over. This is made to appear from the testimony of Epiphanius, bishop of Constantia, who wrote in the fourth century. "There are," says he, "also deaconesses in the Church; but this office was not instituted as a priestly function, nor has it any interference with priestly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, especially at the time of baptismal washing, and while the person of the woman is naked; that she may not be seen by the men performing the sacred service, but by her only who is appointed to take charge of the woman during the time that she is naked."—(Taylor's Apost. Bapt., p. 168.) This quotation proves that so late as the fourth century, the baptism proper, by the priest, did not take place till after the ceremony of immersion, from which it was sep-

arate and distinct.

EXISTING TRACES OF THE DISTINCTION. Devlingius, as quoted by Mr. Booth, in his "Pedobaptism Examined." writes: "So long as the Apostles lived, as many believe, immersion only was used; to which afterwards, perhaps, they added a kind of affusion, such as the Greeks practice at this day, after having performed the trine immersion im to bring a vessel of water and baptize The fact that the Greeks do practice a kind of affusion after immersion, is quite to our purpose. Whether the pouring or the imbecome the prevailing practice, bap- mersion is the human addition, we have a

sulted on the question, whether those of their own, and published by Kromayer, water of aspersion is purification; from ly showing, that the immersion and the baptism are not regarded as the same thing. Mr. Daniel Huber, of Kentucky, in a

of the giver and receiver, it is perfect and lished at Danville, writes: "I resided upcomplete." This seems to have been the wards of three years in the capital of the unanimous sentiment of the ancient Church; Grand Seignior's dominions in a Greek famso that the Baptists of modern times are the lily of the first respectability. During that only body of Christians that ever existed, time, I was present at four baptisms—two in who, on the assumption that immersion is the family, and two in the immediate neighessential to baptism, have excluded all oth- borhood. The company were all seated

dipped his hand into the water, and drop- necessity of regeneration.

single instance." The Greeks of Constantinople do certainly practice immersion; and yet Mr. to the depravity of your nature. Huber was honest in his statement. He And, then, this view of your ment, before the arrival of the priest.

BAPTISM IN ABYSSINIA.

But the practice of the Abyssinian Church places the question beyond dispute. That people were converted to Christianity, and received their ritual from the judaizing Church of Egypt, about the middle of the that they first stripped the lad of all his clothing, and "washed him all over very carefully in a large basin of water," which And with perfect accordance to this hisand Holy Ghost.' The whole company then out its nature. And what is thus taught by experience,

a mere preparation for the baptism, which thing out of an unclean? Adam was made a different font, and with different words. said he begat a son in his own likeness, after Mr. C. Taylor, to whom the writer of this image, fallen and depraved like himself. tions, concludes his investigation of the sented the race : in his fall, all fell; and as adopts immersion without pouring, may cer- from him a corrupt nature; for by this one of an ancient Jewish ceremony, signifying ners—accounted and treated as sinners, and life, they do not practice."-p. 186.

also, meta is prefixed, with a similar effect. The three remaining passages are, Chap. xiv: 13-" followed him out of the cities;" eth up from the wilderness."

For the Presbyterian Banner and Advocate. Religion: OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

Letter XIII.—Necessity of Regeneration

Ye must be born again.—John III: 7. MY DEAR FRIEND :- My last letter introduced the necessity of regeneration. In this, I promised to give some of the reasons of this necessity. One of them has already been hinted; and it is given by the Saviour himself, in his conversation with Nicodemus. as recorded in John iii: 1-12. It is be cause we are by nature, or the first birth, sinners; that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, must be born again.—John iii: 6. 7. To be born of the Spirit, is to be born again, xii: 14. regenerated; and this is necessary, because and shapen in iniquity.—Ps. li: 5. Hence, we go astray as soon as we are born: and Hymns. hence, the whole race is corrupt, and all need the washing of regeneration. This is expressively taught in the 14th Psalm, in him. He will sustain you in your weak where it is written, They are corrupt; they ness. He is our life, our light, and our have done abominable works; there is none joy; yea, he is our salvation and our all. that doeth good. The Lord looked down Trust in him. Farewell! from heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one.—Ps. xiv: 1-3. Observe here the scrutiny. The Lord looked down to see. Observe the general survey, The Lord looked upon the children of men, to see if any did understand. And observe the result; he found none; they are all gone aside; there is none that doeth good, no, not one! All are sinners; and this general corruption is a proof of native depravity-of a nature depraved; and hence the necessity of the renovation of our nature by Divine grace.

Ye must be born again! Look around you! Though not a parent, you have seen many children; and how

he laid on his left arm; and in the name of nesses that testify to his corrupt and fallen the Father, Son and Holy Ghost, he thrice nature, and which, therefore, prove the ped some of it on the child's forehead, giv- the testimony of your own experience. ing it a name. I may here remark, that I You cannot recollect a period in your never heard, during my stay in Constanti- whole existence when you were not sinnople, of adult baptisms, nor of the ordinance being performed by immersion in a perienced enough of the workings of your own heart to know that you are fallen and depraved. Your own experience witnesses

And, then, this view of yourself is conwitnessed only the baptism proper, and was firmed by your observation of others around not aware that a preparatory washing, or you. You have seen enough of men every immersion, had taken place in another apartobservation deepens your conviction on this point-you witness enough daily to convince you that the human race is a sinful race;

fourth century. They still receive their Bishop from Alexandria. They retain circumcision, and other Jewish observances, in connexion with Christianity; and owing to their entire seclusion from the rest of the world, have, in all probability, preserved race from the fall of the first pair in Eden their religious rites unchanged for fifteen down to the present day; and with the excenturies. Mr. Salt, an English consul, who ception of here and there a bright spot, like visited that country, has furnished a minute a green island in an ocean of sand, all is account of the baptism of a Mohammedan dark and gloomy a record, not of noble boy, at which he was present. He tells us deeds and self-sacrificing efforts to bless the

stood outside of the church. He was then toric testimony, is the record of the news of taken to another place, where was a smaller every day. Not a paper comes to your font. Here "the head priest laid hold of hands but contains some record of human, him, dipping his own hand in the water, and crossed him over the forehead, propoint—man is a sinner, acting out in his life and crossed him over the forehead, pronouncing at the same moment, 'George, I
baptize thee in the name of the Father, Son

All Cheet, on the same moment, 'George, I
baptize thee in the name of the Father, Son

Prayer;" p. 152.

Here, in all probability, is the precise mode of baptism which existed in the Church of Alexandria, in the fourth century. It is hearts, born of the fiesh, carnal, sold under seen at once, that the Jewish ablution was sin; and it asks? Who can bring a clean was administered by a different person, from in the likeness of God; he fell, and then it is article is indebted for some valuable sugges- Gen. i: 26; and v: 1, 2. He repretainly claim all the credit due to the revival man's disobedience, many were made sindeath; but Christian baptism, signifying in consequence, they inherit corrupt natures; they are sinners—they have sin inherent as well as imputed. Hence the P. S.—I beg leave to offer a corrected names given the wicked in the Bible—they statement respecting the use of the preposi- are enemies of dod, haters of God, without tion apo, by St. Matthew. He employs the God, or atheists in the world; wicked, unword just one hundred and nineteen times, righteous, unjust, unholy, unclean, filthy of which it is translated from, sixty-three dreamers; because the carnal mind is entimes, and out of, only ten times. Of these mity against God; for it is not subject to ten times, there are six in which ek is pre- the law of God, neither indeed can be.fixed to the verb, apparently giving to apo Rom. viii: 5—8. Hence the natural man, the force of a double ek. In one instance, the unrenewed man, as he is born and lives in the world, receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because verse 29, "Peter was come down out of the they are spiritually discerned.-1. Cor. ii ship;" and Chap iii: 16-" went up (anebe) 14. He is blinded by sin; his understandstraightway out of the water," There is no ing is darkened; he is alienated from the other instance in Matthew of anabaino fol- life of God, through the ignorance that is lowed by apo; but there is one in Songs pin him. His will is enslaved; he is the viii: 5-anabainousa apo eremou; "com- servant of sin, acting out in his life his inherent, his inborn and inbred corruption .-

> iii: 1-8; Rom. vii: 13, 14; Job xiv: 4; Gen. i: 26, and v: 12; Rom. i: 28-32, and viii: 7; Eph. 2: 11-13; 2. Cor. iv: 3, 4; Eph. iv: 18; and Jude, verses 7-23. Such is the testimony of God's Word in regard to man's nature; and this testimony is corroborated by your own experience and observation, by history and by facts; and it all goes to show the absolute necessity of the new birth. There is no holiness in man's nature; this want of holiness is sin; there is also a tendency or disposition to sin; yea, he is corrupt, depraved, sinful, as is no man shall see the Lord, he must be created anew, or remain for ever an enemy of

See Rom., Chaps. i. to iii.; and vi: 20, 21.

Also, Eph. ii: 1-3; Jer. xvii: 9; John

must be born again.—John iii: 7; Heb. This, my child, as God's Word is true that which is born of the flesh, or according this is your condition; by nature a child of to nature, is flesh, is depraved, sinful. wrath, born of the flesh, corrupt, sinful Hence it is written, They that are in the and you must be born again, or perish! flesh, unrenewed, cannot please God, be- Yes, this change is necessary; you must be cause the carnal mind is enmity against born again. Ye must be born again!-God.—Rom. viii: 5-8. Our natural birth John iii: 7. Read John iii.; Psalm xiv. is of the flesh, for we are conceived in sin, Rom. i.—iii.; Matt. v.—vii.; and also Hymn 44 of the Presbyterian Psalms and

God, and be for ever an heir of hell. Ye

Further reasons in my next. In the meantime, look up to the Saviour, and trust

Yours, &c.

From our London Correspondent.

China, and its Population-Sir J. Bowring's Repor to the Registrar General-Waste of Population Infanticide a System-Commissioner Yeh, and hi Cruelty-Palmerston, and his Prospects-Popu larity with the Country—His Enemies—Prescription for his Health—Latest from China—Opin ions of Missionaries as to the Quarrel-The Irish Unitarians and Creeds—Inconsistency and its Con-trast—The Great Tobacco Controversy—The Lancet, and the Ladies-Ragged School Union, and Prizes to Servants—A Clergyman Marrying Himself—The Baptist Controversy—An. Exclusive

LONDON, March 13. 1857. An interesting document, with regard to CHINA AND ITS POPULATION, addressed nearly two years ago, by Sir J. Bowring, to soon depravity manifests itself in the child! the British Registrar, General, has just ap-That little innocent, as the fond mother calls peared. He estimates the population at the babe upon her bosom, how soon it ex- from three hundred and fifty millions to hibits its temper, and shows that it has four hundred millions. The population is inruly passions in its heart! You have divided into four classes, in Government noseen many children; did you ever see a child menclature: 1. Scholars; 2. Husbandmen; which did not in some way begin to act out 3. Mechanics; 4. Merchants. There is a its depravity about as soon as it began to act numerous class considered almost as social at all? How is this, and why is it, but be- outcasts, such as stage players, and profescause all children are partakers of a fallen sional gamblers, beggars, convicts, and outessential to baptism, have excluded all others from their communion. The Rev. Robert Hall, the greatest light that Church stood in the middle, with a basin of water every produced, says of his close communion on the Rev. The Papa, or Priest, was then sent soon as we did any thing; and we all are continued and the extent of the soft of the s brethren, "that they have violated more | for, who, upon entering the room, was re- sinners by nature, and hence, need new na- marriage;" of forty, "officially apt;" of Faul, so Carrickfergus, addressed, some himself Sedentary Suicide," and hence, need new na- marriage;" of forty, "officially apt;" of Faul, so Carrickfergus, addressed, some himself sedentary Suicide," and hence, need new na- marriage;" of forty, "officially apt;" of the room, was re-

maxims of antiquity, and receded farther from the example of the Apostles than any class of Christians on record."—Hall on Com., p. 74, 75.

ceived by the father of the child, and led to tures. Ye must be born again.—John the baptismal water, which he consecrated iii: 7.

There are, as you know, several concurrent with a short prayer and the sign of the cross; then the mother presented her babe, which rent witnesses to the depravity of man—wit
delayed;" of one hundred, "age's extremity"-all most expressive and applicable to every country. Severe punishments are decreed for those who will not assist the aged poor.

The excess of population has driven the Chinese to cultivate almost every inch of ground; and very many of them live on the water, because they can find no standing room on shore.

The waste of population, however, is terrible, by famines, inundations, hurricanes, and civil wars, which last alone cost millions of lives. Nothing is said about epidemic diseases. But Infanticide is fearfully prevalent, and that on system. Instead of Foundling Hospitals, as in Christian lands, we are told "there are towers of brick and stone. where toothless—principally female—chil-dren are thrown by their parents into a hole. Inade in the side of the wall?

Sir John Bowring, whose recent conduct has been so vehemently condemned by the Derbyites, and others, in Parliament, betrays in this document no bitter feeling toward the Chinese. On the contrary, he writes in his natural characters of a scholar, and an antiquary. Twice only do strong expressions escape him—once in reference to the mortality of Chinese emigrants, and again when speaking of military executions, of which, in the province of Kwang Tung alone. "it is believed from four hundred to five hundred fall daily by the hand of the headsman." This province is that of which Canton is the capital; and the "headsman" does this work under the orders of Commissioner Yeh, whose moderation has been so eloquently contrasted by Cobden and his backers, with that of the British officials.

Every day, the PARTY CHARACTER of the vote which led Palmerston to resign, is more and more impressed on the minds of the people. It was a grand coup, and well put by the coalition; but it will, in the end, damage them seriously. Lord Palmerston has been asked to stand for the City of London; and while he declines in favor of his "old love," at Tiverton, yet the moral certainty of his election, coupled with the fact that Lord John Russel retires from the representation of the City, is very great. He seems, politically, to bear "a charmed life." The Despots of Europe hate and fear him; the Tractarians abhor him, because their party, (of whom Lords Derby and Gladstone promoted eight to the Bench in less than two years!) is discouraged and frowned upon. The "Peace-at-any-price" men necessarily oppose him; but still, elasbreakers, he survives the elemental war. Punch's carricature for the week represents John Bull and Palmerston—the latter seated rather sickly in a chair. The kindly John tells him he has been sitting up too late with the Cobdenites, and now he (John) is about to send him down "to the country;" to recruit; and no doubt that will completely cure him! "To the country" Palmerston "goes," with great confidence.

The NEWS FROM CHINA tells of the destruction, by the British, in the way of reprisals, of the Western suburbs of Canton. A head baker, and nine others, were under arrest, for attempting to poison the English

at Hong Kong.

The Bishop of Victoria, as well as the Missionaries to China generally, seem all to think, while deploring recent events, and the interruption to their work, that a rupture with Canton was inevitable; and indicate that on account of their hatred to foreigners, and their pride, there has been hitherto no real missionary access to the massess. What earnest prayer should now ascend, that "these things that have happened so unexpectedly, may prepare the way of the great Conqueror and King."

The IRISH UNITARIANS have held an ad

journed special meeting of Synod, in order

to consider the Revision of the Code of

Discipline. Dr. Montgomery, as I indicated in one of my letters, had previously proposed that definite questions should be addressed to candidates for ordination, with a view to ascertain their recognition of the inspiration of the Scriptures, and their faith "the Divine mission and authority of the proposition, that Jesus Christ is the Son of God, and the Saviour of the world; their "obligation faithfully to understand themselves, and to expound to others the principles of the religion of Jesus;" and, finally, their belief " in the aiding and sanctifying influences of God's Holy Spirit. Since the last meeting, a strong feeling of opposition to the apparent stringency of these inquiries has shown itself, and has found expression in the London Inquirer, a Unitarian publication, as well as in a published sermon of the Rev. Mr. Magennis, of Belfast. Doctor Montgomery was charged with gross inconsistency in, that while in the the Synod of Ulster, in his youth, he had been a leader of the opposition against Dr Cook's policy of Tests and Creeds; now in his old age, he had actually turned round upon his former opinions. That gentleman delivered, last week, a lengthened explanation and defence. It seems to me, that while he carried the votes of the majority with him, he was, and is, happily inconsistent with his former position; and that he virtually recants, (even while he denies it,) his original opinions as to Creeds and Confessions. The truth is, he is a high Arian, believing in the pre-existence of Christ, and in the personality of the Holy Spirit: while the English Unitarians, (to a man, I believe,) deny both. The younger ministers of the Irish Remonstrant Synod spmpathize with the latter, and are thoroughly tainted with those false "religious liberty" notions which will leave a man to teach almost any thing he pleases. True, they, too, are inconsistent with themselves for in their "amendment," they propose that the candidate should "adopt the Scriptures as a written revelation of God's holv will, and profess themselves disciples of Jesus Christ." Both parties are unsound; but the one has reached well nigh the bottom of the precipice, in the proclivity which error always brings with it. Neither recognize the Atonement of Jesus Christ, nor the Deity of the Spirit; and thus they make fatal omissions. Dr. Montgomery, in his old age, begins to see the need of "the aids" of God's Holy Spirit. But, then, I

and Confessions," which, with trenchant logic, cut to pieces all the declamation about the tyranny of imposing tests, showing that a creed was the expression and exposition of a mutual agreement, and absolutely necessary for Church organization. Now, Dr. M., while declaring that "he would not impose human creeds," yet says it is "necessary they should have something to believe; and he seeks to frame a creed in Scripture language, and containing Scriptural doctrines, in order to preserve the laity from being over-ridden by men who preached false doctrines: from infidels-from men, in

fact, who preached any thing." But may we not modestly ask those who, like Dr. Montgomery, call Christ "the Son of God and the Saviour of the world,"

hedrim right, in declaring that, (in their recognition of him not as the Messiah, but an impostor;) when he said He was the Son of God, he was guilty of the death, adjudged to the blasphemer? And, again, we ask, In what sense do you consider Christ as "the Saviour of the world?" Is it only as the medium of blessings; or as bringing life and immortality to light, and furnishing motives for acceptable obedience;

or as a substitute for the guilty?

The Synod affirmed Dr. M.'s proposals, with an important omission; namely, the recognition of the personality of the Spirit, which he did not press, although he declared it was a doctrine which all must believe, f they took the Scriptures at all. They next resolved to give power to a congregation to turn out their minister, (if his doctrinal teaching changed after his ordination,) by a vote embracing two thirds of the male

and female members.

The length of this notice will be justified by the light which it throws on the melansholy condition of creedless churches; on the absurdity of indefinite proposals, or bastard creeds; on the wisdom of that policy which in the old Synod of Ulster made the position of concealed Arians "too hot" to be maintained; and on the duty and privilege, as well as the Christian honesty, of holding fast to our own noble Confessional Tests and Standards.

Turning away to social matters, an eager discussion has been going forward in the Lancet, a Medical Journal, on the SMOKING QUESTION, or, as it is called, The Question of the Day. In other words, the pro's and answer to the inquiry. "Is Smoking Injurious?" On the affirmative side of the question, the writer-who, from his standing and reputation, as well as the fullness of his reasons, is the most weighty—is Dr. Solly, physician to the London and St. Thomas Hospitals, and in extensive practice. In a lecture to students on paralysis, he adduced the case of a man who had tried to make up for the waste of mind and body, created by the hard working of both, by taking a large quantity of wine. Mental activity, he maintained, thus sustained, was sure to be broken down. "Country gentlemen of the old school" (the "Bucolor" gentlemen, as the Times calls the Tory Squires,) "might drink their wine, their brandy, and their beer, with comparative impunity, for their brains were dormant," (!) "and these were the only stimulants their brains received: but woe to the man of intellect, who has to live by the sweat of his brain, if he attempts to supply, by fermented liquors, the loss occasioned by mental labor." He then goes on to tell how his patient had been als) a great smoker, and says he knows of "no single vice which does so much harm. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more feeble and irritable ultimately.

* * I can always distinguish, by his complexion, a man who smokes much, and the appearances which the fauces present is an unerring guide to the habits of such a man. I believe that cases of general paralysis are more frequent in England than they used to be, and I suspect that smoking tobacco is one of the causes of that increase. Then comes the following remarks in reply,

which I give in full: Sin:-I was much pleased with a lecture by Mr. Solly on "Paralysis," reported in The Lancet, but I was a little surprised at the frightful pic-ture which he drew of the evil effects of smoking. He says, "he knows of no single vice which does so much harm as smoking." Without wishing to advocate the practice, I think it is a debatable subject whether the effects of smoking are so very bad. I have spent some time in Turkey, where tobacco is used far more extensively than in this country, and I never saw anywhere a greater number of hale old men than amongst the Turks—men who had been smoking from their childhood, and in greater quantities daily than is usual here. It is true, Turkish tobacco is milder and purer than the tobacco used in England, and one is inclined to ask—Are the evil effects of smoking caused by to tobacco, or by the adulteration of that plant?

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It is curious enough that a friend of mine, an officer who not long since returned from Turkey, had expressed, previously, the same opinions; and while disclaiming, from his own observation, the necessarily bad effects of the use of tobacco in a pure state, maintains that the evil rises from adulteration and from excess. He has a horror, also, of the common "Pigtail," "Cavendish," and other strong tobaccos; has even abandoned almost altogether the use of Havana cigars. and confines himself either to cigarettes, with pure Turkish tobacco, (very mild,) or an occasional use of the Turkish water-

As to intemperance and smoking being necessarily united, that also is denied, not only from the sobriety of the Turks, but from the experience of many persons. Last year I had frequent intercourse with two young Russian gentlemen here, and they were remarkably sober. Indeed, smoking frequently, and I would say to excess, they drank water after the use of the cigar.

The discussion, however, has embraced many writers on both sides. One says that Dr. Webster declares that in the post mortem examinations of inveterate smokers. cretinism is always present. He also thinks he finds in this the true cause of consumption, and asks, "Is not the habit becoming in the United States small by degrees, and beautifully less!" and ends in declaring repeat, how inconsistent are all men of this that "it is suicide to the sedentary. class, in every part of the world! Dr. Whereupon a writer comes forth, signing

twenty-five years ago, letters to Henry presses his surprise at the charge that "for Montgomery, the Arian leader, on "Creeds the last forty years he has been committing the last forty years he has been committing a series of murderous attempts upon his own existence!" He grants that the immoderate use must be injurious; but to "attack smoking in foto," is another matter. He also denies that drunkenness is the offspring of the pipe or the cigar. And what will your clergy and literary men say to this? How stands the case as to America?

The Lancet has at length closed the contest, as I am informed, by pronouncing in favor of the moderate use of tobacco. Some say the tobacconists of London paid medical men to write on their side. and they will probably say that the Lancet is bribed also. Meantime, much has been elicited as to the extensive adulteration of tobacco, the bad quality of what is commonly used, and the temptations to young peowhat do you mean by His Sonship? Is it | ple, from vanity and self-conceit, to acquire that when he "made God his Father," the a chabit which may lead them into evil James were right in saying that he made journes and companionship. Dr. Solly, himself equal with God; and the San in a second letter, mentions that after ten years' moderate use of tobacco, he has abandoned it altogether, and that Lord Raglan and Sir C. Napier, before taking the command, the one of the Crimean army and the other of the Baltic fleet, gave up smoking. "I may be mistaken, but I believe that all our greatestmen, I mean intellectually, statesmen, lawyers, warriors, physicians, and surgeons, have either not been smokers, or, if smokers, that they

have died prematurely. I may add that the chewing of tobacco is little practiced, and is held by our medical men to be more injurious than smoking. Will that be admitted by the authorities on your side of the Atlantic?

Your lady readers will be amused by the following, and may guess the source whence it comes:

"IS SMOKING INJURIOUS?"
(The Answers of a few Ladies to the above

luestion.)
Mrs. Brown (of Bloomsbury Square.)—"Most decidedly! Does n't it injure the curtains!"

Mrs. Jones (Sea-Shell Cottage, Brighton.)

"There can't be a question about it, and I am

only surprised how persons can be so foolish as to put one! Doesn't it stick in the gentlemen's hair? and get imbedded in their whiskers? and hang about their clothes for hours and hours, and sometimes days afterwards? So much so, that any one can tell a mile off whether the nasty things have been smoking or not. I'm sure it is downright terrible to be shut up in a railway car-riage with a party of confirmed smokers—for though they may not be smoking at the time, still the unpleasant smell of their garments is such as to make one regret that Lord Palmerston will not bring in an act of Parliament to make every filthy smoker consume his own smoke." Mrs. Bobinson (1002, Old Gower Street.)—"It

not only injures the complexions, but the carpets also. Why, you have only to look at the carpet of a room in which the gentlemen have been con's have been urged, week after week, in smoking over-night, and your own eyes will tell carpets (beautiful carpets, that must have cost 5s. 2d. a yard, if they cost a penny,) in such a disgraceful state that a black beetle, I'm sure, would eat himself rather than walk over them Mrs. Blue Stocken (Minerva Hall, Bath.)-" If it is not injurious, perhaps you would have the kindness to inform me the reason why we ladies

are not allowed to smake 911 Miss Twentyman (Willow Lodge, Brixton.)-"It's all fuss and nonsense, and I quite lose my temper when persons question me about the inju-giousness of tobacco. Of course, it is injurious Does n't it kill spiders? Does n't it stifie gnats, and flies, and even earwigs? Is n't it used in no-blemen's and gentlemen's gardens to fumigate the plants? Are not our hot-houses and Summer-houses smoked, when we want to get rid of the vermin? and really I half wish sometimes that it would have the same effect on the gentlemen, when they will persist in injuring them-selves (and annoying us,) by smoking hours after hours to the abominable extent they do! If I was called upon to say what a man was, I should answer it by giving this definition:—' Man is the

The RAGGED SCHOOL UNION last week distributed their annual prizes to old scholars who had become servants, and who had kept their situations for more than twelve months The numbers thus rewarded were four hundred and two, of whom two hundred and eighty received the sum of five shillings each, (£70 in all,) and one hundred and twenty-two had cards given to them, signed by Lord Shaftsbury and the Secretaries, beautifully embossed, and in themselves a lasting memorial of good conduct. Let it not be forgotten that these are young persons from the lowest class of society, who might have been criminals, and who are now a blessing to themselves and their country.

A curious case of a CLERGYMAN MAR-RYING HIMSELF, in the case of the late Rev. Mr. Beamish, an Episcopal clergyman of Cork, has been before the Irish Law Courts. It has arisen out of a dispute about his property, and whether the children of this, his second marriage, were legitimate. He performed the marriage between a person of inferior rank and himself; reading the English service, asking himself, as well as her, the usual questions, and giving and receiving the usual answers, in the presence of a witness, or witnesses. A narrow majority of the Judges, held the marriage to be valid, although irregular. The case is about to be appealed to the House of Lords.

Allow me to express the pleasure with which I have read the articles on the BAP-TIST CONTROVERSY, in your columns. The writer puts old arguments in a new light, and with unusual force, to say nothing of many original suggestions of his own. I hope the letters may be put into a more permanent form.

Here we have Close Communion Baptists and Free Communion Baptists. The latter are Catholic, but inconsistent. The true Baptist must be a bigot in practice, whatever he is at heart, and most men are better than a bad system. But the narrowness of the Immersionists is a powerful moral argument against the enforcement of one mode; and as to the subjects, they mislead thoughtless people by the sophistical use of the text, "He that believeth and is baptized," &c. The real point as to infant baptism, and the possibility and probability of children being entitled to the seals of the covenant now, a they were of old, (and the religion of Abraham being virtually that of the faithful man,) are ingeniously ignored, or evaded. Most of your readers are well acquainted with the anecdote of Rowland Hill, who on a country exeursion, went on Sabbath to a strict Baptist chapel, and when desiring to partake of the Lord's Supper, it was said to him, "Sir, you cannot do so;" the stinging, aye, and argumentative reply, "Oh, its the Baptist Table is it? Why thought it was the Lord's Table." J. W.

P. S. My letters are dispatched regularly; and if they do not appear weekly, it is from delays on ocean's highway, over which