

gree availeth not, thy parentage shall not stand thee in the last great day, nor even now, for the wrath of God abideth on thee because thou believest not on Jesus, whom he hath sent. Put your hands then to your hearts, my dear brethren and sisters, and see rich yourselves whether you believe for yourselves personally. Suppose this eunuch had said: "Well, I do not believe myself, but my father and mother did," Philip would have said, "That has nothing to do with it—if thou believest." Religion is a personal matter; the ordinances of Christ must be received by man on his own personal standing. It is of no use your talking about your parents' being in the covenant; the question is, Art thou there? Dost thou believe? for if thou dost not, then we cannot admit thee to this privilege of the Church—baptism into the death of Christ.

[Conclusion next week.]

Christian Messenger.

HALIFAX AUGUST 3, 1859.

Presbyterian Ascendency.

THE *Witness* takes exception to an article in our columns a week or two ago, under the above caption, and whilst the Editor thinks "it deserves more than the passing notice he gave it last week," he disclaims any desire to persecute.

The Editor ventures to assert that "Presbyterians were never very clever at persecuting," and that "if Presbyterians have been guilty of persecution in past times" he is not responsible for their conduct. We would advise him to save himself any trouble with regard to proving that he is any better than his ancestors. He is not the first who has said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." It is quite unnecessary surely for our friend to separate himself from his predecessors, and persuade us that he is perfectly lamb-like in disposition; that we may, without danger, entrust our lives and liberties to his keeping, and that it is only the naughty Catholics we need suspect at all.

He acknowledges with regard to the late election in this province that he—the editor of the paper which he would fain have the representative of the whole Presbyterian body in the Province—took an active part in the late contest and he adds "people are pleased to say that our labours were not in vain." In reference to the charges against some of their ministers becoming political partisans, he says "Allusion is made to the conduct of some Presbyterian ministers during the late contest. We are now pretty well acquainted with the manner in which all of them conducted themselves on that critical and trying occasion, and we do not hesitate to say that most of them did their duty and no more!" If therefore he repudiates the political conduct of his forefathers when their zeal led them to acts that he cannot defend, he is quite willing to endorse and justify those, who, in the same spirit, have, as he calls it, done "their duty."

He winds up his article by saying that "No intelligent 'clear-headed' man can believe for a moment that Presbyterians have a design to seize the Province and make the Baptists 'feel their iron hell' (as the compositor has made it read) he meant to have said 'heel.'" "The Editor of the Messenger must have been in a strange state of mind when he could commit so wild a dream to paper!"

If we had time to look over the *Witness* of the past twelve months we might call his attention to numerous illustrations of the fact that a spirit but little in advance of his repudiated fathers has been apparent. Such language as "Baptist dupes," "ignorant block-headed bigots," "anarchical ana-baptists," &c. &c., together with the ridiculous charge against us of aiding Popery, because we have refused to lend ourselves to cry "wolf" at his dictation, and to repeat after him the "Romo-Johnston" and "No Popery" cries, are a pretty good index of what he would do if he had the power. Ecclesiastical zeal may assume different forms to suit the altered spirit of the times, and may take different measures at one time than at another to accomplish the same results. It matters but little whether a man is deprived of his means of living, or his life is taken from him, if it has the same effect. This latter was done in former times, but the former is now inflicted on both Baptists and members of Presbyterian families, in consequence of their exercising their own judgment on the subject of Christian Baptism. As a sample, we may mention that only a few days ago a respectable teacher of a public school, in a county adjoining to Halifax, received from a Free Church minister, a letter threatening expulsion from the school for attending Baptist preaching,

and, if it had not been that a Baptist minister was one of the School Commissioners it would have been carried into effect.

We have no intention of charging all who hold the Presbyterian name with a desire to use such coercion, but our contemporary has shown pretty clearly that he must not claim exemption from such a disposition whilst he and those he refers to as having "done their duty" use such means as they do to injure Baptists and misrepresent their sentiments.

Our "clear-headed" cotemporary has, however, lately discovered that there are some Baptists who sustain the political party he serves, and has therefore been more careful to qualify his denunciations, and apply them only to "that fragment" which he says "has been in close political alliance with Popery for the last three years."

We will, however, as we are not party politicians, and have no party objects to serve, except the party comprising the whole Baptist denomination, on both sides of politics, just remind him of one species of misrepresentation which has perhaps aroused more prejudice in the minds of Presbyterians against Baptists than almost any other. The charge against the Catholics of reprobating the Bible has also been asserted publicly by the Baptists, and, because many in that body patronize the American Bible Union, Baptists have been accused of uniting with the Catholics to deprive Protestants of their Bible. Because Baptists have been more prominent than any other denomination of Protestants in efforts to obtain a Revision of the English Scriptures, they, to serve a political purpose, have been represented to the ignorant and those who had no means of obtaining correct information, as being, equally with the Catholics, the enemies of the Bible. Is not this, we would ask, the very essence of persecution,—first prefer a false charge against the parties whose destruction is sought, and then call upon those in power to prosecute them for blasphemy. It is well known that Baptists adhere to the Bible as their text-book on Church ordinances, government and doctrine, more than any other body in Christendom, and that they have less reverence for Tradition, and can therefore more successfully oppose Romanism. The Editor of the *Witness*, too, knows that Baptists have connived at the errors, and imitated the conduct of Catholics far less than he and his associates have always done, up to the present hour, and that whilst he has been preaching up a political crusade against them, Baptists have successfully sought to induce them to read the Bible and bring them from the errors of Popery to embrace the Lord Jesus Christ in sincerity.

For the past 1800 years the cry of persecutors has been "This is the man that teacheth all men everywhere against the people." It has been no less effectual in our day than it was in those of the Apostles.

If we may judge of what might be expected under other circumstances by these specimens of what has already appeared from our neighbour, we may conclude that the interests of the people generally, and the Baptists in particular, would be just as safe in their own hands as in those of our contemporary and his proteges.

PRESBYTERIAN UNION.—The *Presbyterian Witness* is no better pleased with our "Presbyterian Union" than he is with our "Presbyterian Ascendency." He has the bad taste to call our remarks on the former subject, "a very ill-natured article," and thinks we are "not well pleased with the prospect of a union of the Presbyterian bodies in this province." He fails, however, to prove the truth of either one or the other of his assertions, and we now tell him and our readers generally that we have not the slightest objection to a union, but we do object to the bitter, persecuting spirit he has manifested towards the Kirk, the smallest of those bodies he proposes to unite, for the purpose of compelling them to submit to such union. We only quoted his own words, and, if there was any "ill-nature" in our article, it was in our quotations from his writings.

Amid "wars and rumours of wars" the work of human passions, stimulated by the lust of worldly power, it is refreshing to turn to a far different scene presented by the state of religious feeling in several of the northern towns in Ireland. A powerful and extensive excitement has for several weeks past been in progress there, which from its fruits may with confidence be pronounced a work of Divine grace, such as has never yet been experienced to so large an extent, on that side of the Atlantic. It is no doubt, by all accounts, accompanied, in many cases, by a very considerable amount of excited bodily impulse, which our calmer judgment might wish were absent, but, as already observed, the results appear to be the fruits of the Spirit—repentance towards God and faith in the Lord Jesus Christ. The Presbyterian Churches, which are by far the most numerous in that part of Ireland,

are the principal congregations in which these manifestations have occurred, but all classes of society and all denominations are partakers of the blessings, and ministers of every Protestant profession are deeply interested in helping forward and guiding the good work. May the like work of heavenly grace, which has been so largely experienced of late on this continent, be repeated and multiplied, not only in Ireland but throughout the nations of the older world, and may the churches and people of God in every community be instant in prayer for still more copious effusions of the Divine Spirit. We have given some interesting extracts connected with the facts referred to.

Our article on *Presbyterian Ascendency* seems to have provoked the ire of at least one prolific writer in the *Morning Chronicle*. Instead of allowing the editor of that paper to offer any strictures which appeared necessary, and discuss the matter in a manly manner, free from personality, this writer has assumed the anonymous, "A Bunyan Baptist," and has come out with a tirade of abuse of Mr. SELDEN, repeating his name no less than four times, for fear of there being any mistake. In this letter he mixes up the most bitter political feeling, which we do not care to touch. By distorting the facts we stated, he manufactures the most malicious charges against us, and tries hard to weaken the influence of the *Messenger* as the exponent of the Baptist body.

Feeling confident that the public would not endorse such a course of treatment of one publisher by another, the following letter was written and sent on Saturday last with an accompanying note to the following effect:

To the Editor of the *Morning Chronicle*.

SIR,—Have the goodness to inform me this morning if you can oblige me by inserting the enclosed in your next.

Yours respectfully,
S. SELDEN.

July 29, '59.

To the Editor of the *Morning Chronicle*,

SIR,—The writer of a communication signed "A Bunyan Baptist," in the *Morning Chronicle* of Thursday, has made use of my name in a very unmanly and improper manner, and has preferred false and malicious charges against me, personally. Have the goodness, therefore, to insert these brief remarks in your next number.

If the writer of that letter were a true-hearted Baptist he would not try to stab a man in the dark, nor would he endeavour to shirk the responsibility of what he favours the public with, in the shape of letters, essays, &c., &c. If he were, indeed, a Baptist of either the "Bunyan" or "Roger Williams" stamp he would not use such means as he has done in that letter to exalt himself at my expense, but would discuss the question there raised, on its own merits, free from personalities, without attempting, Nero-like, to charge upon me what he has himself done,—institute an internecine warfare among Protestants,—and, further, if he is a good Baptist, and not a wolf in sheep's clothing, after discovering that he has done me an injury and disgraced himself, he will be willing, personally, to make reparation.

I desire, Sir, that a spirit of honor and fairness, instead of "ruffianism," should characterize the press of Halifax, so that the editorial fraternity may be respected and depended upon, at home and abroad. This cannot be, while one member permits anonymous writers to treat another so ungentlemanly and with such want of common courtesy. When such improvement takes place an instructor of the public need not be ashamed to acknowledge his own property or his writings.

I am willing, Sir, to take the responsibility of my actions and writings, and am desirous of doing what is right and just, before God and man, and, if I have accusers, to meet them face to face on fair ground; but when one is personally attacked by an assassin, or his property is taken possession of by an overwhelming force, he is powerless, and must seek redress in some other manner than by engaging in such an unequal contest. John Bunyan was a Baptist, but no coward; he had a host of enemies, but was never afraid to meet them. I challenge this man to establish his claim to the name he has assumed. The name of Bunyan's persecutors would more befit him.

And now, Sir, before I waste any of my valuable time in replying to the low personalities of this pseudo "Bunyan Baptist," I must ask you to let me know his proper name—a request which I think you cannot, honorably, refuse. My friends will then know what relation he really sustains to the body he professes to know so much about, and which he appears so anxious to make use of for the purpose of furthering his own designs.

I am, Sir, yours very respectfully,
Halifax, July 29th, 1859. S. SELDEN.

Instead of the above appearing in the *Chronicle* yesterday, or any notice being taken of its reception, the same writer gives another letter of about two columns, which contains evidence that the writer had seen the above, the burden of which is that Mr. Selden, four times again repeated, had dared to say that 25 Presbyterians had been sent to Parliament instead of 15. Some other things in this letter require attention which we are unable to give to-day. We must reserve them for another occasion.

A GEM.—The Hon. Rufus Choate who died in this city a short time since was highly esteemed in Boston and throughout the Union. The following paragraph from his funeral oration pronounced by his pastor Dr. Nehemiah Adams, is worth preservation not less for its chaste and beautiful style than as the portrait of a fine specimen of cultivation:—

"How gentle he was in his intercourse with you. He gave you a chair as no one else would do it. He persuaded you at his table to receive something from him in a way that nothing so gross as language can describe. He treated every man as though he was a gentleman, and he treated every gentleman as he would a lady. His playfulness was so wise that you would as much admire as smile. One word would often drop from him of such comprehensive, picturesque meaning and beauty, that the whole company would sit in smiles and think about as before a picture, till he skilfully turned the conversation. Then again, how inquiring, how docile, he seemed as he sat and listened to you. His intense desire to know everything about a subject led him to ask simple questions, to express a childlike wonder, to press you further, all which was the musing mood of his own mind, though it seemed like simplicity. I have seen him as earnest in having one tell him how the tenor, alto and soprano stood, relatively, on the score, and why, as though it were a point in jurisprudence. He made you feel that you were teaching him; and you forgot for the moment how much wiser your information made him than it had ever made you."

The following brief but pithy view of Louis Napoleon is from the editorial postscript of the *London Baptist Magazine* (July).

"The Austrian occupation of Italy appears to have received its death-blow. What will succeed it? Humanly speaking, everything depends on that unsolved riddle—Louis Napoleon. He is a man whose designs no one has yet succeeded in penetrating, and whose character no one has read. His mother summed up his most prominent features in three words when she said, 'Depend upon it my son, Louis will restore our dynasty. He has the three qualities, AUDACITY, TENACITY, and TACITURNITY.' These he has conspicuously displayed—an audacity which shrinks from nothing, a tenacity which relinquishes nothing, a taciturnity which reveals nothing. Herein lies the secret of the success he has attained, and of the terror he has inspired. We are not without fear that the military ardour of the French nation, roused by their successes in Italy, will seek a quarrel with us, in the hope of 'avenging Waterloo.' 'Send peace in our time; because there is none other that fighteth for us but only Thou, O Lord.'"

We understand that a Series of Sermons to Young Men will be preached at the request of the Halifax Young Men's Christian Association, on Sabbath evenings. The first of the course will be delivered in Grafton Street Chapel, by the Rev. Wm. Sprague, on Sabbath, the seventh inst., at the usual hour.

The sudden conclusion of peace between the Emperor of the French and the Emperor of Austria, seems to have confounded all previous speculations on the chances or consequences of the war, and leaves us in the utmost doubt as to what may be the next move in the great political drama, that is now performing in Europe.

It reminds one so much of similar feats of the First Napoleon, when he won great battles and made sudden and solemn treaties and then almost before they were published to the world, set them at naught, and marched on to other conquests, and other treaties, that those who remember the career of that remarkable man, cannot but entertain serious apprehensions for the permanence of a peace concluded under such circumstances as the present. We firmly trust that these apprehensions may be unfounded, but Louis Napoleon would seem to be developing traits of character which may shortly set all Europe in a blaze, and lead to a repetition of the scenes of reckless carnage, which, for a score of years, deluged the so-called civilized world in blood. By the treaty, the Kingdom of Sardinia is to be increased by the addition of Lombardy, but unfortunately, reduced as Sardinia now is to become a mere vassal of France, this is but adding power to the French Dictator. The confederation of the States of Italy, of which the Pope is to be *Honorary President*, appears to be as yet but a mere name, for nothing has transpired beyond the fact itself, to show that it will at all add to the liberties of Italy. The probability is the reverse. All these suppositions may, and we sincerely hope they will, turn out groundless, but contrasting past and present times, they will most naturally obtrude themselves upon our thoughts.

Little has yet been done in the British Parliament. The ministerial members have all been re-elected with little opposition.

Mr. Cobden declines the seat offered him in the Cabinet, on the ground that he cannot support the grants of money required for sustaining the present warlike preparations. The navy is being largely increased, and upwards of twelve millions sterling granted by Parliament to enlarge and strengthen the national defences, especially on the coasts.