

preciated it; and certainly our predecessors, in affirming and in vindicating the august Catholic faith, truth, and justice, were never animated in their care for the salvation of souls by a more earnest desire than that of extinguishing and condemning by their letters and their constitutions all the heresies and errors which as enemies of our Divine faith, of the Catholic Church, of the purity of morals, and of the eternal salvation of man, have frequently excited serious storms and precipitated civil and Christian society into the most deplorable misfortunes. For this reason our predecessors have opposed themselves with vigorous energy to the criminal enterprise of those wicked men, who spreading their disturbing opinions like the waves of a raging sea, and promising liberty when they are slaves to corruption, endeavour by their pernicious writings to overturn the foundations of the Christian Catholic religion and of civil society; to destroy all virtue and justice; to deprave all minds and hearts; to turn away simple minds and especially those of inexperienced youth, from the healthy discipline of morals; to corrupt it miserably; to draw it into the meshes of error; and, finally, to tear it from the bosom of the Catholic Church."

"As you are well aware, venerable brethren, there are a great number of men in the present day who, applying to civil society the impious and absurd principle of naturalism, as it is called, dare to teach that the perfect right of public society and civil progress absolutely require a condition of human society constituted and governed without regard to all considerations of religion, as if it had no existence, or, at least, without making any distinction between true religion and heresy. And, contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, they do not hesitate to affirm that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion unless required by considerations of public safety. Actuated by an idea of social government so absolutely false, they do not hesitate further to propagate the erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, and termed delirium by our predecessor, Gregory XVI., of excellent memory—viz., liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well-constituted State, and that citizens are entitled to make known and declare with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions of whatever kind, either by word of mouth or through the press, or by other means. But, in making these rash assertions, they do not reflect, they do not consider that they preach the liberty of perdition (St. Augustine, Epistle 105, al. 166), and that, 'If it is always free to human conviction to discuss, men will never be wanting who dare to struggle against the truth, and to rely upon the loquacity of human wisdom, when we knew by the example of our Lord Jesus Christ how faith and Christian society ought to avoid this very culpable vanity' (St. Leon, Epistle 164, al. 133, sec. 2, Boll. ed.)."

"Others, taking up wicked errors many times condemned, presume, with notorious impudence, to submit the authority of the Church, and of this Apostolic See, conferred upon it by God Himself, to the judgment of civil authority, and to deny all the rights of this same Church and this See with regard to exterior order.

"They do not blush to affirm that the laws of the Church do not bind the conscience if they are not promulgated by the civil power; that the acts and decrees of the Roman Pontiffs concerning religion and the Church require the sanction and approbation, or, at least, the assent, of the civil power; and that the Apostolic constitutions condemning secret societies, whether these exact or do not exact an oath of secrecy, and branding with anathema their secretaries and promoters, have no force in those regions of the world where these associations are tolerated by the civil government. It is likewise affirmed that the excommunications launched by the Council of Trent and the Roman Pontiffs against those who invade the possessions of the Church, and usurp its rights, seek, in confounding the spiritual and temporal orders, to attain solely a terrestrial object; that the Church can desire nothing which may bind the consciences of the faithful in a temporal order of things; that the law should be punished by temporal penalties; and that it is in accordance with sacred theology and the principles of public law to claim for the civil government the property possessed by the churches, the religious orders, and other pious establishments.

And they have no shame in avowing openly and publicly the thesis, the principle of heresies from whom emanated so many errors and perverse opinions."

"As there is no doubt that the prayers most agreeable to God are those of the men who approach Him with a heart pure from all stain, we have thought it good to open to Christians, with a truly Apostolic liberality, the Heavenly treasures of the Church confided to our dispensation, so that the faithful, more strongly drawn towards true piety and purified from the stain of their sins by the sacrament of penitence, may more confidently offer up their prayers to God and obtain His mercy and grace.

By these letters emanating from our Apostolic authority, we grant to all and each of the faithful of both sexes throughout the universe a plenary indulgence during one month up to the end of the year of 1865 and no longer, to be carried into effect by you, venerable brethren, and the other legitimate ordinaries."

"Let us implore, venerable brethren, from the bottom of our hearts, and with all our hearts, and with all our souls for the mercy of God. He has encouraged us to do so by saying: 'I will not withdraw my mercy from them.' Let us ask and we shall receive; and if there is slowness or delay in its reception, because we have gravely offended, let us knock, because He opens to those who knock, for prayers, groans, and tears, by means of which we must persist and remain, knock at the door, &c. (St. Cyprian, Epistle 11). But, in order that God may accede more easily to our prayers and our wishes, and to those of all His faithful servants, let us employ in all confidence as our mediatrix with Him the Virgin Mary, who has destroyed all heresies throughout the world, and who, the well-beloved Mother of us all, is very gracious and full of mercy.

allows herself to be touched by all, shows herself very element towards all, and takes under her pitying care all our miseries with unlimited affection' (St. Bernard, *Germ. de duodecim prerogativis B. M. V. in verbis Apocalypti*), and who, 'sitting as queen upon the right hand of her Son, our Lord Jesus Christ, in a golden vestment, shining with various adornments, knows nothing which she cannot obtain from the Sovereign Master.' Let us implore also the intervention of the blessed Peter, chief of the Apostles, and of his co-Apostle Paul, and of all those Saints of Heaven, who, having already become the friends of God, have been admitted into the celestial kingdom, where they are crowned and bear palms, and who, henceforth, certain of immortality, are entirely devoted to our salvation."

That will be enough, and more than enough. Intelligent Baptists will be thankful that they are not under such teaching.

For the Christian Messenger.

A Rejoinder.

DEAR BROTHER,  
A writer in the *Provincial Wesleyan*, under the signature of "Stewart," criticises my paper on the "misrepresentations" contained in Currie's "Catechism of Baptism," and thinks that he has "corrected" my statements. I must ask room for a rejoinder.

1. Mr. Currie asserts that Schrevelius gives to *sprinkle* as one of the meanings of the word *baptizo*. I have said that Schrevelius does not give that meaning, and I re-affirm it. The Lexicon of Schrevelius, it is proper to remark, is a *Greek-Latin* one, that is, the meanings of the Greek words are given in Latin.

Schrevelius's account of *baptizo* is as follows—*mergo, abluo, lavo*. There is nothing about sprinkling here. Had he thought of sprinkling, he would surely have used the Latin word *aspergo*, to which that meaning properly belongs.

How does my critic meet this? He says, "Let Dr. Cramp consult his Latin dictionary, and he will find that *lavo* signifies I wash, I sprinkle, I bedew." Well—I have consulted my Latin dictionary, and I do not find that *lavo* signifies "I sprinkle." Here is the record:—

"*Lavo*:—to wash, bathe, lave. *Transferred meaning*—to wet, moisten, bedew. *Tropical meaning*—to wash away." Not a word about sprinkling.

2. The next attack is on my remarks upon Mr. Currie's omission of a part of the text of Numbers 19: 18-20. It is said—"If Dr. Cramp will take the trouble to compare the 19th verse with the 21st, he will find that 'to wash his clothes and bathe himself in water' is no part of the ceremony for purifying him who has touched a dead body. That ceremony was confined to sprinkling. The person who sprinkled, or baptized him, was to wash his own clothes." Wrong again! Let my sprinkling critic, (he politely calls me an "Ana-baptist friend") read verse 19 more carefully and he will find that: "wash his clothes and bathe himself in water" was a part

of the ceremony for purifying the unclean. As Jahm says—"A person who had been rendered unclean by the touch of a dead body, of a sepulchre, or the bones of a dead person, was sprinkled on the third and seventh day, by a clean person, with hyssop, dipped in water, mixed with the ashes of a red heifer. When this was done, he washed his body and clothes, and on the seventh day was clean" (Biblical archaeology, § 386.) The same ceremony was prescribed for the cleansing of a leper. See Levit. 14: 9.

3. The writer's observations in the case of Naaman (2 Kings 5: 10-14) are so unfair, uncritical, and evasive, that I shall not trouble myself to answer them, but will state the case somewhat more fully, for the information of your readers.

Elisha said, "Go, and wash in Jordan." He used the Hebrew word *rachats*, which, Gesenius says, signifies "to wash, to lave, to wash oneself, to bathe." In the Septuagint it is translated by *lavo*, which, according to Liddell and Scott, has precisely the same meanings.

How did Naaman understand Elisha? He "dipped himself." The Hebrew word is *taval*, the meanings of which, Gesenius tells us, are, "to dip, to dip in, to immerse, to immerse oneself." This word is translated in the Septuagint by *baptizo*. Naaman immersed himself.

The Vulgate, I am reminded, has *lavo* in both cases. I know it, and every critic knows that the Vulgate is in error. Those two Hebrew words ought not to have been translated by the same Latin word. Junius and Tremellius, whose Latin version of the Scriptures, published in the sixteenth century, is highly esteemed, use *lavo*, very properly, for Elisha's command: but when they come to verse 14, they say that Naaman *immersit se*—immersed himself. They were not "Ana-baptists"; they were honest translators; however, and did not suffer their theological prejudices to influence them.

The Spanish and Portuguese versions follow the Vulgate, of which they are, in fact, translations. The German, Dutch, Swedish and Danish have "*wasch*" in verse 10, and "*dip*" in verse 14.

"Stewart" tells me that "*lavo* is used eight times in the New Testament." My Greek Concordance gives only six instances of its use. They are John 13: 10; Acts 9: 37; 16: 33; Heb. 10: 22; 2 Pet. 2: 22; Rev. 1: 5. It would be very difficult, I think, to find *sprinkling* in any of these cases.

4. Our anti-immersionist says that "to immerse is to place an object under water, and to let it remain there." Was John Wesley, then, guilty of child-murder! When he baptized Mary Welsh, "according to the custom of the first church, and the rule of the Church of England, by immersion" (*his own words*), did he place the child under water, and let it remain there? So "Stewart" would have us believe. But John was innocent: "the child was ill then" he says, "but recovered from that hour." The immersion did it good.

Yours truly,  
J. M. CRAMP.

Jan. 26th, 1865.

Christian Messenger.

HALIFAX, FEBRUARY 1, 1865.

CONFEDERATION OF THE BRITISH PROVINCES.

So much has been already written and said on the question of the Confederation of the British North American Provinces, that it might seem almost superfluous for us to revert to the subject. The matter, however, is of such magnitude and of so great importance to us all—in every point of view, that a few observations in addition to what we have already said do not need an apology.

In the Press and in Public meetings in most parts of the Province, as well as at almost every street corner, the question has been and still is being canvassed and discussed, and almost every possible consequence, good, bad or indifferent, predicted on one side or the other. By those opposed to the measure evils of the gravest nature are assumed as the inevitable consequences, while its advocates are no less confident of its certain and immediate and permanent benefits.

As our motto, whether in religion or in politics, is, *Nullius addictus jurare in verba magistri*, or in good proverbial English "to pin our faith on no man's sleeve," we do not hold ourselves bound to follow the dictates of either party, but merely to state what appears to us the better way.

As we sometime since observed, the proposed Union, in the very nature of things, must to a large extent be experimental, and in some of its results doubtful. Those results being future, and in many respects complicated, it is not for human prescience to pronounce upon them with any degree of certainty. We think nevertheless that there is enough in the contemplated Union to justify its advocates in pressing it forward.

What measures of a like nature in the course of modern history, have not been beset with the gravest difficulties, and sometimes even shaken the communities in which they occurred to their very centre. Was not such the case in the Union of Scotland and England, the Act having been carried through the British Parliament by an exceedingly small majority; yet who can doubt the incalculable benefits which have resulted to both nations from that measure. So was it with the repeal of the Corn Laws, of the Navigation Acts and the Free Trade Acts of our own times; each of which, notwithstanding the evil predictions of opponents, have been among the most prominent elements in raising Britain to a position of unexampled power and prosperity.

Although the present situation of the neighboring Union does not offer an example to which we may refer for imitation on many points, yet who is there that doubts that Confederation has been one of the principal causes of her wonderful increase and prosperity! What in all human probability would she have been, cut up and divided into a number of small independent provinces, actuated by distinct and separate interests and governed by conflicting laws. Surely she is an example, and a most striking and convincing one, of the beneficial effects of Union on the largest scale. The grievous evil that has now fallen on her, has plainly resulted from two main causes, viz., the want of strong and well-defined power in the Executive, and the heavy curse of Slavery in the South. From the first of these fruitful causes of weakness and division, we have ample means, as far as human prudence can go, of guarding ourselves. We think great and, we trust, effectual pains have been taken by the Delegates of the Provinces in the scheme of Union, to secure this indispensable object. We are inclined to see so much evil in the abuse of power in an almost unbridled democracy, that we overlook the astonishing effects of united and simultaneous effort which, within less than a century, has transformed a wilderness into a nation, holding a first-rate position on earth. Let us reject the evil and choose the good, which the example affords. For such an attempt we think the present occasion fairly offers itself.

We not only believe that in a national point of view, as in other things, Union is strength, but we also believe that Union is prosperity, and we can scarcely imagine the advent of a crisis more favorable for securing to British North America the pregnant elements of both these blessings.

The foregoing remarks, it will be seen, are based upon a very general view of the subject. We cannot at present enlarge upon many important specialities which enter largely into the merits of the question; such as matters of Defence, Uniformity of Legislation, Finance and others. We shall probably offer a few observations on these points in a future number.

THE SCHOOL LAW.

The Province is now in a state of transition in the matter of education. The old law was proclaimed defective and inefficient by all parties, and some change was demanded before improvement could be expected. Indeed it was pretty clearly shown that instead of improvement there had been a going back for several years past.

The operation of the present law has been made the subject of much discussion from the time of its enactment, and much more will doubtless be said and written concerning it, during the coming two or three months. It would have been well if a great deal of what has been affirmed had never been uttered. This law has been called to bear not only the blame of its own imperfections, but those of the Assessment law, also. If the experience of the past year should lead to providing a remedy for the injustice which arises from the latter, as well as correcting the defects of the former, it will have accomplished a great work for promoting peace and harmony in the country, as well as benefiting education. We are not surprised that there are opponents of the measure. Wise Legislation is not a matter of theory, but a result of the practical application of its provisions and of amendments made as circumstances may require. With such an entire change as that enacted in the School Act, no one could have discovered its adaptation to supply what the country required till it had been tested. Under the present