

MONSIGNOR CAPEL'S SERMONS.

The following letter has been addressed to the Rev. Mr. Capel by the Rev. James Wall, of Rome:—

Sir,—On Tuesday last, after you had concluded your discourse, I desired permission to be allowed to ask you some questions before the congregation, in a great measure composed of Protestants, whose faith in holy Scripture you had sought to undermine. You denied permission, and refused to meet me in public. Not being a stranger to Roman matters you may know that during the last three years Catholic priests have occasionally interrogated evangelical preachers after their discourses, and have always been answered, and you are certainly aware of the fact that it is not unusual for questions to be publicly asked in Catholic churches by friars representing, or misrepresenting, Protestants, and replies given to the heretic with whose perversion the farce generally ends. If, sir, you had allowed me to speak, instead of those sham conflicts, you might have measured your strength with a real adversary, and with so many appliances at hand for casting the devil from altar and temple, and even from the salt and wax, you certainly had no fear of results, or, if you wavered for an instant, you would have been reassured by a glance at the Madonna opposite your pulpit, where the Jew broke through the second commandment. Your discourse, Sir, has made it sufficiently clear that you purpose to ignore, or are utterly unacquainted with, the stand-point of Evangelical Christians, and in endeavouring to prove that we have no divine ground of belief, you showed that whatever may be your foundation you have no divine faith. If in that period of your religious experience when you divorced reason, and, rapping at the church-door of Rome, begged of her a creed—bread, and she gave you a stone, you had come to your Father's door, Christ, you would not now be ignorant of the fact that saving faith is not a system of doctrines, received by the intellect, but the germ of divine life; that it is the gift of God, communicated by means of His Word; that it quickens the heart, and operates by love in the life; and that he who has that eternal witness of the spirit, and that external fruit of love, has divine assurance of his own salvation, and has those divine results from a divine cause, God, with whom in the depth of his being, he is united by faith in Christ, whom he is henceforth to obey and represent on earth. Sir, your church denies and blasphemes this work of the Spirit of God, and requires us to place her beyond our reason as the object of our faith, and as no Catholic dares to pass beyond the church, God, as far as He is individually concerned, remains eclipsed. And as the instinct of life in its feeblest form is to evade eclipse, and come to the light, so mankind in general is struggling to break through the mortal shadow your church projects, and Rome especially, bleeding with the wounds which you inflicted, and now taunted and accused with the sins to which you led her, returning to herself, bending in the dust, only desires, like that poor sinner in the temple, that such as you retire and leave her in the light of life. But your church, whose mission is destruction, responds with anathema, the distant clangour of arms, and the rumblings of eternal wrath; responds as the soldier did to the philosopher who, only asking the withdrawal of his shadow, had his head cleft in twain. The truths, principles, and practices of the early Christians in Rome which you have for ages, with your Index and Inquisition, sought to root out as poisonous and pestiferous weeds, now, that your shadow is declining, are all re-appearing, fresh as the grass and pure as the flowers in spring, upon the seven hills, all the more vigorous through having been trampled under your feet.

If your church cannot give faith, you proved that at least she can crush reason, and of this in many parts of your discourse you gave us practical illustrations. You admitted that reason is a ray of light from heaven, but must be given up at the porch of your church, a ray which the waters of your baptism divide and scatter, a light which the breath of the priest puts out with the taper at the font; after which your victim, lowered to the level of the brute, like the beasts of the Apocalypse is to cry "Amen" to all you say of things in heaven, on earth, or under the earth. Thus the first step into your church is a leap into the dark, the plunging of a poniard into the breast of a guardian angel, and, in part, the perdition of the soul. Reason, however, is immor-

tal, though betrayed. At intervals her light penetrates even Catholic temples, showing corruption in holy water; and there, where you thought the plank was flung to the shipwrecked soul, you see a sister at the wrecker's beacon: in the miraculous impression on the floor she shows the marks of the chisel; in the bones adored the structure of animals, indigestion in the wafers, drunkenness in the wine, and in your *Plus quam Deus*, there, higher than the altar, to whom all lines converge, all eyes turn, all incense rises, all knees bend. *A man like yourself!* To you, that light in such a sphere is intrusive, lurid, infernal. It is, nevertheless prophetic, and would lead you back from darkness if followed, and if not, must sooner or later send a burst of destructive splendour through the dying myths of papal paganism. Mr. Capel, you ask me to enter your fold; I ask you to be a man, because every Catholic has to come to himself before he can come to Christ.

Another consequence of your intellectual submission to your church is that you adopt all its assumptions. Bishop Capel, fearing to walk with his eyes open closed them, and took the hand of another bishop, who, having the same fear, closed his eyes and took the hand of Bishop Capel. So all round the episcopal bench on the supposition that total eclipse would produce infallible sight, and thus, while you thought others were leading you, and they thought you were leading them, you have all fallen into the ditch. You assume that without your church God is unjust, the Bible a dead letter, the believer without right to hope. She is the kingdom of God, the body of Christ, the Temple of the Holy Spirit.—Open your eyes but for an instant and behold your millions who scorn Christianity, your peoples for centuries at war with themselves and with each other, your kings envious of their neighbour's crowns, your bishops scrambling for the highest seats, your lord and master in a belt of fortresses, bristling with cannon turned against his fatherland, where some are forging arms, others at drill, others taking refuge from common law; others engaged in sorting and ticketing for sale the bones of the dead, while the more astute are conspiring against the peace of nations, or manufacturing fulminating encyclicals to terrify the *gonzi* of the world; and he himself, ridiculous as Pagan Jove brought on the Roman stage, in a palace of ten thousand rooms, feigning imprisonment, while nightly six thousand persons whom he calls beloved children, in this city, sleep on beds of straw. *Is this your kingdom of God?* No; this is the kingdom of the devil, and the cause of sin and blasphemy such as never before was heard. Do you know, Mr. Capel, that this people kissed the hoofs of the Italian troops who delivered them from the Vicar of Christ, and that here, where pagans cried *cristianos ad leones*, many who believed you and yours to be the legal representatives of Christ, raised the cry, *il cristianesimo all inferno*.

Sir, down this valley of ecclesiastical death the wind of God has come, and now in Rome many of those who had become atheists under your teaching have become disciples of Christ and boldly confess His Name, though they know that if you had political power but for an hour, they must fly, or be dragged to the consecrated chambers of the Inquisition. These Christians, seeking to observe all that Christ has commanded, have right to say too! "He is with us" (Matt. xxviii. 20). Baptized into His Name according to Scripture and primitive practice, they know that He is in their midst (Matt. xviii.). Being united and walking in faith and love they see that they have the one Spirit, and belong to the one Body. Separate from the world, pilgrims on earth, and expecting the King, they have communion with that Church which is at present veiled to your eyes.—These Roman Christians, having returned to the faith of their fathers, regard your *Pontifex Maximus* from the crown which he shaves, to the toe you kiss, as the incarnate contradiction of Christ, and the motley crowd in his palace, from the Swiss guard at the gate to the foreign cardinal beside his throne, as the deadly negation of the Roman Church, and they are girding their loins in Christ's name, to tear the mask of Christianity from your face, and raise the priestly skirt from your feet, and prove to the world your Babylonian past, and your future with the Beast (Rev. xiii.). After your discourse on Tuesday, thinking you might respect the Bible in your hand, which shows that the pagan could respond to the Apostle, the Christian could speak in the synagogue, our Lord in the Temple, the serpent in Paradise, and Satan in the

centre of heaven, I asked you to allow me to put a question to you; you refused, and disappeared, leaving me to the insults of some who were drunk with your doctrine.

May I hope that you will respect your own word? You admitted that as ambassador you are obliged if required to present your credentials, with the signature of your sovereign, to whom you are directly responsible. In this name you would stand, between the Church and Christ, between the father and his child, between the husband and his wife, between the conscience and God. You announce that *Papal doctrine* is Apostolic and *early Roman doctrine*; *Papal baptism* is Apostolic and *early Roman baptism*; *Papal worship* Apostolic and *early Roman worship*; and that *Papal sacerdotalism* is the ministry instituted by Christ and recognised in the early Church. Mr. Capel, did with your credentials? Do as Paul did with the Jews when he came as Christ's ambassador to Rome (Acts xxviii.) Invite opponents, indicate the place of meeting, fix the time, let us see the name of our King, and before His authority we would bend our brow to the dust of your feet; but while we know that you are sent by a church and not by Christ—that you speak against the King's statute-law, and obey another sovereign—we hold your credentials to be a forgery, and yourself guilty of high treason, and according to an article in the Royal Code (Matt. xxiv.) you are to be unexpectedly arrested, and sent to your own place with impostors in eternity. "Repeat therefore and be converted, that your sins may be blotted out."—I am, Sir, yours, etc.

JAMES WALL, Member of the Church of Christ in Rome. Rome, March 16th, 1874.

Correspondence.

For the Christian Messenger.

CHARLOTTETOWN BAPTISTS.

Dear Brother,—

There is a precept which says, "Look not every man on his own things, but every man also on the things of others." To aid you and your readers in rendering obedience to this precept, I forward this epistle, trusting that you will find the things presented to you not wholly unworthy of your notice.

About a twelvemonth since I was seized with a weakness in the chest, which has almost precluded me entirely from public labor from that time to this; nor do I know that I shall ever be able again to engage in such labor to any extent. Under these circumstances we kept working along as a church as we were enabled, looking heavenward, and looking around us for pastoral aid.—At length we turned towards Spurgeon's College; and our present pastor, the Rev. W. B. Haynes, as the result of our inquiries, reached our city about the middle of February last. He immediately set to work. The congregation began to increase. By and by the brethren deemed it expedient to engage in a series of special meetings. These extended over four weeks, continued through most of the evenings of those weeks. They excited great interest. The body of our meeting-house was well filled. Ere long hopeful results became manifest. About twenty, including some who had turned aside from the right way, appear to have found rest in Jesus. We are now looking for a corresponding increase, be it more or less, to our little flock. Meanwhile our congregation has attained to what we trust will prove a permanent increase.—Our prayer-meetings have improved in character; our Sunday School has received an impulse; and we are ready to hope, that, through the goodness of the All-gracious One, we are at the beginning of good days which shall not soon come to an end. All which ought surely to fill us with gratitude to Him who is "Head over all things to the Church," and has ordered all these things for our encouragement as a church. May the encouragement be accepted and improved; so that we may henceforth be more of a praying and a working people than we have been, and see the cause of our God growing more and more under our hands.

A pleasing incident occurred among us last week which ought not here to be forgotten. Laid aside as I have been from public labor for a whole year, it occurred to some of our friends, that though I might not be at work as in the past, yet somehow I and mine ought to live. They therefore set themselves to obtain donations on my behalf; and on Tuesday evening, the 5th inst., they made a friendly invasion of my house with the proceeds of their efforts.—These proved to be quite liberal. There

were about \$135 in cash, to which were added about \$25 in money's worth. Thus we have the means of keeping the wolf at the door for some time to come. It ought to be added, that our young friends especially, though not they alone, took this thing into their hands, and are entitled to thanks accordingly. The good Lord recompense their kindness into their own bosom! I ought to add besides, that ever since I have been invalidated friends within our Baptist circle, some of whom have aided us largely, and friends out of that circle, have been fit to remember us amid our trials, and to minister to our wants. Their beneficence deserves at least this passing notice. Without loading them with thanks, we may adapt to their case the beautiful prayer of Paul for Onesiphorus,—"The Lord grant unto them, that they may find mercy of the Lord in that day."

I remain, Yours in the gospel, J. DAVIS. Charlottetown, P.E.I., May 11, 1874.

For the Christian Messenger.

FROM REV. GEO. ARMSTRONG.

SYDNEY, C. B., May 7th, 1874.

Dear Brother,—

Believing that my brethren in the West generally, and my late charge in particular, would like to hear from one who had been so long connected with them in fellowship and work in the kingdom of Christ, I write you a few lines from this eastern terminus of the province. I rejoice much in the spiritual power and prosperity conferred on so many of our churches and ministers by the visitation and grace of the Holy Spirit. In contemplating so many converts, spiritual and living, as I trust, so many who have felt it to be not only a duty, but an honor to be "buried with Christ in baptism," and to be thus in due form incorporated with his church as soldiers of the cross, and pledged followers of the Lamb, one is constrained to say,—"this is one of the years of the right hand of the Most High." May the gracious work greatly extend and deepen. The fullness of the blessing devolves great responsibility on ministers and churches to teach, lead, encourage and train the young converts according to the word of God, and the command of their risen Lord and Saviour. The best time to train young converts so as to render them happy and useful, and to make their accession to the church a real strength, is when they have just entered among the flock of Christ. Nor should this work be left entirely to the pastor; others can help much, if they earnestly and prayerfully endeavor to do their whole duty in the fear of God. The words, counsels, example and spirit of the older members will most surely have great influence for good or evil in forming the character of young converts as church members. If the older members are punctual and prompt at their duties,—are humble, spiritual, growing in the truth and love of Christ, and liberal in supporting his cause, the younger ones will note the fact; and it will be to them a lesson of the most instructive, impressive and healthful kind, which they will feel called upon to follow. But if the older members are remiss in, or neglectful of, the sacred duties of their high calling,—are unspiritual, proud, self-willed, dwarfish in growth, unsettled in their principles, and illiberal to their Master's cause and his church, the fact cannot fail to be noticed by the younger members, and unless the grace of God prevent, will operate strongly and injuriously to lead him in the same unhallowed direction; and at all events must tend to lessen his regard for those who give such an unworthy and unfaithful representation of their Lord's religion, work and spirit.—Let the harvest be well garnered and trusty and faithful ones take good care of the precious grain afterwards, that nothing be spoiled or injured. The flock should be well housed, well fed, properly directed and exercised, according to the instructions of the great Shepherd and Bishop of souls; and great power, usefulness and happiness will result. It is easier however to point out and urge these things than to do them, however the grace of God is sufficient to enable us to perform all our duties, and make us abound therein to the end. And if we ask, if we earnestly and heartily seek that grace, we shall obtain, and, in using it faithfully, shall prevail mightily over all spiritual powers and influences against us.

Down here in the east there is not much movement in regard to spiritual things; we greatly need a visitation of mercy from above—"a time of refreshing from the presence of the Lord;" and yet we do not

seem to have a deep yearning and agony of spirit in prayer and labor to obtain that great and precious blessing from God. I am getting considerably acquainted with my charge and with the field. I am striving as well as I can to hold up the standard of the cross, and to sound the trumpet of the gospel faithfully. The people of my charge are considerate and kind, and seem to appreciate my endeavours to promote the spiritual welfare of all. I desire most to see all who attend my ministry led to Christ, and fully resolved to follow and serve Him to the end. For this we labor and pray. May the Lord give the increase and make this heritage like the garden of the Lord, fruitful, beautiful, holy and joyful. I am concerned to learn that my former beloved and well remembered charge in Annapolis is yet without a pastor. I hope and pray that my brethren may not continue so long.—For it is a rare thing, and not to be expected, to have a church proper and built up much without the labors and influence of a true pastor. The pastoral office and work is the appointment of the Lord Jesus, and is ordinarily indispensable to the progress, growth, and full equipment of a church. Even with a faithful pastor it is sometimes a matter of great difficulty to build up a strong, vigorous, united church; this may arise from want of earnest co-operation with him, or perhaps he is met with a certain kind of resistance in the form of apathy, immobility or withholding of helpful influence and effort, which, if not opposition, is almost as fatal to the pastor's comfort and success, and also to the proper symmetrical, thorough growth of the church, as if it were. Faithful pastors, faithful church-members and faithful, united, persistent labour in the spirit of the gospel for the accomplishment of its great and glorious ends, seems to be a condition required in order to the highest efficiency, and greatest success of christian churches. May the Lord of the Harvest send forth many labourers to labor with those already engaged in the great work of leading men to Christ and building them up in faith, love and holiness; and may the members of the churches be faithful, each in his place and according to his ability and opportunities to serve our Lord and Saviour with cheerfulness and delight together.

I have learned with great concern of the sudden death of my worthy friend, Mr. Willett Marshall, and sympathize deeply with my sorely bereaved friend and sister in her loneliness and sorrow. I sympathize also with my friend Wm. Marshall in the severe trial he has been suddenly called to bear in the removal of his worthy companion. May the Lord comfort and bless the mourning and stricken ones.

As I am now residing in this town as pastor of the Baptist Church here, I request that my papers and correspondence be directed to me at Sydney, C. B. Yours fraternally, GEORGE ARMSTRONG.

For the Christian Messenger.

THE ENGLISH CHILDREN.

Sir,—As the public have been informed through your columns, Mrs. Birt landed here on the 30th April with a party of 73 children who were at once accommodated in the Industrial School and St. Paul's Girl's Home, and the allotments were made without delay so that notices were sent out the same evening to applicants, informing them of the date and place of distribution.

With over 200 applicants, and only 73 children to be placed out, it was impossible to meet every one's wishes. The same principle as before was observed, of first supplying those who offered to adopt, and next taking in order of application, those who wanted children for service.

A most interesting public meeting was held at New Glasgow, on the 28th April, at which Mrs. Birt addressed the meeting for more than an hour, and was received with great cordiality, and listened to with much attention. The 35 children were all placed out in the neighbourhood of New Glasgow. All applicants to whom children were allotted were requested to state at once whether they accepted the allotment, but several did not reply, and after waiting a reasonable time for an answer it became necessary to place out the children left on our hands elsewhere. Every possible precaution has been taken, and I believe all the 73 children are now in comfortable homes. Mrs. Birt expects to arrive here in August with another party of about 100, and persons desirous of then obtaining children should send their applications to me early; and any who sent applications,