

For the Christian Visitor.

THE BAPTISTAL QUESTION.

NO. IV.

THE TENDENCIES OF PÆDOBAPTISM—PART I.

Introductory.

I have endeavored to show, in opposition to Dr. Williams, that baptism is not a seal. However, it is a seal, there flows from this position a number of important practical consequences. I propose to follow him, and show whether his system carries him. It will be useful also, at the same time, to enlarge somewhat upon the general tendencies of Pædobaptist theories. Such, then, is my present theme—the tendencies of infant baptism.

Explanatory.

But what is here intended? Webster defines the word *tendency* as meaning "drift; direction; or course towards any place, object, effect, or result." And so when I speak of the tendencies of infant baptism, I mean its drift; the effects which it produces, its logical consequences as illustrated by its practical results.

Cautionary.

Let it not be supposed, however, that I would brand all the advocates of infant baptism as though they accepted it in all the consequences to which it leads. There are Pædobaptists, who plead as standard only as themselves against the heresy of baptismal regeneration. Thus it was in an eminent degree with Wesley and Whitefield; who broke up the spiritual slumber of the last century with the earnest and incessant cry, "Ye must be born again!" unconscious of any discrepancy between their doctrines as evangelists, and their practice as Pædobaptists. So with those of Pædobaptists beside. It were mere slander, therefore, to charge all Pædobaptists with the proper and logical consequences of their own Pædobaptist doctrine. They are not all in sympathy with Puseyism and Romanism, though they hold a dogma apart from which neither the one nor the other could have come into existence. So of Dr. Williams. His Pædobaptist doctrine is of a very lofty type. And yet the whole he has in the thorough earnestness of an advocate of evangelical truth. Thus I would cheerfully recognize all that is Scriptural and true in the views of Pædobaptist brethren. I rejoice, indeed, that they have not, after all, drifted away from the Gospel; and hope and pray for the time when they shall renounce their Pædobaptist errors, and be prepared, as they are not now, to embrace the whole unadulterated "truth as it is in Jesus."

A doctrinal belief.

In now entering upon my theme, I remark, that infant baptism tends to a doctrinal confusion. On what basis does it really rest? Many Pædobaptists are who know not how to answer this question, or whose answer is so confused and so utterly baseless of their views. I am reminded here of the well known anecdote of a poor and pious woman who was desirous of obtaining a new Bible. On applying at a Bible depository, a gentleman promised to give her a Bible, if she would find a passage in the New Testament inculcating the practice of infant baptism. This condition she readily accepted, thinking that she had before her a very long and tedious task. She returned to the depository, and after some time she really could find no such passage as was demanded, unless it were that in 1 Pet. ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake." This was excellent. She had fairly won her Bible; and she got it too. And men of learning here no better here than this untaught disciple. There is Dr. W. Beecher's late remarkable concession. It has been given at large in the *Messenger*. But let us look into it again. Thus Mr. B. sums up certain conclusions at which he had arrived:—"Infant baptism is not commanded by Scripture; there is no well-attested case of its administration in the New Testament; and it is not brought down as a substitute for circumcision." And yet he practices this rite, without command, and without Scripture precedent. Ask him why? and he tells us, that "the New Testament teaches, that there is for man the largest freedom to go to God in any way he pleases. That is the character of Christian liberty. And if experience shows a certain ordinance to be good, it is your right to adopt that, whether Scripture points it out, or not." And again, "The Old Testament prescribes the mode of religious worship and culture. The New Testament gave to men the liberty to seek God as they pleased. Men are supposed now to be sufficiently developed to find their own way; and are not permitted to go any longer as a little child holding the hands of the nurse, but as a grown up child or man, relying upon himself." Amazing! Why, how much better is this than the citation made by the good woman in the above anecdote, which does Dr. W. Beecher give us, but an authority that "infant baptism is for believers' baptism as for infant sprinkling"—and just as well for Romish rites as for any other? What wretched confusion is here! How soon do we thus find ourselves landed in the Papacy itself!

Confusion worse confounded.

If now we turn to the teachings of those divines who profess to have found a Biblical basis for infant baptism, we shall find our Babel becoming yet more Babylonish. I will present here a striking passage from Booth:—"It is not a very singular phenomenon in the religious world, that so many denominations of Protestants should all agree in one general conclusion, and yet differ so much to an extreme about the premises whence they seek God. . . . Pædobaptism is the thing to be defended by a number of learned pens, each of which glows with zeal for its honour and safety. But, behold, some of them reject one topic of argument, and some another. These except against an application of that sacred text; and those explain this in such a manner as is foreign to the subject, until all the promises are frittered away, and nothing remains in which they all agree but a naked conclusion. And yet this very conclusion must be worked with caution, or you will not have the pleasure to see them quite unanimous. For while multitudes labour to prove Pædobaptism highly necessary, and while most of them consider it in the light of parental duty on the infant's behalf, others . . . only plead for it as a useful, or that there is harm in a conclusion, therefore, that they will all agree must be thus expressed:—*Infant baptism is lawful; or there is no evil in baptizing infants.* If you push for a general conclusion, one step farther, they divide; they quarrel among themselves." Verily, one may well ask here, can that ordinance be from heaven whose authority it is so difficult to discover, and whose regard to whose basis its most zealous and most learned advocates are thus at war with each other?

Dr. Williams's basis.

But on what grounds does Dr. Williams build up his argument for infant baptism? On coming to this inquiry the confusion of which I have spoken in no means disappears. I cannot refer here to the doctor's work at large. But I have before me Booth's answer to that work, from which I gather the statements here presented. He pleads "the law and light of nature." These, he argues, "require, and consequently the will of Christ, that parents should introduce their children to all the benefits and privileges of which they are capable. He admits, indeed, that infants are "under a natural incapacity to repent," that they are "sinners, and have no believing consent," that they have "neither works nor faith," that "they are not intelligent, and voluntary subjects," that they are "not so soon as breathe," that the "seed of sin springs up for death," and that there is "no thing discernible of a moral difference between the children of professors and of profane. And yet in the face of all this he takes of the "moral qualifications" of infants for receiving baptism. And if we come to inquire into these qualifications, they resolve themselves into a capacity for being saved. For faith and repentance, he maintains, "are not essential to Christianity, (if we intend thereby salvation through Christ), for this may exist without them." On which ground even Arians might put in a claim for baptism, since, if it is a capacity for salvation to all that is required in the candidate for baptism, the vilest reprobate on earth need not be turned away from the baptismal font. The doctor has a great deal to say, moreover, about an "external covenant," by which he seems to intend the Divine proposals of mercy to all mankind through Jesus Christ. There is something too which he calls "relative infidelity," that is, the infidelity of children descended from pious parents. Which holiness he proceeds to argue, somehow belongs to the whole human family. He presses the baptism of Jewish proselytes into the service of infant baptism. He makes a great deal of the very silence of Scripture as regards infant baptism. "If," says he, "the Scripture be silent about infants as the subjects of baptism, or as not decidedly excluded, it is as if it were silent about the Jews, who were baptized with their parents." He thus uses a mere negative argument; which proves nothing, or which proves too much: since, as one says, "at this back-door came in all the superstitious fopperies of

Rome." He ranges over the whole of the Old Testament, as well as the New, in search of arguments in favour of infant baptism. Indeed, if his reasons were but as conclusive as they are numerous, his poor Baptists must long since have been annihilated by their weight and force. And among all his arguments he insists largely, as has been seen, upon the Abrahamic covenant, making it a sort of corner-stone to his whole scheme.

But enough of this; and more than enough. Right searchingly has Booth probed and analyzed the whole of the doctor's reasonings, and exposed the manifold inconsistencies and contradictions into which it has fallen. One needs, however, but to glance at his arguments as I have here done, by the help of Booth, to see how blind and confused the labyrinth in which he entangles himself and his readers. Why, if our Great Head had really intended that infants should have received Christian baptism, how easy it would have been for him to have said so! How easy, too, for the apostles, acting under his direction, to have given us just one precedent in point; even had it been but one. One precedent, one precedent, might have settled the question forever. But, alas! neither the one nor the other can be found. And in their absence it is astonishing and perplexing, to see how a man like Dr. Williams, in his attempt to supplement the omissions of Scripture, heaves up his cup of arguments, and "darkens counsel by words without knowledge."

J. D.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., DECEMBER 8, 1864.

The "Christian Visitor" for 1865.

Nearly two years have passed since, with a trembling heart, we commenced the "new series" of the *Christian Visitor*. With shattered health, and manifold fears regarding the success of the enterprise, we sent forth our specimen sheet in Dec. 1862. It was cordially received, and called forth expressions of approval on all hands. From that time to the present we have gone forward in our responsible work encouraged by the smiles of a merciful Providence in returning health, and by the co-operation of the brethren who have so nobly seconded our efforts. The circulation has steadily increased from our first issue to the present time, and now numerically compares favorably with any journal in the Province. But vigilant watchfulness and continuous effort are required not only by the editor, but on the part of the pastors and leading brethren of our churches, in all sections of the Province, to so increase its circulation as to justify additional outlay to keep our denominational organ fully up to the spirit and genius of the times. We cannot afford to lose any of our subscribers, or to allow any of them to get much indebted to us, for the present earnings are required in full to meet expenditures. Now if we could just open the new year with a clean sheet, and with two thousand advance subscribers, we should feel that the pathway was fully clear for additional expenditure upon the paper. Shall we do this? Brethren it is for you to answer; if you will it. Who can prevent? As we have told you before so say we now, faith in God and in you, so far as your editor is concerned, is the sustaining power. He resumed weighty responsibilities at our bidding, on the condition of wholehearted cooperation, and he continues to bear these responsibilities on the same condition.

Your demands of us in this stirring age are extensive and imperative. What are they?

1. You must have a good quality of paper.
2. It must be well printed, with new and legible type.
3. That the *Visitor* shall supply you with a course of reading matter from week to week full interest to the pulpit, to the pew, to the Sabbath school, to prayer and conference meetings, to the ministry, to the church, to the family circle, to our educational and missionary men, and that shall by its variety and appropriateness reach all classes and conditions of society, so that each reader shall have his portion met in due season. The weak must be strengthened, the wavering confirmed, the mourner comforted, the virtuous commended, and the sinner rebuked. Life and death, heaven and hell, time and eternity, must all turn in unrolled and brought right to your inner conscience; their stern obligations urged, and their imperious demands expounded and applied. Your minister's instructions from the pulpit, concerning doctrine and precept, you expect will be substantially reiterated by your press.

4. That your educational and missionary interests, will be fostered, and your denominational predilections manfully defended against all assaults, come from what source they may. And then you must have correspondence, both home and foreign, to give your paper a freshness, and a few spicy things withal, to drive dull cares away.

5. That you shall be fully informed with respect to all the events of this wondrous age, the political arena must be made bare; the purposes and deeds of your statesmen scanned; the mighty movements of nations minutely traced, and the whole course of human progress carefully inspected and its events recorded. The farm, the garden, and the market, each have its full share of thought and attention.

As we measure these demands we have to exclaim, "Who is sufficient for these things?" Alone we will not attempt to meet them; but aided by the vigorous minds and ready pens of the brotherhood; by such a paying circulation as will justify the necessary outlay, and, above all, by the blessing and guidance of Him who has said, "Lo, I am with you alway," we will not falter in our course. If thus sustained, we trust that your *Visitor* for 1865 will be fully up to your expectations, and will perform well its part in the journalism of our rising country, and of our advancing churches.

We venture to express the hope that all expiring subscriptions will be renewed in good time, and that our ministers and agents will see what can be done towards adding new names to our list.

The Week of Prayer for 1865.

The Evangelical Alliance again calls the churches of Christ throughout the world to the Week of Prayer and praise. We hope their recommendation will be universally adopted, and that christendom may become vocal during the first week in January, with the voice of united supplication ascending from millions of hearts to the mercy seat, pleading for rich effusions of the Holy Spirit upon the church and upon the world. We presume the "Sabbath School Association," of this city, under the presidency of the Hon. Mr. Kinnear, will take charge of this matter, as far as St. John is concerned. Would it not be advisable to have the arrangement published at an early date? The following is the programme as submitted by the Alliance:

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year. Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professing Christianity; these and other considerations impel us to take to the throne of Grace, and by united, continuous and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you

out a blessing, that there shall not be room enough to receive it,"—Malachi iii. 10. "I will that men pray everywhere, lifting up their hands, without wrath and doubting,"—1 Tim. ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—Thanksgiving for blessings upon individuals, Nations, and Churches; together with Confession of Sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations and schools.

Thursday, Jan. 5.—Sunday schools, and all actively engaged in Christian Work.

Friday, Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me,"—John xvii. 21.

JAMES DAVIS, HENRY M. HUMPHREY, Secretaries of the British Branch of the Evangelical Alliance.

The Auxiliary Bible Meeting.

at the Institute was not quite as full as formerly, owing perhaps to its being held at an earlier season than usual. The opening remarks of the venerable President Judge Parker, the report of the faithful Secretary, Dr. Paterson, and the speeches of Rev. Mr. Brewster, Rev. Mr. Elder, and the Rev. Mr. Swaby, were all wisely shortened for the purpose of giving place to the agent of the Parent Society Rev. Mr. Gill, but it is quite possible that interesting as were all these addresses, they were none the less acceptable because of their brevity.

Mr. Gill occupied the platform more than an hour, and gave us facts, incidents, contrasts and figures in any quantity, to show the progress and usefulness of this noble Institution. Here are a few of his contrasts and figures, as furnished by the *Telegraph*:—

In 1804, the first year of its existence, it had expended £691, whilst last year its expenditure was £151,000. Sixty years ago there were 50 translations of the Bible, now it was read in 164 different languages of the earth. During its first ten years, from 1804 to 1815, it circulated 987,000 copies of the Bible; but during the last ten years, 17,000,000 copies, of which 2,495,000 copies were circulated in the year 1863 alone. Through the agency of the British Women's Association, of whom 250 labored in London, visiting from day to day the lowest places in the city, 9,587 copies had been circulated last year, and during the past seven years 50,000 copies. The Society gives gratuitously to the Association all the Bibles it can sell. The Society has two boatmen constantly employed on the Thames, who last year visited 14,000 ships, and sold 4,000 copies of the Word, chiefly to foreigners. Of the twelve translations circulated by the Society for the propagation of the Gospel, seven of them were by the Bible Society; of the 21 translations circulated by the Church Missionary Society, 19 were by the Bible Society; and the same Missionary Societies in connection with other Protestant bodies all received assistance from it in the same way, so that when they contributed to the British and Foreign Bible Society, be their persuasion what it might, they were only in reality helping forward the enterprises of their own Church.

Do the Baptist missionaries of the East receive any assistance from this great Society in the work of Bible translation for the heathen?—[E. C. V.]

This Benevolent Institution had placed a copy of the Scriptures in every cell of every prison in London, one at every bedside of every hospital, and one in every waiting room on every railway in England. In France the past year 74,000 copies had been circulated, and since the organization of the Society, 6,000,000. In striking contrast with these figures it was worthy of remark that during the three centuries previous to the Society's inception only 4,000,000 of copies had been circulated in the whole Christian world. Twelve years ago the Bible had been expelled from Austria, now its agent was allowed to settle without molestation in Vienna. In Italy 20,000 copies had been circulated last year, and in India it was now read in 21 different languages. Mr. Gill had made a lady, who has continued to call at the Bible house for the last 30 years on stated occasions, leaving sometimes £50, sometimes £100, or sometimes £200, until her donations now amount to £10,000 in the aggregate. She contributes under the cognomen of "A. B. A." and refuses to give her real name.

An Effort in Behalf of Sailors.

A meeting was held on Tuesday evening, November 29th, in the Directors room of the Mechanics' Institute, for the purpose of establishing, if possible, a Seamen's Mission for this port.

Captain Pritchard, having been called to the chair, and Hurd Peters, Esq., having been requested to act as Secretary, the meeting was opened with prayer by the Rev. Wm. Armstrong.

At the request of the chairman, the Rev. James Spencer, of Digby, addressed the meeting. He said, we have met this evening for the purpose of taking into consideration the claims which sailors have upon our christian sympathy, and upon our means and efforts to do them good. For several years his (Mr. Spencer) mind had been occasionally directed to their sad condition, and the great want of some organization through which they might be supplied with the means of grace; and the more thought he had bestowed on the subject the more weight and importance it had assumed. These feelings had led him to communicate with the "American Seamen's Friend Society," of New York, and that benevolent body had given encouragement to hope for aid in the establishment of a Seamen's Mission here. And as there were found among the seafaring population persons connected more or less with all religious creeds, he thought that the members of the several protestant denominations of the city might be induced to encourage and in part to support such Mission; thus aiding in bringing about the fulfillment of the promise, "The abundance of the sea shall be converted unto Thee."

In referring to the Custom house records he found that there were about 14,000 seamen annually visiting this port, for whose spiritual benefit there were little or no efforts made. There were not lacking zeal and activity on the part of the emissaries of the great spiritual adversary, whose especial business was to allure them into the loathsome paths of vice, and we too often only looked upon their wretchedness, and Priest and Levite like, passed them indifferently by. Many among that class for whom we ask christian sympathy have indeed fallen from the moral and religious elevation on which we happily stand, and are exposed to endless ruin. That portion of the human flock may be raised and restored to the fold of the Great Shepherd, some one must descend, having attached to his heart the three-fold cord that is not easily broken, while those who stand above must hold on to it.

Will you then brethren of our common christianity, with the hands of charity seize this rope, and give a strong and united pull for the deliverance of a poor Jack?

Judge Parker then addressed the meeting in a most impressive manner, urging most forcibly the desirability of the undertaking. The Rev. Mr. Robinson and the Rev. Mr. Armstrong followed with remarks to the same effect. After some conversation of the same tenor it was on motion,

Resolved unanimously, that an Association be formed bearing the name of "The Saint John Marine's Friend Association." After some further preliminary business, the meeting adjourned till eight o'clock, on Thursday evening next, to meet at the same place.

For the Christian Visitor.

Our Foreign Mission.

DEAR BRO. BIL.—The *Christian Messenger* (Nov. 9th, p. 357), contains the following statement:—Dr. Kincaid has lately had to dismiss five native assistants, of whom he says, "It grieves me much to see such noble-hearted men, so earnest, and so well qualified by nature and by grace to preach the gospel of the love of God, compelled to leave the work to procure food and clothes. Any one of these men can preach as much in a month as I can. They are not novices in pointing sinners to the Lamb of God."

The fact here stated, that Bro. Kincaid is under the painful necessity of dismissing five able and useful native preachers in Burmah, where their labours are greatly needed, is one of a very serious nature. While a mysterious providence seems to put it out of our power, at present, to secure the services of a man among ourselves mentally and physically qualified to labour in that field, here are men prepared to us who are adapted to the work, and prepared to proclaim the gospel immediately to their perishing heathen neighbours.

So important does it appear in my view of the subject, that these "noble-hearted men," who are ready and anxious to devote themselves unreservedly to the work of winning souls to the Saviour, provided they be only furnished with food and clothing, should be employed, that I adventure to invite Brother Crawley, unofficially suggesting the propriety of making arrangements to secure the services of these men, or at least some of them, and relying on the friends of Christ in these Provinces to sustain them. It is hoped, indeed, from intimation already given, that by churches, individuals or persons combining, additional men will soon be provided for the support of such preachers. Any that are willing to engage in this "labor of love," will please give me notice of their intention, that it may be communicated to Brother Crawley.

As it is stated that these preachers can be supported for "sixty dollars each," a year, it may seem strange to some persons that the amount required to maintain a native preacher is variously estimated. It may, therefore, be proper to remark, that Karens, owing to their usual manner of living, can be sustained by a smaller sum than Burmans. Moreover, as with us, circumstances cause material differences in this respect. In some localities more is necessarily required than in others. Probably cases rarely, if ever, occur in which one hundred dollars per annum will not afford support, and cover all incidental expenses. In some instances it is said that a Karen may be sustained for about half that amount. If these cannot be directly superintended by Bro. C., they may be indirectly, through Dr. Kincaid, or some other Missionary who is acquainted with their language. But it is most convenient to Bro. Crawley, who is our superintendent.

With reference to this pressing and inviting call to improve the facilities now afforded to spread the gospel of salvation immediately among those who are perishing through want of the knowledge of it, the language at first used in an opposite sense, (Acts xxi. 28,) may be appropriately employed. "Men of Israel, help!"

Yours fraternally,

CHARLES TUPPER, Secretary, Tremont, Aylesford, Nov. 24, 1864.

P. S.—I hope shortly to furnish an account of monies received for the Foreign Mission. It has been delayed for want of certain documents, which are daily expected.

From our English Correspondent.

No. XIV. LONDON, July 1864.

MR. EDITOR.—One beautiful morning, in company with an obliging friend, I set out for HAMPTON COURT PALACE, which is situated on the northern bank of the Thames, about twelve miles due west from Hyde Park Corner. The ride was most delightful, through scenery of surpassing grandeur, for at that season of the year, the latter part of July, gardens, parks, and fields were waving in all the gorgeous richness of life and bloom. Besides the magnificence of the Palace and its surroundings, it is a place of much historic interest, and the materials in my note book and other documents procured on the spot, if employed, would fill many columns with matter interesting to many of your readers; but as I must draw these sketches to a close as speedily as I can, I shall not enter into minute details. The Palace itself occupies eight acres of ground. The eastern front is of brick, but the numerous decorations are of stone. "Four distinct three-quarter columns, of the Corinthian order, sustain an angular pediment, on which are sculptured in bas-relief the triumphs of Hercules over Envy." Entering the building, I wandered for hours from hall to hall, from chamber to chamber, and from room to room, filled with crowds of visitors, passing to and fro, or gazing with admiration, and apparent awe, upon the magnificent paintings with which the walls and ceilings are decorated, or examining with painful interest some remaining relics of by gone days. The building though very fine, wears a mournful and solitary aspect. It is not used by the royal family; but is occupied as the residence of privileged nurses and servants of old nobles. To the student of English history it can hardly fail to recall the scenes which have transpired here, and which have made the name of Cardinal Wolsey and Hampton Court Palace famous throughout the world. "Here," says one, "more plans of shame, crime, and blood have been formed than in any other building in England. There fallen and licentious ecclesiastics have revelled with lewd and dissipated kings and queens. There scenes of villany have originated which have made the nation tremble. Kings have been born, married, and died there, and the very walls seem to tremble with the records they bear."

From the front entrance we had a fine view of the Public Gardens, and the Home Park, and its avenues of elm and lime trees, reaching in a straight line to the banks of the Thames and Kingston, with a lake or canal of water in the centre, nearly three-quarters of a mile in length. On the right hand corner of the left front, a door opens into the private gardens, into which I readily gained admittance. A few minutes was sufficient to see all that was to be seen here; for beyond a couple of green-houses, some large orange trees, and a few rare plants, is to be the remains of Queen Mary's botanical collection, it contained nothing of special interest, except the large grape vine, the largest in Europe, if not in the world. It is a black Hamburg grape. When I saw it, it was in full bloom, hung in rich clusters, in number, as the keeper informed us, considerably over two thousand. The house in which it is kept is 72 feet long, and 80 feet wide. The vine is one hundred and ten feet long, and three feet from the ground, the stem is thirty inches in circumference. It bears annually about two thousand five hundred bunches, weighing in all nearly half a ton, and if they did not go to supply Her Majesty's table, would bring in the London market about £350.

Passing the Tennis-court, a door is approached, leading into what is called the Wilderness, a space of ground planted with trees and shrubs by King William III. In various directions, through the Wilderness, are fine gravel walks, and under some of the larger trees seats are placed, where a delightful repose may be enjoyed after the fatigue of wandering for hours under the heat of the burning sun. Here the Maze or Labyrinth, formed in the early part of King William's reign, is the chief attraction. To discover its intricacies is sometimes a difficult, but always an amusing feat. I succeeded in accomplishing it in a

very short time, but I have thought, probably more by accident than skill. I have rarely been more amused than I was in watching from an eminence, the fruitless efforts of a dozen young persons who, after entering the labyrinth, could neither find the centre, nor work their way out, until assistance was rendered by the keeper, who is always at hand, and charges a small fee for his services. Having thus spent the day most delightfully, and I trust profitably, I returned to London by the 8 P. M. train, and the next day proceeded by steamer to visit the

ROYAL ARSENAL at Woolwich, about six miles below London bridge. Admission to the buildings was obtained by ticket from the Master-General of the Ordnance. There I witnessed the manufacture of the Armstrong gun, going forward on a scale of great magnitude. It is astonishing to see the variety of processes through which the raw material passes before the huge polished implement of destruction is deposited in the military store-room. Leaving this department amid the roar of furnaces, the dashing of hammers, and the zigzag motion of its ponderous machinery, we enter the Laboratory, where is a rare scene of busy activity, amid the deafening clatter of lighter, but still more noisy machinery, for the manufacture or preparation of all kinds of articles for the Artillery service. Here also I saw the several sorts of ammunition in course of preparation; percussion caps, cartridges, rockets, and shell made and filled. I was informed that nearly two thousand men and boys find constant employment here. A statement before me affirms that the Government Ordnance Stores in all parts of the world are valued at six million pounds sterling, and of this sum, goods to the value of more than two millions are deposited at Woolwich. Everything necessary to equip an army is here provided in readiness: a siege train of 105 guns, and 750 rounds for each. I returned from this excursion delighted with all I had seen, though, as may well be imagined, exceedingly fatigued, after having walked for many weary hours through those immense apartments, the temperature of which, owing to the heat of the mammoth furnaces connected with the establishment, was almost insufferable. I next entered and passed through the

THAMES TUNNEL.—It passes beneath the bed of the river, connecting Wapping on the left bank, with Rotherhithe on the right. "This great work," says a London author, "was commenced March 2d, 1825, closed, for seven years by an inundation which filled the whole tunnel with water Aug. 12th, 1828, recommenced January 1835, and opened to the public March 25th, 1843. It is a monument of the skill, energy, and enterprise of Sir Isambard K. Brunel, by whom it was planned, carried out through great difficulties, and finally completed. The idea of the shield, upon which Brunel's plan of tunnelling was founded, was suggested to him by the operations of the teredo, a testaceous worm, covered with a cylindrical shell, which eats its way through the hardest wood at the bottom of the sea. Brunel's shield consisted of twelve separate timber frames, each of three stages, or thirty-six cells in all. In these cells the miners worked, protected by the shield above and in front, and backed by the bricklayers behind, who built up as fast as the miners advanced. Government lent £247,000, in Exchequer Bills, to advance the works, and the total cost is £468,000. The yearly amount of tolls and receipts is under £8000, a sum barely sufficient to bear the necessary expenditure, including that arising from the constant influx of land springs. The Tunnel consists of two arched passages, 1200 feet long, 14 feet wide, 16 feet high, separated by a wall of brick four feet thick, with 64 arched openings into it. The crown of the arch is 16 feet below the bottom of the river. The descent and ascent are by stairs winding round cylindrical shafts 88 feet wide, and 22 feet deep. The toll is one penny each passenger. It has not been rendered accessible for vehicles of any sort, owing to the great cost of completing the approaches." Though one cannot but admire so stupendous a work of art, yet it is impossible to repress the feeling of disappointment arising from the conviction that it never can be turned to any profitable account. Carriages cannot enter it, and foot passengers will much prefer crossing the bridges in the pure air, to descending and ascending by flights of steps, and crossing under the river, amid gas and vapor, to say nothing of the fear which one cannot help feeling that the water will break in from the river that rolls above.

The British Museum, the National Gallery of Art, the Crystal Palace, Kew Gardens, &c. &c., must again be reserved for future articles.

Truly yours, J. C. HUBB.

P. S.—In my last letter, on the Tower, second column, twenty-third line from top, for "fit materials," read fit memorials of the barbarous, &c.

For the Christian Visitor.

Going to Law.

DEAR BROTHER.—In a late issue of your excellent paper I notice, in answer to the inquiry of a correspondent, a brief editorial respecting "going to law." In the very same remark that if reason is likely to rob "us" of just dues, it may be necessary to resort to bringing the offender before the magistrate at once.

Since reading the above, I have waited to see whether none of your more frequent contributors would feel disposed to take exception to such a statement. But having up to this date waited in vain, I now venture to show my opinion.

If I understand the Apostle's teaching upon this subject, he lays down a rule applicable to all cases, and to which he allows no exceptions, even where obedience results in certain loss. See 1 Cor. 6. 7. If I am not greatly mistaken in yours, it is an amendment of Divine law to accommodate it to human selfishness, and will be so regarded and employed by those whom you, I am sure, would feel least inclined to encourage. Worldly policy, with those who belong to this class, is constantly urging its objections to God's requirements, and when its advocates find their own ideas so ably seconded, what consequences have we not cause to fear? You would extend your permission no further than to the command alluded to, and the exception supposed; but are you sure that they would not go a step beyond, and apply the same principle, as has already often been done, where you would be least disposed to extend it?

I would then only add the earnest inquiry—Is it not safer and wiser for us to make no exceptions to Christ's laws which He himself has not made, and in all cases to teach and practice the injunction fresh from His own lips. "Seek first the kingdom of God and His righteousness;" console in all apparent losses by the promise, "And all these things shall be added unto you?"

Let us apply the reasoning of our esteemed correspondent as above to one or two cases.

A. borrows money of "Elihu," to a large amount, and promises to pay on Wednesday morning. The loss of this money would involve E. in financial ruin; but the promise is not fulfilled. On Wednesday morning E. is informed on reliable authority that A. is to be lawed on Thursday morning with his money in his pocket, for "parts unknown." E. has neither time nor power to bring him before the church: are "apostolic rules" to be so explained as to allow the rascal to escape—simply because he is a professed brother in Christ?

A church member is guilty of the crime of murder, and is fleeing from the hands of justice, are we to wait for a church process to bring the murderer to book? Would not "Elihu," with all his dread of "exceptions to apostolic rules," commit the culprit at once to a legal process? But the villain turns around and says, "I am a brother, and 'apostolic rules' forbid brother going to law with brother." Would not "Elihu" say true, but they do not forbid the arrest by a legal process of scoundrels who have falsely assumed the name of "brother."

Now if it be true that the admission of such ex-

ceptions as these to apostolic rules encourage unjust litigation in the church, we cannot help it. We have to deal with facts, and if these are pushed to wrong conclusions by interested parties, upon their heads alone must rest the responsibility.

For the Christian Visitor.

MR. EDITOR.—It is written in the volume of the Book, "All that the Father giveth me shall come to me." Who are the *all* spoken of in the text, but those who were given by the Father to the Son in covenant before all worlds, to be redeemed by Him in the fullness of time? Who in other places are called the sheep, the chosen, the elect, and the children thou hast given me. And wherever they are scattered over this sin-cursed world, God in his own time and way, raises them from the death of sin to a life of righteousness and usefulness, as can be seen by the following account given by an English writer, through the *Gospel Magazine*, of July, 1855.

D.