

Is it not much more rational, more in agreement with the plain language of Scripture, involving less difficulty in its interpretation, because favouring its literal interpretation, where it properly admits of it, to suppose that it is from its own quality, with which it is endowed by God, that it so survives in a separate state from the body, whether it be in the case of the righteous or of the wicked?

Although the information given us by Holy Scripture in relation to this subject is but scanty, we may not only say to Mr. White and his friends, "on you lies the *onus probandi* of a new theory on this subject, and your *premiss*, is in this 'not proved';" but we many I think proceed from the *negative* to the *positive*, and justly dwell upon the phraseology used in relation to the human soul; it was made in "the image of God"—and so the destruction of human life, is made punishable both upon man and beast, for this reason. Further it said that God "*breathed into man's nostrils, the breath of life*"; phraseology that marks man's natural nearness to the Deity in a special way. It is not said of any other part of His creation. It is fatal as a fact of inspired truth, to the theory of evolution, as are indeed all positive facts relating thereto derived from science, and in going therefrom to the description of this subject from the stand-point of *Holy Scripture*, we must fairly be credited with all the advantage derivable from science, in favour of our *premiss* in such argument, that the soul of man is in its nature, and by the decree and appointment of its Almighty Maker, immortal, that is *destined by Him for an endless life*; the character of that life to be determined by "*deeds done in the body*." There is yet another flaw in the argument of Mr. White for the material and perishable nature of the human soul; that is, his argument is counter to one of the *intuitions of the human mind*.

By an intuition of the mind, man apprehends as a fact of his *consciousness*, as conscious to him as his present existence, that he has a future life to look forward to, and that for the *character* of that future, he is himself responsible. This expectation, it would appear, man has *ever* had, although philosophy cannot *demonstrate* it to be true, yet the voice of the Creator speaking in his moral nature, however that may be debased or darkened by sin, tells him that it is true. The moral argument for *survival* is unanswerable, and if this does not *necessarily* include immortality, it yet favours it, and when this is coupled with the deductions of science, it not only does not make for the soul's materialism, but it is in favour of the belief in its immortality.

#### BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

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##### I. Baptism.

§ 8. The right of administering baptism belongs exclusively to the Christian ministry. On this point the Church expresses her opinion in the following language: "It is not lawful for any man to take upon him the office of public preaching,

or ministering the Sacraments in the congregation, before he is lawfully called, and sent to execute the same. Let the minister of the parish, or in his absence, any other lawful minister that can be procured, with them that are present call upon God, and say the Lord's Prayer \* \* and then the child being named by some one that is present, the Minister shall pour water upon it saying these words," &c. In organizations of any kind the admission of members into the body does not rest with each individual member; officers are appointed whose duty is to maintain order, and to exercise discipline by the introduction of new members, and the censure, suspension, or expulsion of disorderly and refractory members. Until the last review of the Book of Common Prayer, the Church of England permitted laymen to administer baptism to children in danger of death, when it was difficult or impossible to procure an ordained Minister for the purpose: at that review, the Puritans expressed their "desire that baptism should not be administered in a private place at any time, unless by a lawful minister, and in presence of a competent number; and in compliance with that desire the rubric was changed to its present form. The administration of baptism by private members of the Church was strongly condemned by CALVIN who writes as follows on the subject: "It is also pertinent to the matter to know that it is done amiss, if private men do usurp the administrations of baptism; for as well the distribution of this, as of the Supper, is a part of the ecclesiastical ministry." Similar views were expressed by LUTHER, "Concerning church orders they teach, that no person ought publicly to teach in the Church, or to administer the sacraments without a regular call."

In the first centuries of the Christian era, the rule and practice of the Church required that baptism should be presided over by the bishop; but when adult baptism became the exception and not the rule, and when, from the wide extent of the Church, the number of children brought to baptism was continually increasing, the practice of the Church was gradually changed, and the power of baptizing extended to priests and deacons, and, in cases of great necessity, even lay baptism was permitted and considered to be contrary to ecclesiastical order, rather than to essential Christian principles. The following are a few extracts from ancient ecclesiastical writers on the subject. IGNATIUS; "It is not lawful without the bishop either to baptize, or to celebrate a love-feast; but whatever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid."

APOSTOLICAL CONSTITUTIONS. "We do not permit to the rest of the clergy to baptize; as for instance, neither to readers, nor singers, nor porters, nor ministers, but to the bishops and presbyters alone, yet so that the deacons are to minister to them therein." TERTULLIAN. "Of giving it, the chief priest, who is the bishop, has the right: in the next place, the presbyters and deacons, yet not without the bishop's authority, on account of the honour of the Church, which being preserved, peace is preserved. Besides these, even laymen have the right; for what is equally received, can be equally given. Unless bishops, or priests, or deacons be on the spot, disciples are called. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property can be administered by all. But how much more is the rule of reverence and modesty incumbent on laymen, seeing that these belong to their superiors, lest they assume to themselves the specific office of the bishop: Emulation of the episcopal office is the mother of schisms. The most holy Apostle has said 'All things are lawful, but not all expedient.' Let it suffice, assuredly, in cases of necessity to avail yourself, if at any time circumstance either of place, or of time, or of persons compels you; for then the steadfast courage of the succourer, when the situation of the endangered one is urgent, is exceptionally admissible; inasmuch as he will be guilty of a human creature's loss, if he shall refrain from bestowing what he has liberty to bestow." AMBROSE, A.D. 374. "Although presbyters baptize, yet they have the beginning of their ministry from the bishop." JEROME, A.D. 392. "The safety of the Church hangs on the dignity of the chief priest,

to whom if there be not some extraordinary and supereminent power given, there would be produced as many schisms in the Church as there are priests. Hence it happens that without the chrism and permission of the bishop, neither presbyter nor deacon has the right of baptizing."

The scriptural evidence of the exclusive right of persons in the ministerial office to receive catechumens into the Church by baptism rests upon the authority of ruling the Church which was, on different occasions, given to them by the Saviour. At the commencement of his ministry, as we learn from St. John, he gave them power to baptize; on the night on which he was betrayed, he instituted the sacrament of the Supper of the Lord, and directed them to continue its administration until he should come again; on his resurrection from the dead, he renewed to them the authority of binding and loosing which he had previously given them, "As my Father sendeth me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" and when he was about to return to his Father's glory, he left his final injunctions to his Apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." It is therefore evident from the scriptures that our Saviour set apart an order of men in his Church, whose duty it should be to exercise discipline therein, by maintaining order within it, by receiving catechumens into it by baptism, and by excluding, when necessary, disorderly members from her ranks.

9. Baptism is a sacrament by means of which we are made partakers of high spiritual privileges. The teaching of the Church on this subject is found in different portions of her authorized formularies and is as follows: "Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ's Church," &c. "It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." "I certify you that in this case all is well done, and according unto due order, concerning the baptizing of this child, who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed. Faith is confirmed, and grace increased by virtue of prayer unto God." "Infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children and inheritors of his kingdom. We are therefore washed in our baptism from the filthiness of sin, that we should live afterward in the pureness of life." From these passages, we learn that the Church believes that, in baptism rightly received, the grace of regeneration is bestowed on the faithful recipient, that therein he becomes a child of God and an heir of Heaven, and receives free forgiveness of all his sins, and grace to enable him to walk before God in holiness and righteousness of life.

In primitive times regeneration was a synonym for baptism, implying that a change of state had taken place, whereby the baptized person, from having been a servant of Satan, became a servant and a child of God; at, and since the Reformation, the term has been understood by some persons to signify conversion or a change of heart; and charges of gross error have been brought against the Church for continuing to retain, not only the doctrine, but also the nomenclature of primitive times. Before proceeding to prove the antiquity and scripturality of her views on this subject, I shall shew that they are in full conformity with the opinions of continental reformers, of foreign churches, and of the founders of the