

writers, and particularly in the language of the Bible.

Lately while reading that excellent Church history, in six volumes, published by the London Tract Society, in the memoirs of the pious and excellent John Chrysostom of Constantinople, I came to the following passage:—"It was the season of Easter, when the Catechumens who had been instructed were to receive baptism. The friends of Chrysostom fled into the field, to keep the festival there. The Emperor himself went out that day into a meadow adjoining to the city, and espied a field covered with *white*: these were the Catechumens who had been *baptized the night before*, and had then their white garments upon them, being near three thousand in number." All know and acknowledge of both parties that St. Chrysostom in the fifth century baptized by *immersion*; but should they not see the same difficulty in 3000 being *immersed* in one night, as in one day?

I have also met with a very curious anecdote in the same history, expressive of the mode of baptism when the nations of Germany were converted to the Christian faith. There is an account given of a certain prince who professed, and when he was going to be baptized, *and had one foot in the water and the other out*, he asked the priest or preacher, whether he thought the most of his relations were in the upper or the nether world. The answer was that it was highly probable the majority of them might be in the nether world. "Well," says he, "I shall go no further, for I prefer to be with my relations." In connection with the same subject, and in the same history, is an account of the conversion of St. Augustine, no doubt the greatest teacher of the church in the fifth century. In the way of prayer he writes thus:—"Thou sawest when

I was yet a boy, and seemed to be on the brink of death through a sudden and violent inward pain, with what eagerness I begged Christian baptism from the charity of my mother, and of the church. My mother, who travailed in birth for my eternal salvation, was hastening to comply with my desires, that I might wash away my sins, confessing thee, O Lord Jesus, when I suddenly recovered my health. A relapse into presumptuous sin after baptism being judged more dangerous, and the prospect admitting too great a probability of such relapse, my baptism was still deferred."* Yes, till he was upwards of 30 years of age, and he and his illegitimate son, fifteen years of age, were baptized on the same day. This does not speak the language of infant baptism, although I acknowledge it had commenced before this, and was established by the sanction of Cyprian and the council over which he presided at Carthage. These few thoughts are offered by a person a little pushed upon this subject, and being rather new, perhaps, they may be of some little interest to your readers. Your's, &c.

GULIELMUS.

SOMETHING FOR EVERY ONE TO DO.

Extract from the Circular Letter of the Philadelphia Association, written by the Rev. R. Babcock.

A Church should furnish specific and appropriate religious employment, as far as possible, for all its members. A servant of Christ, and sent into his vineyard, as every Christian is, it is grossly inappropriate that he should find no employment there. It is also directly mischievous, both to the individual thus left unemployed, and to those who witness, and of course will be endangered by, his example. Nor is this more injudicial