

evidence with regard to the testatrix was that at one time she certainly was disordered in her mind, and that she was in such a state as to be easily influenced by those about her. The jury had been struck with some of the remarkable evidence given in the case, and also with the number of gifts made by the testatrix during her residence in the convent. Their Lordships could not make an order setting it aside, and the verdict of the jury must be left undisturbed, and the appeal dismissed, with costs. Lords Justices Lopes and Kay concurred.

GEORGIA.—The Rev. Thos. F. Gailor has been elected as Bishop by the Convention of the Diocese of Georgia, in place of the lamented Bishop Beckwith. He is a graduate of Racine College, has occupied the chair of Church History in the University of the South, (Sewanee), and is presently its Vice-Chancellor. He was elected to the Rectorship of Trinity Church, Chicago, but declined.

BAPTISM—ITS ADMINISTRATION.

[CONTINUED.]

(Rev. F. S. Jewell)

Its public administration. The very nature of Baptism and its prominence as a Sacrament of the Church, clearly demand its public administration; that is, in the Church and before the congregation. It is the initiatory rite, the very door of the Church; it involves a compact between the recipient and the Church; it is designed to be a solemn reminder to those already baptized, of their own vows and duties; it teaches the irreligious their own need of saving grace and their only pathway to salvation. All these imply the publicity of the Church and congregation. As Baptism is also the commencement of a new and higher life for the initiate, he has a right to its best and brightest accessories, and its most correct and dignified administration, and should be able always to associate its reception with the House of God and its Holy Worship. These not only demand a public administration in the Church, but really forbid—except in cases of absolute necessity—every other place and mode. Besides this, the explicit and imperative language of the *third Rubric* at the commencement of the Baptismal Office must satisfy any but the most ignorant pretenders to Prayer-Book Churchmanship, as to the law of the Church in the case.

Exceptions. There can be only three exceptions to this law; when the child, or person, is in *extremis*, or at the point of death; when, from the severity of the season and the delicacy of the candidate there is both danger from delay and risk from exposure; and when there is no accessible church or chapel in which the baptism can take place. Under these circumstances, the law is overruled by the necessities of the case. But the necessities must be real. It will, nevertheless, happen that cases will occur outside of these exceptions, in which parental ignorance or maternal timidity will prove too strong for both reason and law. Then the Priest will, for the child's sake, have to make a virtue of necessity, and administer the Rite in private at the house. But not without the most earnest protest should he yield to the demand that he do so, when the object is to make it the occasion of a family gathering and a social feast. This practice is out of all religious reason and Churchly propriety.

Private Baptism. Whenever, for any unavoidable cause, the Priest has to administer Baptism in a private house, instead of in the Church, let him distinctly apprise the parents that the form for Private Baptism only will be used, and that at the earliest convenient season thereafter, the child must be presented in the

Church to be received into the Congregation of the Faithful, according to the form laid down in the Prayer Book, explaining, if need be, the imminent propriety of this impressive, completing act. The faithful pursuance of this course will go far towards maintaining the dignity and importance of the Sacrament, and obviating the too common disposition to avoid its public administration. Nor is this asking too much. The Church makes no provision for the use of the full form for Public Baptism in private houses. To employ it thus is a needless and a mischievous departure from both law and good use. The public office is too indiscriminately used, and the form for public reception is too much neglected. Where the latter is required, it might not be unwise to withhold the baptismal certificate until the reception has been attended to.

Hypothetical Baptism. In this connection, it may be urged, that Hypothetical Baptism does not always receive the attention it deserves. Holy Baptism as 'generally necessary to salvation,' is too important a Rite to be left open to any sort of doubt as to its integrity. Yet in the case of persons, ostensibly baptized among the denominations, and proposing to come into the Communion of the Church by Confirmation, it is often impossible to obtain certain proof that the Rite was administered in strict accordance with its divine law; perhaps, even that they were baptized at all. That it lacked entirely 'the solemn vow and promise' which the Church requires, and which must be personally ratified in Confirmation, goes without saying. Now, as Hypothetical Baptism, in a most simple, orderly and direct way obviates all these difficulties; recourse should be had to it in every such case without failure or even hesitation. Set before the candidate the fact that it is not designed to discredit his earlier baptism but only to secure a saving certainty in the matter, and to prepare him to make honest answer to the question in Confirmation, and he will rarely fail to desire it. This much is certain; if he ever grows to be an intelligent and earnest Churchman, he will never regret that he received it.

Delaying Infant Baptism. Parents and Sponsors cannot be too careful not to delay the Baptism of the child longer than is absolutely unavoidable. This caution does not so much apply to cases of Baptism in *extremis*, since here the emergency itself enforces the duty of promptitude. It says—'Let no time be lost; let not the departing spirit be deprived of the sheltering grace of the Covenant, through your dilatoriness or neglect. But in other cases where there appears to be no such danger, delay is frequently favored—perhaps, because the mother is not yet well enough to go to the Church; because some particular friend is absent; or because, from the common tendency to procrastination, there is thought to be 'no need of hurry.' Now, it should be remembered, that apparently well children sometimes meet with fatal accidents or die suddenly; that if the mother is not able to go to Church, Sponsors, whose chief duty it is to see that the child is duly baptized, are able and are sufficient; that circumcision, which baptism superseded, was performed on the eighth day after the child's birth, a clear indication of the importance of the earliest practicable date for Baptism; that delay beyond the earliest date, is apt to become delay to the latest; and that the longer the baptism is put off, the more likely is the child to prove troublesome. Delay, then, is unwise and may be dangerous.

Proper and faithful Sponsors. One of the saddest things connected with Holy Baptism in the Church, is the 'low estate' of the sponsorial system. Into what utter inanity and failure has it too generally fallen! How can the manifest blessings of the Spirit follow an ordinance accompanied by a form so hollow, and so laden with indifference and unfaithfulness! Some points of desired improvement, must be

suggested here, albeit the prospect of reform, is beyond the reach of prophecy. How often are Sponsors selected in haste, at the latest moment, and without thought to their religious fitness! Why not let it be a matter of thoughtful concern, almost from the birth of the child? After its birth, what is more important than its new birth? Why not let the choice of its spiritual foster parents follow closely the selection of its earthly ones? How many accept the place of Sponsor, without a thought of further interest or care than simply that of standing formally at a Font, and murmuring the set responses! Why should not such honestly decline an office whose duties will never receive from them any substantial attention? Or rather, why should not those be chosen who give some fair promise of following the little objects of their pledged care and concern, with faithful prayers, and pleaded Eucharists, if not with spiritual watch-care, protection, counsel and instruction? How few ever think of the possibility of extending their usefulness beyond those with whom they have stood beside the Holy Font! Why should not all such look beyond, and make it a blessed part of their office work to seek out the unbaptized and bring them to the place of holy cleansing, sweet covenanted grace, and the heavenly birth into the new Life in Christ? Are those worthy of their place as sheep under the Good Shepherd who are not actively and lovingly concerned for the early and blessed ingathering of the lambs? Oh my Mother! thou hast strength to bring forth, see that thou also hast among thy children, fostering love and tender nurture, and faithful watch-care for those whom God has given thee!

OUR CONFIRMATION CLASSES—THE RELATION OF BAPTISM TO CONFIRMATION.

Having got our Confirmation classes together, and had a few words of introduction, if possible, with each candidate separately, the next thing will be to enter upon a full course of instruction. We recommend a recitation of the Apostles' Creed, all standing, at each opening of the class, and the repetition of the *Veni Creator Spiritus*, all kneeling. A suitable form of prayer can without difficulty be drawn up from the Collects, and a short extemporary prayer may be added with advantage. In addition to a perfect knowledge of the Catechism, the candidates may also be requested to learn off by heart the selection of Confirmation hymns to be found in the *Church Hymnal*. All Scripture proofs referred to in the course of the instructions should also be learned by heart. The parish clergyman should keep in mind that it is probably his last opportunity for giving definite dogmatic teaching to the young of his flock, and he, therefore, should exercise corresponding pains and diligence in his preparation and instruction. The names of the god parents of the candidates should be ascertained, and, if possible, they should be communicated with, and their prayers invoked on behalf of their god-children during the time of preparation, and specially on the day of their Confirmation. All instruction of candidates for Confirmation should be based on the fact of their being in covenant with God by virtue of their Baptism. They should be approached from the first as those who in their Baptism were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven. It is not heathen children that the Pastor is called on to instruct in view of their Confirmation. From this point of view it will be found profitable to draw attention to the Baptismal Service in the first instance and to the part taken in it by the god-parents. This will open up the subject of *Infant Baptism* and the relation to it of the rite of