

same dependence is, and ever shall be required in Him, who rules the elements. No possible advances in knowledge can ever render frail man independent of Him, who alone ~~can~~ set bounds to the sea, lock up the wind in his treasures, send forth that pleasure mists as thick as can be felt, and turns the liquid sea into icy mountains. Canst thou, O vain man! vaunting in the pride of thy science, hold the sea in the hollow of thy hand? Canst thou restrain the winds, while ignorant whither it comes or goes? Canst thou create light brighter and hotter than the sun, to dispel the mists and melt the frigid zones; then mayest thou contend with the Almighty, and not till then, cease to cast all thy care upon Him, and to learn the sweet lesson, that He careth for thee. Well it is, that the thoughtless and profane should be made to tremble before Him with whom they have to do, and that the serious so be led to repose all their confidence in Him, who hath promised to be with them in the "swellings of Jordan." But how much it is to be regretted that greater facility is not afforded to the mariner on entering the harbour, to deepen these impressions. How sad, what a national disgrace that the noble line of Cunard steamers, which kind Providence has so long guided in safety, should be so arranged as to have to deliver the mail and passengers on the Lord's day on entering Liverpool, and that the passengers should be necessitated to have their luggage searched, and in many instances duty paid. And also to leave so as to have to take mail and passengers on board, on their way out, on every Lord's day. Might not some effort be made by serious influential men, to prevent the continuation of such Sabbath profanation.

Passing from the unequalled docks and ship-forests, through the city of superb and solid buildings, all but the blind must be struck with the continuous line of temptation, open to the mariner and to all, and the comparatively little provision made or embraced, to worship God in houses dedicated to Him. After frequent inquiry as to where public worship was to be observed that afternoon, at length we were directed to an old parish Church, seated for nearly two thousand, with a congregation of about 50 persons assembled. After the ordinary services, performed by the curate, with the most scrupulous formality, suited more to freeze the warm, than to warm the cold, a stream of females entered, with about 70 or 80 infants, and nearly as many lads or young men. The former took their seats on a bench in the centre aisle, the latter in pews near by, and same young females on the opposite side. I learned that the infants were about to be baptised, "but," continued my informer, "there are not nearly as many as when I got mine baptised." The Clerk having recorded their future names, the curate takes his place by a font at the end of the bench. After a brief address, which few heard and fewer desired to hear, one female after

another brought forward an infant. The Baptistiser (?) goes on as follows, naming the child and dipping his hand in the water, he then *wipes* its forehead twice with his fingers, saying, "We receive thee into the holy congregation of the Lord," and then crossing its forehead with one finger, he says, "I cross thee with the sign of the cross." So he proceeded until the question was raised as to whether the child presented had not been baptised. The Baptistiser hesitated and inquired, "do not the parents know?" He then goes on, saying, "If thou wast not already baptised, 'We receive thee, &c.'" It were difficult to decide whether those who presented the children, or those in the pews, were more merry—only those in the pews gave vent to outbursts of laughter. Methinks if these be the God-fathers, they have not yet learned to take care of themselves. Thinking that I had spent too much time witnessing such a profane scene, I found myself, for the first time in my life, locked in a Church, and was told none could leave until the ceremony was ended. At length he concludes, assuring them that they were regenerated and sanctified by this rite. What an easy way of access into a holy heaven do these blind leaders of the blind encourage the grossly ignorant to expect with this sham "baptismal regeneration!" And such is the display and manner of teaching on each successive Sabbath, and not unfrequently on week-days. But it might offend the delicate taste of many were we to mention the character of many of those females who bring their infants to be admitted into the "holy communion." Should it not, however, prove a salutary lesson to those connected with other communions, who flee from discipline, to consider the sort of fellowship they thus form. Especially might all who would not desecrate this divine ordinance and injure their own souls, to seek honestly and faithfully to have the scriptural qualification—not to rest short of "belief with all the heart," evidenced by a life "according to godliness."

We have more than once witnessed the ceremonies of the Romish Church, and felt some solemnity mingled with pity; but here all was fitted to excite disgust or laughter. With Dr. Cumming, we should prefer "the original to the counterfeit." How much to be deplored that so much sham, backed with the most erroneous teaching, should be allowed in a Church embracing some earnest evangelical expositions of the truth.

No wonder that, amid such undevout ceremonies, the earnest soul should seek something more satisfying to the spirit; no wonder though, amid such scenes, dissent should be felt an absolute necessity. And how reviving to the whole being to enter the Church and hear the soul-stirring and refreshing scriptural teachings of Stowell Brown of Liverpool, most justly called the poor man's friend. Having risen from the ranks of the