

mixed with the burnt ashes of the red heifer, of which we read in Numbers xix. And in Mark vii. 4, and Luke xi. 38, we read of the Jews washing (in Greek, New Testament, *baptizing*) their hands and household furniture, which we know from 2 Kings iii. 11, and Numb. xix, was done by pouring and sprinkling. The Jews, however, had an idea that baptism was most perfectly performed in a running stream, because by standing to about the knees in the stream, and having the baptismal water poured on the head, it cleansed the body of its ceremonial impurity, and was then carried away by the stream, so that the person, did not come out of his own ceremonial defilement, but was considered perfectly freed from it. Hence the Jews, when it was practicable, "went down into the water."—(See Armstrong, Taylor, &c., on Baptism, and the Baptist Commentator, Dr. Gill, on Acts ii. 41.) Jesus was displeased with those who would have kept infants out of his kingdom; but he tells us that the only method by which we can enter that kingdom is, being born of water and of the Spirit—a kind of birth which the infants of the church have enjoyed ever since the days of the Apostles, as all true church history testifies.

But here I must end these Lectures. I would fain have noticed the delusions of Presbyterians,—as for example, their imagining or believing that the Scotch Culdees were Presbyterians; that Presbyterian elders and Presbyteries, with their mode of public worship, are of the

same kind as those mentioned in the New Testament; and the fiction of their preachers being clergymen, reverends, lawfully ordained, and having authority from John Knox to be ministers of the gospel; the fact being, that John Knox had no such authority to transmit, and never laid his hands on any man for ordination. But these delusions, with those of Congregationalists, Plymouthites, &c., are unpleasant things to contemplate any longer, and I dismiss them.

But I would be wanting in my duty to the Protestant denominations, and wanting in duty to the Church of England, were I to omit noticing a gross delusion in which many churchmen themselves are involved. The delusion is this, that the Church of England in Canada, is going headlong into Romanism and Ritualism! I ask for the proofs; I demand, where are they? and echo answers "where?" I enquire of the 500 Clergymen of the dioceses of Huron, Toronto, Ontario, Montreal, and Quebec; and I enquire of the twice as many congregations to which these clergymen minister, and there are only pointed out to me some three or four solitary congregations where any resemblance to Romanism or Ritualism can be found; and the chief of these is supposed to be the Church of the Holy Trinity in Toronto! How unjust to blame the whole church for the misdeeds, if misdeeds they be, of a few exceptional cases. It is not my duty here either to defend or to condemn what is done in these few exceptional con-

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