

cessor of the prior Romish Hierarchy, is this, that in the baptismal ordinance, the English Prelates and their subordinate Priests do boast, that by virtue of Baptism, administered by them and the Jesuitical Priests of Rome, the subject, whether an adult or an infant, is made a partaker of all the benefits of the new covenant; and that the privileges thus conveyed are irrevocable and inalienable, insuring them the title of Christian adoption here, and the reversionary inheritance among the sanctified. The evangelical party, so named—Romaine, Beveridge, Newton, Vena, Toplady, Haweis, Simeon and Scott, with their consociates, always denied that dogma, and strove to demonstrate, that the Liturgy did not convey Anti-Christian principle. But it has ever been conceded, that the maintainers of that heresy were most consistent with their Prayer Book. Whether those dead worthies are exonerated from all participation in that "strong delusion," is of no importance—but that the present combatants on behalf of semi-Romanism, or whole Popery disguised, defend that soul-destroying fallacy, is manifest, from the formal declaration of the New York Churchman of September 17, 1842. The editor expressly affirms, "We hold the doctrine of baptismal regeneration. *The baptised infant with us is a member of Christ, a child of God, and an inheritor of the kingdom of heaven!* This is made by a sacrament! a mysterious and inscrutable means of conveying God's grace, the regenerating influence of the Holy Spirit. This is no figure, no rare symbol, no signifying that which may be or may be not—but a saving ordinance, *a reality ten-fold more real than any phenomenon that is presented to us either in time, or yet in space.*"—*Christian Intelligencer.*

The Established Church in Glasgow.

In Glasgow, overtrading has shown itself fully as much in Church-extension as in any other line. St. Ann's parish church, after being tenanted for some time by the Chartists, has now passed into the hands of the Socialists.

Return of let and unlet seats in the ten city churches, June, 1842 :

Seats let,	6,684
Unlet,	5,938
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	12,622

Unlet seats in different years—1837, 3,692; 1838, 3,929; 1839, 4,261; 1840, 4,829; 1841, 4,605; 1842, 5,933.

The above return shows that the number of unlet seats in the city churches is still on the increase, and that the attempt to stem the current by a reduction in the rents has proved a total failure. No exertions have been spared to increase the number of adherents to the Established Church—rents have been reduced to an exceedingly low point—expenses for