

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH vi. 16.

Poetry.

THE FIRST SOUL IN HEAVEN?

BY THE REV. R. MONTGOMERY.

In hush'd eternity alone Before all centuries were, Jehovah held His awful throne, Unworship'd by a prayer.

WEEKLY CALENDAR table with columns for Date, Lesson, and 2nd Lesson.

FIRST SUNDAY AFTER TRINITY.

MAY 2, 1850.

The Church hath now finished the course of her solemn Holy Days. The chief doctrines and mysteries of the faith entrusted to her keeping, have been all brought, singly and in succession, before the attention of her members in these sacred and tacit anniversaries.

THE EPISTLES. (1 St. John iv. 7-21.)—The great design of the services of this season, is to inculcate love towards man, and obedience to the commands of God. The first portion of the Ecclesiastical year, is the witness of the Church to the preaching of the Gospel.

THE GOSPEL. (St. Luke xvi. 19-31.)—This interesting story is read in the services of the Church as the Gospel of this day, because it enforces the great duty of brotherly love, and points out the extreme danger of casting it off by hardness of heart and inhumanity.

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PRIMEVAL CIVILIZATION.

(From the Church Review.)

It is a false and pernicious theory that man was created in a rude and savage state. Such a theory is in direct opposition to the scriptures, which represent the first man as coming perfect from the hands of his Creator.

that civilization existed from the beginning, and is of divine origin. And the admission of this fact, on the authority of the Bible, at once puts to flight the false assumption that thousands of years were necessary to arrive at the refinement and elegance which we see displayed in the earliest monuments now extant of the Egyptian dynasties.

Deferred Extracts.

THE ARCHBISHOP OF CANTERBURY, THE BISHOP OF EXETER AND MR. MASKELL.

Decidedly the most important document which has appeared in the Great Britain controversy since the Bishop of Exeter's famous pamphlet, is a correspondence between the Rev. William Maskell and the two Prelates just mentioned, which was published in Wednesday's papers.

1. Ought I to teach, and have I the authority of the Church of England to teach, that the grace of regeneration, together with the remission of original sin, is certainly given to all infants in the sacrament of holy baptism?

2. Again, upon the same and equal authority, that justification is always conveyed with the due reception of the sacrament of baptism?

On the same day, Mr. Maskell writes to ask further, whether he has any objection in so understanding his Grace's replies to his questions as to confer authority on the Church, and that he has not the authority of the Church of England to teach, any of the doctrines spoken of in those five questions, in the dogmatical terms there stated?

other particulars were, for the purposes I have mentioned, introduced into them; but I submit without misgiving to the actual state of matters in this respect, though I should gladly, and with a conviction of its being my duty, labour to make her state less imperfect.

3. Or, again, that the doctrine in her Articles and Homilies, by teaching it in her Catechism, and acceptance of which is a precedent condition of communion, and by basing it on all her offices of Baptism, as well as recognizing it in other parts of the Book of Common Prayer, especially in the office of Confirmation?

THE FOLLOWING IS FROM AN ARTICLE ON MONK'S ANGLICAN CHURCH BOOKS, in the Theologian & Ecclesiasticalist.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

(By one of Three Hundred.)

CHAPTER V. ABUSES AND DISUSE OF BAPTISM.

I am aware that it is quite easy to discover inconveniences and evils in the working of particular theories or systems, however wisely conceived, so long as those systems must depend for their preservation or efficiency upon the sagacity and purity of human counsels.

Table with columns for City, Presbyteries, Communicants, Infants baptized, and Proportion of infants baptized to no. of com.

Now, in contrast with this, as far as I have access to annual Reports and Journals, the proportion of infants baptized to the number of communicants, in the Episcopal church, is a little more than one to five.

But, to go still more into detail. The mother of Presbyterian churches in New York numbers 373 communicants; the Rev. Dr. Phillips reports fifteen infants baptized the past year. The Brick church has 668 communicants; Dr. Spring reports twenty-six infants baptized.

Early in my ministry, a circumstance occurred, that forced this subject very affecting upon my notice. I had in those days, a sister, in whose heart had long dwelt a measure of the grace of God, that is, if some of the most pleasing fruits of piety may make it lawful so to pronounce; although the spark often trembled for existence, unenlivened as it was from the fires of the altar.

HAVING MYSELF EMBRACED WITH MUCH SATISFACTION that view of the sacraments, which is yet to be found in the Confession of Faith, where it stands as a witness against an unbelieving age, I fell into conversation with my sister respecting the education of the lovely children which the Lord had given her, and pressed her with the fact, that the two "good beginnings" she could make with them, must date from the grace of baptism.

THE DIFFERENCE BETWEEN THE ROMAN AND THE ANGLICAN CHURCHES, in the Theologian & Ecclesiasticalist.

It is a discipline that is fast driving off reflecting Presbyterians among the Baptists, or back by God's blessing to the Episcopal church, the majority from the grace of baptism, and the ruins of heaven fall alike on all.

doth also now save us." Tell us not, when our children are dead, that although the Bible is not a revelation to infants, yet the intimations that it drops give us reason to believe that they have gone safe!

THE DAY FOR THE SACRAMENT OF BAPTISM, in the Theologian & Ecclesiasticalist.

WE APPEAL TO THE UNDERSTANDINGS OF MEN, WHICH OF THE two liberal and ungodly heresies of the day, the one which Christ died, and which Christ promised more fit for the kingdom of God than we, and to be the object of an angel's watch and guard, was yet excluded from the church on earth and from the only Sacrament which an infant receives, and which is exhibited to all, when the Lord's Supper is administered.

IT IS A DISCIPLINE THAT IS FAST DRIVING OFF REFLECTING Presbyterians among the Baptists, or back by God's blessing to the Episcopal church, the majority from the grace of baptism, and the ruins of heaven fall alike on all.