The Church.

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

VOLUME XIII., No. 44.]

TORONTO, CANADA, THURSDAY, MAY 30, 1850.

TWHOLE NUMBER, DCLXXIII.

Poetry.

THE FIRST SOUL IN HEAVEN? BY THE REV. R. MONTGOMERY.

- "In hush'd eternity alone
 Before all creatures were,
 Jehovah held His awful throne,
 Unworshipp'd by a prayer,
- There was no space, nor scene, nor time,
 Nor aught by names we call;
 But centred in Himself sublime,
 Was God, the All in All!
- But, through eternity there ran A thrill of coming change, And lustrous shapes of life began Around His Throne to range.
- Radiant with rapture, pure as bright, Angelic myriads rise, And glow and glisten in the light Of God's approving eyes.
- In volumed waves of golden sound
 Roll from celestial lyres
 Those swelling chants, that peal around
 From new-created choirs.
- But hark! amid the shining throng
 Of shapes who arch their wings
 A single Voice, another song,
 With mortal cadence sings.
- Alone he seems, and chants apart,
 In unexpected notes,
 A music, where the grateful heart
 In strains of feeling floats,
- A beauteous soul! whose seraph brow Is bright with glory's hue:— Lo, angels pause to hear Him now Their harping praise out do.
- Their choral rapture swelled as deep
 As purity could pour;
 But they, who have not learnt to weep,
 May never God adore.
- With such a burst of whelming love
 As earth's first martyr sang,
 When glory to the Lord above,
 The voice of Abel rang."
- "Worthy the Lamb! who shall be slain:
 Redemption crowns my song:
 Ye seraphims! your notes retain:
 But these to me belong."

	all:		WEEKLY CALEN	DA	R.	64	1100	
Day.	Date.		A STATE OF STREET AS		lst Lesson		2nd Lesson	
F	June	2,	1st Sunday aft. Trinity.	M, E,	Joshua	10, 23,	Mark 1 Cor.	3. 16.
M	**	3,		(M,	Esther Job		Mark 2 Cor.	4.
T		4,		(M, E,	**		Mark 2 Cor.	5. 2.
W	44	5,		(M,	64		Mark 2 Cor.	6. 3.
T	**	6,		(M, (E,	"		Mark 2 Cor.	7.
F	**	7.		M. E.	46	8,	Mark 2 Cor.	8.
S	"	8,		{М, Е,	66	10, 11,	Mark 2 Cor.	9.
F	**	9,	Our Courses of the Transport	(M,			Mark	10.

FIRST SUNDAY AFTER TRINITY. MAY 2, 1850.

tain time, and the time elapses without his having done tain time, and the time elapses without his having done tain time, and the time elapses without his having done tain time, and the time elapses without his having done to the faith entrusted to her keeping, have been so; the promised reward cannot be claimed. If a to the Lord our God.' You have authority to teach all brought, singly and in succession, before the attention of her members in these sacred and tacit annot claim the crown who has not fought the battle.

If a prize is promised to a conqueror: he cannot claim the crown who has not fought the battle.

Lord and Saviour Jesus Christ, by faith.' Art. xi. And as regards baptism, the Church teaches that by it, 'as by on each other, are alike cared for and enforced by the never be accomplished by his obtaining heaven. The does not teach us to declare. Church. The Epistles and Gospels of this season are same argument is efficient to prove the duration and are selected for the most part from the hortatory por- parable. If this life is the only scene of man's protions of the Epistles, and contain the exhortations of bation, the only time of his obtaining a fitness for the Apostles to their converts, to enforce the obser- heaven, and man dies and passes from this stage of his tion, for instance, the Articles of the Church are pruder the same lessons of holiness and righteousness, and ness of heaven. Such is the language of this parable. relate the parables by which those virtues were recom- the solemn and awful truth, that a careless, easy, selfmended and exemplified. These portions of Scrip- indulgent life is enough to exclude us from the happito be a general agreement and relationship between upon those riches renders it hard for the rich man to the collect, and the two passages of Holy Writ, ap- enter into the kingdom of heaven. pointed for the services of each Sunday, so that each = will tend to throw light and explanation on the other. These Epistles and Gospels are found in the earliest offices allotted to these Sundays; although by the intervention, in the early service books, of the vacant Sundays, and the octaves of the feast of Corpus Christi, created in a rude and savage state. Such a theory is there has been some little change and transposition, as in direct opposition to the scriptures, which represent to the Sundays on which, in the Anglican Prayer- the first man as coming perfect from the hands of his book, they are respectively appointed to be read.

THE EPISTLE, (1 St. John iv. 7-21.)—The great God." To a being so formed, in all the maturity of love towards man, and obedience to the commands of of the Almighty, life was a continual series of revela-God. The first portion of the Ecclesiastical year, is tions. The very description of the Garden of Eden the witness of the Church to the preaching of the and the various employments of its inhabitants, affords Gospel. The second portion, is the witness of the proof of high civilization. There was gold. There God. The law was impressed upon the soul of the of the art of the lapidary. The beasts of the field Protoplast in his state of innocence. It was contained and the fowls of the air were brought to Adam to be ten commandments, written by the finger of God on zoology. The seed-bearing herb, and fruit-trees of the two tables of stone, and promulged to the children every kind, one alone excepted, were his food; and of Israel amid the thunder and lightnings of Sinai .- he was placed in the garden to dress and keep it.-The law is the will and mind of the Deity. It is obeyed Agriculture, therefore, and the culinary arts, were to fect accordance with this will is " the bond of peace," vine communications. What reason is there to supby which all the heavenly intelligences are united to pose that the art of writing was unknown, or that each other, as the ministers of God to do his pleasure. alphabetical characters were not a part of primeval This law, the one immutable will of God, is still the revelation? The civilized, was the natural state, so Ruide of man, after, as before, the fall. It is no longer long as man continued in communion with God. The Presented to him as in the first covenant of works, as savage state was the awful consequence of deserting a cause of his justification, but it is still in force as the God. From the beginning, therefore, society was rerule of life; as the standard of God's excellency, as fined—the arts flourished—the usages of what we the measure of man's obedience. Perfect obedience now call civilized life, prevailed. The whole period to the holy demands of this law is no longer required, before the deluge was sufficient for great progress to hands of a Mediator, and though now "by the deeds have perished by that tremendous catastrophe. Even of the law no man living shall be justified," yet the among the descendants of Cain there were men who of his conscience, as the schoolmaster to lead him to artificers in brass and iron, and sounds of stringed and Christ: and a conformity to its holy precepts is wind instruments accompanied by the voice of song. enjoined as the best proof of a right faith. No portion How much more civilized then were they who never It enjoins the duty of man, both to God and to his construction of the ark affords evidence of the adwhich man should show towards his brother; while judicial infliction on the human race for their cwn a body of doctrines to be taught by her ministers. * * both the Gospel and Epistle unite to illustrate the apostacy. The possession of the art of alphabetical That it is not desirable that we should have more dog-Prayer taught in the collect of the day, that in keeping writing by the Egyptians, which recent discoveries neous and heretical statements put forth from time to time of the commandments of God we may please Him both have shown to be older than the time of Abraham, among us, I am very far from saying or thinking. I wish

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 duty of brotherly love, and points out the extreme 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 to make he state less imperfect. * * * But then comes the purposes I have mentioned, divine origin. And the admission of this fact, on the authority of the Bible, at once puts to flight the false gladly, and with a conviction of its being my duty, labour to make her state less imperfect. * * * But then comes the purposes I have mentioned, divine origin. duty of bretherly love, and points out the extended arrive at the refinement and elegance which we see the practical question.—Is there anything in this pamphlet which makes it your duty (because you have published it) to leave the charge which you have undertaken. Withhowever, may be learnt from the contemplation of the Egyptian dynasties.

Deferred Extracts.

parrative, viz., the certain and undoubted condemna-

tion of those men who live as if this world was the

only existence for which they were created. The

for Abraham, rich above all people of the east, David,

a king and conqueror, Isaiah, a prince and courtier,

Josiah, a sovereign, and Daniel, the inhabitant of a

palace, were all accounted righteous before God, and

all may be said to have been "clothed in purple and

fine linen, and to have fared sumptuously every day."

Neither is any crime alleged against this rich man .-

charity and benevolence. At all events no open prac-

tice of immorality or profligacy is laid to his charge;

all that is said of him, as the reason of his condemna-

tion, is, "Thou in thy lifetime receivedst thy good

PRIMEVAL CIVILIZATION.

(From the Church Review.)

wealth of the rich man alone did not condemn him; THE ARCHBISHOP OF CANTERBURY, THE BISHOP OF EXETER

AND MR. MASKELL. Decidedly the most important document which has appeared in the Great Gorham controversy since the Bishop of Exeter's matchless pamphlet, is a correspondence be-tween the Rev. William Maskell and the two Prelates just meationed, which was published in Wednesday's papers. Mr. Maskell, who was chaplain to the Bishop of Exeter, Mr. Maskell, who was chaplain to the Bishop of Exeter, and Vicar of St. Mary's Church, in that city, had given be our wisdom to consider well and calmly—with minds Neither is any crime alleged against this rich man.—
He is accused neither of licentiousness, immorality, cruelty, or oppression. It was the custom in eastern countries for beggars to be laid at the gates of the parshioners met and entreated mm to delet dong parshioners met and entreated match and entreated mat countries for beggars to be laid at the gates of the mansions of the wealthy, to obtain from the bounty of their patrons the relief of their wants. It is not im-

probable that, by the express command of this rich man, Lazarus was laid at his gates, and maintained by the superabundance of his table; and that he was, therefore, an example to his neighbourhood by his therefore, and the distribution of these parisinoners, as well as a copy of the min such manner as shall be best for His Church.—The measure immediately necessary—the necessity of which is pressing upon us—is the restoration of synodical action. I am sorry to be obliged to add, that I do not think that you have, in this your late effort, facilitated that restoration; for you will, I think, have examples to his divisible to the discontinuous control of them in such manner as shall be best for His Church.—The measure immediately necessary—the necessity of which is pressing upon us—is the restoration of synodical action. I am sorry to be obliged to add, that I do not think that you have, in this your late effort, facilitated that restoration; for you will, I think, have example to his neighbourhood by his his discontinuous action.

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? things." Thou in thy lifetime receivedest those things 2. Again, upon the same and equal authority, that

which alone thou estemest to be good. The rich man justification is always concurrent with the due reception of in the parable lived an easy, careless, contented life, the sacrament of Baptism? without God and without hope, anxious about and in a sacramental manner, given to faithful recipi

and solely engrossed with, the cares and riches and confirmation, by the laying on of the hands of the Bishop? pursuits of his present short existence. This was the 4. Or, again, that orders transmitted through the Episcause and source of his condemnation. So also now copate is of the essence of the Christian Church? 5. Or once more, that the words in the Ordinal, "Whoany person, whether he be rich or poor, who possesses the knowledge of the object why man was created, who soever sins thou dost forgive, they are forgiven," &c. convey to the priesthood, the power of absolving penitents, knows the truth of the Gospel, and the only way to to be exercised in its fulness, only after particular con-fession, as indicated in the office of holy communion, and happiness and heaven, the way of faith, repentance, and obedience, and who still lives all his life long as if the visitation of the sick?

there was no world to come, no life but this; lives a His Grace replies on the 26th to each of these questions life which unfits him for heaven. He may be kept, as as follow

"1. What is included in the grace of regeneration is not many of the heathen were, from open guilt and abandoned wickedness; but if he does not, in this state of declared in the articles of our Church, neither is regeneraprobation, become prepared for another and better (See James i. 18, and 1 John v. 1.) But the rubric furworld, if he does not submit to the influences of the nishes some answer to the latter part of the question, asholy and merciful Spirit present with him from his serting that 'it is certain from God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Our Lord also commanded His baptism, and if he thus dies unfit for heaven, then the object of his creation is not answered; and therefore, Apostles to 'go and teach all nations, baptizing them in the object of it cannot be accomplished. This is the testimony even of our reason. If any reward is offered xxviii. 19. In obedience to this command, the Church ches us to baptize infants, 'not doubting, but stedfastly teaches us to baptize infants, 'not doubling, but stealastly believing, that God will favourably recieve them; will embrace them with the arms of His mercy; will give on certain conditions, and these conditions are not complied with, it is evident the reward cannot be The Church hath now finished the course of her condition that he will learn a language within a cer-

of Saul, see Acts ix. 15, 18; or of Cornelius, Acts x. 31, ample of that blessed Redeemer, whose sinless life and victory is not given, the prize of the race is not earned. 34, 44, 48; of one we are told that he was 'accepted of their baptism,' Scripture does not say, and the Church

"3, 4, and 5. I take these three questions together, bechosen with reference to this purpose. The former eternity of future punishment, as exemplified in this chuse they admit of the same obvious reply; namely, that the Church, in her character as 'a keeper and witness of Holy writ,' Article xx., does not give authority to teach more than is there revealed. On the matter of confirma-Vance of moral duties, as humility, prayer, obedience, existence without obtaining that fitness; then he must silent; the confirmation described in Scripture being chastity, charity, and self-denial. The latter enforce ever remain in a state of eternal unfitness for the happi-different in many respects from the nature of the rite prescribed in the Book of Common Prayer. So, with regard Episcopacy, as being 'of the essence of the Church.' record the various instances of mercy and goodness, It speaks of two states, between which is fixed the Our Church is satisfied with saying, that from the Apostles which shone forth in the life our blessed Lord; or gulph of an eternal separation, and instructs us in time there have been in the Church three orders of Biops, Priests, and Deacons; and that no man shall be suffered to exercise any of those functions except he be called, tried examined, and admitted thereto' according mended and exemplified. These portions of Scripture chiefly follow in successive order from the Epistles ness of the one, and to entail on us the misery of the to the form which is prescribed, Preface to ordination Service. Again, concerning Absolution, the Church has declared, generally, the power which God hath given to his

ministers; namely, to pronounce, on the part of God, the absolution or remission of their sins to all them that truly repent, and unfeignedly believe His holy Gospel. And if upon any of these subjects the Church has not affirmed e than this, it is not that her teaching is defective, but that she finds no instructions in Scripture which justify her in saying more it is, farther, because she has been strongly It is a false and pernicious theory that man was enjoined to avoid all questions which rather tend to gende strifes,' than to promote 'godly edifying,' 1 Tim. i. 4; 2 Tim. ii. 23: and that she professes, as a fundamental principle, to require of no one the belief of anything which not read in Holy Scripture, or may be proved thereby.'

Creator, "made in the image and after the likeness of Article vii. On the same day, Mr. Maskell writes to ask further, whether he is "right in so understanding his Grace's redesign of the services of this season, is to inculcate mind and body, and blessed with the perpetual vision plies to his questions, as to conclude that he ought not to teach, 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?" The Archbishop replies by another question, "Are they (i. e., these doctrines,) contained in the word of God; St. Paul Church to the teaching and requirements of the Law. was bdellium, (probably the pearl,) and the onyx-stone, says, Preach the word.' The Church, at your ordination, The law is the one sole, eternal, immutable will of implying the knowledge of metals and minerals, and gave you 'authority to preach the word of God,' and took an engagement from you, that you would be diligent in reading the Holy Scriptures,' were persuaded that 'they It was contained and the fowls of the air were brought to Adam to be contained sufficiently all doctrine required of necessity to the seven precepts of Noah, and embodied in the named by him, implying a knowledge of language and eternal salvation, and out of the said Scriptures would instruct the people committed to your charge.' Whatever is not there found, and nothing which cannot be proved thereby, is to be taught as an article of belief, or thought requisite or necessary to salvation. Art. vi. Now, whether the doctrines concerning which you inquire are conin the armies of heaven, by the hosts of angels. Per- him familiar, -acquired not by experience, but by di- tained in the word of God, and can be proved thereby you have the same means of discovering as myself, and I have no authority to declare." Thus the Archbishop makes each man's private interpretation of the Bible (which is appealed to by every heresy under heaven,) the ole test of doctrine, notwithstanding that the articles declare (Art. xx.) that it is the Church which has " authority in controversies of faith," and denounce (Art. xxxiv.) every one that "through his private judgment doth openly break the traditions of the Church." Well may Mr. Maskell writing back on the same day observe-"So that t seems to be as I had supposed; and I have no faith and no doctrines to teach on any subject-except perhaps regarding the ever-blessed Trinity-as certainly the docas the cause of our justification. It is ordained in the be made in discoveries and inventions which could not trines and the faith of the Church in which I am a minister. In other words, if there is anything which I ought to teach it is this, that the Church of England has no dislaw itself is still propounded to man, as the rule of his obedience, the controller of his thoughts, the convincer of his convergence as the school marks are lead him to obedience, the school marks are lead him to obe discontroller of his thoughts, the convincer of his convergence as the school marks are lead him to obtain the descendants of Call fill the were men who dwelt in tents and purticular to the convincer of his thoughts, the convincer of his convergence as the school marks are lead him to obtain the descendants of Call fill the were men who dwelt in tents and purticular to the convincer of his thoughts, the convincer of his convergence as the school marks are lead him to obtain the convergence of the convincer of his thoughts, the convincer of his thoughts are lead him to obtain the convincer of his thoughts, the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obtain the convincer of his thoughts are lead him to obt spiritual practice, as one which, under the guise of purity nd moderation, throws open all doctrines, except one, to the determination of each man's private judgment, and suffers us to believe (as we will,) either this or that, or, if of Scripture could be more fitly selected at the intro- strayed from the founts in-head of pure intelligence, we dare to do so, nothing at all. Nor do I see how such duction of this season than this passage of St. John. and went not out from the presence of Jehovah! The a system, once openly avowed, can fail to lead thousands supplanted by the unwritten or the variable and the into infidelity." The Bishop of Exeter's letter, which popular. heighbour, by pointing out the source by which alone the law can be fulfilled. "Love is the fulfilling of the into it of the various species of birds, beasts, and replaw;" the love of man to God, through a conviction tiles, implies a very extended knowlege of natural hisof the love which God hath first shown towards man, tory. The idea, then, that the savage was the primeleading him to the love of his neighbour. "Herein is wholly untenable. Arts may be love god but that Cod level as a state of man, is wholly untenable. Arts may be love, not that we loved God, but that God loved us, lost, and men may sink into barbarism; but it has what is necessary to the due administration of those saand sent His Son to be the propitiation for our sins. been the result of their own voluntary wickedness.— craments, I conceive that all which is essential is enjoyed Beloved, if God so loved us, we ought also to love one

As they did not like to retain God in their knowledge,

in her communion, and all necessary teaching is retained.

* * In truth, till the sixteenth century, I apprehend another." The Gospel of the day illustrates the love God gave them over to a reprobate mind. It was a that in no Church was there an attempt made to draw out

out attempting to deal accurately with subjects so extensive, I do not think that there is anything in it, which exceeds the bounds of (I do not say discreet—I do not say charitable—I do not say dutiful, but I do say) TOLERABLE discussion. You have a right to labour to induce your fellow ministers and lay brethren to urge a removal of what you esteem blemishes, a supply of what you think deficiencies, a nearer approach in short to completeness of doctrine in your Church. And, if this has been done in a manner which very many (myself among the number,) justified -- on the contrary, I think we should be schisma them in such manuer as shall be best for His Church!— The measure immediately necessary—the necessity of that restoration; for you will, I think, have exasperated the disinclination to it in men of authority—though you 1. Ought I to teach, and have I the authority of the will probably have increased in many minds, as you have in mine, an earnest longing for it. In expressing my opinion, that it is not your duty to resign your charge, I necessarily imply that I think it your duty to retain it.— In coming to this conclusion, I have endeavoured, I believe successfully, to cast aside everything like the undue he sacrament of Baptism?

3. Or, again; that an especial gift of the Holy Ghost, is script his Lordship says:—"To prevent misapprehension, I think it necessary to add, that to everything like Invo-cation of the Blessed Virgin, or of the Saints, would seem to imply, what we have no warrant to believe, that she or they are cognizant of what we do or say-and that I should feel it difficult to conceive any actual invocation of them, as cognizant, to be other than unscriptural and pre-sumptuous, and leading, by pretty plain induction, to will-worship, if not (as it too often would) to Idolatry." Mr. Maskell, on the 26th, asks, in reference to the words "the authoritative condemnation of emergent heresies, what sense are we to understand that the Church of England, at the present time, condemns as heresy the denial of the unconditional efficacy of baptism in the case of all infants?"—to which the Bishop immediately responds:—
"I understand that the Church of England, at the present time, implicity condemns as heresy the denial of the unconditional efficacy of baptism in the case of all infants duly baptized, by holding that doctrine in her Articles and Homilies, by teaching it in her Catechism, the ac-ceptance 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 Com-Prayer, especially in the office of Confirmation."

ORATORIANISM IN THE ANGLO ROMAN CHURCH .- It is well known that the "Fathers of the Oratory" in England consist principally of those apostate clergymen who have recently seceded from the Church and joined the Romish communion, considerable interest must generally be felt as to the style of teaching for which they have exchanged the pure and primitive Catholic teaching of the English

mediæval Church, that eyery body knows-but from the modern Roman Church-the Church of Trent, of Pius has never yet seen- * * *

by which his assistance is invoked; nay, in one of these dragging the Roman Church in this land into what if God of His infinite mercy do not arrest their course, must end those who thus act is scarcely to be explained by natural causes. Granting the Fathers of the Oratory to be the ignorant hot-headed puerile youths, that, with one or two

from the Greek, as well as the concluding part of "Sharpe's which had been commenced in a former number, are homage where it did violence to every feeling of the heart. drawn between my neighbour's children and my own?

THE CHURCH. (By one of Three Hundred.)

CHAPTER V. ABUSES AND DISUSE OF BAPTISM. I am aware that it is quite easy to discover incon-

veniences 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. But where the evils are found to be co-extensive with the system; and where the system is unshackled and free to work out its legitimate results, and yet makes no effort to throw these evils off; but they circulate invariably with its life, and pursue it as closely as the shadow does its substance, and eat as a canker to its very core; it is perfectly fair to suspect some radical defect, and to look into the system itself for an explanation of the fact.

One of the worst and earliest inconveniences, that I found adhering to the system from which I have been emancipated, was its unwarrantable restriction of the sacrament of baptism. I had received, so far as those around me could impart it, a power to baptize, and to "suffer little children to come "-and expressly, it had been, as I supposed, enjoined me by the master, to "forbid them not." But I presently discovered that my church forbade them. So well is this prohibition understood among Presbyterians that a minister is seldom, and many a minister among them never, called on to baptize a child, unless at least one of its parents be a communicant in the church. If it be said, that their written discipline does not necessarily impose this restriction, and that formerly a better custom obtained, I have only to reply, that this is then another of the instances, to be often adverted to hereafter, in which the written and fixed traditions of the system have been

But before proceeding further, let us know what are the facts which we intend to employ as premises in this discussion. And let us first adduce those of a more general nature and from authentic documents, that, when we come to state those of our own private experience, they may not be suspected of exaggeration or distortion. In the month of May, 1848, there were in connection

with the General Assembly of the Presbyterian church, 192,022 communicants; and the number of infants baptized within the ecclesiastical year, was 9,837; or, one intant to between nineteen and twenty communicants. It would therefore require nineteen and a half years to make the number of baptized children, if every one of them should only proves by approximation the truth of the position, our articles were clearer and more conclusive; I wish live, equal to the present number of communicants.

nada to Florida, and from the Atlantic to the Mississippi. are dead, that although the Bible is not a revelation to in-

New Brunswick,... 4,534 165 1 to 27 Baltimore, 2,395 109 1 to 22 62 1 to 27 57 1 to 20 1 to 24 19,505

Now, in contrast with this, as far as I have access to nual 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.* During a ministry of six years in the Church, I have with my own hand baptized as many children as the whole Presbytery of New York with its thirty-five ministers, according to the above table, would do in three.

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 commu Spring reports twenty-six infants baptized. The Rev. Dr. Yes, we proclaim it with unmingled satisfaction, that this Potts, who has written against Episcopacy as "illiberal and anti-republican," has 282 communicants, and reports twelve infants baptized. The Rev. Dr. Smith, of Charleston, who was my classmate at Princeton, and has written ton, who was my classmate at Princeton, and has written ton, who was my classmate at Princeton, and has written ton, the conference of the property of the conference of the property of the property of the conference of the property of the a book in defence of Presbytery, has 40% communicants, and reports six infants baptized. The Rev. Dr. Boardman, of Philadelphia, also my cotemporary at Princeton, reports 482 communicants, and one infant baptized. He too, I believe, has written a book against the Episcopal church. lieve, has written a book against the Episcopal church.-Thus, while the books multiply, the flocks diminish.

Early in my ministry, a circumstance occurred, that forced this subject very affectingly upon my notice. I had away, and the eyes of the people are opening to the fac 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 unreplenished as it was from the fires of the altar. She ligion. was one of those many persons, who, under the influences of insufficient teaching, look unfortunately on the sacrament of the altar, not with too much awe—that were impossible—but with that kind of dread, which man's chief ession, (chap. iii. sec. 7.) "The grace of God, that bringeth salvation, hath appeared unto all men," proclaim enemy employs to keep back the hungering and fainting heart from the strengthening nourishment of "the children's bread." And my sister's soul was of that sensitive and gentle texture, that it stood amazed, and at times half wild, at the exactions of a stern and frigid Calvinism; and the half wild are all the company of the comp bruised reed had been often well nigh broken, and the the manifestation of his glory, some men and angels are smoking flax well nigh been quenched.

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 definite, that it cannot be either increased or diminished," an unbelieving age, I fell into conversation with my sister is the sad wail of the Presbyterian confession, (chap. iii, sec. respecting the education of the lovely children which the respecting the education of the lovely children which the Lord had given her, and pressed her with the fact, that the only "good beginning" she could make with them, must child, for which Christ died, and which Christ pronounced The following is from an article on Monk's Anglican The following is from an article on Monk's Anglican at the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from an article on Monk's Anglican the following is from the following is from the following is from the following the tized as well as we," we, who are far more filled than day God's judgment into mercy, "cannot discern their right the right use of this ordinance, the grace promised in were in 1688, that the Oratorians, without rebuke, are he had himself for a long time regarded their mother as a me in the call—to justify this language that you hold becoming now." And sad and chill would be my visits now to the silent not? or are some of them born but once and others born A PRESBYTERIAN CLERGYMAN LOOKING FOR field, where the three flowers, snatched from a sister's again? I venture to term it an oppression that the Church bosom, lie each in its bed, waiting to rise and bloom side in no age and in no instance ever dared to impose-nay, a by side again, when the Sun of righteousness shall return cruelty, that Rome, in the days of her worst tyranny, wo and shine upon the sod, were I to recollect, that, before child, repelling a redeemed infant, because its parents have they were planted in that dust, I had raised a finger to pressinned, from the only Sacrament of which it is capable, vent their being watered, by any human hand, with the the heaven-ordained point at which grace is sent forth to dews of baptism. But little did I suspect that that mother meet it. It "asks bread," and, because its parents have would have so soon been called to bathe with her tears the and hard as your gift, you "give it a stone:" "it asks an and hard as your gift, you "give it a stone:" "it asks an brows that had been so lately bathed at the fountain of egg," and, to sting the erring parent, you put into its little grace. Not many have drunk, at a single draught, so hand a "scorpion;" it "asks a fish," and you "give it a hand a "scorpion;" it is heart a some the erring parent. deeply of the Master's cup as she.

"The shaft flew thrice, and thrice her peace was slain, And thrice, ere thrice you moon had filled her horn."

"For God, to draw her spirit heavenward, Severed the golden chains that bound her here, And placed her idols nearer to himself. To lure her onward to the better land."

For, as they have been planted in the likeness of His death, they shall be also in the likeness of his resurrection. And it is sweet to think,

"Babes, thither caught from womb and breast, Have right to sing above the rest. For they have gained the happy shore They never saw nor sought before.

"We are the babes no more
That gave their feeble walling to thine ear,
Free from the cumbering clay, we mount, we soar,
Onward and upward through a boundless sphere. "We dwell no more with pain—
We shed no tears—we feel no panting breath—
Sweet mother, do not grieve for us again,
We are so blest, we bless the hand of death.

"Turn with unwavering trust
From the green earth-bed where the body lies,
Thou didst but lay our covering in the dust,
Thy children live, will live beyond the skies.

"There we shall meet again,
O yes! believe it, meet to part no more!
We'll welcome thee with heaven's angelic train,
And lead thee to the Saviour we adore."

chilling theme. To me the reasoning was direct and just, endure. that the child that is unfit to be baptized, is unfit to die; the child that may not be admitted into the church below. for fear of fainting it, may not be admitted into the pure is not surprising, if we reflect that they are of a common parentage, born at the same time, one at Westminster, and bosom of the church above. There is no evading the start- one at Trent, and that the twins alike decline to have their ing inference, and humanity shudders and falls back from legitimacy tested, by bringing into court the ancient mothe terrible conclusion! Tell me not, when my child is the terrible conclusion! Item me not, when my child is abuse and disuse of Baptism brought the coincidence of dead, that it has gone safe; why then did you withhold the two systems strikingly to mind. If the Romanist has the token of its safety, that antitupon of St. Peter, of which he declares that the ark upon the water, and the water hearing up the ark and both conspiring to save the eight bearing up the ark, and both conspiring to save the eight the usurpation, said, "Drink ye all of it;" the Presbyterian members of the church of God, were together the type? has erred and played the tyrant, in substracting the whole

Now take the Presbyteries of the great cities from Ca- doth also now save us." Tell us not, when our children fants, yet the intimations that it drops give us reason to believe that they have gone safe! for these insinua pierce the heart with a sting more acute than death, and your withholding Baptism leaves with us the awful feeling -mistify and disguise it as you may-that you are not quite certain that our dear departed ones were born again.

The Presbyterian church, not content with making so prominent the disheartening view of election, which it has chosen to incoporate into her faith, has undertaken to intimate, at least in a general way, which of our babes are not of "that happy number," by allowing Baptism-the "sign and seal," as they believe of that election-to one infant and by refusing it to another. Yet the laity, for the most part, submit tamely to the usurpation-a usurpation unmatched, so far as I know, both in its essence and its extent, by any tyranny of priest-ridden Rome. Yet I have known instances, in which the parent, urged on by the cry of nature, and the voice of God within him, has taken his child " by night " to the minister of a Church, that claims to be "the Lamb's wife" and the "mother of us all "-a Church that, since the beginning of the creation, has never withheld her Baptism from the lost children of Adam. born, and beckons the whole family of man within her pale has been branded as illiberal, intolerant, and bigoted?

The day for this ad captandum declaration is passing "Suffer the little children to come unto me, and forbid them not," say the Lamb and the Lamb's bride: — "Suffer the children of communicants whom we have privately examined, and pronounced to have in our judgment the marks inguishing grace to come," says the Presbyterian re
"He died for all," "a ransom for all," "that H by the grace of God should taste death for every man," declares the Holy Ghost, and redeclares it by the church the Bible and the echoing Church :- " All those whom God hath predestinated unto life, and those only, he is pleased predestinated unto everlasting life, and others are foreor-dained to everlasting death," and, "These men and angels thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and

tributed equal adoration and equal praise to the whole tributed equal adoration and equal praise tributed equal adoration and equal praise tributed equal adoration and equal pr ample of that blessed Redeemer, whose sinless life and wondrous death, and glorious resurrection they have httherto contemplated. Faith and obedience, principle and practice, doctrines and duties, mutually dependent and practice, doctrines and duties, mutually dependent and practice, doctrines and duties, mutually dependent and practice and sin their own Confession of Faith. Listen to its solemn and they were as well as well, when are tall that he was accepted of the other, that he was a chosen vessel nuto God.' of the other, that he was a chosen vessel nuto God.' of the other, that he was a common of the solemn and they were justified before baptism or in baptism. i. e., whether their paptism.' Scripture does not say and the Church, but also to be anto him and they were as well as well. As they with all manner of unbelief and sin. What am I, their own Confession of Faith. Listen to its solemn and they, with all manner of unbelief and sin. What am I, they with all manner by which his assistance is invoked; nay, in one of these books Saint Mary is absolutely made our mediation with him. * * * Men, who, while they were with us, had absolutely no influence whatever in our counsels, are now dragging the Roman Church in this land into what if God. of His infinite mercy do not arrest their course, must end in heresy. The devotion of the Sacred Heart of Jesus and of Mary is also put forward. Is it possible that this worship, never publicly professed till 1685, equivocated about a hundred times, the original device of the enthusiastic temperament of a nun, and connected with bodily disease, can really be expected to make its way into England? A convent Krench idea about the first to make trial of her own pastor, who was weary himself, as I knew, of some of the lost doctrine of "efficacy," and "regeneration," and "ingrafting into Christ" and "regeneration," and "regenera disease, can really be expected to make its way into England? A sensual French idea absolutely forced on the cool reasoning English nation? Truly the infatuation of sweet infants, privately, for fear of establishing an injurious precedent, the sacrament, which his church in the like circumstances, universally withholds. It must be added however, that this excellent man thought it necessary the church windows. Ministers of the Presbyterian church! exceptions they are, ought we not to have expected more sense in a mere boy? * * If Rome had not in a great measure lost her once wonderful tact, these men that, in the right and might of his own "private judgment,"

Rut what the Jesnits that, in the right and might of his own "private judgment," ment—and many a pained heart among you hold remember as a ment and many a pained heart among that, in the right and might of his own "private judgment," ment—and many a pained heart among that, in the right and might of his own "private judgment," ment—and many a pained heart among that you hold remember as a latter what the Jesnits of the church windows. Ministers of the Properties of the Prope ne nad numsell for a long time regarded their mother as a believing Christian. Only in two other instances, during results from it in drawing a dividing line among infants, "The Crisis" forms the fruitful theme of an able and indignant article against the recent judgment in the Gorham Case. The Dean of Bristol's translation of "Aratus" quested to baptize the children of a non-communicant. It is a pleasing reminiscence now, that, in all these instances, alike to all. The wind from heaven is waited alike to all. The rivers and the fountains spring and flow Decorated Windows" are favourably noticed, and "Hints the practice of a purer age invited me to rise above the for all. Free for all, is the plain handwriting upon every on the Search for Authority," on ecclesiastical questions, tramels of a new-invented theory, and to refuse to do it work of God. What then is this distinction you have

> serpent," and leave it to become the serpent's prey. It is a discipline that is fast driving off reflecting Presbyterians among the Baptists, or back by God's blessing to the Episcopal Church. So few already are the infants baptized in the Presbyterian denomination in this country, that it differs but little from a Baptist community, and may in strict propriety of phrase be called a semi-Baptist church. The difference between them is, that the one excludes all infants indiscriminately from Baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Pres-byterian minister well knows that even his communicants often acquiesce in infant Baptism on vague and insufficient grounds, or are constantly harassed by most painful and tist, in a good conscience, denying Baptism to all infants alike, than the semi-Baptist, daring to tread where Gabriel would quake to follow, and to draw among the infants of a span long the tremendous separation between sheep and goats. As a layman I might have tamely submitted to the iron rule, and without resistance have heard the clinking key opening the kingdom to one infant and locking it against another; but, as a theologian, I could not endure the thought, or long believe, that this was the representative or the lawful almoner of God's love upon earth. I became early and clearly satisfied, that, on this most interesting point at least, Episcopacy was in the right, gathering, as the rightful mother, the universe of infants to her arms; and that Presbytery was in the wrong, to a degree But again to the cold regions of speculation, and to my that the world can hardly ever forgive or any longer

not eaten the bread that you break, with a heart as cold

That sectarianism has ever borne a singular resemblance ther-the Catholic or universal faith. My musings on the "The like figure whereunto," he declares, "even Baptism, of another most precious sacrament from millions of little ones, all pure in heart, of which the Saviour of the world, * In some few Calvinistic congregations, the proportion sinks to one half this estimate. Thus, in St. George's, New York, according to the last Report, the number of communicants was 463, and of infants baptized, 45; or one to ten. But the same year, the number of communicants in the Diocese was 13,486, and of infants baptized 2,558, or one to five.

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