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Poetry.

THE DEAD. (From the New York American.)

The dead! The dead are with us: And they throng around our way, And the greenness of their memory In our hearts can ne'er decay. When round the hearth we gather, We know that they are there; And with them our spirits worship In the holy place of prayer.

Around our couch at midnight, Their forms flit slowly by, And in olden tones they speak to us, Ere they fade into the sky. At twilight, when the dew falls, They talk with us and sing, And their voice is like the murmuring

And when in social circle We join the merry band, Or in the hour of sorrow, Sit silent hand in hand, And gaze into our eyes; And we listen to their voices then, With a calm and mute surprise.

The departed—the departed, They crowd around me now, And a sweet and cheerful light of peace They shed upon my brow. I know they have not left me Tho' no more I see their forms; And their presence 'mid the strife of life, Is like sunshine seen in storms.

The beautiful, the beautiful, All silently they stand, Within the chambers of my soul, A fair and shadowy band; And from out those chambers, now and then, This cheerful voice is given, "Oh! faint not, while ye walk below Ye dwell with us in heaven

"No earthly sorrow blights us, No chill misfortunes pain; Then weep not, tho' with you no more— Ye feel that we are with you-When ye wander by the streams, In the pleasant light of dreams.

"And when in twilight musings Ye think of us as dead,-And o'er our grassy resting place
The sweet spring flowers ye spread,
Remember, for the soul that lives There can no ending be,—
Remember, that the soul once born,
Lives thro' eternity."

IMAGE WORSHIP IN THE CHURCH OF ROME.

(From a Sermon by the Rev. E. Tottenham, M. A.)

diligently to what follows.

the juridical examination into the authenticity of the Miraculous events which happened in Rome in 1796

I would now close this part of the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of many which I leave the subject by a start of the subject by a start of many which I leave the subject by a start of the subject these considerations. It is not only translated by an this I shall be as brief as possible. English Priest, but it has, among its list of subscribers, We have seen how far the Church [of Rome] holds

cially approved of; and there is also mention of mi- crowning the Virgin Mary as the "Queen of Heaven!" racles wrought in connection with other pictures, which have no judicial decision, as yet, in their favor, although | Saints, much might be told. The Virgin's Chapel is or three specimens.

testimony:-

began to ascend, and to conceal itself almost entirely under the superior eyelid; the ball of the eye remained all white, except a ry small part of the black of the pupil, about the thickness of edge of a knife. It then began to take a originally painted.

The motion of the eyes, which we have described about the motion of the eyes, which we have described about the color of the eyes. above, was seen by all present, as their cries of joy abundantly testified. Oh, Mary! we are not deserving of this favour!
The priest then intoned the Litanies, to which the people answered. All present experienced various emotions, easier to conceive the conceive the conceive the conceive and clearly and clea ceive than to express. Many burst into tears, and during the whole time of the Litanies, the miracle was very frequently

and very visibly renewed."+ From the account of a picture of the Virgin called luted by those who pass by. Delle Muratte, I take the following:

continued without any interruption during many months..... The sacred names of Jesus and Mary were on every lip, and seemed to make a feast for every heart. You would meet at every step altars erected, where the blessed Virgin Mary, Mother of God and Man, was represented. Surrounding crowds on their knees were incessantly soliciting her favors."‡

The following is from an account of a statue of the Virgin at Torricella, in the Diocese of Taranto:

"On the 29th of May 1796, a torrent of tears was observed running in a most miraculous manner from the eyes of a statue carved in wood, and representing the blessed Virgin Mary, under the title of our Lady delle Grazie. There issued from

*Bell. de cultu Sanct. Lib. 2. cap. 12. sect. 22—27. † Offic. Mem. pp. 28, 29. ‡ Ibid. pp. 35, 36, 41, &c.

her countenance at the same time, so profuse a perspiration, that not only the Virgin's veil, but cloths applied by the faithful, were completely moistened by the same. The arch-priest and magistrates of the place presented an authentic narrative of this miraculous event to the Archbishop who was then making the visit of his diocese."

Here you have a sample of what you may read again and again in this authenticated book.

There is another book lately published, which also

In those Memoirs there are narrated some most exof those who were cannonized) it is said, that he gave this manner:

"The Saint made the sign of the cross upon his forehead, and gave him a picture of our Lady to kiss, telling him at the same time, to say whom the picture represented, and he immediately replied, "The blessed Virgin.";

Of St. Francis di Girolamo, it is said, that on one occasion when he was preaching, a carriage, containing some disreputable persons, drove contemptuously by, and interrupted him. Forthwith he held up the crucifix before the horses, and "the animals sunk down on their knees, and would not stir till the discourse was over."

In the life of St. Joseph of the Cross, of whom it is said, generally, that his miracles "surpass enumeration,"-that "he possessed a mighty empire over the evil spirits,"-that "even the elements obeyed him," -that "rain ceased at his command,"-that "the air bore him his stick on its wings,"-and that "all nature was subserviant to him;" |-- of this Saint, I say, numerous marvellous things are told. I select onethe case of an aged Priest, suffering most dreadfully from an intestinal rupture, with scarcely any chance of life remaining. But, says the account, the Bishop "Sent him a picture of the Saint, whom the Priest had no the brink of eternity, only that its miraculous cure might be a more signal triumph to religion, and to the powerful advocacy of St. Joseph of the Cross."

I might detain you for hours in reciting the account of similar prodigies. I forbear, however, partly because many of them are of such a nature that I could not well speak of them in the pulpit, and partly because I have already extended my observations to a very considerable length. Indeed, I regret being obliged to introduce these narrations at all, but they are needful for a full view of the subject.

I hope it will be borne in mind that I have quoted from authority, and that the parties, of whom these legends are told were canonized by the present Pope a few months ago, previous to which canonization, the miracles of the parties must be attested to his satisfaction. I know that genuine miracles are among the most indisputable proofs of the Christian religion, but, with regard to such as these, I must agree with a well-In illustrating the practical working of the doctrine known Divine, in saying that they are "the sorest dison the fact, that miracles are said to be wrought by or any one contrivance, to overturn the certainty of the through the instrumentality of these Images; and this miracles of Christ and the whole truth of the Gospel, sometimes—as by Bellarmine*—made the basis of an bear a stronger resemblance to the Pagan miracles of argument in support of the practice of venerating Ima- a "weeping Apollo," a Diana's "Image sent down ges. In the Acts of the second Council of Nice, there from Jupiter," or a Minerva's statue sending forth 18 mention made of several such circumstances. I flames from its eyes and a perspiration through its besides, it is better to come to more modern times, in torians, it than to the miracles recorded in Scripture. which, we are told, the enormities of Romanism have This is not the place, however, to discuss their claims been cast aside. Let the favourers of this view attend to attention—I only mention them now as facts alleged by Romanists, and with a view of illustrating the ex-I quote from a book, entitled "Official Memoirs of tent to which Image-veneration is practically carried

97, including the Decree of Approbation, &c." ment of a few circumstances, out of many, which I have

four Roman Catholic Archbishops, and eleven Bishops, it to be lawful to make representations of God the Desides nearly sixty Priests, in England and Ireland. Father, and of the Trinity. The Church, says Bel-The translator tells us in his preface, that "few his- larmine, \$\\$ would not universally tolerate any thing torical facts are better authenticated or more strongly unlawful. Now, there is no one thing more common recommended, than the subject of the present me- abroad than Images of the Trinity; it would be usemoirs." There is appended to it a copy of the "de- less to specify places, for they are to be seen almost cree of Approbation" signed by the Pope's Vicar Ge- every where-in Churches, on walls, over gates, and neral, and also a copy of the "grant of an office and in various other positions, as well as frequently on the mass in commemoration of the miracles," signed by the title-page of books. Sometimes the representation is same. In this book then, thus authenticated, there painted, sometimes carved. Godthe Father is represenis an account of twenty-six pictures in Rome, and of ted under the form of an old man, the Son in his humaniothers elsewhere in Italy, the miracles connected with ty, and the Holy Ghost like a dove; and not unfrewhich, we are told, have been fully attested and judi- quently, the sacred Trinity are represented in the act of

With respect to Images of the Virgin, and other they are believed to have taken place. I select two always the most crowded with votaries. Enter a Church, and if you see a large number of people at The second picture spoken of is that of "our Lady one of its little Chapels, you may conclude, almost inof seven Dolours," since placed in the church de- variably, that it is the Chapel of the Virgin. Before gli Agonizanti. Among the statements of its miracu- her shrine, and that of other Saints, votive offerings lous movements is that of a "pious and learned Priest" | are suspended, either pictures of cures wrought through as he is termed, who, having heard of these matters, the instrumentality of the saints, or small waxen mowent to see for himself. This is an extract from his dels of legs, arms, horses, cows, dolls, &c., as the case may be. On special occasions, the statues of the "On a sudden he saw with surprise and emotion the move- Virgin are dressed in all the finery that can be imagined, ment in the eyes which he had so anxiously wished to see. The with gold and silver brocades, lace caps, ear-rings, left pupil, which is painted in full light, and very distinctly, and the like; she is very frequently painted or carved standing upon the world and the serpent, and "bruising the serpent's head;" sometimes, indeed, the infant

In Rome, every house has an Image of the Virgin,

At the entrance of the Churches there is frequently an individual selling candles, and many of the persons "The arraculous movement in the eyes of this picture was first observed on Saturday the 9th of July 1796...........The circular movement of the eyes, as described by the witnesses, so the deliverance. All the inscriptions of the composed a very learned and elaborate of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the principle of the principle of the shrine of some favourite saint. You might thought so, when he composed a very learned and elaborate to the principle of the princi often see scores of candles thus burning.

> * Offic. Mem. p. 217.
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> † "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St.
> Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica
> Giuliani, whose canonization took place on Trinity Sunday, May 26,
> 1839.—London, Dolman, 1839."
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> * P. 154.
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> * P. 173. ‡ p. 49. § p. 80. ¶ p. 154. ¶ p. 173.
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> ** Leslie's Short and easy method with the Deists, Works, vol. I,

p. 24.

†† Virgil, Livy, &c.

‡† The reader may consult Patrick's Roman Devotions, and Middleton's Letter from Rome, for further information as to the practices of the Church of Rome.

§§ "Nor is it credible that the Church would universally tolerate any thing unlawful. Add that the 7th Council, Act 5, approves of representations of the Holy Ghost under the form of a dove, and the Council of Trent, Sess. 25, admits representations of God, especially in historic painting."—Bellarmine.

There are also grand processions of the Images of saints. For example, -on the festival of St. Gennaro, is said to be miraculously liquified,) his image is decorated with a profusion of gold and precious stones, and, with a magnificent mitre on his head, he is carried in triumph through the streets, while the people from the houses are showering down offerings upon him. In of, and expressive of confidence in, the Virgin, while affords considerable information on these points. It his honour, there is a procession of the silver Images contains the lives of five persons who were canonized of the saints belonging to the different Churches of dentally) introduced. Among the inscriptions are these by the Pope, so late as Trinity Sunday, May 26, the city. Each Image is placed upon a bier, magnimultitudes of Priests and attendants,—they are car- low," that is, in Hell, &c .- and the single instance in traordinary miracles. Of St. Alphonsus Liguori (one ried in succession into the Church, on the altar of which the name of God is introduced, is in connection which is the gorgeous Image of St. Gennaro,-they with the Virgin, thus:-"To God thrice blest and speech to a boy who had been dumb from his birth, in halt for a moment before the Image, are incensed and saluted by the officiating Priest, and then pass on .-Similar scenes occur on the Fete de Dieu, and on numberless occasions throughout the year; in short, the set forth by authority, as the last quoted inscription people seem, in some countries, to be ruled by this states, and the whole effect of which is obviously to sort of shows and exhibitions.

Sometimes a particular Image of a saint is specially venerated, that is above the other images of the same saint; and although representations may be numerous that are within immediate reach, yet the devotee performs a pilgrimage to some distant shrine, as, for example,-to that of St. James of Compostella in Spain; in Bavaria to that of the Black Lady of Altotting (for oftentimes the Virgin's Image is black); in France, to that of Notre Dame de la Garde, at Marseilles; and in Switzerland, to that of our Lady of Einsiedeln. Hundreds and thousands, of all classes, annually visit

You may see crowds in the Churches, embracing particular Images, as that of St. Peter in the splendid Church at Rome, that bears his name, and frequently as in this case, a part of the material is worn away from constant kissing.* There is a figure of our Lord in the Church of Santa Maria sopra Minerva at Rome, executed in marble by Michael Angelo, on the foot sooner invoked with fercent confidunce, than instantaneously he was restored to perfect health, and never afterwards experienced of which in consequence, a brass covering has been put. the slightest relapse of the disorder, which had brought him to In the country parts the figures are often so rude and grotesque, as to cause the mind of a stranger to revolt from the sight, and in some cases, the use made of the figures is shocking beyond description. For inand the wound in his side is made the channel for the conveyance of water for the supply of the people!what they call their Calvaries, I am sure they are tolerate any thing unlawful." calculated neither to honour God nor to inspire genuine devotion. On the contrary, their tendency, to say the least of it, is to degrade the divine being, and to make religion degenerate into gross superstition and ido-

resemblance to the ancient rites of heathenism. It reobjects in Roman Catholic countries,

description, but let me append one or two more formal from Scripture, can have no weight whatever. In matters of have not time, however, to adduce any of them, and limbs, of which we read in the ancient poets and his- the present tolerated, and, so far as one can judge, testimony, proposing nothing anew; and Church is given for forgiveness of sins, infants also are, by the approved, practice of the Church of Rome abroad.

ways paid to Him.

In Milan, in the Church of S. Maria della Grazie, there is a painting of a part of the city; a procession of Monks and others is advancing towards it; above, of continually gazing on such a representation.

scription on each side that it is a "place dedicated to the implies.

* The kiss is mentioned as a sacred rite used by Heathens in their adorations. In a religious sense, it signifies adoration—see 1 Kings, (3 Kings, in Douay Bible,) xix. 18.—Hosea, xiii. 2.

† (i. e.) without the Infant in her arms.

Cathedral at Constance—a town so celebrated in might appeal in vain to the internal evidence of their purity the patron saint of Naples (the day on which his blood the annals of the Church of Rome-a pillar, with a and genuineness, if we had not at the same time the collateral statue of the Virgin and Child on the summit. The child, however, seems to be overlooked, and the inscriptions intended to sound the praises of the Virgin. There are around the base eight inscriptions, laudatory once only the name of God is (I had almost said, inci--"To Mary the patroness of men"-"To Mary the tion of this great truth, why should it be rejected when it is ficently decorated, surrounded by flowers, candles, and | refuge of sinners" - "To Mary the terror of those be-Heaven and Earth, the Church of Constance has erected this everlasting monument." Here is this exhibition, give undue honour to the Virgin and her Image-such honour as she herself doubtless would scorn to receive.

These are but two or three specimens, I might add many more from different parts of Italy, Germany, France, and other countries where Romanism prevails either to a greater or a less degree. These are all for it the same share of deference which is freely yielded, when positive facts which I have myself witnessed. They it is brought forward in support of tenets equally dear to all are not things that you need go and look for, when abroad, inasmuch as they strike your observation everywhere. This all travellers know. Of course Roman Catholics have no just reason to complain of my bringing forward these facts, as they are the unconcealed exhibitions of their religion, in the countries where it exists more than it does in England.

And this is what may be expected in proportion as the Religion of Rome advances. It is true, in England she wears a simpler and less meretricious garb, but there are various hindrances here, in the Scriptural knowledge of the people, and in other circumstances, to the full exhibition of the grosser parts of the system. How does it work, however, where it has full scope and all to itself? You have seen. Perhaps it may be replied that many of these things are abuses. My answer is ready—the pictures I have spoken of could not be introduced (according to the decree of stance, -in Tyrol, as you cross the Brenner, there is the Council of Trent*) without the approbation of the by the way-side a rudely-carved figure of the Saviour, respective Bishops, and the other matters are "universally tolerated," if not universally approved of, and as Bellarmine says (I quote the same passage again) "it It is truly painful to look at the scenes represented in is not to be conceived that the Church would universally

> INFANT BAPTISM. NO. III .- TESTIMONY OF THE PRIMITIVE CHURCH.

An allusion to the Testimony of the Primitive Church might The forms and ceremonies employed bear a striking | be supposed to throw us into the prevailing conflict of opinion upon the subject of Tradition; but into all the niceties of this quires but little knowledge of the ancient poets and perplexed question, we have neither intention nor inclination historians, to be aware of the fact that Image-worship, to enter. We shall content ourselves with proposing a view of with its concomitants of lights, incense, bowings, kis- this subject to which Dissenters as well as Churchmen,-to of Image veneration, it is proper that I should dwell graces of Christianity, which have bid the fairest of on the fact of the secondial elements of such like, formed some of the essential elements of cates will, for the maintenance of certain great and undeniable heathenism. All these things are now seen in the principles, be compelled to subscribe. And here let us premise, is the more important, because such alleged facts are by putting them all on the same footing."** They Church of Rome, and are among the most prominent that the testimony of tradition, or the voice of the primitive Church, as it may more legitimately be termed, in opposition I have not time to enlarge in the way of general to Scripture-if that were credible-or as an authority separate persons." instances, out of a multitude that might be named, of faith, strictly so termed, it can only be adduced as collateral Apostles, &c." This last title is even stronger than where doubts may exist as to the exact meaning of Scripture, to give baptism even to infants."

> city of Milan, being oppressed with a cruel plague in is spoken of, incidentally, as the day on which the Christians case, baptism ought to be administered. the year 1630, was saved by the efficacy of the vil of assembled "for the breaking of bread and for prayers," in a These testimonies are sufficiently explicit, and it is not necessary

Mother of God," so that there can be no mistake as But we may place this matter in a still stronger light,- ral to suppose that an innovation so serious, provided it were edge of a knife. It then began to take a contrary direction, Saviour is in her arms, but very commonly this is to the application of the expressions. Above the painting, we are informed that this "most ancient recognize and approve of; we mean our dependence upon the to put down the error, and vindicate the scriptural and apospicture was renewed on the 4th day of August, 1836, concurrent testimony of the early Christian writers for the tolical practice? But upon any such excitement or opposition. with a lamp burning continually before it, which at by the devoted care of the inhabitants of the Castle, settlement of the canon of the Holy Scriptures themselves,— history is entirely silent. Not a word is breathed in its records who were preserved from the dominant contagion of for our knowledge that the received books of the Word of God against this custom of the Church. If you enquire the name tem of Penates or household divinities. They are to the Cholera," and below, the Virgin is represented as were really composed by those whose name they bear,—that be seen also at the corners of streets, and elsewhere, speaking thus;—"Stop, passenger, salute my name, I they are the writings which they purport to be, from which we lution in the administration of this sacrament, and by what decorated with flowers, and are almost universally sa- am the mother of the Son of God." Here deliverance are infallibly to learn the doctrines which are essential to salfrom the Cholera is blasphemously attributed to the vation. We could not, we repeat, have any assurance that the you will enquire in vain; the page of history says not one Virgin, as appears from the fact that there is no men- Scriptures which we now hold, are the genuine and authentic word upon the subject to Every opinion, or usage, however, tion made of God, while the place is dedicated to the Scriptures "once delivered unto the saints," if we did not contions have reference to her, and not to the infant thought so, when he composed a very learned and elaborate Jesus who is on the ground. He appears quite as a work to prove, from the writings of the early Christians,secondary person in the picture, and the Virgin is the heretical as well as those who were sound in the faith,represented, even though the child be present, as call- that the Canon of Scripture, as now maintained by us, was antiquities, we are surely warranted in concluding, in the terms ing for this honour from those passing by! How un- that which was received by the universal Church of Christ as of our Twenty-seventh Article, that "THE BAPTISM OF YOUNG like the language of her, whose "soul did magnify the the genuine and unadulterated word of God. Without that CHILDREN IS IN ANY WISE TO BE RETAINED IN THE CHURCH Lord" and whose "spirit did rejoice in God her Sa- testimony of the early Christian writers to the authenticity of AS MOST AGREEABLE WITH THE INSTITUTION OF CHRIST." the Holy Scriptures, we should be at the mercy of the infidel and the sceptic: they might assert, and cause thousands too to

> Cat. Con. Trid. Pars. 3. cap. 2, sect. 36. † By a Correspondent of The Church. ‡ See "The Church," vol. iii. p. 202.

There is in what we should call the close of the | believe, that those are spurious Gospels and Epistles, and we testimony of a long chain of writers in the primitive Church to assure us that eye-witnesses of our Lord's sojourn upon earth composed the one, and that inspired Apostles wrote the other.

If, then, the testimony of the Fathers of the Church be not only important, but essential, in determining so grand a point as the authenticity of the Holy Scriptures, and if "all denoa minations" willingly accept their testimony for the demonstraadvanced in support of other tenets, not only not contradictory to any thing contained in God's Word, but plainly to be deduced therefrom? To apply this, therefore, to the argument before us :- We have for INFANT BAFTISM a certain, though inciden* ponents of this sacred ordinance upon which to found an objection, but the simple fact that there is no specific command for it, specially including by name the mention of infants. Now, where individuals are not satisfied with the positive, though indirect, testimony which we adduce from Scripture in support of this usage, a reference to the sense and practice of the Church in the earliest times succeeding the days of the Apostles, ought with all parties to be decisive. We may protecd, then, to adduce some specimens of this testimony, and seasonably claim

HERMAS, a contemporary of the Apostles, says "Before any one receives the name of the Son of God, he is liable to death; but when he receives that seal he is delivered from death, and is assigned to life. Now that seal is water," &c .-Again, he says, "Whosoever, therefore, shall continue as infants, without malice, shall be more honourable than all those of whom I have yet spoken, for all infants are valued by the Lord, and esteemed first of all." In the former passage, the universal condemnation to death eternal without the "seal" of the Son of God, which is "water," plainly implies that infants must necessarily be included in this appointed "seal" for salvation; and in the latter, the alleged estimation in which infants are held by our Lord would argue that they are fit to be admitted into the covenant of God's grace by baptism.

JUSTIN MARTYR, who wrote A.D. 140, says to Trypho the Jew, "We also who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch, and those like him, observed; and we have received it by baptism," &c. This father obviously speaks of baptism to Christians as a substitute for circumcision; and the omparison renders the inference necessary that infants were to be included in the former, as they always had been in the latter. The same father says, in another place, "Several persons among us, of sixty or seventy years old, of both sexes, who were made disciples in Christ from their childhood, do continue uncorrupted." The Greek word εμαθητευθησαν (were made disciples) is the same used by St. Matthew, in expressing our Saviour's command, "Go and teach (or make disciples of) all nations, baptizing them," &c.; from whence we naturally conclude that they who were "made disciples from their childhood," were, in conformity with our Lord's mand, baptised also.

IRENÆUS, who flourished A.D. 178, says, "He [Christ] came to save all persons by himself: all, I mean, who by him are regenerated [or baptized, as the same word in the ancient Christian writers is constantly used to signify *] unto God,infants, and little ones, and children, and youths, and elder

ORIGEN, (A.D. 230) says, "Besides all this, let it be considered what is the reason that whereas the baptism of the even in things indifferent, such as involve not any Christian usage of the Church, baptized, when, if there were nothing in In the Church of Notre Dame, at Mechlin, in Bel- doctrine, properly so called, there must be apparent, in the tes- infants that wanted forgiveness and mercy, the grace of haptism gium, the pillars on each side of the nave are sur- timony of tradition, a spirit of accommodation to the precepts would be needless to them." Again, he says, "Infants are mounted by statues of the Apostles. On the first at of Divine truth, and nothing discernible which even by implibaptized for the forgiveness of sins. 'None is free from polluone side is a statue of Christ, and on the first at the cation may lead to a contradiction of the Word of God. The tion, though his life be but of the length of one day upon the other, a statue of the Virgin. The inscriptions speak great value of traditional testimony is, not its assertion of what carth;' and it is for that reason, because, by the sacrament of of Him as "the Son of the Eternal God, the Saviour the Rule of Faith actually is, for in the Word of God alone we baptism, the pollution of our birth is taken away, that infants of the world, the Master of the Apostles, &c."; and of are to look for that; but its declaration of what may be deemed are baptized." And in another place, "For this also it was, The authority which this book possesses appears from the Apostles a tradition [or order] the authority which this book possesses appears from the Apostles a tradition [or order] the sense of the Church, in its earliest and purest ages, on points that the Church had from the Apostles a tradition [or order]

the corresponding one in the former inscription, and it or where, from the interjectional or incidental notice of partiis remarkable too that there is a crown on the statue cular doctrines or usages, there may be a hesitation in admitting an infant, before it was eight days old, might be baptized, if of the Virgin, but not on that of Christ. Moreover, for them the sanction of Divine authority. In such cases, the need required, writes thus to Fidus - "As to the case of she has the child in her arms, and yet the inscription sense of the Church in the ages nearest the Apostolic times, infants, which thou sayest before the second or third day after applies to her, which is one instance, out of many, that, furnishes a testimony of undoubted value and importance; one they were born ought not to be baptized; and that the rule of even when the infant is present, the honour is not al- which, assumed only as collateral evidence, must possess a circumcision is to be observed, so that none should be baptized weight and authority which no candid or judicious person can and sanctified before the eighth day after he is born, it seemed far otherwise to all in our council." This council consisted We shall adduce an instance in which Christians of "all de- of sixty-six bishops, and their decision was that the baptism nominations" will concur, -the celebration of the Christian should not needlessly be deferred, but ought, in case of necessity, is seen the Virgin (alone†) with her mantle held up Sabbath; the keeping of the first day of the week, instead of to take place as soon as children were born. The difference of and spread out over the city by two angels; and un- the last, as the sabbath-day of Christians. We find in Scrip- opinion here, it will be observed, was not as to whether infants derneath there is an inscription to the effect that "the ture merely incidental allusions to the fact of this change; it should be baptized at all, but as to the time in which, in their

the lamp of the Virgin of grace," and that therefore manner, we are free to admit, sufficiently explicit to shew that sary to adduce those which are of a later date. The opponents this picture was put up in her honour. What can be a change had been made; but still no direct authority is ad- of Infant Baptism themselves do not deny that it was practised worse than this? The expulsion of the plague is at- vanced for the alteration, no positive command is recorded en- as early as the conclusion of the second, or beginning of the tributed to the Virgin's power, and she, yea, and she joining upon Christians the adoption of it. In this case, then, third century,—that is, about one hundred and fifty years after alone (so far as this picture is concerned), is honoured after appealing to what we construe as the obvious testimony our Saviour's ascension into heaven. This, we repeat, is a fact on account of it, and the people have the opportunity of Scripture, we call upon the early Church for evidence, through conceded by the opponents of Infant Baptism; though proofs her apologists, [i. e. defenders] historians, and other writers; of the existence of the practice have been adduced from a much A somewhat similar exhibition may be witnessed at and if, upon an appeal to them, we find the fact clearly and earlier period. But assuming that date, for argument's sake, the beautifully situated little town of Dezenzano, on unequivocally admitted, -if we discover it to be the concurrent as the earliest at which there is a decided mention of the custom the margin of the Lago di Garda, in Italy. An old opinion of the Church, at that pure and early age, that such in ecclesiastical history, how, we may ask, if not sanctioned by castle surmounts the town, and under its porch is a was an apostolical, and therefore a Divine injunction, we could Divine authority and the Apostles' practice, should it have painting of the Virgin looking down upon the child not, without a most culpable incredulity or disingenuousness, come into general use in the Church, and at so early an age, Jesus lying on the ground. We are told by an inby whom such an innovation was introduced? Is it not natu-

From all that has been said, -from the reasonableness of the ordinance itself; from the scriptural authorities which can be advanced in its favour; and from the testimony of Christian

* See this abundantly proved in Wall's History of Infant Baptism, vol. I, pp. 57, 62.

† See Rev. C. Jerram on Infant Baptism, in "The Church," vol. 1, pp. 97, 98.