|  |  |  |  | Number 33. |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  | believe, that those are spurious Gospels and Epistles and wo might appeal in vain to the internal evidence of their purity and genuineness, if we had not at the same time the collateral testimony of a long chain of witers in the primitive Church to |
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|  |  | the patron saint of Naples (the day on which his blood is said to be miraculously liquified, ) his image is decorated with a profusion of gold and precious stones, and, |  |  |
|  |  | rated 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 |  |  |
|  |  | triumph through the streets, while the people from the houses are showering down offerings upon him. In |  |  |
|  |  | his honour, there is a procession of the silver Images f the saints belonging to the different Churches of bier magni- |  |  |
|  |  | the city. Each Image is placed upon a bier, magnificently decorated, surrounded by flowers, candles, and multitudes of Priests and attendants,-they are car- |  |  |
|  |  | ficenty decorated, surfond attendants,, -they are car- multitudes of Priests and | which the name of God is introduced, is in connection |  |
|  |  | which is the gorgeous Image of St. Gennaro,-they halt for a moment before the Image, are incensed and | with the Virgin, thus:-"To God thrice blest and greatest, to the Virgin conceived without sin, Queen of |  |
|  |  |  | $\begin{aligned} & \text { greatest, to the irrgin conceved without sin, Queen of } \\ & \text { Heaven and Earth the Church of Constance easerected } \\ & \text { this everlasting monument." Here is this exhibition, } \end{aligned}$ |  |
|  |  | Similar scenes occur on the Fete de Dieu, and on numerless occasions throughout the year; in short, the people seem, in some countries, to be ruled by this | set forth by authority, as the last quoted inscription |  |
|  |  |  | give undue honour to the Virgin and her Image - such honour as she herself doubtless would scorn to receive. |  |
|  |  | sort of stows and extibitions. Sometimes a particular Image of a saint is specially $^{\text {a }}$ |  |  |
|  |  |  | 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 l less degree. These are all positive facts which T have myself withessed. They | for it the same share of deference which is freely yielded, when it is brought forward in support of tenets equally dear to all |
|  |  |  |  | proféssing Christians. <br> Hermas, a contemporary of the Apostles, says "Before any one receives the name of the Son of God, he is liable to dit |
|  |  | 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. | a |  |
|  |  |  | Roman Catholics have no just reason to complain of |  |
|  |  | Huudreds and thousands, of all classes, annually visit these shrines. | concealed exhibitions of their religion, in the countries | Agrin, he esys, "Whosesere, therefore, shail continue as ine Ants, without malite, salll be more honouralile than all thoos of wiom I have yet popken, for all infants are videed by the |
|  |  |  | And this is what may be expected in propertion ns |  |
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|  |  |  | land she wears a simpler and less meretricious garb) |  |
|  |  |  | knowledge of the people, and in other circumstances, to the full exhibition of the grosser parts of the sys- |  |
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|  |  |  | tem. How does it work, however, where it has full |  |
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|  |  |  | could not be introduced (aceording to the decree of the Council of Trent) without the approation of the |  |
|  |  |  |  | which Enoch, and those like him, observed; and we have res |
|  |  |  | Bellarmine says (I quote the same passage again) "it is not to be conceived that the Church would universally tolerate any thing unlawful." | ceived it by baptism," \&c. This father obviously speaks of baptism to Christians as a substitute for circumcision; and the |
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|  |  |  | INFANT BAPTISM. $\dagger$ no. ifi--testimony of the primitive church. |  |
|  |  | devotion. On the contrary, their tendency, to say the least of it, is to degrade the divine being, and to make latry. |  |  |
|  |  |  | An allusion to the Testimony of the Primitive Church might |  |
|  |  |  |  | expresing our Sxiours's commman, "Go and teach (or make disesiples of) all nations, toptiting them", Sce; ; from whence from theiri chilidhool,", were, in conformity with our Lort's |
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|  |  | with its concomitants of lights, ircense, bowings, kissings, votive offerings, processions, pilgrimages, and |  |  |
|  |  | such like, formed some of the essential elements of |  |  |
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|  |  | I have not time to enlarge in the way of general | Church, so it may more legitimately be termed, in oppositionto seripture -if that were credible- or sas an anthority speparte |  |
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|  |  |  |  | sidered what is the reason that whereas the baptism of the Church is given for forgiveness of sins, infants also are, by the |
|  |  |  | even in things indifferent, such as involve not any Christian | usage of the Church, baptized, when, if there were nothing in <br> usage of the Charch, baptized, when, if there were nothing in |
|  |  |  | doctrine, properly so called, there must be apparent, in the testimony of tradition, a spirit of accommodation to the precepts |  |
|  |  | the Church of Notre Dame, at Mechlin, in Bel- |  | d be needless to them," Agsin, he says, |
|  |  | me side is a statue of Christ, and on the first at the of the Virgin. The inscriptions speak | cation may leat to coutradiction of the Word dof God. The ereat ralue of traidional estimony is not its asertion of what |  |
|  |  |  | the Rule of Faith actually is, for in the Word of God alone we are to look for that; but its declaration of what may be deemed |  |
|  |  |  |  | are baptized." And in another place, "For this also it was, |
|  |  | her, as the "Virgin Mother of God, the Queen of the Apostles, \&c." This last title is even stronger than the corresponding one in the former inscription, and it | the sense of the Church, in its earliest and purest ages, on points where doubts may exist as to the exact meaning of Scripture, | that the Church had from the Apostles a tradition [or orter] to gite baptism even to infantas" |
|  |  |  |  | A.D. 248 , in disiessing the queston, Whe |
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|  |  | she has the child in her arms, and yet the inscription applies to her, which is one instance, out of many, that, | Senso of the Church in the ages nearest the Apototic times, | $s$, which thou sayest before the second or third day were born ought not to be baptized; and that the rul |
|  |  | even when the infant is present, the honour is not always paid to Him. | which, assumed only as collateral evidence, must possess a weight and anthority which no candidid or judicioios person can |  |
|  |  |  |  | all in our counci., This conneil |
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|  |  | of Monks and others is a avancing toward sit; above,is seen the Virgin (alouet) with her mante held up and spread out orer the city by two angels; and un- |  |  |
|  |  |  | the last, as the sabbath-day of Christians. We find in Scripture merely incidental allusions to the fact of this change; ; | pinion here, it will be observed, was not as to whether infants should be baptized at all, but as to the time in which, in their case, baptism ought to be administered. |
|  |  | derneath there is an inscription to the effect that "the | is spoken of, incidentally, as the day on which the Christians assembled "for the breaking of bread and for prayers," in |  |
|  |  | the lamp of the Virgin of grace," and that therefore |  | case, baptism ought to be administered. <br> These testimonies are sufficiently explicit, and it is not necesa |
|  |  |  | manner, we are free to admit, sufficiently explicit to shew that a change had been made; but still no direct anthority is ad | of Infant Baptism tliemselres do not deny that it was practised |
|  |  | ague is at- | vanced for the alteration, no positive command is recorded en- |  |
|  |  |  | after appealing to what we construe as the obvious testimony of Scripture, we call upon the early Church for evidence, through |  |
|  |  | alone (so far as this picture is concerned), is honoured on account of it, and the people have the opportunity |  | Wiours secenion int heven. This. wre repatisis fatet |
|  |  | A someenhat similar exxibition may be wituessed at | and if, upon an appeal to them, we find the fact clearly and | earlier period. But assuming that date, for argument's sake, as the earliest at which there is a decided mention of the custom |
|  |  | the margin of the Lago di Garda, in Italy. An old castle surmounts the town, and under its porch is a painting of the Virgin looking down upon the child | unequivocally admitted,-if we discover it to be the concturrentopinion of the Church, at that pure and early age, that suchwas an apostolical, and therefore a Divine injunction, we could |  |
|  |  |  |  | as the earliest at which there is a decided mention of the custom as ask, if not sanctioned by |
|  |  |  |  | ome into general use in the Clurch, and at so early an age, thout record heing furnished in history of the individual |
|  |  | painting of the Virgin looking down upon the child Jesus lying on the ground. We are told by an in- |  | thout any record being furnished in history of the individual whom such an innovation was introduced? Is it not hatuto suppose that an innovation so serious; provided it twere |
|  |  | d to the Mother of God," so that there can be no mistake a |  |  |
|  |  | painting, we are informed that this "most ancient picture was renewed on the 4th day of August, 1836, | t reeogive and approve of; we mean our dependenee ypon the |  |
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|  |  | the Cholera"," and below, the Sirgin is epresented asspeaking thus; - "Stop, passenger, salute my name, 1 | were really composed by those whose name they bear,--that they are the writings which they purport to be, from which we |  |
|  |  |  | vation. We could not, we repeat, have any assurance that the |  |
|  |  | from the Cholera is blasphemously attributed to the Virgin, as appears from the fact that there is no men- |  | ou will enquire in vain: the page of history says not one ord upon the subject $\dagger$. Every opinion, or usage, however, |
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|  |  | Jesus who is on the ground. He appears quite as a | thtought so, when bee compoedd a very learned and elaborate |  |
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