

where he remained in exile for a year and a half, until he was restored by a French army which kept him on his throne for a number of years. In 1860 the King of Sardinia forcibly took possession of a considerable portion of the Pope's territory, and would probably have taken more had it not been for the presence of the French troops. The convention of 1864, between Italy and France, gave the Pope a shadow of authority over the city and vicinity for six years longer.

The most important of the ecclesiastical acts of Pius the Ninth were the formal definition of the dogma of the Immaculate Conception in 1854, and in 1864 the publication of his Encyclical Letter and Syllabus of Errors; and the promulgation of the dogma of Papal Infallibility by the Ecumenical Council in 1869.

By these acts, it may well be said that Pius the Ninth has done more than any other man that ever lived to keep apart a divided Christendom, and make as permanent as possible the separation between Rome and every other branch of Christians. The dogma of the Immaculate Conception is about as sensible and as Scriptural as if it were applied to all the ancestors of the Blessed Virgin; and the dogma of the Infallibility, while it virtually denies the possession of the privilege or the authority to all former Pontiffs, most decidedly renders it impossible that union should take place between the Roman Church and any other Christian body, unless indeed that Church should retrace her steps, which Rome has never yet done.

AN INQUIRING SPIRIT.

THE Bishop of Missouri, Dr. Robertson, has received an invitation from Mr. Snyder, Minister of the Unitarian congregation in St. Louis, to preach in his pulpit, and to present therefrom in as strong and impartial manner as he pleases, the claims of the Episcopal Church, assuring the Bishop of the presence of a large and attentive audience, who are anxious to be instructed upon this theme. The Bishop has consented to do so immediately. We may well expect that a congregation with such a spirit will furnish many converts for the Church. When one reads such an item, the question arises "How is it we see so little of this kind of thing in the Canadian Church? In the United States we see the people and the ministers of the sects inquiring into the doctrines and discipline of our Church, and, as a result, producing more or less converts at every confirmation. If dark days are in store for the Church in Canada, as some seem to think, is it not that our clergy are neglectful in setting forth the Church's claims, even before their own people? Pray, where do we hear of public lectures being given on Sundays or weekdays about the distinctive doctrines of the Church? Where is the aggressive spirit which belongs to Christianity? How comes it that many act as if they were afraid they could hardly hold their own? True, the rising generation is being better instructed in Church principles, and the clergy, that it may produce, may do something bolder than

has been done amongst us yet; but should there not be a beginning *now*? Until the clergy as a body place their claims boldly before the public, and arouse inquiry, or invite attention, they cannot expect the Church to grow by additions from other sources. Certainly we act not with the energy of the Romanist on the one hand, or the Presbyterian, Methodist, or Baptist on the other. They publish their claims; they thrust them before the people and not only invite attention from others, but they receive it. To use a business phrase, they create a demand and then meet that demand. We must do the same. B.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. Baptism.

§5. *Necessity of Baptism.* The language of the Church on this subject is, "Beloved, ye hear in this gospel the words of our Saviour Christ that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye perceive the great necessity of this sacrament where it may be had." Exhortation, Public Baptism of such as are of riper years.

God appointed circumcision as the means of introducing the children of Israelitish parents into covenant with himself, and declared that the uncircumcised male child would be cut off from his people; the Divine Founder of Christianity superseded circumcision, and in its stead introduced baptism, which St. Paul distinctly calls the circumcision of Christ; to baptism then, as the covenant sacrament, appertains all the privileges of circumcision, and its rejection or intentional neglect will be followed by the same consequences as those which followed the rejection or intentional neglect of the prior sacrament. The views of the ancient Church on this subject may be learned from the following quotations:

JUSTIN. A. D. 140. "By reason, therefore, of this lever of repentance and knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very baptism, which he announced, is alone able to purify those who have repented; and this is the water of life." "We, who have approached God through him, have received not carnal but spiritual circumcision, which Enoch and those like him observed. And we have received it through baptism (since we were sinners) by God's mercy, and all may equally obtain it." Dial. with Trypho, Chaps. 14 and 43.

HERMAS. A. D. 140. "They were obliged, he answered, to ascend through water in order that they may be made alive, for unless they laid aside the deadness of their life they could not in any other way enter into the kingdom of God." Book 3, Simil. 9, chap. 19.

RECOGNITIONS OF CLEMENT. A. D. 170. "Do not suppose that you can have hope towards God, even if you cultivate all piety and all righteousness, but do not receive

baptism. Yea rather, he will be worthy of greater punishment, who does good works not well; for merit accrues to man from good works, but only if they be done as God commands. Now God has ordered every one who worships Him to be sealed by baptism; but if you refuse, and obey your own will, rather than God's, you are doubtless contrary and hostile to His will." "Whether you be righteous or unrighteous, baptism is necessary for you in every respect; for the righteous, that perfection may be accomplished in him, and he may be born again to God; for the unrighteous, that pardon may be vouchsafed him of the sins which he has committed in ignorance. Therefore all should hasten to be born again to God without delay, because the end of every one's life is uncertain." Book 6, chaps. 8 and 9.

TERTULLIAN. "The law of baptizing has been imposed, and the formula prescribed. Go, saith He, teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. The comparison with this law of that definition, unless a man be re-born of water and Spirit, he shall not enter into the kingdom of the heavens, has tied faith to the necessity of baptism. Accordingly all who thereafter became believers used to be baptized." On Baptism, Chap. 13.

The scriptural evidence of this branch of the subject will necessarily come before us when considering the last head—the benefits of baptism.

§6. *Baptism should be administered to infants, as well as to adult believers.*

The Church expresses her belief in the validity of infant baptism in the following language: "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Rubric at the end of service for public baptism of infants. "The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." Art. 27.

God declares that it is one of His prerogatives to be unchangeable in his nature; consequently a principle, which has been stamped with His approval at one time, must still continue to be approved by Him, unless, through a change in the subject with which He is dealing, He finds it necessary to make a change in His treatment of that subject; in which case he gives expression to the fact of the change, and assigns His reason for making it, *e. g.*, "Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, be it far from Me; for them that honor me I will honor; and they that despise Me shall be lightly esteemed." 1 Sam. ii. 30. God received infants into covenant with Him by circumcision, and He has nowhere declared that He has changed His regard for them, but rather, in the person of His Son, has shown that He still looks on them with warm affection, St. Mark x. 13; we must therefore conclude that it is still agreeable to Him that children should be admitted into covenant