The Church.

TORONTO, CANADA, SATURDAY, DECEMBER 18, 1841.

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THE BURNING OF THE TROPHIES IN THE TOWER.

Grey Fortress of the royal Thames, dark pile of old renown, So the red wing of the flame hath struck thy proudest glories Aye, mourn ! beneath your crumbling walls and blacken'd ashes

Spoils of a thousand years of fame, of matchless victory !

Magnificent the wealth that flash'd within thine arches old, Beyond the wildest dreams of might in earthly story told; No spoils, like thine, the triumph graced, when Gaul or Roman

His storm of fiery war abroad, stern trampler of the world !

Thine was an atmosphere of fame-beneath each trophied arch, A world of phantoms floated by in slow and stately march; Brave visions mock'd the dreamer's eye-white plumes and jewell'd crown-

Kings-warlike women-soldier-priest-high shapes of past renown.

A thousand years their tokens brought of high and gallant The battle-axe of Hastings' strife-the shield of Runnimede,-Bright arms that told of Syrian sands, where Paynim sword and

targe Went down, 'neath the steed of the LION HEART and his English warriors' charge !

There were spoils that spoke of Cressy's tale, of the bold Black

champion's might, Of the charging-shout of Agincourt, "St. George for England's right!"

Old Tilbury, and our warrior-Queon, with all her mail-clad And the red cross on the Channel-seas 'mid the flying barques

And Blenheim's thrilling tale was told,-red Minden's battle-

And WOLFE, in victory's splendor fall'n, on the far Canadian rock : Each noble deed, by field or wave, where our conquering banner

flew, To the crowning strife of Trafalgar, of deadly Waterloo.

All, all, lie crush'd and buried 'mid those blacken'd walls of

The gifts that centuries of fame had heap'd in glory's shrine ; But noble trophies yet are ours no earthly flame can mar, Lights to outwatch the blaze of arms, the victor's fiery star.

Where may those deathless memories rest?-Ask of broad earth to name The debt that man to Britain owes,—the tribute to her fame. She'll tell of floods of Christian light on nations pour'd abroad, Or

Of myriads snatch'd from sin and death, of altars rear'd to God, Of the CHURCH UPON THE HOLY HILLS,- the Apostolic

Brave rampart of the faith that clings to truth's eternal line, With blood of Saint and Martyr bright,—by God's rich grace

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To crush the atheist in his pride, the sceptic's hollow scorn. Ask of the infant or the sage,-search the far wilds of earth,

From tropic sand to polar snow,-from king to peasant's

And where IMPROVEMENT'S step is seen, where Christians join in pray'r, 'The Spirit of our Land is felt,-the hand of Britain's there!

Gaze on each happy scene that smiles along her cultur'd plains, Where "silent fingers heavenward point," the spires of village fance.

fanes; "State in the second se There man's rude nature upward strives, there breathe religion's

Britain ! a glorious treasure's thine that mocks at storm and

Far o'er thy blaze of martial deeds, thy holy CHRISTIAN NAME, Bright lamp to flash its light o'er earth, on time's last wave

upborne,---Quenched,---when the Trumpet-Voice from Heaven proclaims Man's Judgment Morn!

Toronto, December, 1841.

A PICTURE OF DISSENT BY A DISSENTER.

is because there is so little knowledge in the pulpit. When the preacher dwells on nothing but a few common-place topics of an experimental or consolatory nature; while all the varied and sublime parts of revealed truth are neglected for one eternal round of of commercial disruption." (p. 178.) "Some (membeaten subjects; when a text is selected from time to bers) betray their Master for a less sum than that time, which requires no study to understand, no ability which Judas set upon his blood; and for a tithe of to expound; when nothing is heard from one Sabbath | thirty pieces of silver will be guilty of an action, which, to another but the same sentiments in the same words, until the introduction of a new or original conception invective, and bitterest sarcasm against all religion." would startle the congregation almost as much as the (p. 49.) "But after all, the grand source of ecclesiasentrance of a spectre; who can wonder if, under such | tical distractions is, the very feeble operation of Chriscircumstances, the congregations should grow tired of tian principles on the hearts of Church members." (p. their preacher; or if such drowsy tinkling should 'lull 257.) "Alas! alas! how many of our churches prethe fold,' till with their shepherd they sink to the sent at this moment the sad spectacle of a house divided slumbers of indifference, amidst the thickening gloom | against itself!" (p. 240.) of religious ignorance." (pp. 43, 44.)

3. Of Deacons of Dissenting Churches.

"I have known instances, where through first the neglect and then the refusal (of deacons) to render an church government," (p. 185.) "Instead of seeking account" of money; "the affairs of religious societies have been carried into chancery, and strife, ill will, confusion, and every evil work have sprung up in the church!" (p. 150.) Some "deacons make kindness and assistance a cloak for their own tyranny; or a silken web to wind round the fetters, they are preparing for the slavery of their pastor !" (p. 153.) For what is the deacon of some of our dissenting communities?-the patron of the living, the bible of the minister, and the wolf of the flock! an individual, who, thrusting himself into the seat of government, attempts to lord it over God's heritage, by dictating alike to the pastor and the members;-who thinks that in virtue of his office his opinion is to be law in all matters of Church government, whether temporal or spiritual; who upon the least symptom of opposition to his will, frowns like a tyrant upon the spirit of rising rebellion among his slaves !! Such men there have been, whose spirit of domination in the church has produced a kind of diaconophobia [fear of deacons] in the minds of many ministers, who have suffered most woefully from their bite, and have been led to resolve to do without them altogether, rather than to be worried any more !! Hence it is, that in some cases the unscriptural plan of committees has been resorted to, that the tyranny of Lord Deacons might be avoided!" (pp. 146, 147.) 4. Of Members of Dissenting Churches.

"They are frequently hasty in the choice of a pastor;" (p. 247.) and "soon grow tired of the man whom they choose (chose) at first with every demonstration of sincere and strong regard. They seldom approve a minister beyond a period of seven years; and are so uniform in the term of their satisfaction as to make their neighbours look out for a change, when that term is about to expire." (p. 248.) "It is to the deep, and wide, and eternal reproach of some churches that though possessed of ability, they dole out but a wretched pittance from their affluence, leaving their ministers to make up the deficiency by a school, and then with insulting cruelty complain that their sermons are very meagre, and have a great oumeness." congregation, allowing their minister ten pounds a year, and who left him to the toils of a school to supply the deficiency, sent a deputation to complain that his sermons were poor. 'Very true,' replied the good man, my sermons are not so good as they should be, but I dare say they are as good as any *ten pound* preacher in the kingdom delivers."* (p. 78.) "They love their minister dearly with their lips, but hate him as cordially with their pockets." "They treat him as they would wild beasts, which are tamed into submission by hunger, and keep him humble by keeping him poor. It is curious to hear how some persons will entreat of

God to bless their minister in his basket, and his store, while, alas! poor man, they have taken care that his basket should be empty, and his store nothingness itself! (pp. 78, 79.) "They have seen him struggling with the cares of an increasing family, and marked the cloud of gloom as it thickened and settled on his brow: they knew his wants, and yet, though able to double his salary, and dissipate every anxious thought, they have refused to advance his stipend, and have robbed him of his comfort, either to gratify their avarice, or to indulge their sensuality !!" (p. 48.)

sitions." (pp. 252, 253.) "Few are the Churches, whose records will not furnish in sentences of suspension and excommunication, the melancholy memorials they must know at the time, will provoke the severest

5. Of Meetings of Dissenting Churches.

"Church meetings have exhibited stenes of confusion little recommendatory of the democratic form of the good of the whole, the feeling of too many of our members is, 'I will have my way.' Such a spirit is the source of all the evils to which our churches are ever exposed, and of which, it must be confessed, they are but too frequently THE MISERABLE VICTIMS! "What can be more indecorous than to see a stripling standing up at a church meeting, and with confidence and flippancy opposing his views to those of a disciple old enough to be his grandfather!' (p. 96.)-when church meetings become "a court of common pleas :" (p. 109.)-and it is necessary "to bind over to keep the peace ?" (p. 256.)

Individual members of property, carrying the spirit of the world into the church, "endeavour to subjugate both the minister and the people." (p. 250.) "When they are resisted, they breathe out threats of giving up all interest in Church affairs; at which the terrified and servile society end their resistance, consolidate the power of their tyrant, (tyrants?) and rivet the fetters of slavery upon their own recks. At length, however, a rival power springs up ;-opposition commences;-the church is divided into factions; the minister becomes involved in the dispute; distraction follows;-and division finishes the scene! Lamentable state of things! Would God it RARELY occurred !!' (p. 251.)

6. Of False Doctrines of Dissenting Churches. " Creeping reptiles infest our churches, and perpetually insinuate that their ministers do not preach the Gospel; because they have dared to enforce the moral law as the rule of a believer's conduct." (p. 76.) This antinomian spirit has become the pest of many churches." (p. 76.) "Oftentimes has this selfish spirit [of antinomianism] risen up to be the tormentor of the father that begat him; but if quiet till his head was beneath the clods of the valley, he [the elfish spirit] has possessed and convulsed the church during the time of his successor." (p. 255.) "But the chief source of Antinomianism is THE PULPIT !! ' (p. 256.) "Miserable efforts are made by some professing Christians to be thought people of taste and fashion but when a worldly temper has crept into the circle spirit of error soon enters to take possession of the desolate heritage." (p. 158.) "Extreme cases may occur in which a majority of the people wish to introduce HETERODOX sentiments." (p. 247.) "I have known instances in which ministers of great eminence and inments) to remain in communion for the sake of peace ;

is the result of that cloudiness, which envelopes the at the Lord's table, and at their own; in the house of impulse of that very principle of faith which urges to the fulfil- which exists as to the manner of performing this Sacramental mind of the pastor: if there is ignorance in the pew, it God, and at home." (p. 157.) "Discipline is re- ment of every practical Christian duty. And the same princi- rite,-some contending that, in order to be valid, it must be laxed to admit wealthy members of unsanctified dispo- ple of faith would cause us to discern a divine efficacy in those done by immersion, and a much larger portion of the Christian ordinances which men, approaching them only in a temper of world affirming that the spirit and meaning of the Sacrament is cure of his leprosy by Elisha the prophet.

> a subject upon which we propose briefly to treat, and which, as it is a mode of baptizing which does not befit all climates, nor from a defective faith or an erroneous understanding of its the constitutions of all persons, nor indeed all circumstances, institution and requirements, has been exposed, in modern the custom of aspersion or sprinkling is equally lawful and effi-HOLY SACRAMENT OF BAPTISM.

> this custom of washing, as a religious rite, was common both Antiquities, Book xi. ch. 11, sec. 5), "In case of sickness and cision was their initiatory ordinance, were in the habit always and not sacrifice,' was always allowed to take place. Therefore, of baptizing the proselytes to their religion,-as emblematic of that which the ancients called clinic-baptism, that is, Baptism their being washed from the impurities of heathenism, and made by aspersion or sprinkling upon a sick-bed, was never disputed clean from the foulness of idolatry. And these washings, as it against as an unlawful or imperfect baptism .-- Cyprian offers the nations. This does fully appear, both from the books of was no need of a lake or other such like helps to wash and capable of being entered into the covenant of Israelites without his indulgence by a short way of performing them. This lawa washing or baptism, to denote their purification from their fulness of aspersion in such cases he proves from those words of superinduced a new obligation. They were not circumcised into Moses, but they were baptized into Moses. The Jews themselves confess, that they were baptized at Mount Sinai, from those words, Exod. xix. 10. But the Apostle fetcheth together." the thing higher, that he may shev, that the types of the Gospel Sacraments were both divine, and also miraculous." We shall covenant, and gather himself under the wings of the majesty of -he is not a proselyte till he be both circumcised and baptized;

and he must be baptized in the presence of three, &c." It is a fact, too, worthy of remembrance, that many heathen and it was a common thing for a Gentile, when he formed a of the blood of this just person."

in preaching repentance, he confirmed to the really penitent the bed, in cases of extremity, was reputed a saving baptism." promise of remission of sins, by baptizing them in the river These testimonies, in support of the castom of sprinkling in fluence have suffered individuals (of erroneous senti- Jordan: from all of which instances we may learn, that the baptism, though incidental, are very ancient and very positive ; institution of Baptism in the Christian Church was no new and it is difficult not to believe that it derived a sanction from and have trusted to their own authority to prevent the thing, but the more solemn and sanctified revival of an old and a similar usage occasionally adopted in the time of the Apostles mischief from spreading. This, however, is chaining almost universally practised custom;-that it was one of which themselves. The case of the soldier, above described, would the fiend, not casting him out; and leaving him to the convert from the Gentiles would see the significancy and appear to be strictly analogical to that of the jailer at Philippi. burst his fetters, when the hand which held him in acknowledge the propriety, while the Jew also would, from The means of baptizing, on that occasion, by immersion, previous usage, be prepared to yield to it his respect. For, in

worldliness or a spirit of speculation, would decry in the same | equally maintained by the more convenient and more practicable manner as Naaman the Syrian derided the simplicity and method of aspersion, or sprinkling with water. We are far, seeming absurdity of the remedy which was prescribed for the however, from asserting that the custom of immersion is erroneous or unscriptural, or from denying that it was the We have made these few prefatory remarks as applicable to general practice in the primitive Church; but we contend that, times at least, to much irreverence and neglect,-we mean THE cacious, while, as a general rule, it is more practicable, safe, and convenient. Such, indeed, was the sentiment of the early The word Baptism (from $\beta a \pi \tau \omega$) signifies washing; and Christians. To adduce the words of Bingham, (Christian amongst the Jews and Gentiles. The former, although circum- extreme danger of life, that excellent rule, 'I will have merey is easy to discover from the Bible, were very commonly prac- arguments to prove such clinic-baptism by aspersion to have all tised by the native Jews themselves. "It is evident," says the necessary conditions of a true baptism. He declares, That Wall in his learned History of Infant Baptism, "that the cus- as far as he was able to judge, all such baptisms were perfect, tom of the Jews before our Saviour's time (and, as they them- where there was no defect in the faith of the giver or the selves affirm, from the beginning of their laws) was to baptize receiver: for the contagion of sin was not washed away as the as well as circumcise any proselyte that came over to them from filth of the body is, by a carnal and secular washing. There the Jews themselves, and also of others that understood the cleanse it. The heart of a believer was otherwise washed, the Jewish customs and have written of them. They reckoned all mind of a man was cleansed by the merit of faith. In the mankind beside themselves to be in an unclean state, and not sacraments of salvation, when necessity requires, God grants uncleanness; and this was called The baptizing of them unto God in Ezekiel, xxxvi. 25, I will sprinkle clean water upon you, Moses." To this the following words of St. Paul, 1 Cor. x. 2, and ye shall be clean: from all your filthinesses, and from all "And were all baptized unto Moses in the cloud and in the your idols will I cleanse you. And from several other texts, sea," would appear to afford a confirmation; and a similar view Numbers xix. 19, viii. 7, and xix. 9, where the water of sprinkis taken upon this point by that distinguished biblical critic, ling is called the water of purification. Whence he concludes, Dr. Lightfoot, "To circumcision is added Baptism in the cloud that the sprinkling of water was as effectual as washing: and and in the sea; and the latter seal took not away the first, but what the Church did in this case, in compliance with necessity and men's infirmities, was neither displeasing to God, nor detrimental to the party baptized, who received a full and complete sacrament by the power of God, and the truth of his own faith

We read, in the history of the early Church, of another case in which sprinkling was substituted for immersion,--when, in only cite further upon this custon the words of Maimonides, a times of difficulty, a sufficient quantity of water could not be celebrated Jewish Rabbi, as queted in Wall's History, "In procured; as, for example, when a martyr was to be baptized in all ages, when an Ethnic (Gentile) is willing to enter into the prison, or one under a similar confinement was to baptize another. "Thus," says Bingham, "we read in the ancient God, and take on him the yoke of the law, he must be circum- Acts of St. Laurence, referred to by Walafridus Strabo, how cised, and baptized, and bring a sacrifice .- A stranger that is one Romanus, a soldier, was baptized by him in a pitcher of circumcised and not baptized, or laptized and not circumcised, water. And again, how one Lucillus was baptized by the same martyr only by pouring water upon his head. Some learned persons," the same writer adds, "think Tertullian alludes to the allowance of sprinkling in extraordinary cases, when speakations practised these washings in their religious ceremonies; ing of men's pretending to be baptized without true repentance. he says, No man would grant such false penitents so much as resolution to lead a new and better life, to wash his body-thus one aspersion of water. And Gregory Nyssen perhaps refers to indicating that the sins also in which he had formerly indulged it also in that famous story which he tells of one Archias, who. were now put away. We are farnished even in the New having neglected his opportunity of receiving baptism, was at externent with a remarkable instance of this heathen custom, last suddenly surprised with death at a season when there was in the case of Pontius Pilate; who, when he had remonstrated no possibility of obtaining it. This man's condition he comin vain with the Jews to change their determination in regard pares to those who have the sudden summons of death upon a of a christian church, piety retires before it, and the to the cracifixion of our blessed Saviour, "took water and sick-bed: they then begin to call for a vessel of water, a priest, washed his hands before the multitude, saying, I am innocent and words to prepare them for baptism; but the violence of their disease prevents them from obtaining it. This seems to When John the Baptist commenced his mission, we find that, imply, that such a sprinkling as men might have upon a sick-

would seem to be denied : if the jailer was at the merciful design of our blessed Lord, to do away with the to a place of sufficient water for that purpose, the Apostles were severer and more burdensome rites of the Jewish Law,-for prisoners and could not do so; for they expressly avowed their example the painful rite of circumcision,-none could have been determination to remain where they were, and not incur the adopted more significant of the new and changed vocation which. penalty of the law either to their keeper or to themselves by its of UNITARIAN DOCTRINE," were "once the fountains symbol of our entrance into covenant with Christ, viz., by the The instances are frequent, both under the Old and New washing of water, there was a striking similitude and a constant | Dispensation, in which a partial washing-as a religious purifiremembrancer of the correspondent washing away of our sins. cation-was accepted as a whole; where the washing of the It was a token and pledge that "old things were now passed hands, for instance, is made to constitute the removal of legal away and all things were become new,"-a visible memorial of defilement. And the case is striking and remarkable in which having passed from a condition of wrath to a state of grace- our blessed Lord, after Peter, upon being told that unless he washed his feet, he should have no part with him, replied, The case may be thus plainly stated .- By nature all are "Lord, not my feet only, but also my hands and my head," said inners, and deserving of God's wrath and condemnation. To to him, "He that is washed needeth not save to wash his feel," redeem us from this judgment of God against sin, Christ died but is clean every whit." This, with other similar instances, for us. His sacrifice was accepted as a full and complete atone- establishes the principle for which we contend, that the validity ment for the sins of the whole world; and through the merits and efficacy of the Baptismal rite is fully maintained by a parof that all-sufficient offering, his intercession for us is, and tial washing or sprinkling, as long as the enjoined material of always will be, effectual at the throne of grace. This, then, is water is employed and the other requisites in Baptism are the foundation of the covenant which subsists between God and strictly fulfilled. Nor is the analogical usage in the Lord's his creatures. God, infinite in mercy, promises, on his part, to Supper without its force in our present argument. It is con-the full expiation which he has made for them; and He requires be the same reason for insisting upon a full meal in the Lord's that we, on our part, truly repent of those sins and stedfastly Supper as for complete immersion in Baptism, if the latter was deemed essential to the efficacy of the Sacrament. The Christian world at large, however, have assented to the efficacy of by a certain solemn ordinance,-one which our Saviour himself the Sacrament of the Lord's Supper in the mere tasting by the positively instituted, and constantly enjoined upon all who recipients of the consecrated elements, as much as if a full meal -implied in the literal meaning of a supper-was on such smallest portion of water in Baptism will constitute the and uses to the recipient. In the earlier ages of the Church, when a larger proportion of the candidates for baptism were adults, the inconveniences of immersion would be less felt, especially in those milder climates in which the Gospel was at first propagated; but in subsequent ages, when infants, in countries wholly converted, would necessarily form almost the only subject of baptism; when, in severe climates and uncongenial seasons, it would often be found hazardous to resort to the custom of complete immersion in this temper of unbelief, "It is vain to serve God: and what was the conversion of that Gentile, one of his first acts was to baptism; and when, as would often be the case, a sufficient quantity of water, for the performance of the rite according to that manner, would not always be accessible, it is easy to underbe dispensed with, and at last abolished in the Christian Church. The principle of the efficacy of sprinkling in all cases of necessity was sufficiently established in the public mind; the transition, therefore, would be easy to the general adoption of the have not the slightest authority for believing that it was in any practice when it was found, as a general rule, to be better

"The Church of England nssent," by the Rev. John Cawood, M.A.)

The language, in which Dissent is here so vividly delineated, is mirely taken from the writings of Mr. Angell James, a well-known he church. It will be observed, that the words "Church" and Churches," in the following article, are improperly applied to lasenting congregations.—ED. CHURCH.]

1. Of the Election of Dissenting Ministers.

"When a Minister is removed,-the choice of a Successor always brings on a crisis in the history of the [vacant] Church." **** "No event that could happen can place the interests of the society in greater peril !!' (Guide, p. 223, 224.) "The feeling of too many of our members may be thus summarily expressed, 'I will evils, to which our Churches are ever exposed; and of which, it must be confessed, they are but too frequently the miserable victims!" (p. 233.) "Distraction and division of Churches have frequently resulted from the election of Ministers." (p. 223.) At this "perilous crisis," (p. 224.) "secret canvassing," (p. 228.) "cabals, intrigues, (p. 229.) and the most disgusting exercise of take place." (p. 231.) "If the two parties cannot unite In peace, let them at least separate in peace. Alas! that this should so rarely be the case." (p. 233.)-Divisions in our Churches produce incalculable mischief: since they not only prevent the growth of religion, but impair and destroy it." (p. 240.) "Sometimes the majority yields to the minority!" (p. 230.) "In some cases a division is necessary;" (p. 233.) "and the minority separates;" and then "how much ill will tatling (gossipping and tattling) disposition." (p. 112.) and antichristian feeling—what envies, and jealousies, "And many disguise their backbiting disposition in and evil speakings commence and continue!" (p: 232.) We have been accused of wrangling about a teacher of religion, till we have lost our religion in the affray; and the state of many of our congregations proves that charge is not altogether without foundation."-(p. 223.)

2. Of Ministers of Dissenting Churches. "Churches tempt students to leave their colleges before the term of their education has been completed." (p. 243.) "A defective education not unfrequently repares a minister to be the cause of much uneasiness in a Christian Church." (p. 241.) "For want of ministerial diligence the sermons of some ministers are poverty itself, a mere repetition of the same sentiments in the same words." (p. 243.) "I believe one half of " church quarrels originate in lazy loitering ministers!" 244.) "Some ministers plunge themselves in debt, or involve themselves in politics, or marry unmultable persons;" (p. 244.) "others are of bad temper"_" so that a fire of contention is soon kindled, and whole church is enveloped in the flames!" (pp. 244, 245.) "Others are immoral !!" "Yet attaching themselves a party" are retained in the church !! ²⁴⁵.) "Others are tenacious of their situations"

"In many of our Churches the pastor is depressed far below his level. He has no official distinction or authority. He may flatter like a sycophant, beg like a servant, or woo like a lover! but he is not permitted to enjoin like a ruler. His opinion is received with no deference, his person is treated with no respect, and in presence of some of his lay tyrants he is only permitted to peep and mutter from the dust!" (p. 60.)-He is exposed to their "whispers, innuendoes, significant nods, and slanderous silence." (p. 76.) "They treat him as if he could feel nothing but blows; they are rude, uncourteous, churlish." (p. 62.) They send him "anonymous and insulting letters; young, impere most disgusting tyranny" between opposing "parties, tinent, and dictatorial persons wait upon him; and those who have nothing to recommend them but their impudence and officiousness school him in an objurgatory strain." (pp. 249, 250.) Some are "petulant and irascible. I would have a text of Scripture written upon a label, and tied upon the foreheads of such persons; and it should be this, Beware of dogs!" (pp. 99, 100.) "Few circumstances tend more to disturb affected lumentation." (p. 115.) "Third persons, whose ears are ever open to catch reports, should be avoided as the plague; they are mischief-makers, and quarrelmongers; and the very pests of our churches !" (p. 102.) "A little inclemency of weather, or the slightest indisposition of body is sure to render the seats of some of our members vacant."-"Tell it not in Gath! publish it not in the streets of Askelon! many professors do not scruple to devote a part of the Sabbath to travelling !' (p. 64.) And "the pastor" going on week-days "to the house of God," meets some of his "members hastening to parties of pleasure, or sees them in circles of gaiety, possibly-at cards !" (p. 66.) "How can that professing Christian enjoy the roasted joint, when he remembers that his servant has been profaning the Lord's day to prepare the feast? He comes perhaps from the sacramental table, and in the hearing of his domestics talks of the precious season he has experienced, while they revile, as disgusting cant, the religious conversation of the man, who robs their souls to pamper his appetite!" (p. 160.) "It is dreadful, but not uncommon, for children to employ themselves in contrasting the appearance which their parents make

vassalage is paralyzed by death; and leaving him to waste and devour the church under a younger or inferior minister." (p. 257.) "In this way, SUCH NUM-BERS of once orthodox places, have fallen into the possession of those who oppose the truth as it is in Je-"Many pulpits now devoted to the propagation of purer principles !' (p. 217.)

7. Of the conduct of Dissenting churches toward one another.

"It does not unfrequently happen when two or more Churches of the same denomination exist in a town, a most unhappy, unscriptural, disgraceful temper is manifested towards each other. ALL the feelings of envy, jealousy, and ill-will, are cherished and displayed with as much" (as,) " or more bitterness than TWO RI-VAL TRADESMEN WOULD EXHIBIT IN THE MOST DE-TERMINED OPPOSITION OF INTERESTS! This is peculiarly the case, where two Churches have been formed by a SCHISM* out of one. Oftentimes the FEUD has been perpetuated through one generation, and has been BEQUEATHED to the generation following !!!" (p. 126.) "I have known cases in which both the minister and his flock have refused even the civilities of ordinary intercourse to those who have left their Church to associate with another !"+ (p. 130.)

THE SACRAMENT OF BAPTISM.[‡]

If it be either in a Church or an individual a mark of declining

* It is schism, then, to "form two dissenting congregations out of e" but it is not schism to form a dissenting congregation out of the surch of England !

* It is schum, then, to - to the transferring congregation out of the one?" but it is not schism to form a dissenting congregation out of the Church of England! † Our author has collected all the faults which he can find or fancy in the Formularies of the Establishment, and has exhibited them to the world as a Picture of our Church. (Guide, 16, §c.) He cannot, therefore, complain, if we, from his own pages, produce a Picture of Dissent. His picture of the Church is, indeed a deformed caricature; but ours of Dissent, if his own statements are correct, is an accurate thereest.

‡ By a Correspondent of "The Church."

in those who embraced it, his holy religion implied. By this slightest violation. from death unto life.

believe that, for Christ's sake, he will pardon us and release us from this condemnation. Into this covenant we are admitted would be made partakers of the efficacy of his precious blood.piety to lay undue stress upon ordinances or ceremonial institu- That ordinance is BAPTISM,-the application of water in the occasions made. If this, then, be conceded, there is at least tions, as indicating a desire to compromise the spirit and reality name of the Holy Trinity; of the Father, Son, and Holy Ghost. equal reason for the admission that the application of the of religion by a scrupulousness and exactness in the mere | We know not of a single instance in Scripture in which this "bodily service" of external acts, it would equally argue a decay sacramental rite was omitted in the case of converts to Christ's completeness of the Sacrament, and communicate all its grace of reverence to God and of respect for his commandments, if religion. It was solemnly enjoined by our Saviour, amongst the solemn appointments by which his trath is designed to be the latest instructions which he gave to his disciples, and we kept visible to the world should come into contempt and disuse. know that it was uniformly practised by them in the exercise The appeal, "we have Abraham to our Father,"-we are of their ministry. When, on the day of Pentecost, so many sharers in the covenant promises, as descendants of Abraham, thousands became alarmed, awakened and converted by the and grafted into the stock of God's chosen people by circumci- miraculous preaching of the Apostles, we find that, immediately sion,-availed not those who imitated not the faith and righ- upon the profession of their faith, all were baptized. Subseteousness of their father Abraham; yet, at the same time, we quently, when Philip the deacon joined himself by divine comare not without severe condemnations of those who reason in mand to the Ethiopian eunuch, and the result of the interview profit is it that we have kept his ordinance?" The fear of God baptize his new convert in the first pool they chanced to meet and the faith in Christ, which prompt to an obedience of the with. And when the jailer at Philippi, alarmed at the miracu-Gospel rule of duty, should equally induce a child-like, single- lous interposition on behalf of Paul and Silas, apostles of the stand how the practice of immersion would come gradually to hearted, and exact fulfilment of those sacramental ordinances Lord, asked what he should do to be saved,-immediately upon and ceremonial appointments which we know to have been the profession of his unfeigned belief in the Lord Jesus Christ, made by an express Divine command. The Sacraments of the "he was baptized, he and all his." But it cannot be necessary Church would come to be honoured and observed from the to multiply examples or precepts touching this ordinance: we out of case dispensed with: the precepts of our Lord, the practice of adapted to the convenience of Christians at large. his Apostles and first ministers, and the universal custom of the not a doubt upon this subject. He that would be saved must believe in the Lord Jesus Christ, and he that believeth must be

baptized.

These remarks lead us to another consideration,-viz., the Church, as the voice of Ecclesiastical History testifies, leaves propriety and lawfulness of INFANT BAPTISM; a subject, however, which must be deferred to another opportunity.

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We may pause a little here to notice a difference of opinion