TORONTO, CANADA, FRIDAN, NOVEMBER 19, 1847.

THE LATE REV. RICHARD ANDERSON. (From the Berean.)

VOLUME XI.-No. 19.]

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The late Rev. Richard Anderson was the youngest and only surviving son of Richard Anderson, Esq, of high Christian principles, and who left behind him the God as entirely to change his character.

thoroughfare) while waiting for relays of horses, and them, we should perhaps sing before the victory (1 so earnestly, pathetically and successfully pleaded the Kings xx. 11). We consider that position of the wise cause of the suffering poor of his parish, as to be en- heathen, Nemo felix ante mortem, and so reserve our that all these were Romanists.

thought that with his moderate talents he could be joiced at the death of their friends, as the day of their nore extensively useful in the back woods of Canada: enfranchisement from many evils. And have not we with this feeling he enlisted himself, under the Society Christians much more reason to praise God for our for the Propagation of the Gospel, arrived in Quebec faithful brethren deceased, being not only sure (as in the year 1839, and was appointed by the Bishop of they were) that they are exempted from misery, but Montreal, (of whom he ever spoke with the greatest that they live in peace and endless glory? Now this tions. For many years he was solicited by his mother comfort that it is a wonder any should scruple the doing and sisters to remove to the Upper Province, in order of it; for is there any more illustrious mercy, than that to near them, but without effect, excepting a passive a poor sinful frail creature shall be carried through the acquiescence. His feeling was that, if it was God's dangers of life and the agonies of death, and by a full will, he would make an opening, but that otherwise he and free pardon acquitted at the great tribunal, and could not conscientiously desert the flock in the wil- in a moment exchange his corruptions and mortality derness over which Providence had placed him, and a for robes of glory and the lustre of an angel? If we Bishop whom he regarded with filial affection. As he consider the weakness of man, and the power of his often lamented the apparent fruitlessness of his ministry, enemies, the armies of temptations and mountains of this proved the strength of his faith. O! may those of difficulties, before he can reach that blissful crown, it his late charge who lost his life, not lose his death also! is little less than miracle, that all men do not sooner may a voice as it were, from his tomb revive the many or later fail and fall from the faith and fear of God. tebukes, exhortations, and warnings, which he gave What prospect in the world can ravish us with greater them! The following extract from his last letter to pleasures, or raise in us higher admirations of the dihis suffering sister, written on the eve of leaving his vine goodness, than to behold those who were once as ssion for Grosse Isle, will speak for itself. "Though frail and sinful as we are, now advanced above Satan's Bessy" (his sister who lived with him) "feels alarmed malice, or death's power, and placed in the regions of The path of duty is the path of safety,' is one of my ble, or think it impossible to come thither also? Doth avourite maxims; I have always hitherto experienced not their felicity give life to our hopes, and become a it so, and trust I shall also on this occasion. Were I pledge of our own future glory ? why should we not then reporte with them, and the shappiness? What other cannot be realized, unless it is the determined will of communion is there between us and those blessed God, and I trust he has given me grace to submit spirits, but that they (in general) pity and wish well without murmuring or regret. Oh! what a tranquil state of mind would we always enjoy, if we unreservedly resigned ourselves to His Providence, submitted to all events it should please Him to bring upon us, and let Rim do with us as seemed best to His unerring wisdom, not according to our finite, fallible ideas, since we are incapable of judging what may conduce most to our benefit. It is a source of much greater intentment to me, that I have endured afflictions, trials, and difficulties: they have weaned my mind from this world, and make me rather anxious to depart than to remain. They, as it were, say to us, 'Arise, they have died, so that what they are now, it may be depart, this is not your rest.' Why should we grieve over separation for a time, in this short uncertain life, when we are privileged to look forward to an inseparable meeting in the regions of bliss? Such reflections reconcile me to our separation. We wish to be together or near each other, but do you imagine it is God's will or wish? If it were, how easily could he effect it! It seems then, it is not. How then can we say the clause 'Thy will be done' in the Lord's prayer, or be free from the sinful charge of murmuring against his dispensions? Oh! let us act more consistently, and not only to the saving of our own souls, but also to ollow the example of Him who exclaimed 'Not my will but thine be done.' Let us with patience endure all these privations, and in a few short years, perhaps within one year, we shall be with each other and with the Lord (who has stipulated thus on our behalf,) and behold his glory. Tell my dearest mother from me, constantly to keep this in view, meditate on it night and tion an antepast of our happiness before we come to day, and she will find in it a healing balm to close up the full enjoyment of it. the wounds of sinful anxieties and fears, as I trust you, my dearest suffering sister, will. My love be with you all in Christ Jesus, is the fervent, earnest prayer of-This is a long extract, but it may be of use to some who could value him for his Christian sincerity and zeal. One of the chief trials of his life, to which he refers in the foregoing extract, was the sudden loss of a beloved wife, about a year since. She was indeed a help meet for him. Since her decease he devoted himself more earnestly than ever to his ministry, and declared that henceforth he counted all but loss except the glorification of his Lord and Master. The selfdevotion of his last act has fully proved this, and has acted as a soothing balm to an aged mother-who, though in her ninetieth year, is in possession of her faculties,-and to his other relatives. As to his orphans-we have the comfortable experience of David: "I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging their

DEPARTED. (From Dean Comber's Companion to the Temple.)

Thr

Those prayers for the dead which the Roman misllisandra, Ireland—a gentleman distinguished by sal hath here added to this office (the Communion), our Church hath prudently rejected, because they two sisters. From extreme fear of moral pollution he good to the wicked, who only need them, but are a was detained under the maternal roof till an advanced disparagement to holy persons, by supposing them in at a distance, in order to prepare for the University, and qualify himself. for the prepare for the University, and qualify himself. for the prepare for the University and to be the old true him here the old true here there the old true here ther a state of misery. Yet it is very probable these pray-mater and spiritual views. Even at that immediation of the primitive Church in the time of these may for them minity is spiritual views. Even at that time he had no faith and conductes of them, and to perpetuate their enominations spin tim the bases of the same of them and to faith from the time of these may bring as the prace and spin the bases of the same of the same of the same of the mater and spin tables of the same of the same of the same and spin tables of the same of the same of the same and spin tables of the same of the same of the same and spin tables of the same spin tables of the same of the same and spin tables of the same spin tables of the same of the same and spin tables of the same of the same and spin tables of the same of the same and spin tables of the same of the same and spin tables of the same of the same and the thabove of the same of ately stepping up to him expostulated on his offence we do not pray for any of the dead, but, as we have and to it all Christ's disciples should belong. This against the King of king's. Some years after, in a distant town, a soldier accosted him in the street, and expressed his gratitude for a rebuke conveyed some expressed his gratitude for a rebuke conveyed some directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men, especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give thanks for all men especially sure directs us to give the deleter and a man, who, for mutual advantages, are united to a superior directs us to give the deleter and a man especial directs us to give the deleter and a man especial directs and a man especial direct years before, assuring him that it was so blessed by for those whom God hath by his goodness carried so aright. The history of a few years, or one selected and a nan, who, for mutual advantages, are united tofar, that not only themselves but all others may re-After taking the Bachelor of Arts' degree in the joice in their felicity; and therefore we cannot so con-University of Dublin, he was appointed to the eare of Kilmacthomas in the Diocese of Lismore, a town in Periodically prevailed. During one of these visita-tions barre in the battle and the race, and are the south of Ireland, where famine and Typhus fever safely landed on the shore of a blessed eternity.tions, having expended every shilling he possessed and tossed on the waves, there are many mixtures in their there being no person of wealth in the parish to apply condition, and some uncertainty as to the final event, to, he beset the public coaches (the town being a great so that if we should elevate our praises too much for

abled from the contributions to mitigate to a conside- chiefest praise till they have overcome all fear and table extent their miseries. And here be it remarked danger, that there may no sad note be mingled to interrupt the harmony, nothing else but a complete joy. Having laboured here for six years, he then The Thracians were accounted wise, because they reaffection and respect) to the scene of his late ministra-is so rational and so pious, so much our duty and our THE CATHOLIC, IN AMERICA. ly and uncalled for to rush into danger, I might then rejoice with them, and delight ourselves with the to us, and we praise God with and for them? And by thus meditating of their most desirable estate, we shall learn to despise death, and long to be with such inviting company, nay, languish after the happy enjoyment of such noble society for ever and ever. can look up to these mansions, and not inquire for the path that leads thither, and be strongly attracted to follow the steps of those who have so successfully trodden this way before? this makes the pious soul so passionately beg the divine grace that it may do as they have done, live as they have lived, and die as hereafter. The Scythians (as Lucian relates) "kept the memorials of their brave men with great joy, that so And many might strive to become like unto them." St. Augustine saith, when any duty seemed difficult, he was wont to think of the saints of former times, and he imagined they derided his sloth, saying, Tu non peteres, &c Canst thou not do what those men, nay those women once did? that which hath been effected is not impossible. Would we make this use of our faithful brethren departed, their memory and example would be as profitable as if we had their bodily presence with us; and the remembrance of their glory would strongly excite us to follow their good example till we came with them to partake of that heavenly kingdom : in the mean time we shall never want matter for to praise God in their behalf, since his truth and mercy to them is the confirmation of our faith, the encouragement of our duty, and gives us in contempla-

principle should not in any nation give name to the gether." The husband is he who provides the ele-Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it it has protested against Roman additions, and testified for a tlousand things, all of which terminate in self "The Witnessing Baptist," because, beyond any other station or family, or for a hundred things more, all of religious society in the land, it clearly and fully wit- which terminate in self: convenience, comfort, advan-Lesses true Christian baptism; --- testifying to the truth tages nerely physical, these are the motives which of its administration, excluding none of its lawful modes ;-testifying to the truth as to its subjects, excluding none of its lawful subjects ;-testifying in its instructions to the truth of its nature, excluding ne of its lower offices, or its higher and supernatural mysteries of gift and nature ;-testifying to the very nce of the sacrament, by the unquestionable validiy the ministry which administers the sacrament. I spoken, straight-forward West, which ever likes to call faint twinkling of the truth. And so in despite of this look for it, that the churchmen in the West, the plainknown things by right names, will be those, who know- notico, which is the notion that most at these days ing that they have the reality, will take the lead in profess and act upon, the notion, I say, "that marriage claiming the rightful name of THE CHURCH OF CHRIST, is a sivil contract for supply of mutual wants," in de-

as the direct source of conviction, and the immediate duals, being two, are yet one, a man and a woman, yet there is no law." (Gal. v. 22, 23.)

COMMEMORATION OF THE FAITHFUL But it has ever kept on its steady course, continuing to effectualis constrain him, that he did ever after as things, should I not as to heavenly things? I have

Church.

ments of comfort, the wife she who arranges and combines tiem. He marries for a housekeeper, for the cause the most of marriages, these are the grounds whereipon their continuance is placed.

Yet still it is not openly avowed to one another by the parties; it is hidden from one another: only in the consciousness of the individual does it lie concealed. Anl as God made man, so in man's heart there is a longing and a searching after the higher truths of his revelation; and in despite of all false theories, will the heart of man, even untaught, search out for itself some THE EUNUCH OF QUEEN CANDACE AND LORD ROCHESTER. (From Notes to the Rev. W. J. Bennet's Sermons.) We should not reckon the eunuch of queen Candace under either of the above titles, (Infidels and blasphemers). He seems to have been a mana the wife will still have something of the feeling of veneration, something of the religious respect for the wife, which the true scrip-ture doctrine realized as a sentiment of the heart, some time in vain, for want of an interpreter. But

be what it ever was,—the Old, Great, Common, Gene- firmly bad ve in his Saviour, as if he had seen him in been their father, and they called me father before ral, Catholic, Apostolic Church of our Saviour Christ in England. The balance of God, and calling him In England. We are Anglo-Saxons as a nation, of the same stock and language, and to us the same Church be-longs. It alone had the natural right to be guardian over our spiritual welfare, and to provide, for us 800, then of tender years, devolved on his mother and the purest antiquity, and also because they can do no two sisters is the the purest antiquity, and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the the purest antiquity and also because they can do no the purest antiquity antiqu Saxon Christian nation in America, especially where there is no beauty that we should desire him;' (verse 2.) minds? They are under the guardianship of God's its own native Church was in possession, and her chief On this, he said, the meanness of his appearance and peculiar providence-is not this fact a ground for the

thoughts of possible coincidence of adverse circum- ing doubts which his own experience had told him con thoughts of possible coincidence of adverse circum-stances dismay him, no considerations of rebellious nature or unruly wills trouble him, but go on *in faith in God*, and do that duty towards them, which even *in God*, and do that duty towards them, which even *in God*, and do that duty towards them, which even his natural feelings tell him should be done; he un-dertakes the responsibility which, as it is not too great

is taught; training, he is trained. The questions of a Christian child, coming from the heart unhackneyed in the ways of the world, these are instructions for the greatest and the deepest-thoughted. Nay, I do believe, that as to the Christian husband, the inter-course of a Christian wite will give a tract the intercourse of a Christian wife will give a tone to his piety which at the inter hearts. In vain would they rebuke him

opition, places the union of two human beings on the ground of the union of a pair of animals, permanency under it we are "a royal priesthood." The Spirit throw back the inquirer upon the unbelief from which it

before him, and he was reading it, though for some time in vain, for want of an interpreter. But we should reckon the celebrated lord Rochester under which that true doctrine inspires, the highest feeling which that true doctrine inspires, the highest the man is we should reckon the celebrated lord Rochester under both titles. His determined infidelity, and immorality of character for many years of his life, are the theme of the historian. But like the eunuch, he was ultiof the historian. But like the ennuch, he was ulti-mately converted. He became a Christian, and be-fore his death received the Sacrament of the Lord's Supper in token of his faith. Now it is very remark-able, that in both these instances of conversion, the very same passage of God's word is brought forward when such and passage of God's word is brought forward

WHOLE NUMBER, DXXXIX.

Communications.

[We deem it necessary to follow the example of the London Char-periodicals, and to apprize our readers that we are not responsible if the opinions of our Correspondents.--En. CHURCH.]

To the Editor of The Church.

"Baptists not being fettered by Articles, Creeds or Cate-chisms, are accustomed to searching inquiries, and are not afraid of them."

Sir,-I promised in my last to give you an account of my Sunday in Boston, but it is necessary, in the first instance, that I should inform you of my adventures on

the Saturday. After having viewed those objects of interest to which

the Father most high. And knowing that baptism is no empty sign, no mere form, but the work of the Almighty Father, the Almighty Son, the Almighty Spirit, he will let no for him, so he has a right to undertake it, and can fulfil it. And upon himself behold the effect.—Teaching, he is taught; training, he is trained. The questions of a Christian and the state of the st course of a Christian wile will give a tone to his piety which otherwise it could not have, so to the Christian father, the teaching of his "Christian children," born again of the Spirit, will communicate a great deal of that childlike spirit, which is the character, according to our Saviour, of true Christianity. And one reason why this is wanting, why the present is a sivil contract for supply of mutual wants," in de-spite of this notion, which I honestly say, it is my opition, places the union of two human beings on the to be, because Christian baptism is so rare. For

the Christian's Saviour's last prayer, was palpably scorned and scoffed at by the very people who pleaded His death

LINES composed by a child, the niece of the REV. RICHARD ANDERSON, on hearing of his death.

Thou art gone ! we will not weep for thee, Thy spirit is at rest, A martyr to a noble cause, Thy home is with the blest.

Thou hast passed away like a morning cloud, Like a dream of the silent night, Thy lips with holy power endow'd, Have preached the words of light

On them who once in darkness sat, Light from on high hath shin'd ; Thou hast preached the word of holy writ To the sinner's darkened mind.

Some have passed away in peace and joy, Thou sawest them depart-Bliss pure and bright without alloy, ne on thy faithful heart.

And now, before the throne of God. A spotless spirit thou, We bend before the chast'ning rod, And meekly bear the blow. THE CATHOLIC CHURCH.

(From a Sermon by the Rev. S. R. Johnson, Rector of Lafayette, Indiana.)

Our Saviour Christ established but one Church how much his mind was turned to call on God, and on land of England among others, where it kept at divers

first give the account of the eunuch from the Acts of affections, sympathies, for this is a figurative oneness; the Apostles, and then Bishop Burnet's account of but one so as no other oneness is; one so, that by the conversion of lord Rochester :---

authority under Candace queen of the Ethiopians, who fied by the believer. One as Christ and his Church had the charge of all her treasure, and had come to are one; one in a mystery; that is to say, the fact is Jerusalem for to worship, was returning, and sitting in his chariot, read *Esaias the prophet*. Then the word of God, as confirmed too by the instinctive feelspirit said unto Philip, Go near and join thyself to ing of our nature, we receive it as the work of God, this chariot. And Philip ran thither to him, and while the means whereby it is so, the grounds, the heard him read the prophet Esaias, and said : 'Under- consequences of it, these lie far beyond us deep hidden standest thou what thou readest ?' And he said : in the limitless power and the inscrutable wisdom of How can I, except some man should guide me?' the Eternal. And he desired Philip that he would come up and sit with him. The place of the Scripture which he read

was this :--a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth.' '

Now let us see bishop Burnet's account. How lose the parallel is. The person converted, one high n authority and in close companionship with princes. The person by whose agency the conversion is wrought, minister of the Church. The passage in Scripture, the very same; and the points selected as attracting the attention, and piercing like a sword into the soul and spirit :

"I cannot easily express the transport he was in, when he awoke and saw me by him. He brake out in the tenderest expressions concerning my kindness, in coming so far to see such an one; using terms of great abhorrence concerning himself, which I forbear to relate. He told me, as his strength served him at several snatches, (for he was then so low, that he could not hold up discourse long at once), what sense he had of his past life : what sad apprehension for having so offended his Maker, and dishonoured his Redeemer; what horrors he had gone through, and

upon the earth. This extended itself into various his crucified Saviour : so that he hoped he should countries, and in them continued ONB. It filled the obtain mercy; for he believed he had sincerely repented, and had now a calm in his mind, after that times more or less of its original purity; and at the storm that he had been in for some weeks. He had period of the Reformation especially, while it adhered strong apprehensions and persuasions of his admitto every essential of its primitive ordinance and belief, tance to heaven; of which he spake once, not without dropt certain modern corruptions. It was one before some extraordinary emotion. It was, indeed, the only doing so, one in doing so, one after doing so. Its bi- time that he spake with any great warmth to me; for shops led, and the clergy and laity united in the re- his spirits were then low, and so far spent, that, though form. Of its more than nine thousand ministers, only those about him told me he had expressed, formerly, one hundred and twenty-seven refused. As the Old, great fervour in his devotions, yet nature was so much Great, Common Church of the land, it so acted-that sunk, that these were, in a great measure, fallen off. is as the Catholic Church; for this word is not strictly But he made me pray often with him; and spake of a name, but expresses nature, somewhat as the word his conversion to God, as a thing now grown up in Christ expresses office. The word catholic means him, to a settled and calm serenity. He was very general; and when applied to the Church in any na- anxious to know my opinion of a deathbed repentance. tion it testifies that such Church is the true represen- I told him, that before I gave any resolution in that, tative in that land of the ancient General Catholic it would be convenient that I should be acquainted Church, which from Jerusalem spread out into all more particularly with the circumstance and progress countries; that it is a true part and member of that of his repentance. Upon this he satisfied me in many ONE GREAT SOCIETY which Christ Jesus founded, and particulars. He said, 'He was now persuaded both left upon the earth as HIS CHURCH; that it is a reli- of the truth of Christianity, and of the power of ingious society not different from that, either by having ward grace;' of which he gave me this strange acseparated from its fold, or by being an entirely new in- count : he said, 'Mr. Parsons, in order to his convicvention, or a construction independent and somewhat tion, read to him the fifty-third chapter of the prophecy similar in pattern. Had the Church in England of of Isaiah: and compared that with the history of our itself assumed any other name, or had another been Saviour's passion, that he might there see a prophecy imposed by the world, it would still be the old, general (or catholic) Church of Christ in England. So it which the Jews, that blasphemed Jesus Christ, still remained; and for some time, the one, only religious kept in their hands, as a book divinely inspired. He body in the land. From it after certain years, the fol-lowers of the Roman Obedience at the command of their foreign head, separated into schism; after that, the puritans and others dissenting, followed them in the same bad way—bad because Christ had forbid such separation, had commanded unity as a body.—

channel by which God's grace was working. I will one humanity-one not only in union of interest, which Christ's law, nothing save death can disunite them; "Behold a man of Ethiopia, an eunuch of great one so, that the unbelieving wife or husband is sancti-

This is the Christian doctrine of marriage, and by this the union is holy and full of grace, an union which is so, whether we feel it or not, and works out its "He was led as a sheep to the slaughter, and like effects even upon those denying it, the feeling and modes of thinking above alluded to, even on those the most unconscious of it.

The house then of man is no lodging of a pair of rational animals, no tavern wherein the husband is a permanent boarder for the money he brings in, and the wife a permanent boarder for the work she does; but nearer to a temple it comes, and the husband and the wife are priests of God, declaring to one another and the world, by their union, the mysterious power and mysterious wisdom of the Almighty, and by their feeling produced by this fact, manifesting that there is upon the earth holiness, and reverence, and worship, and affection, independent altogether of self.

Now in view of this truth, let us look at the relation of the infant to the home. In view of this, and this alone, which, as we have shown, our nature yearns after and confirms, "the house is a holy place," not merely consecrated by the affections and unconsecrated when they are not present, but of itself in itself holy. In view of this, what the apostle said is true, "your children are holy." The marriage is holy, the home is holy, the children are holy.

Take the worst of men and they in action will recognize these facts as true; the foulest debauchee will hide his debaucheries from his family; the filthiest speaker, before his wife and children will abstain from his filthy speaking; they feel the holiness of wife, of children, and of the home; nay, even the heathen poet, plunged in that horrid vortex of all vice that is foul,

all debauchery that is abominable, which drowned the last days of ancient Rome, could feel this reverence

baptized.

Let them be baptized with Christian baptism, and what are the thoughts of the father? Here they are what are the thoughts of the father? Here they are int to be have a the back of the silk worm, that, what are the thoughts of the father? Here they are when she around to play, is, at the very same time, I was now in the neighbourhood of Trinity Church, I was now in the neighbourhood of Trinity Church, I was now in the neighbourhood of Trinity Church, I was now in the neighbourhood of Trinity Church, I was now in the neighbourhood of Trinity Church, unconscious of their privileges as Christians, just as when she seems to play, is, at the very same time,

him by his name here, but magnum et terribile,-glo-

"FEED ME WITH FOOD CONVENIENT

GOD'S HOUSE. God's house is the house of prayer, it is his court of requests; there he receives petitions, there he gives order upon them. And you come to God in his house, as though you came to keep him company, to sit down, and to talk with him half an hour; or you come as ambassadors, covered in his presence, as though you came from as great a prince as he. You

come as ambassadors, covered in his presence, as though you came from as great a prince as he. You meet below, and there make your bargains, for biting, for devouring usury, and then you come up hither to prayers, and so make God your broker. You rob, and spoil, and eat his people as bread, by extortion and bribery, and deceitful weights and measures, and de-luding oaths in buying and selling—and then come hither, and so make God your receiver, and his house a den of thieves. His house is sanctum sanctorum, the holiest of holies, and you make it only sanctua-rium; it should be a place sanctified by your devo-tions, and you make it only a sanctuary to privileged malefactors, a place that may redeem you from the ill-opinion of men, who must in charity be bound to

that it was "Presbyterian Orthodox." I hat it was "Presbyterian Orthodox." I went to another part of the town, and observed a structure which was just being completed, with a device of Time, of much beauty, placed at the side. The western this to one of your princes, (as God argues in the pro-phet,) and see if he will suffer his house to be pro-faned by such uncivil abuses. Terribilis Rex. The Lord most high is terrible, and a great king over all the earth. And terribilis super omnes Deos: more terrible than all other Gods. Let thy master be thy terrible than all other Gods. Let thy master be thy God, or thy mistress thy God, thy belly be thy God, or thy back be thy Cod, the fibble to be the God, or thy back be thy God, thy fields be thy God, or thy chests be thy God, —terribilis super omnes Deos :—the Lord is terrible above all Gods, a great God, and a great king above all Gods. You come and call upon him by his name here but meeting above all Gods.

"Near to this building was another much resembling it, him by his name here, but magnum et terribile,—glo-rious and fearful is the name of the Lord thy God. And as if the Son of God were but the son of some lord, that had been your school-fellow in your youth, and so you continued a boldness to him ever after; so, because you have been brought up with Christ from your eradle, and catechised in his name, his name becomes less revered unto you; but sanctum et terri-bile:—holy and reverend, holy and terrible, should his name be.—Dr. Donne, Prebend Sermon, on Psalm lxv.5.

name be .- Dr. Donne, Prebend Sermon, on Psalm 1xv. 5. pressed himself, "a great run of popularity.

A grave and grim looking structure was occapied by the "Original Orthodox Baptists;" and another one, not far removed, was owned by another class of Baptists, who had split from the "Original Orthodox," on what

(a) and by our another home, could feel this reverence, when he said, "maxima debetur pueris reverence, is due to children.
(b) Mow, taking these facts as truths, who is there that do see the fact, that to the Christian parent, Christian baptism of infants is that which complete and brings to its full and thorough perfection, the replacion of the parent to the child, as the same ordinance, blood, is that which fills up the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the infant, and this alone, can establish the relation of the bases.
Men will say, "O1 we can feel all this without baptising our infants, just as well as water can flow in a channel to which there is no fountain." Men will avoid responsibilities just as much as children. By man's position he should give his children a Christian and sign of the bare to which there is no fountain." Men will avoid responsibilities just as much as children. By man's position he should give his children a Christian and sposition.
(b) Max and spin the relation of husbant as children. By man's position he should give his children a christian and spin to the parent to which there is no fountain." Men will avoid responsibilities just as much as children. By man's position he should give his children a Christian and spin to the parent is the children a christian a children. By man's position he should give his children a christian at the possition he should give his children a christian at the postition. The should give his children a christian at the posting and sposition he should give his children a christian at the posting and sposition. The should give his children a christian at the posten at the parent to the children a ch man's position he should give his children a Christian education. It is hard to give such to those that are no Christians. No Christians, say some, because they are not converted,—none, say I, because they are not bentized. days and restless nights, even when others sleep quiet- called the conversation narrated in my first letter, relating Let them be baptized with Christian baptism, and ly. We see but the out side of the rich man's happi-that are the thoughts of the father? Here they are ness; few consider him to be like the silk worm that