Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for yur souls."—Jeremiah vi. 16.

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TORONTO, CANADA, THURSDAY, JUNE 20, 1850.

WHOLE NUMBER, DCLXXVI

poetry.

THE ANGLO-SAXON RACE. BY MARTIN F. TUPPER.

Stretch forth ! stretch forth ! from the south to the north Stretch forth I stretch forth I from the south to the about the total from the east to the west,—stretch forth I strench fort Strengthen thy stakes and lengthen thy cords,—
The world is a tent for the world's true lords!
Break forth and spread over every place,
The world is a world for the Saxon Race!

England sowed the glorious seed, In her wise old laws, and her pure old creed, And her stout old heart, and her plain old tongue, And her resolute energies, ever young, And her free bold hand, and her frank fair face, And her faith in the rule of the Saxon Race:

Feebly dwindling day by day
All other races are fading away,
The sensual south and the servile east,
And the tottering throne of the treacherous priest,
And every land is in evil case
But the wide-scattered realm of the Saxon Race!

Englishmen every where! brethren all!
By one great name on your millions I call
Norman, American, Gael, and Celt,
Into this fine mixed mass ye melt,
And all the best of your best I trace
in the golden brass of the Saxon Race!

Englishmen every where! faithful and free, Lords of the land and kings of the sea.— Anglo-Saxons! honest and true, By hundreds of millions my word is to you,— Love one another! as brothers embrace! That the world may be blest in the Saxon Race!

WEEKLY CALENDAR.

| Day | Date. | | Search so instinct. With | | 1st Lesson | | 2nd Lesson | |
|-----|-------|-----|--------------------------|------------|------------|----|--------------------------|--|
| F | June | 23, | 4TH SUNDAY AFT. TRINITY. | M. E. | | | Luke 7. Ephes. 1. | |
| M | " | 24, | ST. JOHN THE BAPTIST. | { M, E, | | | Matthew 3. " 14 to v. 13 | |
| T | 44 | 25, | | M, E, | Prov. | | Luke 8. Ephes. 2. | |
| W | 44 | 26, | | M, E, | 66 | | Luke 9. Ephes. 3. | |
| T | 44 | 27, | | { M, E, | | | Luke 10. Ephes. 4. | |
| F | 44 | 28. | *************** | { M. | | 7. | Luke 11. Ephes. 5. | |
| S | ** | 29, | | { M, | | | Acts 3. | |
| F | ** | 30, | | { M. E. | | | Luke 12. Ephes. 6. | |

June 23, 1850. (By the Rev. G. F. Townsend, M.A.)

THE EPISTLE (Romans viii. 18-23) .- Adam, created to be the head of a race of beings, holy, spiritual, and immortal, entailed on them, by his trangression, vanity, mortality, and death. The earth, the home and residence of the new creature, clothed its friends became weary and discouraged, and the at first with an immortal bloom and verdure, free from decay, blemish, and corruption, shares in the curse On the 1st of January, 1850, the destruction of pronounced on its first occupant; and testifies in its King,s College was completed, for on that day the annual winter, its blights and pestilences, its baneful provincial statute by which it was suppressed came seasons and injurious exhalations, the evil effects of into force. the primarval sin. The numerous tenants of the "In the preamble of the Act, which destroys King's earth, the birds who carolled in the woods, and the College, and establishes a university from which rebeasts who pastured in the valleys, passed their days ligion is totally excluded, it is averred to be a meain ease, innocence, and plenty. They are now either sure 'for the advancement of learning, upon principles distressed by want, or suffer the pangs of death, as calculated to insure the confidence of all classes and the victims to some strong oppressor. This state of denominations of Her Myjesty's subjects, and which, things is not always to continue. The whole creation under the blessing of Divine Provi made corruptible by man, shall be made incorruptible courage the pursuit of literature, science, and art, and with man. There is to be a new heaven and new thereby tend to promote the best interests, religious, earth, wherein dwelleth righteousness. The whole moral, and intellectual, of the people at large.' creation, which groaneth in pain while its Lord is Subject to the bondage of corruption, shall be caused to rejoice when that Lord is admitted to the glorious clause it enacts, 'That there shall be no faculty of liberty of the children of God. Some commentators Divinity in the same;' by the 29th clause, repeated pectation of the coming of Christ, and who waited cation whatsoever shall be required of or appointed after the ejection of the Jews for the admission of the for any person admitted or matriculated, &c.' Gentiles to the privileges of the sons of God; who shall religious observances, according to the forms of had long groaned under the dark oppression of hea- any particular religious denomination, be imposed upreceived opinion, is that which makes the Apostles any of them.' declare, in this passage, that as the whole creation had, by man's first sin, been subjected to vanity, suffering, ed by an institution from which every reference to it corruption, and death; so also it waited for the res- is by law excluded, is a crueland unworthy mockery. toration and deliverance of man; that when he should "But on this point the people of the colony have be established in grace and glory, they may also, in some measure, be rescued and restored. The Apostle well as the Church of England, which embrace almost is desirous to provide his converts some arguments, for two-thirds of the population of Upper Canada, and the endurance patiently of the sufferings of persecu- nearly all who require collegiate instruction, have retion. He declares that, if the whole creation groans solved to have no connection with such an institution. for a deliverance from their miseries, brought upon "The synod of the Church of Scotland, in their ad-

THE GOSPEL (St. Luke vi. 36-42.) - This is a portion of the sermon on the Mount. It enforces inevitably bring upon us, if it be true that them that mercifulness, declaring both the duty, and giving the honour God He will honour, while they that despise measure of its performance, "Be ye merciful, even as Him shall be lightly esteemed." your Father in Heaven is merciful." It harmonizes with the collect of the day, because it teaches us so to dispose of our temporal things, that we lose not organ of the Methodist body, in its impression dated finally the heavenly things. The great lesson to be derived from it is the avoidance of the hypocrisy of severely condemning our neighbour for those very faults, of which we are ourselves guilty. The mote is any thing that is dry and light, as a straw or little splinter of wood. The beam is a large thick piece of wood, easily seen. The one represents a small, trivial, venial offence; the other some flagrant and great sin. The natural heart is given to a spirit of detraction. This may arise either from envy, which cannot bear the lustre of another's merits; or from a hope in as the measure remains unaltered, so long must they condemning the faults of others, of being thought bet- stand aloof from the godless university, and, according ter than they: and often it is the case that hypocrisy is united with detraction; and the man who finds fault with the actions of his neighbour is himself their halls with an education established on religious guilty of deeds more unprincipled and heinous. The principles. true Christian will extenuate the faults, and throw a veil of charity over the failings of his neighbour, and if he ever judge any one severely, it will be himself.

We receive Christ Jesus in Baptism once, as the

CHURCH UNIVERSITY.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. The Lord Bishop of St. Asaph in the Chair.

The Lord Bishop of Toronto was present. The Lord Bishop of Toronto addressed the Meeting on the subject of King's College, Toronto. It having been requested by the Board, that he would make his

Report, his Lordship communicated his observations

in the following letter to the Secretary :-"London, 19, Bury-street, St. James's, May 9th, 1850.

"REV. AND DEAR SIR, - Permit me to approach, through you, the venerable Society for Promoting Christian Knowledge, under circumstances of no ordinary character, and to entreat their sympathy and assistance in shielding the Church in Upper Canada from the consequences of an injury inflicted upon her by the Legislature of that Province.

"The Society is aware, that the University of King's College was opened at Toronto for the business of instruction on the 8th of June, 1843, and notwithstanding the attempts of its enemies, year after year, to bring about its destruction, it proceeded with great vigour and success during the six years and a half of its existence, and was obtaining, through its scholars, an influence which was rapidly increasing throughout the Diocese. Parents felt a confidence in its religious character: and, as none but students belonging to the Church of England were expected to attend the College chapel, sober-minded Dissenters were not offended. On the contrary, the knowledge that prayer was offered up morning and evening, and the service of the Church regularly celebrated on Sundays and holy-days, pleased them, because they sanctified the labours of the insti-

"During this brief period the degrees conferred were seventy-five, and the number of students, includcluding occasional learners, three hundred,-the usual honors were obtained by Presbyterians and Congregationalists, &c., as well as by the members of the Church, for the secular instruction imparted by the institution was open to Dissenters. But these proofs of prosperity and growing usefulness, instead of conciliating the enemies of King's College, increased their animosity. They became alarmed, lest if left unmolested for a few years, it would acquire a popularity among all the truly religious in the Province, and place itself in a position of safety which they could not disturb. Hence they allowed it no peace, -session after session it was assailed, -and, after defeating three successive measures for its destruction, fourth attempt has unfortunately proved successful.

"But upon what provisions does this statute seek interpret this of the heathen world, who were in ex- in the 64th, it ordains, 'that no religious test or quali-The more antient, primitive, and generally on the members of officers of the said university, or

" To speak of the interests of religion being promot-

them by sin, of which by a natural instinct they have dress to the Queen, dated Kingston, Upper Canada, some hope and expectation; how much more should 17th July, 1849, express their disapointment at the the believer (who has an earnest certainty of that fu- attempts that are made to sever religion from public ture deliverance of both soul and body from the do- instruction, and add, 'we refer especially to the uniminion of evil in the first-fruits of the Spirit) desire versity measure carried through the late session of both the future redemption and resurrection of his Parliament, and now become law, which, though the body; and patiently endure afflictions in the joy and university was endowed by one of your Majesty's royconfidence engendered by that hope. Sufferings, at- al predecessors expressly for the education of the fliction, and sorrow, are the lot of our human condition. The motives here recorded by the Apostle, the well as in literature and science, does yet so thoroughly hope of future deliverance, the looking forward to an exclude Christianity, that there is no security that the eternal reward, and the remembrance that all creation men to whom shall be confided the high work of inis involved in the same affliction, should move us to forming and training the minds of our youth, shall be patience under sufferings of every kind. Nothing is men who even believe in the only true God, and Jesus so apt to discourage and to hinder us from seeking or Christ, whom He hath sent. As a Christian Church attaining eternal good things, as the temporal evils we should be betraying the cause we are bound to upand sufferings of this present life. While, therefore, hold did we not draw your Majesty's attention to this the collect of the day teaches us to pray unto God, disastrous measure, and if we did not express our earthat He being our ruler and guide, we may so pass nest hope that, since it so directly contravenes the inthrough things temporal, that we finally lose not the tentions of the enlightened founder, while it is regardthings eternal: the epistle of the day supports us ed with dissatisfaction by all the great religious bodies under the pressure of present sufferings, by the expec- of the country, means may yet be taken by your Matation not only of a speedy relief, but of an eternal jesty's gracious direction to amend the provisions of the statute, and so to avert from us and our posterity a calamity so great as its permanent adoption must

> "The Christian Guardian, a journal published at Toronto, (Canada), and which is the acknowledged the 13th of February, 1850, says, - During the progress of the godless University Bill through both branches of the Legislature, and up to the time of receiving the royal assent, we did all in our power tooppose it, and shunned not to expose its extraordinary provisions and character. The three existing University colleges, Victoria, Regiopolis, and Queen's,-that is, Methodist, Roman Catholic, and Scotch colleges, have distinctly announced that they cannot co-operate with the framers of this godless scheme; and so long to the best of their ability, pursue their own course, retaining their charters, and furnishing the youth in

" The Lord Bishop of Toronto is taking steps for the establishment of an Episcopalian University, in which he will not only have the virtual, but the acknowledged control, and where he can have the youth of his own denomination educated upon religious prinfirst beginner; in the Eucharist often, as being by ciples. His Lordship has addressed a powerful letter therefore, we receive Christ Jesus, and from Him that saving grace which is proper unto Baptism. By the other sacrament we receive Him also, imparting therein himself and that grace which the Eucharist properly bestoweth.—Hooker.

The Episcopanau clutch, as we may personal contact, and the substance, and the substance and the substance, and the substanc

"By the census taken in 1848, the population of Upper life afterward shall be so far counted to him for good, that a golden opportunity, in youth's fearful crisis, for admonithe reflection that Confirmation in a father's absent Canada was found to be 721,000 Members of the Church of England 171,751 The Church of Rome 123,707 The Methodists 90,363 The Church of Scotland 67,900

statement in writing, for publication in the Monthly | Those who cannot profit by the New College, having denounced it as irreligious..... Leaving to profit by such institution, but who

for the most part place little value on

academical instruction 276,279 "Even this will, in all probability, be found too much in favor of the institution, for the Scottish Free Church, and Congregationalists disapprove of the principal of excluding religion from education, but

have not yet declared themselves regarding this anti-

Christian University. "Having thus deprived King's College of its religious character, royal charter, and name, the statute oceeds, in the 32nd clause, to confiscate the whole of the magnificent endowment of King's College, worth about £270,000, and invest it in the New Corporation; and this in defiance of the faith of the Crown, expressed in the words of three different kings-George III., George IV., and William IV .- and with as much recklessness as if there had been no such pledges, no vested rights, no corporation, no moral furpitude, in a proceeding which strikes at the security of all property in the colony, and which has been declared by the highest legal authorities to be unconstitutional and revolutionary. The truth of which declaration is proved from the fact, that similar institutions to that of King's College, founded in the British Colonies, have received from the ruling power ample protection after the countries in which they were established had become foreign to the British Crown. Thus the colleges, founded by the kings and queens of England, in the colonies, now the United States, are still cherished and preserved, and their endowments not only held sacred, but largely increased.

"Indeed, the leading features of the statute are, first; Contempt for the wishes of the people, for it has been proved that almost two thirds are virtually excluded. Second, bitter hostility to religion, and especially the Church of England. Third, disrespect to the expressed wishes of three sovereigns, and hence to everything tending to the stability of the Crown. Moreover, the statute evinces throughout a suspicious jealousy of all ministers, ecclesiastics, and teachers, and even prohibits the Crown from selecting them as of everything religious, as this Act seeks to establish, is without precedent among Christian nations: for it drives away all those who, from their living faith, warmth of disposition, and sincerity of purpose, are best qualified to train the young to all that is lovely and sublime in religion, pure in morals, and noble in

"While the wishes and pledges of three British monarchs are set at nought, more than two millions of acres are carefully preserved by the same Legislature for educational and charitable purposes in Lower

Thurtal of England College is violently suppressed, fures?" If in a mecent congregation, and again truly humiliating.

as two of them put together, is deprived by this Act yesterday, Rome, with its fixed and ascertainable exacof her own college, and is driven to have recourse to tions, is still gloriously free. peril her existence in Upper Canada.

oscribed, and something more may be expected.

University worthy of our Church, and capable of sup- to succeed; in fact, it failed. ying her increasing wants. I begin with the two nerable Societies, the munificent handmaids of our celoved Church, in the hope that my case, which is happily stronger than perhaps any that has ever en brought before them, may meet with favourable

"At least two hundred thousand members of the nes that number will inhabit that region in a com-British North America.

"To found a University, therefore, in close and ntire connexion with the Church, in order to educate arts and sciences, is a glorious work, and a work that ought not to be delayed; it is a work which will confer a blessing on all who take a share in it, and, if wisely and firmly carried out, the results will be of inestimable value in time and through eternity.

"Most respectfully do I submit this my statement and supplication to the wise consideration of the Society for Promoting Christian Knowledge, to which my Diocese is already so much indebted. "I remain, Rev. and dear Sir, yours truly,

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. (By one of Three Hundred.) CHAPTER VII.

CONFIRMATION -LORD'S SUPPER- EXCOMMUNICATION. Let us now suppose the child, baptized or unbaptized-

they can no more "quench the spirit," that they can

that they mean the sacrament of Baptism-the authorized

mode of "making a profession of religion?" those agitating experiences, which so often rend and tear. and as if the evil one went out of them, are the accompaniments and signs of this species of regeneration. He has now to pass a more dread ordeal than the former, in relaing these experiences to the company of the elders, or, if his lot have fallen among the Congregationalists, the Baptists, and the like, to the whole body of communicants.-These elders, as my predecessor in a Presbyterian Parish said to have remarked, have been sometimes " made when timber was scarce," and, like annuitants, of course they never die. Albeit, I knew an instance, in which one lied, and with a dry smile and sigh the good man's pastor marked to ne, that it was one of those seeming afflictions by which the Lord works great deliverances for his people. Can we wonder, that men of education and fine feelng, shrink from a catechizing by a bench of elders? If

of life-of which we have known many a striking instance -are we, therefore, to set it down as evidence of some irregularity in heir conversion? Or, suppose these elders to be grave, lignified, well-read, capable of voting intelto be grave, lignified, well-read, capable of voting intelligently, when "deep answers to deep" in theological debate, and ministers may be on trial for abstruse opinions, that are supposed to involve and sap the foundations of religion—it is evident that in presence of such a company. ligion -it is evident that in presence of such a company, the different and meritorious, the meek and humble babe in Christ will appear as a lamb before her shearers; while the rash and the vain will but reap assurance, from passing with the more eclat, the inquisitive-I might not err in calling it, inquisitorial conclave.

they hesitate for months and years and even until the end

Thousands there are, to whom this "going before the Session." as the phrase is, to relate their experience, has haunted their lying down and their rising up, more than auricular confession has ever disturbed the papist, and, on the eve of the communion, when, above all other seasons, the mind should be quiet and self-possessed, has had a most painful influence in distracting and tormenting it. And scarcely a pastor but bewails the fact that, having passed this ordeal, his converts live thenceforth as light-hearted as if the day of judgment were appointed only to unseal members of the Senate. Indeed, such an interdiction and publish the verdict of the elders. And the monthly and quarterly repetitions of experience, and confessions in classes, under a complete system of espionage, adopted by the Methodists, is but a poor remedy for these pernicious

It has often been the ease, that these elders in session have felt themselves moved to pry into private histories with unnecessary and annoying interrogatories. One of their own ministers has complained, that the conditions or tests of communion, have erected around the sacramental table in some of their churches, "a fence ten rails high," I if to show how far British feelings may be outraged, nant woman refuse to answer whether she drank inand the wishes of Louis XIV. held sacred. Thus the toxicating liquors. The purity of this page reminds several colleges have their endowments preserved and me, that here I must arrest my pen. But I do so and an irreligious University established in its room. minister's remonstrance, these impertinent questions have Not that I desire the confiscation of one of these two been asked, what nay not be done, and what rights may millions of acres, or the suppression of one of these not be trampled under foot, where the reins are thrown French Colleges, three or four in number; but surely loose upon the neck? The legislation of these elders will it is not too much for British hearts to expect that the admit a candidate to the Communion, at this moment, in pledges of no fewer than three of their own kings one thousand corgregations, only under the Nazarite and should meet with as much reverence at least as those Popish vow of eternal abstinence from wine; and it is blaof one foreign prince. At present the contrast is zoned for the information and admiration of all mankind, that wine is now prohibited, even on their altars, in more 'In fine, while the Roman Catholics, the Metho- than eight hundred churches. My spirit went heavily dists, and the Church of Scotland have colleges ex- within me; it was more than I could bear. Compared clusively their own, the latter, under a royal charter, with such arbitrary and irresponsible tyranny, to which with the power of conferring degrees in Arts and Di- there can be neither law nor limit, and which may forge vinity, the National Church, with as many members new oppressions to morrow, as it has invented these but

a temporary institution for training some of her young But now the experience is told, and the conclave admen to the Ministry; otherwise her vacancies could journed. There frequently remains a third ordeal to be not be supplied, or her light extended to the waste passed, by the baptized and the unbaptized alike, before places of the Province. It is in truth an Act which partaking of the Lord's supper. The candidate, in face of evidently seeks to crush the Church of England, and the congregation, is to answer a series of questions, embodying, in some instances, nice metaphysical subtleties. Such are some of the facts and considerations that chance to feed the controversies of the hour; while which induce me to endeavour, with Divine assistance, the questions themselves are sometimes extemporaneously to establish a Church University in Upper Canada put, but are more commonly agreed upon, under the local from sources of a private nature, with which the Le- and joint counsels of the pastor and the elders, To progislature of the Colony can have no pretence to inter- duce uniformity in this particular, a living divine, whose confidence I am not betraying in stating the fact, was a "I have, in the first place, appealed to my own few years ago employed in preparing a confession-for Diocese, and been responded to in a manner which, creed-making is not yet at an end, and will live the lifeconsidering the distress of my people and their narrow time of Popery and Sectarianism-to be adopted by the ans, has called forth general admiration; upwards General Assembly, for the admission of communic of £25,000, in money and lands, have already been throughout the Church. He proposed also -owing, I believe, the suggestion to myself—that the new formulary "I have now come to England to supplicate further should clearly recognize the distinction between the unsistance, for much more is required to establish a baptized and the baptized. Such a measure was not likely

With regard to this mode of admission to the Lord's supper, it is worthy of remark, that the whole thing is an innovation upon Presbyterianism, and although borrowed along with some other matters from the Congregationalists, within the short period of thirty years, has become almost everywhere prevalent. And the rapid spread of such a usage from parish to parish, demonstrated to my mind, hurch reside in Upper Canada, and according to the many a year ago, the conscious want, throughout the church, tesent rapid increase of population, more than five of a connecting link between Baptism and the Communion, to ratify the vows and pledges of the former, and to conaratively short time. Indeed, Upper Canada appears duct the maturing Christian to the grace and consolation of estined to be the great seat of our holy Church in the latter. I certainly must have felt that want myself, when, thirteen years ago, in the printed formulary which I composed for the reception of new candidates to the communion, I used the following language: "You acknowur youth in her religious principles, as well as in the ledge the responsibilities whereunto you were appointed in Baptism, in which you forever renounced the world, the flesh and the devil, and consecrated in a perpetual covenant

confession before many witnesses, and as, from the beginning, you have been baptized into the privileges and promises of the Church Catholic, therefore I now pronounce and constitute you members of the body in which we wor ship the Father, and welcome you to share our grace and tribulation. And as we open before you to day the higher and wider mysteries of the kingdom in another ordinance, and confirm you in the covenant of the faithful, we beseech you, as strangers and pilgrims, &c."

When looking in those days, at the baptized child, insensible to the responsibilities, and indifferent to the grace,

tion, for reproof, for instruction in the dangers and responsibilities of life. It seemed reasonable—so reasonable, that when the world first comes to claim the virgin-heart.

About the same time, I ascertaned, that Presbyterians, motions of Germany and other countries, had not cast violence to my more tender recollections of a precious off the rite of Confirmation. Luther retained it, and his followers retain it still. "I sincerely wish," said Calvin, those agitaing experiences, which so often rend and tear, and as if the evil one went out of them, are the accompanion of the same time, I ascertaned, that Presbyterians, more tender recollections of a precious off the rite of Confirmation. Luther retained it, and his followers retain it still. "I sincerely wish," said Calvin, that we retained this custom of imposition of hands; which was practised amongst the ancients." Beza and Owen the illustration, I may add, that, during the six years of my Presbyterian ministry, not an individual, so far as I and withdown to make the precious of the rite of Confirmation. Luther retained it, and his followers retain it still. "I sincerely wish," said Calvin, that we retained this custom of imposition of hands; which was practised amongst the ancients." Beza and Owen the confirmation and her end. And, to extend was practised amongst the ancients. Beza and Owen the confirmation and her end. And, to extend was practised amongst the ancients." Beza and Owen the confirmation and her end. And to extend was practised amongst the ancients. Beza and Owen the confirmation are confirmation and her end. And to extend was practised amongst the ancients. Beza and Owen the confirmation and her end. And to extend was practised amongst the ancients." Beza and Owen the confirmation are confirmation and her end. And to extend was practised amongst the ancients. Beza and Owen the confirmation are confirmed to my more tender recollections of a precious confirmation. seen clergymen also in our own Communion, who would can recollect, seemed drawn toward me for counsel, or not have been unwilling to see the rite restored. Such facts induced me to look into the scriptural authority for this intervening ordinance between Baptism and the Holy Supper. For if any such rite be necessary for us, and if we betray our conscious want of it in the adoption of an awkward substitute, it could not have been less necessary in the times of the apostles, and we might therefore expect undisturbed behind him. In contrast with this, during the

> Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment, of the resurrection of the dead, and of eternal judgment, (Heb. vi. 1-2.) According to this, "the foundation"—
> "the principles of the doctrine of Christ"—what are they?
> "Repentence—Faith—Baptisms—Laying on of hands—the Resurrection—the eternal Judgment" For the first time in my life, I here saw that Christianity had filled the vacancy between the Sacraments, and had assigned a solemn rite to its place next after Baptism—the very place ing with water and the Spirit, or the trine immersion, which some allege to have been primitive,) fourthly, "Laying on of hands." Let me think, said I within myself;—is this the order of teaching among the Presbyterians? They teach, first, Repentance; very well; for St. Paul says, first, "Repentance." They teach, secondly, Path teach, secondly, it for St. Paul says, first, "Repentance." They teach, secondly, and the same secondly. Faith; very well again; for St. Paul says, secondly, "Faith." They teach, thirdly, Baptism; very well once more; for St. Paul says thirdly, "Baptisms." But, at the fourth stage, St. Paul and the Presbyterians part; St. Paul says, fourthly, "the Laying on of hands;" Presbyterians break the chain, binding our youthful Isaacs to the altar, and our young Samuels to the temple, and cast the bright

As a Presbyterian, I had nothing to gain, by supposing that ordination, was in the apostle's mind as a matter to be inculcated on a young convert next after Baptism, and in company with the tremendous doctrines, of repentance, faith, resurrection, and judgment. I came therefore to the conclusion, from which only an unnatural straining and dislocating of the passage could offer an escape, that St. Paul was speaking of the sacramental rite, or, if you please, the lesser sacrament, of Confirmation, coming next after Baptism, and filling up one of the confessed and conscious vacancies of Calvinism Again, my attention was struck with the fact, that Baptism, and the Laying on of hands, were, in the apostle's estimation, of sufficient excellence and dignity, to lie at "the foundation," and to be written down among the tremendous "doctrines" of "Repentance—Faith—the Resurrection—and the Judgment." written down among the pentagon of the Resurrection—and the Judgment. What! Baptism mentioned in the same breath with Faith! the Laying on of hands raised to a correlative dignity with the Resurrection and the eternal Judgment! and both this the Resurrection and the eternal Judgment! and both this dignity at the foundation, where an apostle is dead to take the saw employed in the counting-room, or that yesterday he saw employed in the counting-room, or in the market-place, or in occupations which the dignity of my subject will not suffer me to name. If out of the abundance of the heart the mouth speaketh; if a clean abundance of the heart the mouth speaketh; if a clean falls upon our ears much more like the natural utterance

of the Episcopal Church, than the teaching of Presbyterianism in the nineteenth century.

In Should, unti the injunt Church might understand, at once, the sacramental nature of the ordinance. For the same reason, Baptism was at first, accompanied by the visible descending of a dove, that its sacramental character, the spirit brooding on the waters, might be a fixed and understand, at once, the sacramental table spread, and the guests seated decorously around it. Princeton, which should have been the last place on earth, was the very first, in which I saw the of the Episcopal Church, than the teaching of Presbyspirit brooding on the waters, might be a fixed and undertood fact; so that apostles might preach, "Repent, and be baptized, every one of you, in the name of Jesus Christ, mblest deacon, that it might be an understood and

church should receive by the laying on of hands its pro-portion of grace. In the same way also, the first preach-ing of the gospel to the Gentiles was marked by visible and audible effusions of the spirit, to establish the fundamental principles that the wall was broken down between the Jew and the Gentile. For the same reason, Confirmation at first had its "signs following," that the Christian, in confirming the pledges of his Baptism, might be assured of his own confirmation in grace, by a new afflatus of the Holy Ghost, for the higher responsibilities of the Christian life. Thus, in the city of Samaria, Philip, not the apostle, but the deacon, "one of the seven," we are told, preached to the people, and baptized a great multitude, "both men and women." More he was not empowered to do. But when the apostles, which were at Jerusalem, heard that "when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down—laid their hands on them, and they received the Holy Ghost." Philip, the deacon, converted and baptized them, "both men and women;" Peter and John came down, and "laid their hands on them"—certainly not to ordain them, for it says, "both men and women." This was a rite that Simon Magus had never before seen; Philip had been

upon the topic. The whole Lutheran church retained the practice. Those Protestants who had laid it aside, were

I gave the Church; is now among them that sleep in Jesus. In the glow of childhood—in her fifteenth year—an age, when among Presbyterians, the minister is avoided, and when among Presbyterians, the minister is avoided, and the approach of a zealous elder dreaded and shunned; she expressed the usual desire to be confirmed, at the next visitation of the Bishop. As her father was beyond the sea, her friends advised her to await his return. But, with the green already given her she used her reconstructions flattery into his ear, and makes her resolute. the grace already given her, she urged her request very importunately; and it brought her at once under the teachmportunately; and it brought her at once under the teach-ngs and counsels of a judicious and affectionate celergyman. the Episcopal mode of celebrating the Holy Eucharist, ings and counsels of a judicious and affectionate celergyman. She was accordingly confirmed, under the most gratifying appearances of sincerity and earnestness. A new measure of the spirit evidently rested upon her from that hour; she spoke in a sweeter tongue; she led a more heavenly life: not noisy, but still; not ostentatious, but retiring; not even conscious was she of the impression made upon her heart and life, nor of that impression so sweetly reflected upon those around her. The solemn litanies of the Church were often observed to bring tears into her eyes; the church's fasts were her most pleasant feasts; morning.

But so it even is under the Holy Eucharist, bring each communicant, many times a year, under the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses the immediate eye of his pastor, who thus possesses, the immediate eye of his pastor, who thus possesses, the immediate eye of his pastor, who thus possesses, the immediate eye of his pastor, who thus possesses, the immediate eye of his pastor, who thus possesses, the immediate ey the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In the church's fasts were her most pleasant feasts; morning. In

no more "quench the spirit," that they can no more "quench the spirit," that they can no more separate him from the favor of God, than they can separate him from his own existence.

He is now to "make a profession of religion, by the reception of the Sacrament." We stay not to find fault with the phraseology. We stop only to ask men who profess to be guided by the Bible alone, where in that book it is, that they and the "taking the Sacrament"—unless by that they mean the sacrament of Baptism—the authorized to make.

It is seemed reasonable—so reasonable, that infant Baptism seemed incomplete without it, and unconnected with the after-life—by some solemn form to ask to bring the influences of religion to bear upon youth's generous affections! The father may be far away, and the child, now coming to the years of wisdom and discretion, "Do you abide by the terms on which you were baptized "and, if the answer justified it, to renew the comforting assurance, that God would enlarge his grace, and most surely keep and perform the promises, which He for that they are a will times and climes, to bring the influences of religion to bear upon youth's generous affections! The father may be far away, and the most critical period of life, to renew the comforting assurance, that God would enlarge his grace, and most surely keep and perform the promises, which He for that they are a will times and climes, to bring the bearing the dust; yet the Church is a mother that dies never; and the time comes round, the opportunity comes upon youth's generous affections! The father may be far away, and the child, now coming to the years of wisdom and discretion, "Do you abide by the terms on which you were baptized with the anter-life—by some solemn form to ask to bring the influences of religion to bear upon youth's generous affections! The father may be far away, and the child, now coming to the years of wisdom and discretion, "Do you abide by the eriod of life, to renew the comforting assurance, that God would enlarge his grace, and mo to find something in the word of God, beautifully intervening, as the connecting link, between the two Sacraments. first six years of my ministry in the Episcopal Church more than six hundred baptized souls have come spontane "To the law then and to the testimony"—what saith it? Leaving the principles of the doctrine of Christ, let us to an unit perfection; not laying again the foundation of them have been among my dearest friends on earth, towards whom I might otherwise have telt a reserve in offering religious advice; and hundreds, I have reason to believe, have thus been brought under my secret counsels, whom otherwise I should never have reached. Really, without Confirmation, or its positive equivalent, bringing back the infant to the altar, not only would infant Baptism appear cumbered with a real difficulty, but the provisions

f Christianity would seem obviously incomplete. Let us now go back to our candidate for the Com He has passed the ordeals of conversion, the confession to the elders, and the open profession in the congregation. Why he is not now baptized, to signify that he is born again, I cannot understand, except on the Pelagian hypothesis, that Baptism may be lawfully administered in anticipation of a possiple future event. But why the person should not be now baptized, who is loud in reiterating, son should not be now baptized, who is long in retterating, I had almost said, in glorying, that his Baptism in infancy, "never did him any good"—a boast, and sometimes uttered in the form of challenge, which I have often heard—I leave for the elders and their minister to answer. And why the Anabaptist, who hesitates not to re-baptize an individual, though priest, prelate, or pope, may have bap-tized him in his infancy, on the assumption that he was baptized before he was born again or before he believed, does not re-immerse the grown up man, who, although he was immersed at twenty or at forty, now solemnly declares that the same mistake was perpetrated upon him, and that he too was immersed before he believed, and that his former immersion, so far from doing him any good, published to the world a lie, is entirely beyond my com-

But to follow our candidate to the Communion. If ever in his life he felt like lying low under the droppings of that most precious blood here flowing from the cross, it is now; but prostration is forbidden him, and his knees are not allowed to come in contact with the dust. If ever he desired to draw nigh and cling to the horns of the altar, it is to-day; but he is required to sit aloof from the table of the show-bread that showeth forth the Lord's death until He come. And, instead of receiving the emblems of his Saviour's own body and blood, from that good man's hand, who perhaps received him when a little one in the person and the name of Christ, or who has led him in after years to Christ; and instead of hearing a paternal voice speaking in words of comfort, and uttering a pastor's blessing he is compelled to take the hallowed elements from hands and that lying at the journatum, where we have abundance of the heart will naturally robe itself in a clean dress; so a true trine of Christ!" Make of the passage what ye will, it Christianity, properly alive to the purity and dignity and

communicants receive the elements while seated in their pews. I shall never forget the violence done to my feelfor the remission of sins, and ye shall receive the Holy ings, and not to mine only, but to those of several others Ghost." In like manner, Ordination was accompanied at by this spectacle; a chill crept over me, a chill that refirst by the communication of the gift of miracles, even to mental character of the solemnity was vanishing away .-Those very churches at the south, which, in my youth, or fifteen years ago, celebrated the Lord's supper with much decency and reverence around a table spread with the fair linen cloth, have been unable, even in the matter of "rue linen cloth, have been unable, even in the matter of "rue and mint and cummin," to resist the irruptions of the north-men, and have engrafted on their old, venerable forms, the rude and freezing usages of New England Congregationalism. But so it is. Downward, and downward still, is the course of a system, that has once broken away from the unalterable past. Chilly, and more chilly still, becomes the atmosphere of a body, that has once left the from the unaiterable past. Thinly state the atmosphere of a body, that has once left the warm orbit to which nature had assigned it.

I had noticed, when a boy, as the communicants in successive companies approached the table, that certain individuals waited their opportunity to secure the places immediately on the pastor's right and left, that they might receive the communion immediately at his hands; thus clearly be-traying the natural working of a pious instruct. Later in life I reached the question: Why not indulge the generous desire, and kneel, and receive at the pastor's hand, and with the pastor's blessing, these seals of grace ? Who would feel con-Simon Magus had never before seen; Philip had should feel satisfied, to receive there, preaching, baptizing, and working miracles, healing, there, preaching, baptizing, and working miracles, healing, words? And who should feel satisfied, to receive the satisfied words? And who should feel satisfied, to receive the satisfied words? And who should feel satisfied words? those that ordained the seven deacons came into Samaria, those that ordained the seven deacons came into Samaria, a deep repugnance to such familiarity? "Is it not the communion of the imposition of hands. "And when Simon munion of the blood of Christ? Is it not the communion of the blood of Christ?" We feel that the minister is the apostles' hands, the Holy Ghost was given, he offered,"
&c. (See Acts viii, 5-19.) We cannot see how the force of these simple facts can be evaded; and we set Confirmation down as one of the things which Presbyterianism has irrevocably lost.

Some of my ministerial brethren, I knew entertained upon this subject a similar impression to my own. Presbyterian reviewers, I observed, and even gentlemen at Princeton, and in the Princeton Quarterly, touched teaderly upon the topic. The whole Lutheran church retained the in receiving "the true bread from heaven," while this sa-crifice of Melchizedec, the bread and the wine, show the aposites. I could find it even to this day intervening between circumcision and the passover. I heard of it in the remotest East; in the heart of Abyssinia; in the fastness of Carmel and of Syria. I was glad that my children had been baptized and introduced before me into a fold, that would thus again throw its protecting shield of Confirmation around them, when they should arrive at the years of discretion and of danger.

And if I was glad in the anticipation, what tongue, shall express my happiness in the result. One of those little ones; the first that was given me and the first that was given when the first that said in the symbolic that the symbolic manner already all feeling after something to supply the vacuum. Lord's death upon the table, and plead for my soul with a the Presbyterians where the Arians were once, and the

descent upon his heart, into personal intimacy with his