

the father dead of scarlet fever in it, and themselves all down with it, and after that to see another parishioner ill with typhus; and to-morrow there will be a longer round." Thereupon the bricklayer begged to be let off. Twenty-seven shillings would be poor pay for that kind of work, and he promised that he would never speak against the parsons again.—*Lich. Ch.*

NOTES ON THE OCCASIONAL SERVICES.

I.—BAPTISM.

(Continued.)

WE come now to the Administration of Baptism. The conditions of the Covenant have been set forth and agreed to. The vows have been made by the child, through the agency of parents and sureties. God has given, by his commissioned ambassadors, his conditional promises of pardon, grace, and eternal life. It remains now for the child to be solemnly and openly admitted into the "Ark of Christ's Church." Now follow: 1. Prayers for sanctifying the child and the water. 2. The form of Baptizing, instituted by Christ himself. 3. The solemn receiving of it into the Church.

The first prayers are four short collects for the Child. The first is taken from Rom. xi. 4-6. The *old Adam* means the original pollution derived from our first parents. The *new Man*, renewal by the Spirit of God through Jesus Christ. The one we pray will be "buried," or kept under; the other "raised" or revived. In the second we pray for the sanctification of the Child. In the third we pray that the Child may have strength to triumph over

the enemies it has renounced. In the fourth we pray for the Child's increase in grace.

The Prayer for Sanctifying the Water.—The Primitive Christians always used a prayer of this kind, and like this it had two parts, viz: Christ's command to baptize, and a petition for the Holy Spirit.

Sanctify this Water.—Do not imagine that there is any idea of changing the nature of water, by using this term. The meaning is that we pray that the water be separated from a common to a sacred use. When a church is consecrated, it is separated from all common and profane uses, and dedicated to the worship of God. Secular lectures, concerts and such things are entirely out of place in a building devoted to such a purpose. When a burial ground is consecrated, we mean that a portion of ground, by prayer and the word, is set apart from all common uses to be a visiting place for the Human Body, which Christ came to redeem equally with the Soul. So with the Bread and Wine, their substance is not changed, but they are changed by consecration from common to sacred uses. All things pertaining to God and consecrated to his service are *relatively holy*. We pray, then, not that the water may be made actually holy, or have its substance changed, or a new virtue attached to it, but that it may be set apart for its sacred use, and when the Baptism is over, it is thrown away and not used for any other purpose.

Name this Child.—One name we derive from our parents, to remind us of our original guilt. The new name, or Christian name, we receive as a token of our new birth. The custom of naming children was a-