

PRESBYTERIAN PROTEST AGAINST BAPTISM IN HOUSES.

THE last and most important point is that of the *private* administration of the ordinance. How often is it administered in the family and in a private room, instead of in the face of the congregation, showing that there is a deplorable degree of ignorance both on the part of the pastor and the people. They can have no clear views of the design and significance of that holy ordinance. Baptism is only for *Christians and their offspring*. And inasmuch as the profession is always public on the part of the parent, so it should be on behalf of the child whom that parent represents. The private administration of the ordinance of baptism is wholly unscriptural and is followed by injurious consequences to all concerned.

The private administration of the ordinance of baptism is a deviation from "the footsteps of the flock" in the purest times, and has been condemned by the most distinguished witnesses for truth. Calvin declares, that "this sacrament which introduces us into the Church, and is a sign of our adoption, cannot validly be dispensed except in the public assembly of believers. Private baptism neither agrees with the ordinance of God, nor the practice of the apostles." In the *Directory for Worship*, the Westminster divines say: "Baptism is not to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may, most conveniently, see and hear." The Church of Scot-

land, in its best days, ever discouraged private baptism. Bishop Burnet says, that the Church of England at the Reformation, judged it expedient to "have all baptisms done in the Church, and permitted the other only in cases of necessity." The Reformed Church of France declares that "no baptism shall be administered but in Church assemblies." The Church of Geneva enacted: "No baptism shall be celebrated but in the ecclesiastical assemblies, immediately after sermon."—*Monthly Advocate*.

CHURCH BUILDINGS IN NEW YORK.

It is said that there are at present 497 Churches, Chapels and Missions of all denominations in New York city—a gain of 98 in last ten years. Of these Churches and the like, 402 are set down as Protestant, with accommodations for 285,000 persons. The Episcopalians have the most of all the Protestant churches—88, with 52,896 sittings.—The Presbyterians have 69 churches with 43,241 sittings. The Methodists have 61 churches, with 30,766 sittings. The Reformed Dutch have 28 churches, with 14,986 sittings. The Lutherans 23, with 8,891 sittings. The Roman Catholics have 57 churches, with 71,784 sittings, the largest number in the city. As it is estimated that the present population of New York proper is from 1,250,000 to 1,300,000, more than three-quarters of all the inhabitants could not get into Church if they should want to. But they do not want to, obviously. If they did, plenty of accommodation would be pretty sure to be furnished. It is asserted