

the early days has been left to us by Justin Martyr (A. D. 140) in his *Apology* for the Christians, which was addressed to the Emperor Antoninus Pius.

We learn from it that on a stated day, called Sunday, the early Christians, whether dwelling in towns or in the country, were wont to assemble in one place; that the memoirs of the apostles or the writings of the prophets were then read as long as time permitted; that, when the reader had ceased, one of the brethren who presided delivered a discourse; that then all stood up together and offered prayers; that prayer being ended, bread was brought in, and wine mixed with water, and placed before the President, who offered up *Prayers* and *Praises*, at the close of which the people said *Amen*. Here there seems to have been a well-known form of Prayer and Thanksgiving in use at the celebration of the Holy Communion. Possibly at first the prayers were said from memory, but at a very early date they were written down.

Thus we have five Greek Liturgies, or service books, of very great antiquity, one of which bears the name of *St. Clement*, the others being *St. James'*, *St. Mark's*, *St. Chrysostom's*, and *St. Basil's*. A little later on we meet with the Ambrosian (A. D. 347), and again the old Roman (A. D. 440). But to come nearer to the early British Church, there was used in the Churches of France (or Gaul, as it was then called) what was known as the "Gallican Liturgy." This was probably founded upon the services of Ephesus, or the "Ephesine rite," which bears the name of St. John. There is every reason to believe that the early British Church, being in close communication with Gaul, and probably having received the Christian faith through Gaul, used the Gallican service books in her services. It is very certain that when St. Augustine came to England (A. D. 597) he found that the British Church did not use the Roman service books, but the Gallican, and by the advice of Gregory, Bishop of Rome, he adopted for the English Church the Gallican books, with some modifications derived from the Roman use.

It has been necessary to introduce some remarks concerning these "forms" which have been used in the services of the Church to

show their great antiquity. What we wish to state now is this: That both in the *Gallican* and *Roman* service books "Infant Baptism" was recognized. This is proved by the fact that in each "Use" a service was provided for the Baptizing of Infants.

In order to show the great antiquity of our Baptismal office—which we have already seen was partly founded upon the *Sarum*, this in turn being founded upon the *Gallican*, *Roman*, and other ancient books,—we may state it as a fact that the prayers for a blessing upon the child to be baptized, beginning, "O merciful God, grant that the old Adam in this child may be so buried," etc., and also the prayer for the sanctifying of the water, are derived from the *Gallican Church*, and are not found in the *Manual of Rome* or *Sarum*. It is supposed that they came from that ancient "Ephesine rite" of St. John, of which we have spoken.

Enough has now been brought forward to show that "Infant Baptism" has been the practice of the Church from very early times, as shown by her books of services. The fact that in all parts of the world where the Church was planted books of services were used, and in those books provision was made for the Baptizing of Infants, is proof sufficient that "Infant Baptism" is, and has been, the universal custom of the Church.

But apart altogether from this proof, and taking us back to the very time of the apostles, we have evidence of another kind. Just as the Church has treasured up, and guarded, and handed down to the present time, the writings of the holy apostles, so has she preserved the writings of many of the men who succeeded them in their office and work. Now, if we find in these writings undoubted testimony to the practice of "Infant Baptism," such evidence must be very strong and conclusive. We will, therefore, in our next issue, introduce extracts from these "Fathers" of the Church, whose writings are considered as genuine by all Christians.

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New Churches are spoken of for some of the new work in Victoria County, and will probably be commenced during the summer.

No election of a successor to Rev. A. Hoadley, in the Parish of Moncton, has as yet transpired.