

labour and industry in their calling—in assisting the distressed as occasion required, and taking every opportunity of promoting the kingdom of God on earth? or, has the day passed in listless inactivity, in careless lounging negligence, or in acts of vicious indulgence? Such a practice as this would soon bring us to a true sense of our real condition—would induce sincere and godly repentance, and produce the habit of *always* watching—*always* praying—*always* fighting against the temptations which constitute the trial of our faith. Think of this all ye who have lived “without God in the world,” or who have carelessly “run the race that is before you.” Remember that you can be saved through Christ *alone*—that all who come to him shall have life, but that none shall be saved but those who “persevere unto the end.”

ON THE BAPTISMAL SERVICE—No. II.

The Services of our Church generally open with an impressive exhortation and explanatory introduction, setting forth the institution, nature and design of the duty or ceremony about to be performed.—The service now under consideration opens with this brief exhortation; which, brief as it is, nevertheless contains such a clear and forcible exposition both of the nature and also of the necessity of Baptism, that the members of our Church are without excuse if they remain ignorant either of one or the other.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same.

This fine introduction commences with the assertion of a momentous and awful truth—that “all men are conceived and born in sin,” and consequently that they all are liable to God's wrath and damnation. This doctrine is what is commonly called, in one word, the doctrine of *Original Sin*—and it pervades all the services, homilies, and articles of our Church. Two or three of the most remarkable quotations will suffice.—One of the homilies, speaking of the holy men in the Old Testament, declareth, “how well they remembered their “name and title, their all corrupt frail nature, *dust, earth and ashes*”—and again, “All men, of their evilness and natural proneness, be universally given to sin”—and again, “This our right name, calling and “title, *Earth, Earth, Earth*, pronounced by the Prophet Jeremiah, “sheweth what we be indeed”—and yet again, “St. Paul in many “places painteth us out in our colours, calling us *the children of*