

garments of Christ were white as snow, when in the Gospel he showed the glory of his resurrection. He whose sins are forgiven, is made whiter than snow."—St. Ambrose, *book on the initiated*, c. vii.

Besides these plain and express testimonies of the Fathers, we have other particular instances on record, which show that Baptism was conferred under circumstances which exclude dipping or immersion.

Eusebius, in his ecclesiastical history, book the sixth, chap. the 5th, says of Bassilides who was cast into prison for the faith of Christ—"The brethren gave him the seal of Baptism, and the next day, having confessed our Lord, he was beheaded."

In the Act of St. Lawrence, who suffered martyrdom in the year 240, it is related that Romanus, one of the soldiers, being suddenly converted, brought a pitcher of water to the Martyr, asking him to baptize him.—Alban Butler, Aug. 6th, any acts cited by Wal. Strabo.

The Acts of Cornelius speak of Sallusta, who, being converted, presented to the Pontiff a vessel of water, wherewith he might baptize her.

Five martyrs of Samostata, in the year 297, when in prison for the faith of Christ, sent for the priest James, entreating him to come and bring with him a vessel of water to baptize them. Acts Mart. Tom. 11, p. 123.—Alban Butler, Dec. 9.

From all this evidence the inference is irresistible, that the practice of the Christian Church at all times, contradicts the opinion, that immersion or dipping is essential for the validity of Baptism.

Christ requires Baptism as a necessary condition for salvation; hence, the mode of conferring it must be adapted to all conditions of its subjects, to the weakness of the infant, the infirmities of the sick, and the perilous condition of the person, who from some unforeseen and sudden accident, would be in danger of immediate death; now, immersion or dipping is not adapted to any of these conditions, and, consequently, cannot be essential to the validity of Baptism.

We confess we have not been able to do justice to this important subject, owing to the condensed way we have been obliged to treat of it; we trust, however, enough has been said on it, in this, and two former numbers of this paper, to satisfy the wishes, perhaps the curiosity of an "enquirer."

It was to one of these defects, that of self-esteem, that Bishop Palafox attributed the cause of his relaxing after his conversion, and of his having very nearly lost himself for ever: since, says he, although I was but little humble, I suffered myself to believe that I was really humble; and

at the time that did my endeavour, and was earnestly desirous to be good, I was wont to presume that I was already really good: and this hidden pride obliged the divine goodness to instruct me, to the end I might see, that I was not good, but wicked, and weak, and miserable, and full of pride, of sensuality, of infidelity, and a prodigal contemner of the blessings of divine grace.

I wish I could persuade spiritual persons that the way to perfection does not consist in so many different practices, nor in thinking much; but in denying ourselves on every occasion, and in giving ourselves up to suffer all things for the love of Christ: if they fail in the performance of this exercise, every other method of walking in the spiritual life is but standing still and mere trifling, without any profit, even though they had the gift of the highest contemplation and the most intimate communication with God.—ST. JOHN OF THE CROSS.

GOD AND JESUS CHRIST.—The God of the Christians is not a mere maker of geometrical truths and of the elements, as Pagans would hold. He is not merely a God who employs his providence over the life and property of men, that he may grant happy years to adore him, as the Jews held. But the God of Abraham, of Jacob, and of the Christians is a God of love and of hope: a God who fills the soul and the heart which he favours: a God who makes them feel within themselves their wretchedness and his own infinite mercy: who fills them with humility, gladness, hope, and love: who makes them unfit for any thing but himself.

The God of the Christians is a God who makes the soul feel that he is its only good; that it can only rest in him; that it can have no gladness but in loving him: and who, at the same time, makes it hate the hindrances which keep it back and weaken its love. The self-love and lusts which clog its upward flight are hateful to it.—God himself makes it feel that it is clogged by this self-love, and that he only can cure it.

If a man deceive himself in thinking the Christian religion true, there is no great harm done; but if he deceive himself in thinking it false, what a misfortune is his!—PASCAL.