

and the question of their inspiration settled.

3. IT IS A FACT that Christian contemporaries of the Apostles, and the Primitive Fathers generally, taught that "all ages, young and old, were corrupt through the infection of original sin, and, therefore, Baptism was (in a ritual sense) necessary to all."

4. IT IS A FACT that Infant Baptism had the consentient testimony of all antiquity to its validity; that it was believed "everywhere, always, by all," in the Primitive Church, so far as anything to the contrary has been found on record.

5. IT IS A FACT that the most noted of the early Christian Fathers taught that Baptism had superseded circumcision — that it held the same place under the New Dispensation which circumcision held under the Old, and hence they called Baptism "Christian circumcision."

6. IT IS A FACT that the first Christians (Jews) did for some time keep both the old Sabbath and the Lord's Day, and practised both Baptism and circumcision: and that circumcision and the Jewish Sabbath gradually ceased to be observed in the Church, leaving only Baptism and the Lord's Day remaining. Therefore, as an initiatory rite, Baptism has superseded circumcision; and as a day of rest, the Lord's Day has superseded the old Sabbath.—*Hodges.*

---

VOLUNTEER your services for lay-work, and ask your rector to assign you some duty, or a place on some parish committee. It is much more graceful for you to go to him with such a request, than to wait for him to come to you.

## NOTES ON THE OCCASIONAL SERVICES.

### No. 4.—THE BURIAL OF THE DEAD.

(Concluded.)

THE Lesson being ended, a hymn is often sung; and then the corpse is taken to the place of interment. There that beautiful and solemn meditation beginning "Man that is born of a woman" is said, to deepen the impression of the shortness and uncertainty of life, and our sense of dependence on God.

The expression "In the midst of life we are in death" is derived from a Latin Hymn, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge in peril of their lives.

Now follows the solemn interment. The Gentiles at this point bade their friends "farewell for ever." The ancient Christians gave a parting kiss of charity.

Note the objection that the first words are improper at the burial of wicked men. The answer is simple — God "takes to himself" the souls of all, the good to eternal happiness, the bad to his just judgment. "*Commit his body to the ground.*" We do not cast it away, but lay it in the ground, delivering it into safe custody, as a seed for eternity. "The spirit returned to God who gave it." And if the spirits of all go to God, bad or good He certainly takes them to Himself.

*Earth to ea. h, &c.* In the Greek Church the Priest casts the earth on the body, so it was arranged in the first Prayer Book of Edward VI. Our Rubric says "by some standing by."

"In sure and certain hope of the