

"By Christian baptism we are to understand, a religious ceremony performed by water, applied to proper subjects, by a proper administrator, in the name of the trinity." Certainly this is a very fair beginning; and if this be a just specimen of the first-fruits, the after gatherings must be in the highest degree felicitous, and the termination more than triumphant. The "we" who 'are to understand' refers without doubt to all those honest church-goers who accept "the like precious faith" contained in the creed of our author, "who by reason of use have their senses exercised to discern"—what? Why that "Christian baptism is a ceremony performed by water applied to proper subjects." The simple souls who taught theology immediately after Christ rose to heaven, were not endowed with the spirit of interpretation such as would tally with Mr. H.'s lexicon; for, in those days, in reference to baptism, if there was any ceremony in the case, or anything like an application, it was the ceremony of persons applying for a grave to be buried with their Lord, and then yielding submissively to the burial by going "down into the water" and again "coming up out of the water," instead of having water applied to them. The ceremony and the application were on this wise, as we shall more elaborately show when we get past the portico of our author's temple. Meantime it must be remembered that baptism, according to the Dr.'s pamphlet, is "a ceremony—water applied to proper subjects, by a proper administrator, in the name of the trinity;" a definition that would as well suit the first Roman Canton of Italy as Mr. Hutchinson's diocese of the County of Niagara. To find 'a proper administrator,' one who could perform the ceremony of applying water to persons in order to baptize them, and to discover such language as 'trinity' in either Jewish or Christian scriptures, are by us classed with those patent spiritual discoveries yet to be made, and which are only speculated upon by a certain class of ecclesiastical philosophers who seem to have lost compass, telescope, and all reliable reckoning, and who therefore in the sadness of sad plight enter upon the study of what is fanciful, unsubstantial, and problematical.

Strange as the definition of baptism is, we are prepared to acknowledge, when the design is spoken of, that the Dr. puts upon it full value and perhaps more. Baptism is pronounced "a sacrament of the Christian church in which is communicated grace to the receiver, according to the divine appointment." Again, "it is an ordinance by which its subjects are grafted into the body of Christ." And again, "we regard baptism as a regeneration"—"in baptism there is a change