

THE audible repetition of the General Confession and some other prayers by the congregation is calculated to correct a false view of public worship which is common at the present day, that the whole of the service rests with the minister, and that the congregation comes together to hear him pray and preach. Our Church is accused of giving too much power to its clergy; and of making too great a difference between them and the laity; but I know of no Church which assigns so large a part of the public services to the laity as she does, nor any other that teaches so distinctly that the public worship of God ought to be the joint offering of minister and people alike.

CONFIRMATION.

[THE following is a fac-simile of Chapter XXXI, page 69, of the earliest known Baptist Confession of Faith, "first put forth about 1543." (See preface, p. 5.) As the testimony of radical dissenters, it is an impartial and conclusive witness both as to Confirmation, and as to the source of much in the early dissenting theology. A reprint of the original is with the writer of this; also another copy in the locked case of the American Baptist Historical Society, at Philadelphia.—*Rev. J. H. Appleton.*]

OF LAYING ON OF HANDS.—1. We believe that laying on hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a

further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in primitive times, to abide in the Church, as meeting together on the first day of the week was (Acts ii. 1), that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the word was (Acts x 44); and as baptism was (Matthew iii. 16); and prayer was (Acts iv. 31); and singing Psalms, &c., was (Acts xvi. 25-6); so this laying on of hands was (Acts viii. 19). For as the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

A DEATHBED is a fearful test. Men who, whilst in health and strength, loudly boast of their sceptical principles and ridicule religion, are generally the first to shudder with fear! Even of Hobbes, the celebrated infidel, it is recorded that he could not bear to be left alone, and used to awake in great terror if his candle went out during the night. He could never endure any discourse about death. Infidelity has no consolation for its unhappy followers in the testing hour!—*Sunday Magazine.*

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