

imposition of hands, (when they met together to baptize infants or adult persons, and also when they came together to impose hands upon any;) the head of the resurrection of the dead and of future judgment." PISCATOR. "At first sight there seem to be six heads of doctrine distinctly reckoned up; but if we shall more accurately weigh them, they may be referred to four, or to three; for the third and fourth, baptism and imposition of hands, seem not here to be propounded as peculiar heads of doctrine, but put among the rest to declare the circumstances of time wherein these fundamentals were wont to be propounded to beginners, namely, at that time when the adults were admitted to baptism, and also when those who were baptized in their infancy and afterwards instructed in their childhood were wont by the Church to be confirmed in the Christian faith by the imposition of hands." RIVET.—"The imposition of hands joined with the doctrine of baptism, Heb. 6: 2, refers to that solemn benediction of baptized persons which the ancients so often speak of, and which was in use in the Primitive Church, which was, that when children, who were baptized in infancy, could give an account of their faith to the satisfaction of the pastor, he then laid hands upon them and blessed them, commending them to God, and therefore confirming them in the profession of the Christian religion." *English ASSEMBLY'S ANNOTATIONS*.—"Laying, etc., which is usually called confirmation, which stood, first, in the examining those who had been baptized what progress they had made in the doctrine of Christianity, secondly, in praying for them, that God would continue them in the faith, and give them more grace, strengthening them by His Holy Spirit. Now when the chief pastor or pastors of the Church prayed for them, they laid their hands upon them, whence the Apostolical Constitution was called the laying on of hands. So Augustine; and so most of the fathers with one consent." *Congregational*, BAXTER.—"The use and ends of the ancient imposition of hands do still continue, therefore we are to judge that the signs and means is not to cease. The baptized believer may still want the joy of the Holy Ghost, and boldness of access to God, and the shedding abroad of fuller love in the heart. Now to have a message of Christ that hath received a binding and loosing power in the name of Christ to encourage us in our professions, and to put up solemn prayers for us, and, as it were, to take us by the hand and place us in a higher form, and make particular applications of the promise to us, and bless us in the name of Christ, by virtue of their ministerial office, this must needs tend much to confirm and comfort, and encourage the weak. The scripture signifieth to us that imposition of hands was of standing use in the Church and therefore not to cease with miracles. In Heb. 6: 2, we find it named, among the parts of the foundation, Laying on of hands." *Methodist*, WESLEY.—"When they believed, they were to be baptized with the baptism (not of the Jews nor of John, but) of Christ. The next thing was to lay hands upon them that they might receive the Holy Ghost; after which they were fully

instructed touching the resurrection and the general judgment, called eternal, because the sentence then pronounced is irreversible, and the effects of it remain for ever." BENSON.—"And the laying on of hands. The imposition of hands was used by the Apostles and first Christian ministers in the healing of diseases, and in setting persons apart for the work of the Christian ministry; but neither of these were common to all Christians, nor joined with baptism, nor were they reckoned among the principles of the doctrine of Christ or the initiatory doctrines of the Christian faith. We must therefore understand this of that imposition of the Apostles' hands, which was wont to be used after baptism to confer upon the persons baptized the extraordinary gifts of the Holy Spirit. See Acts 8: 14, 17; 19: 6." § 2. *Conclusion*. In now drawing these papers to a close, I shall briefly sum up the evidence which I have adduced in support of the obligatory nature of confirmation: I have traced up the continued use of the rite in our Church from the present time to the earliest period of which we have any documentary evidence; I have shown that it was universally practised in the purest ages of the Church, centuries before the epoch which Nonconformists have fixed on as the period of the commencement of Popery, that leading members of the bodies which have now given up its use have spoken earnestly on its advantages and scripturality, and have given expression to their regret that it had not been continued in their denominations; and I have proved that it is instanced by Apostolical example and by the express words of Scripture, which lay it down as one of the first principles of the doctrine of Christ, one of the foundations on which the religion of Jesus is built, and therefore that it is designed to continue in the Church until the consummation of all things. I therefore conclude that our Church, in retaining its use, is acting in full accordance with reason, with antiquity, and with the Word of God; and that consequently confirmation as a religious ordinance is, as well as baptism, CATHOLIC, PRIMITIVE, and SCRIPTURAL.

BOOK NOTICE.

THE DAWN OF DAY: An illustrated monthly Magazine for Sunday School and Parish use. Published by the S. P. C. K., and for sale by Rowsell & Hutchinson, Toronto.

The first four numbers of a new Sunday-school paper commenced on January 1st last, has been laid upon our table by our friends, Messrs. Rowsell & Hutchison.

We are very much pleased with the appearance, matter and general get up of this new periodical, and hope that it will meet with a liberal support. The literary matter is varied, comprising brief Tales; a Calendar with Key; Bible Natural History; Sketches of Church History; Questions on the Book of Common Prayer; Explanations of the Church Catechism, &c.

The tone of the articles is sound and temperate. The illustrations are clear and good, and would do credit to a much higher priced publication.

We are informed that the paper can be supplied at the low rate of 15 cents per annum, and that it has already received the approval of several of our clergy, who have become subscribers for their schools.

OUR PARISH AND WHAT HAS COME OF IT—ST. STEPHEN'S, MONTREAL.

CHAPTER IV.

The Church in due time was rebuilt, including schoolrooms and vestry. Better furnishings were gradually added; but such work was done cautiously, as there remained to be discharged when the buildings were finished a by no means inconsiderable debt. The clerical stipend was small, nevertheless, it not only grew annually larger; but it was given with such hearty good-will that the homœopathic morsel seemed to supply in relish what it lacked in substance, to say nothing of the flavour it suggested of better things to come.

In the meanwhile the worry of one kind and another had not been without its effect. Our parson fell into ill health, and consequently his parishioners suggested that he should take a rest and have a run into the country. With a purse generously lined, they presented an address which is very interesting as a parish record. It is too long to insert, and too local to be generally attractive; but as it includes some encouraging facts for Churchmen generally and for clergymen in particular, an extract or two may be permissible.

The address is dated the 18th of June, 1852, about seven years after Lord Metcalfe had laid the foundation-stone of the earlier building of St. Ann's Church. It is signed by sixty-five men, chiefly heads of families. It was agreed to at a meeting of which Mr. Lambert was the chairman, while the late Mr. C. Darwin represented the deputation that was appointed to present the address.

After stating that it was their firm intention to "stand by their minister" in the arduous duties he would be called upon to perform, they add an interesting retrospect of their parish history from a point which they term "dark days indeed," "when the number of attendants scarcely sufficed to denote to the preacher whether he was preaching to bare walls or to a congregation." They add that the Church "was overshadowed with an immense debt and that the resources were scarcely sufficient to defray the current and incidental expenses of keeping it open." It was a very good because a very true description of the "starving" which their minister had displayed courage and faith enough to accept. To those the transient character of the population and the havoc made by time and death, the address records the fact that among the "original founders and supporters of the Church in that place four only remain." After speaking gratefully and by name of these benefactors, clerical and lay, the chairman of the delegation, with a touch of poetic warmth, said: "I well remember, sir, when witnessing by your side the awful conflagration that doomed our little church, "it emphatically occurred to me that the last vestige of our hitherto precarious existence was in good earnest annihilated. It was then, sir, that the host of Pharaoh seemed to be upon us, but thanks to the God of the weak as well as of the strong, that which we thought was our ruin, like the children of Israel in the Red Sea, was our deliverance from bondage." No doubt it was a somewhat effusive way of saying that our church was burnt, and that the debt on the building was covered by the insurance. But then, it must be borne in mind that the people of our parish had glowing imaginations as well as warm hearts, and being at that time very much under the influence of these feelings, they may be excused if they expressed what they felt in an emotional rather than in a didactic way.

Moreover, "the four survivors" had little to remember but difficulty and discouragement. The plague of paying interest on the debt, and the current expenses of the Church, when the revenue was insufficient to defray the latter, was a very real one. On the other hand, however, they were not wholly destitute of some crumbs of comfort. They paid no stipend to their clergyman or to their organist; and their sexton was content with the merest trifle. For a time, the first remained on the staff of the Parish Church and drew his income from the revenue of Christ Church. A young gentlewoman, an exact musician, with ungrudging good will, played the Harmonium and led the singing. Her voluntary contribution to the service of praise attracted others, and, strange to say, although the little group represented a