

and the doctrines of repentance, of reliance upon his atonement, of the Spirit's sanctifying energy, and of a future judgment, radiate from his cross. Here then, let the weary and heavy laden, come and refresh themselves; let them learn of him who is "meek and lowly in heart, and they shall find rest to their souls."

The other Sacrament in its significance and obligation, as well as in the blessing connected with its observance, stands upon precisely the same footing. The promise of the Holy Spirit is "to our children," as surely as it is "to us," and "to all that are afar off," so that there can be no impropriety in presenting them to receive the seal of that covenant in which they are included, and the symbol of that blessing to which they are entitled. But when we recollect that the "Head of the Church," in the days of his flesh, blessed infants, and declared that "of such is the kingdom of God," that he was much displeased with those who prevented their approach, and said, "Suffer them to come to me, and forbid them not," we must conclude that it would be at once an act of injustice to them, and of interference with his prerogative, to deny them this gospel privilege. By dedicating them to the Redeemer in his own appointed way, we may be brought to feel more deeply interested in their spiritual welfare, and be led the more industriously to train them up in the way that they should go. With stronger confidence also shall we apply for those spiritual influences which are promised to our "offspring," as "water upon the thirsty, and floods upon the dry ground."

We indulge the hope that you will be characterized by the same nobility of mind, which in early times distinguished the disciples at Berea. While "with all readiness of mind" you receive the practical word, we would not have you acquire religious knowledge at second hand, but "search the Scriptures daily," whether those things are so. No discoveries can ever invalidate or supersede the word of God. Compared with the "doctrine, reproof, correction, and instruction in righteousness" which the inspired volume contains, the deepest researches of human knowledge are "less than nothing and vanity." The pompous schemes of human amelioration and progress which now solicit popular favor, require to be tested by the principles of revealed truth; and just in so far as they are based upon "the testimony of Jesus," ought they to share our regard. "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Nor should we only make the law and the testimony our final

appe
tion
suste
strea
"ma
proc
the l
tures
up tl
them
betw
speal
thou
rises
Pe
you
to o
plant
With
pare
piety
for
worl
thus
more
TI
consi
of ou
pleas
beses
"Re
indu
circu
a da
of H
of th
cann
Lord
there
with
the
dure
W
our
with
prac
by l