

as to the vows which had been made, and the privileges to which they had been admitted at baptism. So soon as the children had reached riper years, the command implied that they should use, with all earnestness, the appointed means of grace; and especially that they should feed, through the receiving of another sacrament, on that body and blood which are the sustenance of a lost world. And we quite believe, that whensoever *the command is faithfully obeyed*, the life communicated in baptism, will be preserved as the infant advances in maturity; but unhappily, in a majority of instances the command is altogether disobeyed. Even religious parents are often to blame in this matter, for, not duly mindful of the virtues of baptism, *they address their children as though they were heathens, in place of admonishing them as members of Christ, to take heed how they let slip the grace they received.*

"When, therefore, we are told that notwithstanding the use of the sacrament of baptism, the great mass of men have evidently undergone no renewal of nature; and when it is argued from this that there cannot necessarily be any regeneration in baptism, our answer is simply, that *God works by means as well as miracles*; the means are to sustain what miracle implants, and that, therefore, the same appearance will be finally presented, if means be neglected, as if a miracle were not wrought."—Sermons by Rev. R. H. Mellvill, B.D., vol. II., p. 240, 242.

I would apologise for this long article from Mr. Mellvill's writings, did I not think it well calculated to throw much light on a doc-