

Infants passing into heaven, are treated simply as he merited to be treated. They first sinned in Adam and became mortal, and they next were crucified with Christ, and are in consequence raised up with him and made to sit together with him in the heavenly places."

Now our Lord declares "except ye receive the kingdom of heaven as a little child, ye shall in no case enter therein." We must be saved as infants are, or not be saved at all. The method of deliverance is the same for us as for them. Christ is head over all for every member of his body, for all the portions of his church, and all the subjects of his kingdom. We differ from infants in our condition, chiefly by adding personal sins, and we must differ from them in the mode of our deliverance, chiefly by adding active faith, that faith "which works by love, which purifies the heart and overcomes the world." Their and our grounds of safety are the same. Their treatment and ours on the part of God consists alike in imputing the merits of his Saviour. We receive salvation in the same sovereign or rather representative manner, in which we have received mortality. We owe our mortal condition all to Adam, and we must owe pardon, heavenly influence, and eternal glory all to Christ. "Neither is there salvation in any other, for there is none other name under heaven given among men by which we must be saved."—*The Christian Teacher.*

THE DYING CHRISTIAN.

Thus speaks the dying Christian: When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Besides, I shall not be abandoned to my own frailty; but my patience and constancy will be proportional to my sufferings—and that powerful arm which hath supported me through Life will uphold me under the pressure of Death. If I consider my sins many as they are, I am invulnerable, for I go to a tribunal of mercy where God is reconciled and Justice is satisfied. If I consider my body, I perceive I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall ye imperfect senses, ye frail organs of body, fall, house of clay into your original dust: "you will be sown in corruption, but raised in incorruption: sown in dishonour but raised in glory; sown in weakness but raised in power." If I consider my soul it is passing, I see from slavery to freedom, I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colours, the fragrance of odoriferous smells; I shall surmount heaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy to which I go, I have, I own, very inadequate notions of it; but my incapacity is the ground of my expectation: could I perfectly comprehend it, it would argue its resemblance to some of the present operations of my mind. If worldly dignities and grandeurs, if accumulated treasures, if the enjoyment of the most refined voluptuousness—were to represent to me celestial felicity, I should suppose, that, partaking of their nature they partook of their vanity. But if nothing here can represent the future state, it is because that state surpasseth every other; my ardour is increased by my impar-