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## Religious Miscellany.

### "The Loved and Lost."

"The loved and lost!" why do we call them so? Because we miss them from our onward road? God's unseen angels on their wayward road? Looked on as all, and loving them the most, Straightway relieved them from life's weary load.

They are not lost; they are within the door— That shuts out loss, and every hurtful thing— With angels' bright, and loved ones gone before, In their Redeemer's presence evermore, And God himself their Lord and Judge and King—

And this we call a "loss;" O selfish sorrow Of selfish hearts! O we of little faith! Let us look round, some argument to borrow Why we in patience should await the morrow That surely must succeed this night of death.

Ay, look upon this dreary desert path The thorns and thistles whereso'er we turn! What trials and what terrors what wrongs and wrath! What struggles and what straits the journey hath! They have escaped from these; and lo! we mourn.

Ask the poor sailor, when the wreck is done, Who with his treasures strove the shore to reach, While with the raging waves he battled on, Was it not joy, where every joy seemed gone, To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand A little child, and faded by a well To wash from off her feet the clinging sand, And tell the tired boy of that bright land Where, this long journey past, they longed to dwell.

When lo! the Lord who many mansions had Drew near, and looked upon the suffering twin. In pitying spake, "Give me the little lad; In strength renewed, and glorious beauty clad, I'll bring him with me, when I come again."

Did she make answer selfily and wrong— "Nay, but the woe I feel too must share?" O rather, bursting into grateful song, She went her way rejoicing, and made strong To struggle on, since he was freed from care.

We will do likewise: death hath made no breach In love and sympathy, in hope and trust; No outward sign or sound our ears can reach, But there's an inward spiritual speech That greets us still, though mortal tongues be dumb.

It bids us do the work that they laid down— To take up the song where they broke off the strain; So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones will be found again.

Church of England Magazine.

### The Relation of Children to the Church.

One of Massachusetts' noblest sons now in the spirit world, in speaking of the preservation of American nationality, says: "In training American patriots you must begin with the infant. Let the first word he learns be Washington, tell him the story of the flag as it glitters along the road; bid him listen to the old-fashioned music of the Union, lead him at eventide to the grave of his great grandfather, the old soldier of the war; lay him, like Hannibal, at nine years old, lay his hand upon the Constitution and swear reverently to observe it, lift him up to the height of American feeling; show him on the map the area to which America has extended herself, the silver paths of her trade, wide as the world, tell him of her contributions to humanity and her protests for free government; keep with him the glad and solemn feasts of her appointment, bury her great names in his heart, contemplate, habitually, lovingly, intelligently this grand abstraction, this vast reality of good, and you will do much to transform the sentiment of surpassing beauty into a national life that shall last while the sun and moon endure."

All this is said in an eloquent manner; but let us not forget that previous to this is a loving, practical religion, in fact this is the basis of our nationality. We'll take the suggestion from Mr. Choate, and will commence with the infant to make the Christian. Let the first words he learns be the names of the saints of the same high order as he. We will tell him not of the flag, but the story of cross, while we bid him listen to the old-fashioned music of the Psalms as sung by the "sweet singer of Israel." Let us bind his heart not so much to the names of the saints as to the Christian to the Bible, let him look to his Creator by prayer and faith, lift him above American feeling while you point out to him Getsemane and its surroundings; cultivate a true Christian feeling; keep with him the solemn feasts of the church, bury in his heart the names of the saints, and you will do much to transform his being into a Christian life that shall stand as a monument of true greatness when the sun and moon shall cease to shine.

The child has an undoubted right to receive the sacraments of the Church—Baptism and the Lord's Supper. This is based on its relation to the Church. Many say as a right of the church to a right claimed for the child by its Redeemer when he said, "O such is the kingdom." I know some who may object to this sentiment; in fact some Christian ministers have leaned altogether too far to the opinion that some ought to be brought up outside the fold. Many say they receive the sacraments, and some as they administer the same, appear to say to the innocent child, stand upon one side, for we are holier than thou. We have been educated; we have been converted; we have joined the church; while at the same time sympathizing Christ would take them up in his arms and bless them as a loving Christianity would say to them, all the blessings of the kingdom are yours.

The right of the child to receive baptism is not to be regarded as a door or initiatory right into the church, but as a recognition of personally established relations. He is a subject of redemption, and he is a public acknowledgment of this fact. Or, as

Dr. Hibbard has said, "All infants are by nature in the same state; as it respects moral condition, all are under condemnation. We are by nature children of wrath." But at the moment when personal existence commences, at that moment we consider the soul to come within the gracious provisions of the atonement, which secures unconditional salvation to all such as die in infancy. All children, we consider are alike in this respect, and in so far as all are equally eligible to baptism, the seal of that covenant of grace by which they are saved." Says Richard Watson, "This previous relation of infants to Christ, as accepted by him, is an argument for their baptism." Now this relation is directly between the child and its God, while the parent is only an agent in acknowledging this relation, but the ground of its claim lies in its own personal relation to the atonement. And here let me state that any man or society that refuse to administer this sacrament to a child, does virtually refuse to acknowledge the child as a subject of redemption. And the reason why so large a portion of the church rejects infant baptism is explained by the rejection of another truth—the universality of the atonement.

In order to present this, if possible, in a clear light, let us read the covenant God made with his people: "This is my covenant which ye shall keep, between me and you, and ye shall see after them. Every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you. Every man child in your generation, he that is born in the house, or bought with money of any stranger, which is not thy seed: He that is born in thy house, and he that is bought with money, shall needs be circumcised; and my covenant shall be with your flesh for an everlasting covenant." Gen. xvii. 10-13. This covenant was made first with Abraham as a representative of all Christian men. Secondly, with his seed, those born in his house, representing the child of Christian parents. And thirdly, with strangers bought with money, which were not of his seed, as representatives of the Gentiles and their seed. This is an everlasting covenant never to be annulled, and we learn that "they that be of faith are like unto faithful Abraham." It is true the token or seal of this covenant which was circumcision, has been modified, but not essentially changed, to baptism. This is evident from its nature and history. This simple fact that no record exists of infant baptism, and not one word in the New Testament, certainly is not a sufficient reason for rejecting the apostles in the baptism of households is conclusive proof that it was practised from the beginning. Do you repeat this familiar text, "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned," as a proof that adults are the only proper subjects of Christian baptism, and consequently opposed to infant baptism? Now certainly when this text is quoted in favour of infant baptism, for the same reason, the thought that all men must believe before they are baptized; infants cannot believe, therefore infants cannot be baptized.

Again: All men must believe or they will be damned; infants cannot believe, therefore infants will be damned. Let the Baptists dodge this if they can, for if the text is proof of the first syllogism, by the same rule it sustains the second.

Another thought which I consider an objection to the nature of infant baptism, is that it should be administered to only the child of believers. Now the covenant was made with Abraham alone, but with the "stranger and his seed." Peter, in his memorable sermon on the day of Pentecost, declares that the "Promise is to you and your children, and to all that are afar off." And shall we refuse to acknowledge this? Let us read the text: "Ist Cor. vi. 17. It is said in proof of this objection, "The unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband, else were your children unclean; but now are they holy." From this and Scripture undoubtedly and clearly seem to teach that the children of believers belong to the church. If so, they ought to be baptized. It is strange how men will cling to a mere phrase, if it seem to teach their theory. We do not hesitate in saying that not one single word, either in the text or context, has any reference to the qualification of church membership, or Christian baptism. The whole scope and design of the argument is this: "When one party is a Christian and the other is not, shall there be a separation? No, says Paul, if there be such a separation, it must be because the marriage is improper. What would follow from this? Why, that all the children that have been born since the one party became a Christian must be regarded as having been born with a connection existed that was unchristian, unlawful, and of course they, the children, must be regarded as illegitimate." Let it be considered that baptism does not rest on the morality of immortality of the parent, but the moral relation of the child to the atonement. And we see no justice in bestowing this blessing, for such it is, on such a connection, if from another, when it is a species of Calvinism, for the same rule would damn one and save the other, only carry it far enough. Does the believer educate his child in religion? he does his duty. Is he neglected by the believer? he is guilty before God, but the child is free, else that old adage is true, "The children's teeth are set on edge;" yes, filed by the preacher, in refusing to do his duty, "because the parents are sour grapes." But does the parent say, I fear that my child will not be satisfied with his baptism when he becomes an adult; if he is so after having done your duty, if he is not satisfied let the preacher re-baptize him according to the Discipline of 1784.

In relation to the other sacrament, I have not much to say; it is somewhat different in its nature, and presupposes the education of the child, and the type of the sacrament was administered to the child, and I can see no valid objection against administering this sacrament to the children so soon as they can be taught the glorious truth that Christ Jesus came into the world to save sinners. T. J. ARBONET.

East Brookfield, August 13.

## Remarkable Facts.

### THE AWFUL BENEDICTION.

General Stenbock commended the Swedish army which in 1713 subdued the city of Altona, as he, in order to avert the calamity from the city a deputation was sent to the General, at the head of which was seen the Lutheran minister, John Sasse, who, on appearing before Stenbock, went down on his knees, and for the sake of Jesus would sue for mercy in behalf of the city. Spurning the clergyman away, he exclaimed: "For the sake of the wounds of Jesus, the Russian gave no quarter to a single Swede." Sasse, however, determined not to be repulsed, and endeavored at the last interview to prevail upon the General to adopt more pacific principles. But all his prayers and intercessions proved unavailing. Stenbock pleading that he was acting under orders from his superiors, Sasse said, in a firm tone of voice: "If that be the case, if you will apply the torch to the ill-fated city, according to the command of your superiors, while yourself are innocent of the dreadful deed, take hence with you, upon your conscience, the blessing of that Lord, who will one day be the judge of us all!" and with that, he blessed the General in that awful hour, with that well-known benediction: "The Lord bless thee and keep thee, &c." Stenbock trembled and quivered under this benediction; yet, notwithstanding, he executed his horrible deed. But from that very hour, like General Tilly—who, during the 30 years' war, had laid waste the city of Magdeburg, with inhuman cruelty, mowing but misfortunes befell him, and the close of the Swedish war in Germany saw their General ground his arms, and surrender himself with his whole army prisoners of war to the French, near Tongen, some time after, Stenbock himself, though twenty years old, was taken prisoner, and was obliged to witness the execution of his own people, who administered the sacrament to him: "No curse, of all those with whom I have waged war, rests with such weight upon my soul as the benediction of that minister; I will continue to torture me, even in my dying moments, for it proved to me the source of dreadful consequences!"

## Things Worth Knowing.

Ye know that he was manifested to take away our sins. 1 John 1:3-5. I know—that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though all the earth be destroyed, yet shall I see him, and though all flesh be perished, yet will I see him, and will praise him: for he shall stand with me, and will take away my sins. Job xiv. 26.

We know—that all things work together for good to them that love God. Rom. viii. 28. I know—in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.

We know—that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1. We know—that when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.

## Religious Intelligence.

### Religion in Sweden.

Last Easter it was my privilege to stand on this platform and give some information concerning the Worsening of Sweden. Since that my heart has been made glad by what I have witnessed in that country, and I hope I may be able to communicate to this Christian assembly some of the hallowed feelings which have stirred my own soul. Sir, I have been deeply interested in the reports of Charles the Twelfth's army, long imprisoned in Russia, had many of them a visitation of the Spirit of God, and brought back to their own country when they escaped home the life and power of religion. Other testimonies of the Spirit marking his sovereignty might be dwelt on, and in some instances remarkable physical phenomena difficult to be explained have been connected with them; but the few moments I will occupy, I desire to occupy especially in Sweden, in that which I have witnessed since last Easter. I traced that nearly throughout the whole of that country, the Holy Spirit of God had been moving on the minds and hearts of the people. You can scarcely find a town or even a small village where there is not a company of praying souls, who, twenty years ago were thought in vain for Christian sympathy in many of them. The awakening extends throughout the whole country, embracing all ranks of the inhabitants. The poor are found to God, and exerting their gifts in spreading the knowledge of his truth, and they do it, Sir, in a very simple and primitive way. They go and "testify," i.e., they proceed from family to family and just tell what God has done for their own souls, and by the simple narrative of their personal conversion to God, many of their relations are brought under the power of saving truth. In a population of not quite four millions, I have reason to think that at least a quarter of a million are walking in the light of God's countenance, and not only so, but endeavor to spread that light around them. Sir, it is not to my mind any extravagant expectation that the whole of that population should be brought to God. There is, throughout the length and breadth of Sweden, the power of reading. There is, throughout the entire population, the result of catechetical instruction long ago imparted to the clergy of the land, in most cases, perhaps, only the letter, but still they rejoice that the evangelical light is there. It is to my own mind something like the word laid in order upon the altar, and when the fire comes the work of conversion is imparted to the people. I have seen, in many cases, that the people are brought to God, and they do it, Sir, in a very simple and primitive way. 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