Anstor und Leople.

The Church and its Children.

Ali Christendom, save a single consider-Ali Christendom, save a single considerable denomination, holds the doctrine of infant church membership—Evangelical Protestant churches largely holding the theory that the children of believers are born in Christ, baptism being the outward sign and seal of that birthright. The sacramentarian theory is that baptism initiates the relation between the child and Christ mentarian theory is that papism initiates the relation between the child and Christ and his Church. With this variation in the-ory, the Greek, Roman, and Protestant churches alike maintain the true church membership of the baptized children of be-

But this ancient and most precious truth has been suffered to fall out of its proper place in our esteem and practice. The complaint is general, through the most active Evangolical denominations, that multitudes regist entirally the sacrament of infant Evangelical denominations, that multitudes neglect entirely the sacrament of infant haptism; that throngs of children are growing up in Methodist, Congregational and Presbyterian families unbaptized, uttorly unrecognized as standing in any relations to Christ or His Church.

And a thing in some some over more

And a thing in some sense even more startling is clearly true. In these most zealous and powerful branches of Protestant Christendom multitudes have come to observe that sacrament as a mere sentimentalism—a beautiful and pious form—to be followed, it is hoped, by some vague good effects, especially upon the parental heart; and that is all. They use the ordinance without recognition of the fact of a hirthwight in Christ and His Characteristics. a birthright in Christ and His Church, not a pirturight in Christ and his Church, not even knowing that their baptized children are in its membership. They fail entirely to look on or train them as already in the covenants of God. They hope that by and by, in youth or early life, they will be convicted of sin and converted, exactly as they hope for the same thing for the households

of things out of Christ.

This state of things arises doubtless from the just recoil of the Protestant work from the theories of baptismal regeneration, and from our modern exaggerated views of absolute personal independency. But, whatever be its occasion, it is intelerable. Let us abandon all our standards in this thing and adopt that of the Baptists, or else re-

form our practice.

From the prevailing Evangelical view of a birthright grace it follows that no Christian parent has any right to withhold his infant child from baptism. The case is analogous to that of the adult believer in analogous to that of the adult believer in regard to the Sacrament of the Lord's Supper. It is not a privilege only, but an obligation. Every parent neglecting for his child that seal of the birthright in Christ is guilty, so far as in him lies, of casting his own child out from the body of Christ, in which he was born. The child was by birth with them in the commonwealth of Christ: with them in the commonwealth of Christ; but they refuse to recognize him or to permit others to recognize him as such. Few parents rightly instructed would perpetrate

such a wrong.

It follows, also, that every pedo-Baptist church ought publicly and scrupulously to recognize these its child members. In all public enumerations of the members of a church the numbers of these baptized chilchurch the numbers of these baptized children should be given, as well as of communicants. Registers of such members should be accurately kept. Children coming with their parents from other churches should at once be put on the rolls of the church to which they come, and ought to be received in letters of dismission from the recognized in letters of dismission from the churches. The rolls of these members should no carefully corrected, as individuals are admitted to the sacrament of the Lord's Supper, removed by death, or received to other churches. Yet by what church is this distinct recognition made?

It follows, also, that the church should adjust its arrangements of public instruc-tion and worship to their needs, and that regular services on the Sabbath, more or less frequent and with the participation of the church and congregation, should be primarily adapted to their upbuilding. It is most clearly incumbent on the church to instruct them explictly and continually, from their earliest intelligence, as to the fact of their membership in the Church of Christ, and as to all the duties, privileges, and benefits of that relation. The Sabhath school should be primarily the effort of the church to give these, its members, the knowledge they have the right to de mand at its hands, and to quicken them in the life in Christ—a training for its cate-

chumens.

It follows, also, certainly, that the parent should ceaselessly cadeavour to make his child feel himself part of the body of Christ. Not possibly in the future, but ac tually now. Born Christ's, scaled Christ's, only to fail of standing in Christ by distinct personal ayostasy from him! To fail in that is to neglect a primary parental. in that is to neglect a primary parental duty. This is essential to training and nur ture "in the Lord." Yet many children come to maturity not knowing whether

come to maturity not knowing whether they have been baptized, so absolute has been the parental neglect.

It follows, also, that, until the contrary be proved, of any baptized child of godly parents it is to be presented of the says. of God Re experience of the savi generation is impossible in the unconscious generation is impossible in the unconscious soul of the infant as in the undurated soul of the adult. We cught to expect the Spirit to work this supreme and necessary work upon the souls of the children of his people from the very birth. We do suppose him to effect it in all infants who die. Why not if they are to live? There have here not if they are to live? There have been many and there are in increasing numb rs those who have evidently loved the Lord Jesus from their first knowledge of him, who from childhood have loved holiness and hated sin. During all those early periods of very sweet, but, as is thought, uncortain evidences of a christian faith we ought to assume that the real spiritual life is begun, that the regenerating work of the Holy Ghost is affected, and that it re mains for us to cherish and develop these beginnings into fulness of Christian man The system of suspicion and rejec hood. The system of suspicion and rejection by Christ's people, tried on alm ist any adult convert, would drive him into such doubt and inding and suppression as yould kill all development and quench the life at its beginning. How surely fatal such nurture upon the confiding, susceptible child at the hand of its mother.

The covenants of God are real. The children of his people are born in grace. He permits to them the sacramental seal of it and sets them in his own visible Church. Till the opposits be clearly shown, believe them of his invisible Church, in the true experience of his saving love, train and admonish them as in the Lord. Let them montained as in the Lord. Let then see that you expect them to grow up in him, and not in sin; to abide in him and not to go out from him, with only a grim and fou off home of returns.

and far-off hope of return.

If it be said that many of these child members of the church prove to be unregenerate, there is a three-fold answer.

1. Many parents of these baptized children are themselves not Christians, and so the children were not born in the covenant, and the baptism was an idle form That merely apparent covenant ought to have carried no grace. This case need not be held rare.

2. The parent may have had little or no 2. The parent may have not fittle or no sense of what the covenant meant—made light of it in his own thought, neglected all the conditions of it, and so made it void. A covenant shall carry only what the parties to it intend. There can be received under it only according to the faith there ed under it only according to the faith there

was in it. 8. The parent may be living so unworthily, conscious of such breach of covenant vows in all directions, that he ought to be astonished if any virtue were left in them for himself or his children. In grievous reason to doubt any saving grace in himself, how ought he to expect saving grace in his covenant for his house. These reasons are sufficient to account for those obvious fellows without in a country to a country the control of the control of the control of the country without in a country to a country the country to a country to failures, without in anywise discrediting the validity of the covenant where it was real, and its conditions in some sense observed.

end its conditions in some sense observed.

True believers living consciously in Christ and helding their children in the covenant of grace, ought confidently to believe the work of redemption begun in them by the Divine Spirit at period anterior to moral responsibility or any remembered consciousness, and so ought joyfully to expect them to grow up in him. In the better and helier future of the Church these conscious exporiences of regeneration and conscious exporiences of regeneration and conscious experiences of regeneration and conversion may be expected to become more and more rare, until they remain exclusively the experience of ingrafting for those born outside that great and holy commonweaith, the Church of Christ.

We need to believe more practically and to teach more confidently our faith of the effectiveness of the covenants of God's grace for ourselves and our children after us.—Rev. A. S. Fiske, in N. Y. Independent.

The Roots of Sin.

Genuine humility does not often talk Genuine numity does not often talk about sins. But it shows it sense of sin by tenderness toward other sinners. Humility and true penitence alone are able really to forgive. That is why we can only be forgiven when we can forgive others. A sincere man finds in his own heart the germs of all the cylls which break out around him into vice and crime.

He knows that the outbreak of sin into crime is not the worst of it. This disease is often worse before it comes out than after. The sight of one's own inward sin, incarnate ontwardly in crime, often appals the soul and leads it to real penitence. The men in jails and State-prisons are not the worst men in the world. These who *ought* to be there, but have cunning enough to keep out, are often worse men.

Every one ought to know his own sinful tendencies, his besetting sins, his peculiar temptations. It is a great mistake to fancy ourselves strong when we are weak. Better to see our weakness, and so be prepared to resist temptation. But, on the other hand, exaggeration is of no use. God does not ask us to protend to be worse than does not ask us to protond to be worse than we are, in order to please him. The Apostle says, "Do not think of yourselves more highly than you ought to think." Think the truth whatever it is. Job was requested by his friends to say that he was a great sunner, in order to pacify God's auger. But Job said, "No! I'm not a great sunner. I'm a pretty good man. I have tried to do right always. I have been eves to the blind and feet to the lame. If eyes to the blind and feet to the lame. If a poor man got into difficulty, I tried to help him. I was rich, but that is no sin. I used my riches for good purposes. I enjoyed it myself, and I tried to make others enjoy it. If I saw some scoundrel oppressing some helpless man or women, I came to the rescue. What is the use of saying I am a great sunner, when I do not see it? Does God wish me to tell a lie, in order to please him? I think not. I think he likes the truth." So Job told no lie, put on no long face, and God was pleased with that, and said he liked him better than he did his address. The preced him to the A. did his advisors, who urged him to tell

talschoods to pacify the Almighty.

"If we say we have no sin, we deceive ourselves. We may not have commutted any outward crime, any sin of open flagrant sort; but if we are honest with ourselves, we can generally find the roots of most such sin within us. If we have not committed them, it is because God has surrounded us with restraints, shielded us from temptation, made our lives serone and sate, ted us with wise counsels from childhood up, educated us to self-direction we have never mordered a man But it we have hated a man, and him out of our way, there was a little seed which, under suitable chimatic influences, might have grown into murder. We have never stolen money, nor forged, and we perhaps have never had any temptation to do so. But if we have coveted what belonged to another, if we have quietly appropriated another's thought without acknowledgment, there was the seed of theft, which, if we had been born in a cellar and bred in the street, might easily have carried us to the State-prison. What right have I, what right have you, to look down with scorn on those who have fallen because their teet were placed on slippery ice, while ours were put on solid rock? Pity them, forgive them, help them, do not judge them, unless we wished to be judged ourselves by the same hard, unforgiving law .- Rev. J. F. Clarke.

THEY also serve who only stand and

No men are so off in the wrong as those who pretend to be always in the right.

"By Grace are ye Saved."

Morality is not grace, because it doth not change nature; if it did, many of the heathen were as near to God as the best of Christians. Whatever may be done by the strength of nature can not alter it, for no nature can about the life. Paison may he attength of nature can not know his ho nature can change itself. Poison may be great within the skin, like a viper's. Be we never so speckled with a reform-ation, freedom from gross sine argues not a friendship for God. None were ever so great enemies to Christ as the Pharisees, to whom Christ gave no better a title than the devil's children, and charges them both with hatred to Himself and Father.—Charnook.

Mothers.

Some years ago, a class of young men in some years ago, a ciars of young men in a theological seminary spent several nights in "experience meetings." Each one related so much of his past history as he chose, sta-ting the character and influence of his parents, pastor, the church, the time and man-ner of his conversion. The singular fact ner of his conversion. The singular fact was found out, that with one exception all these young men had pious mothers, whose these young men had pious mothers, whose influence was perceptible in the conversion and subsequent course of life in their children. And recently a certain very able educational secretary related to a large body of ministers many facts which show that pious mothers are a chief instrumentality in replenishing the ranks of the ministry. One minister told him how he had resolved to be a lawyer, and though his mother had never talked much in opposition to his plan, yet he knew her wishes. "He could not we jute the law over his mother's prayers." go into the law over his mother's prayers."
Courage, then, mothers! Be certain that
your labor will not be in vain in the Lord.

The Saviour's Transfiguration.

According to the royal law of which we According to the royal law of which we have spoken, Jesus should have risch by transformation from earthly existence to his heavenly condition. The transfiguration was the first step along the glorious path. That light which, onkindled from above, shoue from within through his body, and even under his garmants which, was and even made his garments glisten, was the beginning of his glorification. The two envoys from the upper world who stood before him were the messengers who came to meet him, and introduce him into the heavenly tabernacles. The cloud—the meet him, and introduce him had the heavenly tabernacles. The cloud—the mysterious symbol of the presence of the Father—was the chariot in which the Holy and Just One was to rise to glory. But what happened? The light vanished, the heavenly messenger disappeared, the cloud withdrow, Josus remained. He was with his own, the same as before, and soon, as if nothing happened, he decended from the mountain along with his disciples who had mountain along with his disciples who had witnessed the scene. How shall we explain a result so contrary to what seemed about to happen? One word in the narrative supplies the answer, "They spake of his decease which he should accomplish at Jerusalem." Two opposite methods of quitting this earthly life presented them-Jesus might have accepted his triumphal departure, and God was bound (decast) to offer it to him, for it was the reward due to his holiness. But had Jesus entered heaven

M. Guizot's Confession of Faith.

in this manner he must have entered it alone.—Etudes Bibliques, by F. Godet.

The first page of Guizet's will contains the following remarkable declaration: "I die in the besom of the Reformed Christian Church of France, in which I was born, and in which I congratulate myself on having been born. In remaining always connected with her I exercised the liberty of conscience which she allows her mem-bers in their relations with God, and which she herself invoked in establishing herself. I examined, I doubted, I believed that the strength of the human mind was sufficient to solve the problems presented by the universe and man, and that the strength of the human will was sufficient to regulate man's life according to its law and its moral ond. After having long lived, acted and reflected, I remained and still remain convinced that the universe and man are neither of them sufficient to explain and regulate themselves naturally by the mero force of fixed laws which preside over them and of the human wills which are brought nto play. It is my profound belief that Fol, who created the universe and man, governs and preserves or modifies them, whether by those general laws which we call natural laws, whother by special acts which we call supernatural emanating, like the general laws, from his perfect and free wisdem and from his infinite power, which he has enabled us to recognize in their effect, and forbids us from being acquainted with in their essence and design. thus returned to the convictions in which I was cradled, always firmly attached to the person and liberty which I have received from God, and which are my honor as well as my right on the earth, but again feeling myself a child in God's hands and sincerely resigned to so large a share of ignorance and weakness. I believe in God and adore Him, without attempting to comprehend Him. I see Him present and acting not only in the innernost life of men's souls, but in the history of human societies, especially in the Old and New Testaments—monuments of the divine revealing and action by the mediation and seconds of our action by the mediation and sacrifice of our Lord Jesus Christ, for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have attempted to ex-plain them. I trust that God permits me to call myself a Christian, and I am con-vinced that in the light which I am about to enter we shall fully discorn the purely hum Torigin and vanity of most of our dissensions hero below on divine things."

GET to the root of things. The gold mines of Scripture are not in the top oil, you must open a shaft; the precious diamonds of experience are not picked up in the readway; their secret places are far down. Get down into the vitality, the solidity, the ver-noity, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed spirit.—Spurgeon.

Damaged Men.

You can see thom any day in the streets You can see them any day in the streets of any town, men who look damaged. Men, too, of good original material, who started out in life with generous sentiments and some generous separations. Once it was said they were bright, promising lads; once they looked happily into the faces of mothers, whose daily breath was a prayer for their purity and peace. Ah, God! what if some of them have vowed their souls away to confiding wives who silently wonder what can be the meaning of this change—the cold, slowly oreoping shadow—that is the cold, slowly creeping shadow—that is coming over the home and heart! What if some of them shrink from the touch of nothing for them but rebuke!

Going to the bad! The spell of ovil com-

panionship; the willingness to hold and use money not honestly gained; the stealthy, seductive, plausable advance of the appe fascinations of the gaming table; the gradual loss of interest in business and in things which build a man up; the rapid weakening of all noble purposes; the decay of manliness; the recklessuess and blasphemy against fate; the sullen despair of ever breaking the chains of evil habit. What victories or shame and contempt, what harvests of hell, have grown such

seeds as these. seeds as these.

Sneer, if you will, like a fool, at the suggestions of reform, morals, religions.

Every man knows in his better moods—and every man has better moods—that all there is of true life is personal virtue and

rectitude of character.
Going to the bad! But there is hope Earth and heaven are full of hands ever reaching to help the lost man back to the better way. All the good there is in the universe is in full sympathy with that little goodness which inwardly reproves and protests.--Charles G. Ames.

Flight to City of Refuge.

Among the many merciful provisions of the laws given by God through Moses to the Israelites, one of the most interesting is that of "cities of refuge." According to the custom of the East—a custom still observed—the nearest of kin to me slain, even by accident, might slay the murderer To remedy this custom, six cities of refuge were set apart. If one had unintentionally killed his neighbor, he could flee into either of these cities and be safe from the avenger of blood. The cities chosen were three on each side of the Jordan, and so situated that some one of them would be accessible in a short time from any part of the land. The roads leading to these uties were to be kept in good repair, and pillars were erected to guide [the fugitive in his flight. Everything was so arranged as to facilitate his morns of safety. Yet, that these refuges might not become a cover for crime, if the manslayer was proved to be a guilty murderer, he was given to the avenger of blood to be put to death. The institution of these refuges may

well illustrate the eager haste with which the condemned sinner should fly for mercy to Christ, his only hope. Yet the city of refuge can not be considered a perfect type of the refuge of sinners flying from the demands of a holy law. In the city of refuge he only was safe who was innocent. Christ is a safe hiding place for the guiltiest soul. Reader, have you found your true refuge in Him. - Exchange,

Taking the Pitch.

A question book or lesson paper bears much the same relation to the class recita tions as a tuning fork bears to the singing of a piece of church music. It is as useful as giving the pitch in advance, and enabling one to start right. It is out of place after the exercises are opened. The Sunday-school teacher who holds the question book or lesson paper in hand through the recitation, and asks each question directly as given there, is about as skilled and graceful in his place as a choir leader would be who kept his tuning fork always in hand, and took the pitch from it anow at the commincement of every strain. Accuracy might, undeniably, be thus secured, but there would be little of freedom of action, or of enjoyment of the exercise on the part of those led in this way in either case.

Rules for Teaching.

The following suggestions in teaching were developed at the late Sabbath-school convention in Pennsylvania; and noted by the conductor of the "Teachers' Section," the Rev. J. H. Vincent, D.D. The " may prove helpful to teachers anywhere.

Teach by example.

1. Teach by example.
2. Teach with a prayerful heart. 8. Speak to each scholar, shake hands with and pray for each one.

4. Teach by prayer.
5. Draw maps on a blackboard or slate to fix the where of the lesson.
6. Read the lesson elliptically.

7. Study the art of questioning. Think what you want to teach from the lesson,

and then frame questions to draw it out. 8. Test your questions upon your children at home. If you have no children of your own, borrow your neighbour's for the

9. Teach after previous study of the les-son, beginning the study on the first day of the week. 10. Visit absent scholars, tell them where

the next lesson is, supply them with Lesson Papers, help them to study.

11. Gain an intense interest in the lesson yourself as a teacher. Be intensely in car-

12. Excite this interest:

a. By searching the Scriptures.
b. By prayer.
c. By ineditation.

18. Give the class something to do for next Sabbath—a question—a fact to look up-an event to describe.

14. Be full of love for your pupils, and for the Lord who redeemed them. 15. Impressupen scholars the importance of praying for their teacher.

16. Study your pupils—adapt your teach-

ing to their wants. 17. Use your will-determine to teach

them.
17. Emphasizo rule first—reacu by ax-Angle, -S. S. World.

Anudom Bondings.

The redceming power of the blood of Christic greater than the condemning power of sin. This excellency it hath from the of sin. This excellency it hath from the dignity of his person (for it is the blood of God, Acts xx. 28), which makes his obedience and sufferings give more giory to God than our suffering in hell would have done. -Mather.

Ir is impossible to estimate the blessed effect produced upon a nations needth and happiness, when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel of the factory is silent; when the mine sends forth its crowds into the light and glory of the new-born day; and when men can rest their wearied frames, or tread the green earth or heary mountain and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sound. ing stream or beating sea-ways, and when the very dumb cattle partake of the univerand blessings.

Common-sense is an element in which many persons are sadly wanting. Common-sense implies sound perception, correct reason, mental capacity, and good understanding. It is not to be acquired entirely by education; it is a sort of instinct. It may be polished and made more acute by experience. There is a great deal of sound philosophy in a little common-sense sometimes and the exercise of it was cartein. times, and the exercise of it upon certain occasions would save many men from much subsequent humiliation.

How dangerous to defer those momentons reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle, and become fixed in relentlessness and eternal ice.

This blessed work of inward sanctification is Thine. Alas! I feel my constant proneness to wander from Thee, and to seek my happiness in the perishable. My best resolutions, how frail l-my warmest affections, how languid and lukewarm l-my holiest moments, how distracted with vain thoughts and worldly cares I—my whole life, how stained with sin! But do Thou strengthen me with all might, by Thy smin the inner man. My daily cry would be,
"More grace! more grace!" There is no sufficiency in myself; but hast Thou not promised to make Thy grace sufficient? May I make it my grand ambition to be making, day by day, my Zion-ward progress—my growing conformity to the hely sharacter of a hely God!"—Dr. M'Duff.

This is the full and solemn truth, that Jesus Christ is not merely the Teacher, but the substance of Christian y; not merely the author of the faith Christians profess, but its central object. For Christians the popular phrase "the religion of Christ" does not mean, as Lessing suggested, only or chiefly the piety which in the days of His flesh, He exhibited towards the Father. It means the prety, the submission of thought and heart, the sense of obligation, the voluntary enthusiastic service of which He, to-gether and equally with the Father, is the rightful and everlasting object; which, when He was on earth, He claimed as His due; and which has been rendered to Him now for more than eighteen hundred years by the best and noblest of the human race. -Liddon. " For the thing which I greatly feared is

come upon mo, and that which I was afraid of 18 come unto me." Was it lawful in Job to be thus fearful? An Apostle bids us be careful for nothing. There are several sorts of fear. Jobs was a fear of causion, not of torment and vexation—a fear opposed to security and presumption, not to joy and consolation. Job's fear was grounded on the uncertainty of worldly comforts. He know that wealth was but brittle ware, and might quickly receive a crack. This fear we ought to carry about with us, in regard to a spiritual state; though grace be ever-lasting ware, and though we are high-built, we must not be high-minded. Job's was a fear that made him diligent to prepare for an evil day, not a fear that did eat out all the comfort of a good day; a fear opposed to hardness of heart, but not opposed to courage and strength of heart. Such a fear ng this is a holy fear, a good our best estate, which will not trouble, but regulate our lives .- Caryl.

DEATH closes all trials of the believer; but until death he is to have his armour on. There may be some reality of true Uhristian patience, and yet it may be very weak. We must learn to bear up bravely, and with the putting forth of a complete manful energy. Small encounters are useful in the raw recruit; they exercise him in the virtues which cruit; they exercise him in the virtues which a process of time make him a soldier. He that bearded the lion and bear afterwards accepted the challenge of Golath, though still a ruddy youth. Could we look on daily troubles as xercises set us by the Master, to fit us for the higher efforts of patience, we should be saved much reciping and many we should be saved much repining and many groans. The great duty is always the duty of the day, of the hour, of this moment. If our equanimity is destroyed by the triles o. a life generally prosperous—vlat may we expect of ourselves, in the water-floods of tribulation which was real in 2. Let of tribulation which may yet roll in? Let us learn to bear with a hard hand on the helm, before the tempest arises.—Alexander.

In vain do we sook to awaken in our churches zeal for missions as a separate thing To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest that we shall be most fit for mishighest that we shall be most fit for misnighest that we shall be most fit for missionary work, either to go ourselves or to stir un others. If we allow it to become a business of dollars and conts, we shall see no results. "Find preachers of D. Brainord's spirit," said John Wesley, "and Loud's spirit," said John Wesley, "and Loud's spirit," said John Wesley, "and Loud's withing can stand before them; but without this wint can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicome the ruling passion, and it communi-cates the thrill of evangelical zeal to every member of the electric shain.—Dr. Alex-