VOLUME V.]

Poetry.

THE CHURCH OF THE LIVING GOD. (From the New York Churchman.)

Perish the hand that would remove one stone from her foun-dations,—one pinnacle from her tall towers! BISHOP DOANE.

"Awake; put on thy strength Thy glorious light is come at length; Lift up to heaven thine eyes; Fair daughter of the skies,
Break from the bands of sleep, away;
Awake to endless life,—to bright immortal day!"

Thus spake the prophet-voice Of rapt Isaiah old, When he did well behold, Far down the vale of years, the Church's sway,

Far down the vale of years, the Chaster
In this, her latter day;
Her altars pure, her courts adorned with gold,
And bade the world, in holiness, rejoice.
When kindling with prophetic zeal,
Fair scenes of future bliss, he did reveal;
When from his hallow'd urn
He pour'd forth "thoughts that breathe,"
When from fire-flaming lips," he utter'd "words that burn."

"And heantiful their feet;" " And heautiful their feet,"

Who on the mountains greet
The faithful and the true,—redeem'd from wo; Who publish as they go,
Gon's kingdom's great increase;
Who publish words of peace; Of joy and glory ever to remain, And unto Zion say, "Thy God doth ever reign." Oh Zion, hear it now;
That prophet-voice divine;
In the full glory of thy perfect strength
Awake, arise, and shine;

-The priests of Gop below;

Be joy and triumph thine; Or,—let thy warriors, of holy war, Following the leadings of Christ's conquering car,
Move forward to the battle, girt In panoply divine;

-Kneel at the sacred shine, Of him whose presence fills immensity;

Ask at his hands, the perfect victory;
And let the promise strong
who nerves the weak,—who shields the brave, "The LORD on high is mighty, and will save." Sprinkle the nations now,

With pure baptismal water; Ye of the holy vow; Ye priests of Zion's daughter; Who, from long line descended, come Commission'd from the throne; Make God's great glory known; Go save the lost,—go call the wandering, home;
Ye will not go alone;

In cold or torrid zone, Where'er in faith, Gon's mercies ye proclaim, And magnify his name,—
Where'er ye preach his gracious will,
He's with you, still;
Go, then; count gain but loss, Bearing the cross; Go, shepherds, search the sheep; O'er crag, o'er rock, o'er steep; Where'er on earth they stray,

Or near, or far away;

Secure the young,—protect the old;

Conduct poor trembling lambs, to Christ, the Saviour's fold. Behold the harvest white, And waving for the reapers of the LORD; And he who reaps, receives,
From God the Father's hand, a full reward;

And unto life eternal gathereth fruit; But ah, the seed of evil taketh root; The tempter, while ye sleep,
Reapers,—forbearing long to reap,
Is sowing fast his tares, And would entrap the earth-allured soul; But put ye in the blade,

Before the snares are laid; Work, -while as yet his toils the tempter weaves, And bear away the sheaves. Spouse of Redeemer CHRIST: In fairest robes array'd,

Be thy great charms display'd; Be thy great charms display'd;
Be thy perfections known, through earth abroad;
bearing souls to Christ—be bringing sons to God;
Let all mankind behold thy charms,
and captive glad be drawn, to Holy Mother's arms! Ark of the Church of Goo!

Open thy windows for the weary doves, Who find "no resting place," Save from the swelling tide, The millions struggling between life and death; There is no ark beside;
And flooded myriads look to thee for breath;

Float o'er the waters wide;

1 Es-

en in ich he

W. ROW-

ELL, Esq're

For who in thee abide, Shall evermore be bless'd; -Shall o'er the waters glide, And ever safely ride, To heaven, their home, The sure, the peaceful port, of everlasting rest.

Fair and wide-spreading Tree!
Shoot out thy branches high;
And deeper strike thy roots; and let all see And let thy healthful fragrance fill the sky; That thy luxuriant leaves, () fairest Tree, May for the healing of the nations be; That all men may enjoy, With nothing to annoy,

With no one to molest, or make afraid Thy comfortable shade! "The temple of the LORD;" "The house not built with hands;"
O very high and lifted up That shining temple stands; The glory of all lands! Thither the tribes do go, With fervent hearts that glow, To keep the LORD's commands, And his salvation show. A castle, stately, firm,

Impregnable and free; A fortress that hath ever been, And evermore shall be; All enemies brought low, shall bow their knee; Be marshall'd well its hosts, against infernal powers! Its battlements are strong, and tall its towers; Rock of the Church of Goo!

Firm planted 'mid the waves; When storms arise, and breakers roar,

—The rock that surely saves; Around, are watery graves,
Of those who madly, to the surging sea, Trusted themselves, from thee. And let the billows rave, And break themselves in vain; Forever on thy rooted base Secure thou dost remain ; nov'd alike by blast and gale,

shall the seas destroy, nor gates of hell prevail? On that eternal Rock, O soul, whoe'er thou be, Stand; on its everlasting firmness take Fast hold eternity.

Fast hold eternity.

trusting in the mighty LORD, In him, the great "I AM,"

Till storms shall cease, Till waves shall fall, troubled skies shall break in heavenly calm. S. H. C.

sea, Christmas, 1841. saiah vi. 6, 7.

MEMOIR OF RALPH BROWNRIGGE, BISHOP OF EXETER.

A.D. 1641-1659. (From the Englishman's Magazine.)

There are few examples of the faith and patience of the saints more instructive and impressive than that of Bishop Ralph Brownrigge, who was advanced to the see of Exeter in the beginning of the great troubles of which the poison of an unhealthy tone of feeling upon the Church of England, A.D. 1641. It is well known the subject of crime has of late years been insinuated that this good prelate was the friend and patron of into the national mind of England; and we think it the excellent primate Sancroft in his early days; and will be evident, even to the most cursory reader, that to him Sancroft dedicated his admirable tract, entitled our statesmen have some reason to be upon their guard "Modern Policies," in which he lashed the hypocritiagainst this danger, and to oppose a steady resistance cal ambition of Cromwell, and other tyrants of the day, to its inroads upon the established system of criminal and which was so popular, that seven editions of it law. were sold during the usurpation, the seventh being In the first place, if we look to our popular literaprinted in A.D. 1657.

when King Charles I., during his visit to Scotland, were openly avowed, and put the world in a great dethought it time to appoint bishops to five sees that were gree upon its guard against them)—'f we look back then vacant; and his appointment was to Eveter, to that class of writings in our own day which is more whence the good and peaceable Bishop Hall, had just especially dedicated to the amusement of the people been translated to Norwich. The House of Com- and placed within the reach of the most numerous mons, then ruled by a majority of rebels and fana- class of readers, we shall find a vast and increasing tics, was little pleased with the king for this exercise amount of this anti-moral leaven. At the head of of his right. They had just passed a bill for taking away living British novelists, or thereabouts, nost persons the bishops' votes in the House of Lords, seeking to would place the ex-member for Lincoln-a gentleman make the Church destitute of advocates for her defence who received a baronetcy from the same ands which in parliament, under a pretence, which some have tried presented Robert Owen to the Queen. We plead to revive in these days, "that their intermeddling with temporal affairs was inconsistent with, and destructive which seem expressly written to show that a man may to, the exercise of their spiritual function." As if there commit crimes of the deepest dye, without being a could be any business more necessary for the fathers whit the less amiable, high-minded, or ever virtuous. of Christ's Church to have a voice in, than the govern- His earliest work, called Falkland, is the hitory of an ment of a country which calls itself Christian. As if adulterer, the most noble and generous o mankind, any office of theirs, properly executed, was more spi- whom circumstances of a peculiar nature ead to seritual than the office of tempering with Christian principles the laws of a Christian land.

ter it was impossible for the factious leaders of the in Berkshire. The contrast in point of mrality be-Commons to find accusation. He, as well as the others | tween this hero, and the crowd of judges, bshops, and who were appointed with him, was a man "of great eminence in the Church, a frequent preacher, and not one of those to whom the faults of the then governing clergy were imputed." But the news of his promotion stirred the spirit of these enemies of the Church to a more open declaration of their purpose. They were, or pretended to be, greatly surprised that the king rent varieties of the attractive murderer. In Deveshould presume to make new bishops, when they were resolved to take away the old; and therefore voted the appointment of a committee to confer with the ligious enthusiast in Italy. Eugene Araz (one of House of Lords, in order to procure an insolent address to King Charles, praying him "to make no new to sympathy and admiration as a pure-mined intelbishops till the controversy should be ended about the lectualist, habitually noble in action, feding, and government of the Church." But as this motion was thought. In The Discovned, an eminent pilanthrogovernment of the Charles, they thought it prudent pist and great political reformer murders his chief beto proceed no further, till they had a more clear prospect of success. It was not long afterwards, however, We do not mean that Sir E. L. Bulwer vindvates these when, on the king's return from Scotland, the Com- actions of his heroes; he does no more, of course, mons, aided by a turbulent faction out of doors, com- than "praise them with faint blame," and leaves his mitted twelve of the bishops to the Tower; and in the readers to conclude that into mistakes such as these, beginning of the following year the bill was passed by strong delusion or an overpowering moral necessity is both houses for taking away their votes in parliament, exceedingly apt to betray the best of men,

House of Lords, and indeed his consecration seems not writing these novels. The fact that such writing to have taken place till after these violent proceedings should be a path to political influence and social diswere past. The property of the bishoprics and their tinction, is not the least among the symptoms of that houses were soon after this seized by the rebels; and evil which we wish to expose. Nor can it surprise Bishop Brownrigge was left to enjoy little of his prefer- any one that, after such an example, a host of imitament but the name. He retired to a private life at tors should have started up, who have carried the Sunning, in Berkshire, where his friend, Thomas Rich, matter somewhat further. Mr. Ainsworth, in parti-Esq., offered him an asylum; for he was also deprived cular, has done his best to convince all aspiring spirits of the mastership of his college about the year 1645, among the rising generations of Saffron-hill and Ratthe university in his office of vice-chancellor. In this tation even at the cannon's mouth," that a death upon retirement he seems to have employed some of his the gallows, after an adventurous warfare against sothe best treasures of old Church-of-England divi- now canonized as a saint. nity; for he was truly one of those preachers whom

sonal history of this good bishop than of his writings. and the apprentices of London, upon the principle that In the beginning of the outrages which the bishops had to sustain, he was once assaulted, and narrowly escaped stoning from the rabble; but he endured this and all wrongs, as those who knew him bore witness, without any loss of equanimity, "more concerned for the unhappy perpetrators of the sacrilege than for his ness of mind, candour, sweetness, solid reasoning, skill in argument, and eloquence; and for these eminent qualities his conversation was often sought by other distinguished churchmen of that time. While he resided at Sunning, Dr. Seth Ward, who afterwards succeeded him at Exeter, and was his chaplain, used to go from Oxford to visit him. Here on one occasion a told his chaplain that "he was confident the king curse, and makes us liable to death and hell. would be restored; and you may live," said he, "to see that happy day; and then though I believe I and divide it betwixt God and their sins. They obshall not see it, this which now seems a gift, and yet serve a constant course of transgressing and repenting is no gift, may be of some advantage to you." With of sin and sorrow. For they are always won when the same spirit with which it was offered was it accepted; so that Dr. Ward insisted on paying the bishop's they have done. They are all holy purpose and good secretary the full fees for his instrument of collation, resolution before they are tried; but when the tempthough this happened in the darkest night of despair, tation comes, they can make but a poor resistance; when there seemed no probability, and scarcely any for all their good thoughts quickly vanish, and they are possibility, that the sun would ever shine again. Brown- taken. They are never constant, nor all of a piece, rigge died about six months before the restoration, either in pious purposing, or in well-doing, but still

Dec. 7, 1659. Cromwell, when his power was established, some- of works of obedience and sin. times sent for some of the most eminent of the clergy of the Church of England, and pretended to commise- themselves, and whilst they are for God, are more rate their sufferings and intend them favour. With constant in their obedience, who yet fall off at last, this end he sought an interview with the learned and and sin against him for altogether. For either they pious Archbishop Usher, to whom he made a promise grow faint and weary by the tediousness and length which he shortly after broke, to the great discontent of of their journey, or they are turned out of the way by that virtuous and single-minded man. He sent also some great difficulties, or drawn aside by the imporfor Bishop Brownrigge, and desiring his counsel.— tunate allurements of some temptations; and when Brownrigge, knowing his duplicity, looked calmly at once, by any of these ways, they are put beside their the arch-rebel, and said, "You need not my counsel if duty, they turn their backs thenceforward upon God,

THINGS THAT ARE GOD'S!" With this uncompromising answer the conference closed.

CONNEXION BETWEEN POPULAR LITE-RATURE AND CRIME. (From the Times).

We purpose to point out a few of the forms under

ture, without going back to the times of Godwin, He was Master of Catherine Hall, in Cambridge, SHELLEY, and BYRON (men whose extreme principles guilty to having read several of this gentlenan's works, duce the wife of his friend. A second, etitled Paul Clifford, represents another of these perfec specimens Bishop Brownrigge was a man against whose charac- of humanity as the captain of a band of highwaymen ministers of state, who fill up the back ground of the picture, is most favourable to him; and in he end he escapes scot-free to America, where he ecomes a pattern of wisdom and beneficence to the whole Occidental republic. A third, a fourth, and a fifth of these novels are occupied in the delineation of differeux, a gentleman, outside all amiable, mrders his brother's wife, and ends his days as an intersting rethe real heroes in the Newgate Calendar) is held up nefactor by mistake, supposing him to be the Premier.

to which the king most reluctantly granted his consent. We do not know what were the services for which The Bishop of Exeter had never taken his seat in the Sir E. Bulwer was made a baronet, unless it was for

The drama also has been infected. And here we King George III. knew how to appreciate, and to must again reprobate the connivance of the late Whig whom he alluded, when he said to a young clergyman | Ministry at the dissemination of these vicious princiof the writers of this period, "There were giants in ples. Under license of the Lord Chamberlain, a play founded on the story of Jack Sheppard was acted for Our object, however, is to speak rather of the per- many nights to overflowing houses at the Adelphi;

Segnius irritant animos demissa per aurem Quam quæ sunt oculis subjecta fidelibus," were invited to see the exploits of the gay highwayman realized before their eyes, amid the acclamations of a brilliant and evidently sympathizing audience. He was a person of incomparable clear- represented, with due sentimentality, upon the London

> ENCE TO GOD. (From the Rev. John Kettlewell).

remarkable interview ensued. The bishop sent for that comes and goes by fits, or by serving him only him, and told him the precentorship of Exeter cathe- at such times as we are in humour, or have no tempdral was become vacant, to which it was his purpose tation to the contrary. But our service of him must to present him. Cromwell was then in the height of be constant and uniform; we must obey him at all his power, and this office, like all other cathedral preferments, was sequestered. But the good man, having all other things have their proper season, yet sin has a firm faith in the providence of God, and believing not; it is always forbidden, and always threatened; that no tyranny over the Church can be permanent, so that whensoever we commit it, it puts us under the

keep on in an uninterrupted vicissitude and succession

Others again there are who act more agreeably to you will follow your Saviour's-RESTORE TO CESAR and never more obey him. They are seduced by ill

persecution; and from that time their care slackens, and their lusts increase, and grow too hard for grace and the Gospel. And thus, what from inducements from within, and what from occasions from without, they are quite cut off from the service of God and religion, and give themselves up to serve their lusts for altogether, and to an uninterrupted obedience

as this, God will by no means accept of it, nor shall "Go, and make disciples, or make proselytes of all nations." any man be ever the better by it. For when Christ Now, as has been abundantly proved by Dr. Wall in his very comes to judgment, he will pass sentence upon men learned History of Infant Baptism, the Jews were in the habit according to what they are then, and not according to of baptizing the infants as well as the adults of those house what they have been formerly. If the righteous man holds whom they succeeded in making proselytes to their faith, turn away from his righteousness, saith Ezekiel, and How then would the Apostles understand this injunction of commit iniquity, and do according to all that the wicked their Lord, fulfilling it according to the rule and custom of their man doth, shall he live? No, by no means. For all nation, the only one they would naturally follow unless a difhis righteousness that he hath done formerly shall not be ferent one had been specially laid down for their guidance? mentioned, but in his trespass that he hath since tres- They would surely baptize the children as well as adults in all he die, Ezek. xviii. 24. It is only if you continue in "When a commission," observes Dr. Wall, "ie given in such my word, saith our Saviour, that you are my disciples short words, and there is no express direction what they shall indeed, John viii. 31. You must persevere in obedi- do with the infants of those who become proselytes, the natural ence, if you expect to have the reward of it. For he and obvious interpretation is, that they must do in that matter only who endures to the end shall be saved, Matt. x. 22; as they and the Church in which they lived always used to do. and none but they who by patient continuance in well- When the Apostles were sent out to the heathen nations, with life, Rom. ii. 6, 7. Perseverance is the indispensable proselyte all the nations, baptizing them in the name of the

from them, and reject it, Christ has told us plainly infants, as had been usually done, it is a wonder he did not say that the grace which any one hath shall be taken away from him, Matt. xxv. 29. And when once God and restraint, into an exorbitant pitch of wickedness.

For who is usually so evil as the backsliding sinner? out a proclamation in these words, 'Every one on the Lord's Who is ordinarily so irrecoverable as the apostate Day shall repair to the public assembly in the Church:' that saint? They are quite lost to all goodness, and sin man would reason weakly, who should conclude that there were in the world were ever so much out of all capacity to Lord's Day, for this reason, because there was no mention of and no men on earth are so hardly reclaimed from a keeping of the Lord's Day in the public assemblies in general; and to go on in their own way; and the good Spirit, every body, and in common use. which has been almost quenched by them, contends no more with them, nor acts any more upon them .and benumbed and silenced their own consciences, and quite hardened themselves in their wickedness; wantonness, and thereby fall under the severest curse that can be met with in hell and damnation.

And as for this progress of all renegado saints and says our Saviour, he taketh unto himself seven other man is made worse in all respects by this means than time in preparing a collection of sixty-five learned and ciety, is the most glorious as well as the shortest road the first, Matt. xii. 43, 44, 45. The man becomes a eloquent sermons, which, after his death, one of his to a romantic immortality. Dick Turrin and Jack greater sinner, and a greater sufferer than otherwise executors committed to the press, and which are among Sheppard have become heroes, and Guy Fawkes is he would have been. For if after men have once of Christ's Gospel, they are again entangled therein, and overcome by it; then is the latter end worse with them than the beginning. For it had really been by much the better for them not to have known the way of righteousness at all than after they had known and walked in it, to put such a slur upon it, and to revolt and turn from the holy commandment which was delivered unto them, and for some time embraced by them,

As for an obedience then which goes but half way, and breaks off before it has got to the end, so far is it from availing us unto pardon and life, that in very Later still, the story of Madame LAFFARGE has been | deed it renders our present case more desperate, and our future punishment more insupportable.

But that obedience which God will accept, and in which alone we may safely place our confidence, must THE NECESSITY OF CONTINUAL OBEDI- be, as of our whole man, so of our whole time likewise. We must persevere in it through all seasons, and take care both to live and die in it: for our reward will be dispensed out to us according to the We must not think to please God by an obedience nature of our service at the time of payment, and he only, as our Saviour says, that endureth to the end shall be saved, Matt. x. 22,

INFANT BAPTISM.* NO. II. - SCRIPTURAL TESTIMONY.

It is often insisted upon by the opponents of Infant Baptism, that it is not obligatory upon Christians, because no express is evident as well from the custom of baptizing the children of amand is to be found in Scripture requiring its observance,that no authority can be adduced by which, in so many words, cumstance of a particular reference being made to them by the language of a learned writer,† "has always been the mode in appearance amongst the listening and anxious crowd, he says, tural arguments, have endeavoured to defend themselves. The are afar off;"-to your children now around you, and to those Arians demanded the express words of Scripture in proof of the that are to come after. No person will suppose that the "three Holy Ghost. The Apollinarians, the Monophysites, the Ana- sion from the number of the new disciples on that occasion of and Rationalists, have all in their turn sheltered their errors not for a moment be thought that in the enumeration of the from the otherwise irresistible force of scriptural argument, by converts, they would be specially excluded; because the suppo-Bretschneider, for instance, triumphantly asks, 'where in the settled rule of the dispensation to the usages of which they read in the Scriptures, but whatsoever also "may be proved thereby," required to be believed as necessary to salvation. It

* By a Correspondent of The Church.

THE THINGS THAT ARE CESAR'S AND TO GOD THE company, or drawn away by interest, or frightened by is, therefore, enough for our present argument that the doctrine ponents themselves will at once discern the hazard of insisting

Our first inferential testimony, as furnished by the Scriptures, may be drawn from this command of our Saviour delivered; amongst his latest instructions, to his Apostles; "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Literally rendered into But now, as for such a broken service and obedience | English from the original tongue, these words would read thus, assed, and in his sin that he hath sinned; in them shall cases where they were enabled to make proselytes or disciples. doing seek for glory and immortality, shall inherit eternal a commission of no other words than these, 'Go and disciple or condition of bliss; Be thou faithful unto death, and Father, and of the Son, and of the Holy Ghost,'-when the then, saith Christ, I will give thee a crown of life, case came in hand of the infant children of those that were discipled, what could they think other, but that they must do with But as for all those who fall off from a good course, them as had been usually done in that church in which they and turn apostates from obedience, their case is despe- and their Master had always lived? Since the nations were to rate, and their condition extremely damnable. For be proselyted, how could they, without particular order, alter they grow wicked to the highest degree, and their anything in the customary way of receiving proselytes of the nastate is almost irrecoverable. They have, by their tions?—for to disciple the nations of Christ, is the same thing continued rebellion and provocations, in spite of all as to proselyte them to him; and probably, in the Hebrew text the suggestions of God's grace, and the checks of of St. Matthew, was the same word; and we see that the custheir own conscience, not only grieved, but even tomary phrase and language of the Jews was to call the infants quenched the spirit of God. So that God, for the Young Proselytes, or Disciples; as I shall shew that Justin most part, leaves them to themselves, and seeks no Martyr, one of the eldest Christian writers, calls the Christian further to reduce them. For if men are idle, and will infants likewise. If our Saviour meant that the Apostles not use it, and much more if they scornfully cast it | should make any alteration in that matter, and not baptize the

We shall only add upon this point the argument of that emihis good Spirit have deserted them, they are under nent biblical critic, Dr. Lightfoot; "The whole nation [of the nothing but an unbridled lust, and run on, without all Jews] knew well enough that infants were wont to be baptized. There was no need of a precept for that which was always set-And this any man may easily observe in the world. tled by common use. Suppose there should at this time come beyond all bounds and past all retrieve. No creatures no prayers, sermons, psalms, &c. in the public assemblies on the be restored to heaven as those angels that fell from it; them in this proclamation; for the proclamation ordered the wicked to a holy life, as they who once knew what it and there was no need that mention should be made of the parwas, and yet utterly renounced it. For God, for the ticular kinds of divine worship there to be used, since they were, most part, lets them alone to enjoy their own choice, both before and at the time of the said proclamation, known to

"Just so the case stood as to baptism. Christ ordered it to be for a sacrament of the New Testament, by which all should They have trampled already upon all spiritual aids, be admitted to the profession of the Gospel, as they were formerly to proselytism in the Jews' religion. The particular circumstances of it, as the manner of baptizing, the age of receiving so that now they have nothing to hinder them, but to it, which sex was capable of it, &c. had no need of being reguadvance to work all manner of sin with greediness and lated or set down, because they were known to every body by

"It was, therefore, necessary, on the other side, that there should have been an express and plain order that infants and revolting sinners, both in sin and also in suffering, the little children should not be baptized, if our Saviour had meant scripture is express and plain, When the nuclean Spirit, that they should not; for since it was ordinary in all ages bewhich is once gone out of a man, returns into him again, fore, to have infants baptized, if Christ would have had that usage to be abolished, he would have expressly forbidden it; so in consequence of having preached a loyal sermon to cliffe-highway, who would fain "seek the bubble repuand establish infant baptism for ever."

The next Scriptural testimony which we shall adduce is drawn from 1 Corinthians, vii. 14: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy," Upon a reference to the preceding verses, we shall find that the Apostle is advising against the separation of husband and wife, where one became a believer, and the other was not: for, he says, one is sometimes "sanctified,"—that is, converted, made a partaker of Christ's holiness,-by the other, In this case, he argues, if the believer convert the unbeliever, the children will be made holy; that is, they, too, will be brought within the Christian pale by the usual mode of admission. Otherwise, he contends, when this is not the case,when the faith of the one does not prevail over the infidelity of the other, - the children of such persons remain unclean, that is, unchristianized, unbaptized. We must, necessarily, here understand the ordinance of baptism to be meant; because the mere fact of the conversion of the parents could not otherwise have any direct influence upon the religious condition of their children,-in no other sense can we understand them to be made "clean," or holy, except by the formal and authoritative act of admission into the Christian covenant. Referring for further Scriptural testimony to the early his-

tory of the Church, as recorded in the Acts of the Apostles, we discover that immediately after the miraculous effusion of the Holy Ghost at Pentecost, about three thousand souls were the first fruits of the preaching of Peter and his brethren, We have not the slightest reason to suppose that this whole multitude consisted of adults alone; on the contrary, it is a well known fact, that, at the great feasts of the Jews, children were uniformly the companions of their parents; and that these were included in the number of the converts made on this occasion, proselytes, which has been already described, as from the cirinfants are commanded to be baptized. "This," to use the Apostle in the progress of his discourse. As if struck by their which the opponents of the truth, when hard pressed by Scrip- "The promise is unto you, and to your children, and to all that Christian doctrine of the consubstantiality of the Son. The thousand souls" said to be converted and added to the Church Macedonians required the same in proof of the Divinity of the on that day, were all adults; or that there was a formal exclubaptists, Familists, Antinomians, modern Arians, Socinians, the children who formed part of the Apostle's hearers. It will usisting on the express words of Scripture. The Rationalist sition is unreasonable in itself, and would be contradictory to Scripture are the words Trinity, atonement, original sin, &c.?" had been trained. Had an exclusion of the children from the Many of the opponents of Infant Baptism themselves would number of the proselytes been intended, that certainly would readily withdraw from this position, when they discovered the have been a fitting occasion in which to have informed those danger of insisting upon its maintenance, and would be content | strangers -- strangers at least, in great part, to the new doctrine to subscribe to the principle which is asserted in the sixth Ar- that was propounded—that their children were not, as had ticle of the Church of England, that not only are all things been usual heretofore, to be admitted into the new covenant of grace. The silence of the Apostles as to any such exclusion would be equivalent to the admission that the ancient custom was to be maintained; but the words above quoted assure us that the present converts were not left to the mere security of