

"But," he adds, "we must not impute to the Church the evils that have followed so fatal a change; for when she saw" [N. B.] "that the delay of baptism left a large portion of infants still under the curse of original sin, she wished to deliver them from this perdition, by hastening the succour which she can give; and this good mother sees, with bitter regret, that the benefit which she thus holds out to infants, becomes the occasion of the ruin of adults.

"In the newly formed Christian Church, the Catechumens, that is, those who are offered for baptism, were instructed before the rite was conferred; they were not admitted to it—till after some eminent marks of real conversion of heart.

"When teaching preceded baptism, all were instructed;—but in these days, when baptism precedes instruction, as men are made Christians in the first instance, without instruction, so they believe that they may remain Christians without being instructed.

"She [the Church] cannot see without bitter lamentation, this abuse of her richest blessings; and that the course which she has adopted for her childrens' safety, becomes the almost certain occasion of their ruin."*

Rev. Anthony Burgess, a godly Presbyterian Minister, in a Work published in 1654, asks, "Do not most rest on their baptism as the ground of their justification and salvation, never attending unto those qualifications of a holy life, and renouncing of the ways of sin and Satan, to which our baptism doth engage us?" He also remarks, that "the corrupt opinion, as so much sweet poison, is received by most men, that they were justified in their baptism, and therefore they need not trouble themselves with any fears in this point.†"

Rev. Joseph Milner, an evangelical Minister of the Church of England, observes, "It has long been the fashion to suppose all persons, who

* Pascal's Thoughts on Religion, (Craig's Edition,) Chap. xxiv. p. 246—251. † True Doctrine of Justification, p. 144, 145.