

as examples to others who would enter His kingdom. Further, no exception must be made in the case of any child. All children, whether black or white, whether born of Christian parents or of heathen parents, all alike are members of God's kingdom, and shall remain as members of His kingdom until such time as they by their own sinful acts put themselves outside of His kingdom. Children should not be taught that they belong to the devil, and cannot become God's children until they are his enemies and "get converted." They are God's now, and it is their privilege to always remain His, as many good Christian people can testify.

2. Second Proposition. *Children are entitled to the privileges of church membership.* Children are already members of the kingdom of God, and we ought to recognize that fact by giving them a place in the church of God. If they belong to God there is no valid reason why they should not be admitted into the church of God. In the ritual for infant baptism used by the Methodist Church it is four times over stated that the child so baptized becomes a member of the church. The prayer is offered, "that he being baptized with water, may also be baptized with the Holy Spirit, and received into Christ's holy church, and become a living member of the same"; and the hope is expressed that he may "abide through life a faithful member of His holy church"; and finally the minister says, "We receive this child into the congregation of Christ's flock." The teaching of the Church of England is about the same, practically the same expressions being used in her ritual. With this also agrees the teaching of the Presbyterian Church concerning the relation of children to the church. We quote the following from "The Constitution of the Presbyterian Church of the United States of America," as amended and adopted in 1891: "All children born within the pale of the visible church are members of the church, are to be baptized, are under the care of the church, and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members." Such is the teaching of these three denominations on the relation of children to the church, and yet how poorly we who call ourselves Methodists live up to this creed. A father once asked that his young son, who had borne testimony for Christ in the fellowship meeting, might be admitted as a member of the church. But the unwise minister replied, "Better wait till we hold revival meetings, and let him get converted." This was said in the presence of the boy, who then learned for the first time that he was regarded as being outside of the fold of Christ, and that he must pass through some peculiar, mysterious, religious experience before he could be recognized as one of God's children. We do not wonder that the lad did not bear his testimony for Christ on the next Sunday, nor for years afterward. He was caused to stumble. Did not Christ warn us against placing a stumbling block in the way of one of these little ones? How solemn were the warning words of Jesus: It were better for such offender if a millstone were hanged about his neck. How many children there are in our Methodist homes and Methodist Sunday Schools who are allowed to grow up with the impression that they are not good enough or old enough to belong to the church, and that they necessarily belong to the devil until such time as they may "get converted." Our creed is all right, but our practice is faulty.

Children are entitled to the sacrament of baptism. We shall not here attempt a definition of baptism, nor discuss its

meaning any further than to say that baptism is a rite by means of which the candidate is formally and publicly admitted into the church. So far as infant baptism is concerned, it is a public acknowledgment of the fact that the child belongs to God, and is now given a place among God's people and in His church. Infant baptism was the universal rule of the Christian Church for the first thousand years of her history. Among the Christians of the early centuries history records but one person who was opposed to the practice of infant baptism, but whose objections were of an entirely different character than those urged by the modern Anti-pædo-baptists.

Children should not be debarred from the privileges of the Lord's Supper. This is the Lord's table, and the Lord's people have a right to partake of it. This includes little children. This sacrament may be made very impressive to little children. If care is taken to explain to them its meaning, they will never forget it. True, they may not be able to understand it all, but they are certainly able to appreciate the fact that Christ died for us, which fact is commemorated in the Lord's Supper. They may not be

tized, but still they know nothing definitely. The rite of infant baptism places a responsibility upon the parents of the child and upon the church which they too often fail to discharge. The teaching of our church is all right. Here it is: "We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church."—*The Discipline*, 1906, page 38. In theory we are right, but in practice we are sadly wanting. Why should not the name of the baptized child be placed upon the church register as a member (though not necessarily a full member)? It is the only logical thing to do, in view of our ritual and our doctrines.

Added thoughts.—The earliest Christian hymn in existence, written by Clement of Alexandria in the second century, emphasizes the place of children in the public worship of the church. Hymn 859 in our Methodist Hymn Book is a translation.

"God begins His work in children."—*Wesley*.

No class of Christian workers are doing more for the cause of God than are the faithful, earnest, loving Sunday School teachers.

"The gates of heaven were never entered by one driving a coach and four; they are only high enough to admit a little child, and one like unto such a one."—*C. H. Parkhurst*.

Our Honor Roll

In our Correspondence Course examinations on Studies 7-11 have been taken by a number. We have not been able to report on all, but of those who promptly wrote the following have secured above 75 per cent. and are thereby deserving of honorable mention. We congratulate our friends on their success. The papers for the most part were admirable, the benefits of the plan are recognized and admitted by a number, and the Course is commended to all. Simply study the Topics as they appear in Dr. McArthur's Department on these pages from month to month, and when you ask the General Secretary, he will forward you an examination paper for the studies covered, and the rest will all be plain.

The following are the names of the successful students:

V. M. Terryberry, Burford	100
Annie A. Rogers, Minden	100
E. M. Cupples, Holt	100
Cressie Elliott, Porter's Hill	100
Cora B. Ferguson, Auburn	99
Mrs. M. C. Hayward, Corinth	99
Leola, Spencer, Illinois	99
Florence E. Hall, Wicklow	99
Lillian A. Finch, Toronto	94
Loella Bell, Reservoir	94
Eva M. Peacock, Humber	92
Effie E. Knox, Auburn	91
Emma Bell, Spencer	89
W. E. Sleightholm, Humber	88
W. E. Erratt, Auburn	81
K. McClinchey, Auburn	81

The Lord's Prayer

This spirit of the Lord's Prayer is beautiful. This form of petition breathes:

A filial spirit—Father.

A catholic spirit—Hallowed by thy name.

A missionary spirit—Thy kingdom come.

An obedient spirit—Thy will be done on earth as it is in heaven.

A dependent spirit—Give us this day our daily bread.

A forgiving spirit—And forgive us our debts, as we forgive our debtors.

A cautious spirit—And lead us not into temptation, but deliver us from evil.

A confidential spirit—For thine is the kingdom, and the power, and the glory, forever. Amen.

"God, not good training, is our hope for our children."



ONE OF HIS LITTLE ONES.