

those who are ungodly—or those who, at best, have but a form of godliness without its power, is but exhibiting darkness, and repelling men from a religion which does not require more of its votaries. Nor is it any wonder that many, in view of a church thus constituted, should despise and rail at a religion which makes such lofty pretensions, and yet bears such fruits in the lives of its avowed and recognized possessors. Nay : further, knowing that God calls the church His own peculiar treasure, is it any wonder that such a church should lead many into skepticism, and induce irreverence toward a Being who could accept such a people as His own, and call them members of Christ, and his own temple ? Besides, when men grow up as members of a church, the distinction between the saved and unsaved is obscured or obliterated, and so multitudes meet death and go into eternity trusting that they are secure because they have been judged worthy of the solemn ordinances of the gospel, and a place in the church which Scripture declares is composed of the saved alone.

What pastor has not had his spirit burdened and his heart saddened time and again, when ministering to the sick and dying, to find them relying upon their life long membership in a church, to have his efforts to convince them of their lost state rendered vain, and to see them pass away trusting to a false hope ? Yes : as long as the full tide of human depravity and sin keeps pouring into the visible church through the open door of infant baptism, and remains within, casting up its mire and dirt, so long will the church be shorn of her strength, be a by word and reproach to many, and the anti-chamber to perdition to multitudes more.

Again : are any words of mine needed to disclose the deadly nature of the doctrine of sacramental efficacy ? What more awful libel on God's own character than the teaching that He conditions salvation upon a mechanical act, especially when that act is performed upon the unconscious ? What more