

the body of Christ's Church." Not, you will observe, baptised into the Church of England, but into Christ's Church, the Holy Catholic Church, of the Creed.

*The Lord's Prayer.*—This is a badge of discipleship. The child is now adopted into God's family, and entitled to say "Our Father." Now is the time for its use, when a new member has been admitted into the Divine Society.

*The Thanksgiving.*—In imitation of the Jews, who, after the circumcision of the children, returned thanks that they had been admitted into the covenant of Abraham, we return thanks for the admission into the better covenant. Prayer is then made, not for outward blessing, as in the Jewish rites, but for inward graces. The words of the requests are found in Rom. vi. 4-6, 11-13. You will observe that it is taken for granted that the benefits of Baptism will disappear unless they be improved. In the whole service the benefits are conditional. On God's part are promised: Pardon, Grace and Glory, on condition of Man's Repentance, Faith and Obedience.

Then follows the final Exhortation to the Sponsors. The opening words are noticeable: "Forasmuch as this child hath promised by you, his Sureties." As we have mentioned in a preceding paper, the child speaks, represented by the Sureties. Further on, the Sponsors are required to see "that the infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you." Here you observe the same idea. The Sponsors' vow for and in the name of the child. Provision is made for instruction. The Church binds the child back to

the parents and sponsors, and says in effect, "Train this soul for Heaven." He is to be instructed in Christian Faith, the Creed, Christian duty, the Commandments, Christian Prayer from the Model Prayer, and in all other things which a Christian ought to know and believe to his soul's health." If children forfeit their Baptismal privilege, it is in most cases from the absence or defectiveness of their training. Christian parents, see that you train your children for God!

*"In the Vulgar Tongue."*—In the common tongue, the language of the country in which they may hereafter live. The child is to be brought to Confirmation so soon as he is able to assume the vows of Baptism, and receive fresh supplies of grace.

When a child is baptised privately, in case of necessity, a form is provided for ratification in the Church building. There is nothing further in this that requires special explanation. There is also in the Prayer Book a form of Baptism for such as are of riper years, said to have been composed by Dr. Griffith, Bishop of St. Asaph at the time of the Restoration, 1660. It seems that during the time of the Commonwealth "various sects had arisen who disregarded the baptism of infants." It became necessary, therefore, to provide a form for such as "had grown up in those disturbed times without being baptised." Such persons are required to answer for themselves. The exhortations are addressed to them. The sponsors in their case are merely witnesses to their vows, and desired to exhort them to observe the same. In our next we shall speak of the office of Confirmation, or laying on of hands on the Baptised.