

nounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2. That they should believe all the articles of the Christian faith. 3. That they should keep God's whole word and commandments, and walk in the same to their life's end."

It is not true that their god-fathers did thus vow for them severally in their individual names. Yet they are taught to regard themselves as thus obliged, by their spiritual representatives, and at confirmation are in duty bound to take upon themselves formally, in their own individual persons, to do those things in consequence of said obligations assumed for them by their spiritual fathers, not one of whom for the most part, has either faith, or hope, or love, in the Christian sense.

Other Pedobaptist communities virtually, if not to the same extent, follow their example. Now, as the great majority of all Protestant Pedobaptist societies are children sprinkled in infancy, what can we think of such institutions as constituting the church of Jesus Christ? Can such communities, of fathers and sons sprinkled without faith and repentance, be essentially, or substantially, the same as those to whom the holy Apostles addressed their letters? Can we address them as "a chosen generation, a royal priesthood, an holy nation, a peculiar people?" Could we exhort such "to shew forth the praises of him who hath called them out of darkness into his marvellous light?" Could we congratulate them as those "who in time past were not a people of God, but are now the people of God;" as those "who had not obtained mercy, but now have obtained mercy?" Could we address them as "by one Spirit, all baptized into one body, whether Jews or Gentiles, and made to drink into one Spirit?" Could we say of such a people, that having been baptized into Christ, they have put on Christ! Who could, with any respect to truth, so regard or represent them in virtue of their infant church membership!

Now, if such be the condition of all Pedobaptist churches—assemblies of persons, the great majority of whom are "christened" babies and striplings, and "non-communicating" adults, can we regard them in any other light than masses of carnality, differing only in some of the forms of a reflected civilization from those who are yet regarded in the light of unconverted pagans? Their sins and follies,—their pride, avarice, and cupidity, are more genteel and fashionable, than the rough and uncourteous vices of the rude barbarian.

They occasionally display the vices of the Pagan world, but with more polished manners and more polished weapons than with the war-whoop, club, and tomahawk of the wild Indian and ferocious savage. But still the baby-sprinkled duelist, the courteous land pirate, and the smiling, cheating,

swindling trader, are alike prompted by the same spirit, and impelled by the same motives.

True, indeed, that in these communities there are pious and virtuous persons who are bewailing the apathy and indifference, or the positive and flagrant vices of some, nay, of many of their non-communicating brethren. But I am not speaking of the communicating class of the secular churches. These are but a very small portion of the church, and of that small portion there are not a few that give no clear indications of spiritual life. In a church of one hundred families, averaging five persons each, there are seldom more than one hundred communicants. But the four hundred so-called baptized non-communicants, though in virtue of their "infant baptism," as much members of the church as the others, give no symptom of a new heart or a new life. They are as dead in trespasses and sins, as the wild man of the woods.

Not long since, Italy and Spain, as well as Geneva, Scotland, and Holland, were almost all "christened," i.e. "sprinkled into the name of the Trinity," and constituted members of secular churches, both Romanist and Protestant. Of these, not more than one in five partook of the symbolic loaf, or tasted the mystic cup. But there remain, in all these, four-fifths of non-professing christened men and women. Almost all the crimes of every malignant hue, are perpetrated by these non-communicating baptized infidels—members of Christ's mystic body, the church: baptized, but not communicating members. These always give character to the profession. If three or four in every five baptized persons are, to all intents and purposes, men of the world, whether polished or unpolished sinners, the community that has owned them by baptism, is morally chargeable with all their sins, and must bear the infamy and the guilt. There is no apology for them. They must excommunicate them, declare them unbaptized pagans, or sprinkled infidels, and never as constitutional subjects of an institution indicating a death unto sin, a burial with Christ, and a resurrection to a new life.

A MOTHER'S INFLUENCE.

The influence of a mother upon the manners and salvation of her children, especially the latter, is probably greater than that of all other created beings united. On you chiefly depends, under God, what your children shall be in both worlds. If you lose your authority over them, you lose, of course, the chief part of your influence, and then your children lose the choicest means which God has appointed for their happiness here and hereafter. If you once form such habits of management as to lose your authority, you never can regain it; for not

only your own habits will stand in the way, but the confirmed habits of depraved and untamed children, who will no longer brook restraint. The present is your forming period. Two or three years will settle the question unchangeably, (especially if the habits are wrong,) whether you are to have a government which will form your children to honour, and glory, and immortality; or one which will leave their own corruptions to take their natural course. God will certainly hold you answerable for those young immortals. Make the management of your children the object of your most anxious exertions, and the subject of your agonizing and unceasing prayers.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish and when the child is not subdued by the first threat, repeats it half-a-dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and indicating only the heedlessness of children, and perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, and seldom performed, that had a particle of efficient government.

4. Establish the unchanging habit of commanding a child but once. Cost what it may, break the child down to obedience to the first command, and when this is once done, if you are careful never to let disobedience escape punishment of some kind or other, and punishment that shall be effectual and triumphant, you will find it not difficult to maintain your absolute authority. —E. D. Griffin.

THE CHRISTIAN MINISTER.—Study not only to preach exactly, but to live exactly: let the misplacing of one action in your lives trouble you more than misplacing of words in your discourses. This is the way to succeed in your embassy, and give your account with joy.—F'level.