

which was enforced by the authority of the supreme Lawgiver. And this is the very position of every baptized child, before whom, when he comes to years of reflection, the same solemn alternative must be set.

We will briefly sum up this argument, reserving other aspects of the subject for a future paper. Every believing parent of old was required to have his little ones initiated into the covenant by the solemn ordinance of circumcision. That covenant, of which circumcision was the seal and token, was the covenant of grace, whatever the form or circumstances of its administration. Those in covenant constituted the Church: that Church included believers and their infant offspring. The constitution of the Church, as to its membership, was thus settled by Divine appointment. That constitution has not been altered by any divine precept, and consequently the Church still consists of believers and their infant offspring. Or, under the Old Testament believers and their infant offspring were received into covenant with God, and received what under that administration of the covenant was its seal or token. The seal or token has been altered, but the covenant is the same, and not a word is hinted in the New Testament of any restriction or alteration as to the parties included. The inference is, that what is now the seal of the covenant is to be administered to the same parties as formerly, believers and their offspring. ✕

REVIVALS. *A. J. Hemph.*

It is well to note the operations of Divine grace which, from time to time, are manifested in the Church and the world. We may be stirred up to emulation by seeing others in positions no-wise different from our own, receiving spiritual gifts from the ascended Saviour, in which they "rejoice with joy unspeakable and full of glory." God has not left, nor will he ever leave, His Church without a witness of His presence and power. "Lo, I am with you always even to the end of the world," is a promise that will be fulfilled, and the fulfillment of which may be observed daily by all who consider the ways of Jehovah in the government of His kingdom. At certain periods, more than at others, it is true, the Lord has shown himself in the conversion of sinners, and the quickening of his peoples' affections. As in the case of the individual, so in that of the collective Church it may be said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth, so is every one that is born of the Spirit." God chooses his own time when for wise purposes he gives special outpourings of his Spirit; but while this is the case it cannot be denied that a converting and reviving work has sometimes been granted to the fervent importunate prayers of one or more of God's dear children, and that all revivals are begun and carried on in the exercise of much prayer to God. Those who ask shall receive, those who seek shall find, and to those who knock it shall be opened.

That the Churches in this land have need of revival is very manifest. Never was there a period of greater spiritual lethargy and deadness than the present. This is perhaps not quite the case, when we take a generalized view of the collective Church. There is, undoubtedly, in it a great activity. Mission schemes are devised and executed, Churches are built, Colleges instituted and endowed, with much zeal and liberality. Everywhere we hear of what this Church and that is contributing for the support of Gospel ordinances amongst themselves, and for the prosecution of Christian objects beyond their own limits. The Gospel too is preached to listening crowds; the Bible is widely disseminated and