

of receiving Infants into covenant, or any limitation with respect to age, He would not have failed to specify it." Though I do not wish to trouble you with much reference to the original language, yet I must observe on this text, that the word *standing* for 'teach' all nations is different from that which is rendered 'teaching' in v. 20; and properly signifies "make all nations my disciples," and you will see the force of this observation when you consider that the becoming a disciple or scholar to any one, is the first step to being taught by him.

God expressly ordered the children of the Jews to be admitted into covenant with Him at eight days old. Into the place of Circumcision, Baptism has succeeded, as the Gospel has into the place of the Law. There is therefore the same reason why our children should from the beginning be admitted into the christian, as the infants of the Jews should have been admitted into the legal covenant. God has made no exceptions in this particular. Infants with us are as capable of covenanting as they were with them; and if God did not think fit to consider the age of infants among the Jews to be a bar to their receiving circumcision we ought not to think the same defect to be any sufficient obstacle to the admission of our infants by Baptism into the covenant of the Gospel.

In Matt. xix. v. 14. we read "of such is the kingdom of heaven;" the literal meaning of which must be, that "little children" may be admitted, into the dispensation of the Messiah, and by consequence that they may be baptized; and by turning to 1 Cor. c. vii. v. 14 we shall find St Paul declaring the children to be "unclean" but "holy" who had even one parent a believer. Such children as were born of one christian or believing parent, and for whose bringing up in the faith the church had good reason to depend, were esteemed 'holy' for the sake of that parent, and as having by birth a title to be admitted into covenant with God, and so to be admitted into the visible church on earth, that 'kingdom of heaven' which was proclaimed by John Baptist "to be at hand," that 'kingdom of God' which our Saviour asserted was come unto us—Matt. 12. v. 28.*

I now come to notice that passage in St Mark, ch. 16. v. 16. It cannot be doubted, that believing, repenting, and obeying the Gospel, are essentially necessary in all who would be "members of Christ, children of God, and inheritors of the kingdom of heaven." Without repentance, faith, and obedience, we cannot hope for salvation through Christ. But who are the persons that are to repent and believe? Surely such as are capable of so doing. Who are the persons to whom the Gospel was to be preached? such surely as could receive it—such as had understanding. This text therefore plainly refers to adults, and not to infants. When adults believe, they are to be baptized; such as did not believe on the preaching of the apostles, were to "be damned." Will it still be insisted on, that infants are to be included in this injunction? Will it be asserted that all infants must be damned, because they have not understanding to believe. It is a known rule that when an argument proves too much, it is good for nothing. Such appears to me to be the case with that drawn from this passage of St Mark against the Baptism of Infants. It has, in fact, no concern with them at all.

U. T.

YOUTH'S COMPANION.

For the Colonial Churchman.

T I M E.

What is time? Time is a talent allotted to every man. The moment he is brought into existence it commences, and continues to run with its rapid though silent strides, until he sinks into the quiet slumber of

* If it be said that by the kingdom of Heaven is here meant that glorious kingdom where dwell the spirits of the just made perfect, in the full enjoyment of the Divine presence, companions of Cherubim and Seraphim, of angels and archangels, then surely the controversy must be at an end. For if our blessed Lord has thus pronounced little children to be fit for that pure and holy place, and to be numbered with His saints in glory everlasting, are they not worthy to be admitted into the visible church below by the ordinance of baptism? If they are capable of the greater are they not of the less?—Ed. C. C.

the grave, and his soul is summoned to appear before the God who gave it; and his body mingles with its native dust, yet how very few live as though they were aware of their being obliged to give an account hereafter at the judgment seat of God, for every moment of their time—their precious and most valuable time. Oh! what numbers go on from day to day, and from year to year, as though they were unaccountable to an all-seeing God, unmindful of him, and perhaps without one moment's reflection as to that great day when they will have to appear before Him, there to account for the use they have made of that talent. As every day wings its flight into eternity, thousands of our fellow-creatures are summoned away by the hand of death without being at all prepared to render a faithful account of their earthly pilgrimage, to Him who knows the secrets of every heart; and who will punish them for the improper use made of the time allowed them for preparing to meet Him in his heavenly kingdom. Thousands there are, who, during the week, allow their precious time to pass along the stream of life without turning one thought towards God, and who devote it wholly to the fleeting and transitory pleasures of this world; and when the Sabbath comes they hear not the sound of the bell calling them to attend the house of that God before whom they must appear at the day of judgment. Reader! there can be but little hope of the salvation of the soul of that man, who dares not only so to waste his time during the week, but as it were to place at defiance Him who is the God of the Sabbath, by turning his back upon His house, by devoting the hours of that holy day, that day appointed as a day of sacred rest, to a continuance of the sensual pleasures of this world. Let us for a moment imagine such a man suddenly interrupted in his worldly happiness by being laid down on the bed of sickness by the hand of his offended God. What then would be his feelings? Where would then be his pleasures? And the hour of sickness being the busy time with conscience, it is then, if ever, that the 'still small voice' of his own conscience will tell him, that he has wasted his time,—time in which he ought to have served his God and attended his holy house. Then is the time when all the sins of his past life will appear before him, and be as a heavy burden upon his soul; perhaps his dying soul. Can his worldly pleasures then divert him? Can his companions in sin then cheer his drooping spirits? When he was in full health they did perhaps serve to pass away the tediousness of time, but now that his heart is sick, they of course can afford him no enjoyment, and the thought of his past sinful life frequently has the same destroying effect upon his heart that the worm had upon Jonah's gourd, they cannot now assist him in passing away the thought of eternity. Then is the time that he will perhaps first think he must soon render up to his God a correct account of his time, and endeavour to implore his pardon and forgiveness for his misuse of that talent. And, consoling indeed is the thought for every penitent sinner, that there is still sufficient balm in Gilead,—and that there is still a physician there able to heal the wounds of his broken and sinful heart.—All the riches or pleasures of this world cannot serve to allay the envenomed sting of conscience, therefore do not allow your time to be too much occupied in them,—for recollect that "Life is the time to serve the Lord the time to ensure the great reward." There is no repentance in the silent grave, whither time is every moment conveying you,—then so prize that inestimable talent *Time* for which you are accountable, that you may at all times be prepared to go to your last long home, and to meet your God, "with joy and not with grief."

Reader! is your precious time passing on without prayer? Hesitate for a moment and wake up your mind to be prayerless no longer. Have you hitherto neglected the house of your all-seeing and heart-searching God? Has the bell summoned you thither in vain? If so, let such be the case no longer. And now that you have time "turn to the Lord your God," earnestly "seek Him now that he is to be found, and call upon him now that He is near." Your time of life is fast fading away, and which, if spent here in the service of God, you will hereafter spend eternity with Him in "that house not made with hands eternal in the heavens." And let us now say with the Psalmist "so teach us to number our days, that we may apply our hearts unto wisdom."

July 23, 1836.

King's College, Fredericton, July 4, 1836.

At an Examination for the degree of Bachelor of Arts, on Saturday, June 25th, the following Students received Certificates.

In Classical Literature.

S. J. Scovil, }
G. Lee, }
W. Scovil, }
G. M. Odell, }
J. S. Shore, }
J. F. Berton, }
J. W. Disbrow, }
E. B. Peters.

In Mathematics and Natural Philosophy.

G. M. Odell,
J. F. Berton,
S. J. Scovil,
G. Lee,
W. Scovil,
J. S. Shore,
E. B. Peters,
J. W. Disbrow.

On Sunday, June 26th, the Anniversary Sermon was preached before the University by the Rev. George M'Cawley, D.D.

On Monday, June 27th, the Scholarship proposed to General Competition was adjudged to Mr. W. H. Shore, a Student of the College, who had been educated in the Collegiate School under the instruction of the Rev. G. Cowell and Mr. Holbrook.

On Tuesday, June 28th, the Students, who had not been already examined for their Degree, underwent the usual Examination for the Term; which resulted in the following arrangement of their names.

In Classical Literature.

E. H. Wilmot.
G. M. Robinson,
W. H. Shore,
J. Bedell.
G. S. Flood,
C. J. Allan,
W. M. Maclauchlan.

In Mathematics and Natural Philosophy.

CLASS I.

E. H. Wilmot.

II.

G. M. Robinson,
W. H. Shore,
G. S. Flood,
J. Bedell.

III.

C. J. Allan,
M. H. Peters,
H. Berton,
J. H. Thorne,
W. M. Maclauchlan,
J. M. Bliss,
T. W. Bliss.

On Wednesday, June 29th, the Collegiate School was examined, when the following Scholars were considered entitled to Rewards.

In the Classical and Mathematical Department.

J. Odell,
H. Robinson,
C. Coster,
G. Bliss,
J. Wolhaupter.

In the English Department.

J. Wolhaupter, (for ex-
G. Fowler, cenance in
R. Staples. writing.)

On Thursday, June 30th, the Public Academical Act was held, the Rev. James Somerville, L. L. D. pronouncing the Oration in praise of the Founders and Benefactors of the University.

In full Convocation Messrs. J. W. Disbrow, J. F. Berton, J. S. Shore, S. J. Scovil, and G. Lee, were admitted to the Degree of Bachelor of Arts.

A Subject was proposed for the Douglas Gold Medal of the ensuing year, viz. *The Discovery and First Settlement of New Brunswick.*

In order to the maintenance of a more complete uniformity of procedure and discipline in the College, the Vice President has thought it necessary to adopt the following Rules:

1. A certificate for Matriculation will not be given to any candidate under the full age of sixteen years, unless a strict Examination shall ascertain his extraordinary proficiency in learning, and he be furnished with satisfactory testimonies of a good disposition and steady habits.

2. The use of a private apartment will not be granted to any non-resident Student.

3. Every Student will be considered and treated as a delinquent, who shall absent himself from any College duty whatever, without express Permission; and in no case will such Permission be granted to a non-resident Student, without a previous application, personally or in writing, from his Parent or Guardian.

4. The Regulations of the College absolutely prohibited all smoking, drinking of Spirituous Liquors, and keeping of Irregular Hours, as well as all resort to Inns or Taverns. Students persisting in any such practices after Admonition and Imposition will inevitably incur a disallowance of the Term.