

piety and force of his injunction, "Take eat, this is my body which is broken, for you: this do ye in remembrance of me."

*The sinner's heart has, in many instances been broken by divine grace.* "The services of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17). In this and similar passages, the phrase, "a broken heart," is, of course, to be understood figuratively. It denotes nearly the same thing as repentance. It essentially includes sorrow for sin and hatred to it; and is, therefore, indispensable to salvation; for the faithful and true witness has said, "Except ye repent ye shall all likewise perish" (Luke xiii. 5). But to all who feel this brokenness of heart the greatest encouragement is given, for "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Ps. xxxiv. 18). "He healeth the broken in heart, and bindeth up their wounds" (Ps. cxlvii. 3).

These things have been broken, others will be so.

*Wicked men will be broken.* "The adversaries of the Lord shall be broken in pieces" (1 Sam. ii. 10). "He shall save the children of the needy, and shall break in pieces the oppressor" (Ps. lxxii. 4).

*All the kingdoms of earth must be broken.* Where is now the kingdom of the Pharaohs, or that founded by Nimrod? Where the empire of Alexander, or the more mighty and durable one of Rome? All of them have been broken to pieces. And even thus will it be with those now existing; not excepting even that of our own beloved land: for the supreme ruler has said, "As the vessels of a potter shall they be broken to shivers" (Rev. ii. 27).

But amidst the broken things which meet us on every hand, and the more terrific breakings which will hereafter be exhibited, there are happily some things which never can be broken.

The covenant of grace cannot be broken, for it is "an everlasting covenant, ordered in all things and sure." The promises of God cannot be broken, for "they are all yea and amen in Christ Jesus, to the glory of God by us." The chain with which He binds his enemies cannot be broken, for it is the power of the Almighty. The kingdom of Christ cannot be broken, for though all other kingdoms, whether resembling iron, clay, brass, silver, or gold, are destined to be broken in pieces, and to become like chaff of the summer threshing-floor, yet the kingdom which the God of heaven has set up can never be destroyed. "That kingdom shall not be left to other people. It shall break and consume all these kingdoms, and it shall stand for ever, even for ever and ever" (Dan. ii. 35, 44).

Idleness renders us unfit for everything.

### SECULARIZING THE CHURCH.

*From the Millennium Harbinger.*

The introduction of the world into the church, by christening infants in the name of the Godhead, is no trivial affair. The door into the church is, in all nations where this Papal rite obtains, thus made as wide as the door into the world. Indeed, there are not wanting those who argue, that if the parent be a member of the church, for that same reason his offspring, male and female, are born in the church. Hence some of our Protestant ministry assume, in open day and before the world, that infants are not to be baptized to make them members of Christ's church or kingdom, but because they are so already by natural generation. They argue from an analogy which they first assume, viz., that baptism is but Christian circumcision, standing in the same place and covering the same ground; and, therefore, as Abraham's male offspring were circumcised, not to make them his children, but because they were already his children, therefore Christians should baptize their sons and daughters, not to make them Christians, or members of Christ's church, but because they are born members of that church, in virtue of the covenant which God made with Abraham. And when any one is so sceptical as to ask them why they baptize female infants, inasmuch as none but Abraham's male descendants were circumcised, a very popular and much approved response is, "That Christ came to enlarge our privileges rather than to intrench upon them, and he demonstrates his superior magnanimity and generosity in taking our girls as well as our boys into his spiritual kingdom."

Of the two schools, those who baptize infants because they are born Christians, and those who baptize them to make them Christians, I am not able to say which is the wiser or more magnanimous. I will only say, that so long as the practice wants a divine precept, or an approved example from Jesus Christ or his Apostles, we must regard it as a waste of genius, or learning, and of time, to attempt to decide, where doctors so pious and profound are constrained to differ. We baptize those first taught and constrained to believe, merely because Jesus Christ did not say, according to the common version, baptize them first and then teach them; but because he did say, teach the nations, then baptize them, &c.

If this be not to carnalize and secularize the church, and so far as a nominal Christianity obtains, to bring the whole world into the church without illumination, faith or penitence, I ask how can this thing be done? To how little purpose, in this view of the matter, did the great Teacher say—"My kingdom is not of this world," if the

whole world, wherever his kingdom exists, be brought into it by virtue of natural birth and baptism into the name of Father, Son, and Holy Spirit.

These churches by law established, and those of the same faith and order with them, not by law, but by assumption established, to be the church of Jesus Christ, divide their members into two classes, technically called "communicants" and "non-communicants," with reference to one institution, although really all communicants in their theory and practice of infant baptism.

This, according to the apostolic style, is an unanswerable argument against their theory of church organization, provided only that Christianity is fully taught in the Christian scriptures. For who does not read, in the New Testament, as much about "Purgatory" and "Peter Pence," as about "communicants and non-communicants," in the Church of Christ?

A change of names is always necessary when a change of things occurs. A "vicar of Christ," an "arch bishop," a "prebendary of St. Paul's" or St. Peter's" are not, indeed, more foreign to the language of inspiration than "infant baptism," "church communicants," and "church non-communicants." But such new coin from the ecclesiastic mint is indispensable. They have new institutions, new ordinances, new manners and customs, and must have a new nomenclature.

Having, then, seen that infant baptism is not only a door into the church, but the great door into all secular and national churches, and all other communities called by whatever name: Papistical, Prelatical, Presbyterian, Congregational, or Methodist, let us carefully glance at its tendencies.

These all receive into the church the infants born of the flesh, and put upon them the awful and glorious names of Father, Son, and Holy Spirit, with sanctified water and prayer; and then, in some form or other, teach those baptized, sprinkled, or aspersed babies, as soon as they can learn the Lord's prayer and the ten commandments, to answer certain initiatory questions in such a way as to cause them to believe that they were in good faith, and by divine authority, initiated into all the rights, immunities and honours of the true church and kingdom of Jesus Christ, by the efficacy of a few drops of water, sprinkled on them when speechless babies; and, of course, without their knowledge or consent.

The most prominent of the Protestant churches teaches its offspring that the benefits conferred upon them by this affusion are such as to constitute them "members of Christ, children of God, and inheritors of the kingdom of Heaven." And not only this, but that they did vow three things in their baptism—1. That they should "re-