

2. Parents often assign as their reason for abstaining from the table of the Lord, that they are afraid they would not be able to act up to the obligations which they come under there. How then do they think that they will be able to come up to the still higher professions which they make, when they undertake the charge of bringing up their children, "in the nurture and admonition of the Lord?" Without aid from on high, none of us can perform acceptably any of the duties of the christian life; but that aid, in answer to the prayer of faith, will not be withheld from any who earnestly seek it.

3. Many shrink back from the table of the Lord, lest by eating and drinking unworthily they should "eat and drink damnation so themselves." Now the word rendered *damnation* here, should have been translated *judgment*, and is explained by the Apostle himself, to mean those temporal judgments which God inflicted on some of the members of the Corinthian Church, on account of the gross abuses and excesses introduced by them into the celebration of this sacred ordinance. He shews them indeed that there is danger connected with unworthily partaking of the Lord's Supper; but what is the remedy which he prescribes? Not that they should keep away from the Lord's table, which would be direct disobedience to the command of Him who instituted this sacred ordinance, but that they should "examine themselves," and seek earnestly that preparation of the heart which God has promised to give.

Beloved brethren, the Synod would most affectionately press these considerations on your earnest attention, and they have instructed all the Ministers and Kirk Sessions in their connexion, to urge affectionately and firmly, these truths on all who apply for baptism for their children.

The Synod would also urge upon parents the importance of bringing their children to the house of God, to receive the sacred ordinance there. Baptism is the initiatory rite by which they are admitted into connexion with the visible Church of Christ; and, therefore, it should properly be administered in the presence of the Church, into whose membership the infant is admitted. Besides, the united prayers of God's people, who ought to be highly valued, as God has promised that "whatever two or three shall agree to ask" in Christ's name, will be granted, would there be offered up, in behalf of the parents and the child. The spectators, also, would be reminded of the vows which they who are parents have taken on them, to bring up their children for God, and of the obligations lying on all who have received the sacred ordinance to consecrate themselves, as living sacrifices, to Him, into whose name they have been baptized.

The Synod would farther impress deeply on the minds of parents, the importance of

directing the attention of their children when they have come to years of discretion, to the duty of taking upon themselves, by sitting down at the Lord's table, the vows which their parents have taken in their name. Parents ought to remind their children of the duty of loving the Saviour, and of seeking an interest in His grace; and they should point out to them the necessity of doing so in the way of His appointment. It is with deep sorrow, that the Ministers discover, when the table of the Lord is spread, and the Gospel invitation freely given, that so many, who profess connexion with our church, yet absent themselves habitually from the sacred table. Beloved brethren, we would solemnly remind you that they who are unfit for sitting down at the table of the Lord on earth, are unfit for sitting down at that table which shall never be withdrawn. As then life is so short, the time of death so uncertain, and judgment and eternity so awfully important, we would entreat you to lay these things to heart; and, in this the day of your merciful visitation, "to seek the Lord while he may be found."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed in name, in presence, and by appointment of the Synod of New Brunswick, in connexion with the Church of Scotland, by

HENRY J. M'LEARDY.

Moderator.

At Frederickton, 19th August, 1861.

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MEETING OF THE EVANGELICAL ALLIANCE AT GENEVA—DR. D'AUBIGNÉ ON CALVIN.

"The characteristics of the Reformation of Calvin were contrary to those generally supposed. It is represented that he was excessive, exaggerated, intolérant, although he was temperate, mediating, conciliatory. Understand me well. Never will the Alliance admit of a compromise; we profess all the fundamental dogmas of the faith. It will cede nothing. This was also the point of view of Calvin. He wished no accommodation with Rationalists and Papists; but besides this he sought the conciliation of opinions and the union of Christians. A philosopher whom I respect, M. Ernest Renan, had said with reason: '*The individual right to make for himself his symbol was scarcely known in the sixteenth century.*' But at the foundation, there was present then the new method. The thing to examine, said Calvin, is the Scripture; it is the touch-stone: A