

perfect man, able to satisfy divine justice and save the sinner's soul. By receiving Him and His righteousness, the floodgates of the soul might well open wide to admit the beams of light and joy. Jesus a substitute—His perfect righteousness imputed! Truly well might the spirit cast aside the fetters of its slavery, and rejoice with the full joy of sonship. But He also taught that the faith which justifies is no barren faith—that while it lays hold on the righteousness of another, it inspires the whole energies of the spirit towards a holy, active, unselfish, God-fearing, man-loving life. In this respect, also, he was and is indeed “the light of the world.” He says to all who are in darkness: “Follow me;” “I am the way, the truth, and the life.” The world has long followed other lights, but they only “led to bewilder or dazzle to blind.” Selfishness has tried her power to show you happiness, but has failed; sensuality has taken whole nations by the hand to conduct them onwards, yet only to leave them in the mire of despondency; scepticism has tried to lull your fears and give you hope by blotting out God from the universe, yet your immortal spirit has found that such consolation is weaker and more evanescent than the baseless fabric of a vision. Even philosophy with her siren charms, and her higher and more noble aspirations, has only proved the wandering fitful “Will-o’-the-wisp,” dancing joyously for a moment before the eye of the traveller—instantly passing out into darkness, and leaving the solitary and disappointed follower alone amid the snares and pitfalls of life. He says to each of us: “Do God’s will as I have done. Like me, cherish a loving spirit—feed the hungry—clothe the naked—visit the sick—comfort the distressed—he kind and loving to all; this is the highest consecration of your being; do these things and ye shall follow me upwards and onwards to a world of glory where ye shall enjoy everlasting day.” AMEN.

PASTORAL ADDRESS.

From the Synod of New Brunswick, in connection with the Church of Scotland, on the due observance of the Sacrament of the Lord’s Supper.

BELOVED BRETHREN,

We have learned with deep regret, from the Reports of the different Ministers constituting this Synod, that many parents, who are eager to obtain Baptism for their children nevertheless live in the habitual neglect of that sacred ordinance, which our Saviour appointed to be observed in commemoration of his death. This the Synod believe to be a very serious evil; and they would, therefore, affectionately entreat the careful and prayerful attention of parents to this important subject.

Many of you, beloved brethren, know that this is a departure from the practice of the Church of your fathers, both in Scotland and Ireland; that it is contrary to the instructions you receive in the Catechism, which teaches us that “Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and their obedience to Him: but the infants of such as are members of the visible Church are to be baptized.” The teachings of Scripture are also in full accordance therewith. The sacred histories tell us, (Acts ii. 41, 42.) “Then they that gladly received His Word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

The Sacraments do not, of themselves, confer grace; nevertheless they are means which Christ, the Great Head of the Church, has appointed for conveying the blessings of His grace to the hearts of men. When engaged in with true faith, they become, through the divine blessing, the wells of salvation, whence the believer draws the richest nourishment for his soul. They ought, therefore, to be earnestly desired by all who profess to be the followers of Christ, for none of His appointments can be neglected, without great danger to the soul. Now, the ordinance of the Lord’s Supper is equally beneficial, and equally imperative with baptism. The same authority which said (Matt. xxviii. 19.) Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” said also, (Luke xxii. 19.) Do this in remembrance of me.”

The neglect, therefore, of this sacred ordinance, is not only highly injurious to the spiritual interests of the soul, but highly culpable. It is direct disobedience to a command issued by the King of Zion, in the most solemn circumstances. It is virtual denial of the Son of God, who has told us that “if we deny Him before men, He will deny us before His Father, and before the holy angels.”

Many are the excuses which parents make, when urged to attend the Sacrament of the Supper.

1. They tell us that they are afraid to come to the Lord’s table, because they do not consider themselves fit for partaking of that sacred ordinance. But they do not consider that a higher degree of qualification is professed, in receiving baptism for their children than even in sitting down at the Lord’s table. In sitting down to the sacramental feast, they profess their faith in Christ, their love to the Saviour, and their resolution to live in obedience to His laws—but, in receiving baptism for their children, they not only profess all this, but this farther, that they will train up their children in the same way, setting before their household an example of all holiness.