

is no clear evidence that he partook of it himself. He instituted baptism and was himself baptized.

But in addition to the command, so positive and so plain; to the almost universal obedience to it for thirteen centuries; to the awfully sacred imprimatur of Christ's own example, Baptists find, in the form itself, a depth and richness of symbolic meaning, causing it to take an affectionate hold upon their religious sympathies; which neither expediency, sophistry nor special pleading, nor ridicule, no, nor persecution itself can relax. They love it as God's Word; they love it as sacred, by the example of millions of Christians of all ages; they love it as doubly authorized by the condescension of God's Son to partake of it himself; they love it as uttering, by its silent symbolic speech, the central doctrines of grace, and the solemn pledges made by the believer in his Saviour.

DEATH TO SIN IN BAPTISM.

The death to sin, through which the soul passes, in finding its way to Christ, who is the life, is imaged and expressed in the water-burial of the believer with his Saviour. The dead and not the living are borne to the grave. Men and women, crucified—dead—to the world, are seen going into the scriptural grave of water-baptism.

BURIAL OF THE DEAD IN BAPTISM.

In symbol, the dead old man disappears in the grave. With Christ he is buried, he is buried in baptism. That life without the law has become extinct. The crucified man of sin must be buried. As a child of the first Adam, the candidate for Baptism disappears from the world in water baptism.

RESURRECTION IN BAPTISM.

No sooner does the seeking sinner die to sin and the world, than he comes into possession of a new life—the life of God in the soul. It is a spiritual resurrection. He rises up to walk with Christ in newness of life. When the believer emerges from the burial in water, he sees in this expressive act, the resurrection of the new man,—the new spirit—to walk with Christ in a divine life. In the baptism form, given by Christ, the believer sees this joyful experience of the soul in its spiritual resurrection to a life of faith on the Son of God.

PURITY OF HEART IN BAPTISM.

The Jewish priest, defiled by contact with the unclean, rushed with joy to the great laver, and, plunging himself into it, came out with a pleasing assurance that he was clean in the sight of Heaven. The consciousness of purity was a well spring of joy in his heart. The sinner convicted of defilement, plunging into the fountain, opened in the house of David, comes out, with his soul lifted up into the heights of ecstasy, by the assurance, that he is clean before God, having been "washed with the washing of regeneration, and the renewing of the Holy Ghost." When the eye of faith looks upon the follower of Christ, buried beneath the waters of Baptism, there is seen in the figurative import of the act, the cleansing of the heart from the filth of the flesh and the pollution of the spirit. Naaman went under the waters of the Jordan for the express purpose of purifying himself from leprosy.

REMISSION OF SINS IN BAPTISM.

When the candidate is buried in the waters of the flowing river the remission—the sending away—of sins may be clearly seen; and it is as dramatic to the eye of the Christian, as the disappearance of the scape goat, or the flight of the dipped pigeon, was to the eye of the pious Jew, under the old dispensation. All Israel saw their sins disappear in the wilderness on the head of the typical goat, and on the blood stained wings of the typical pigeon, just escaped from the hand of the officiating priest; so the sinner sees the remission of his sins on the baptismal tide; so Saul of Tarsus saw his sins float away, perhaps on the Pharpar or Abana when he obeyed the command. "Arise and be baptized and wash away thy sins." The soul that has experienced a spiritual immersion in the atonement of Christ, proclaims, by the burial of the body in water, in the name of the Trinity, the divine act of sending away its sins, by the blood that cleanses from all sin.

A PASSAGE FROM ONE LIFE TO ANOTHER IN BAPTISM.

There is in the act of baptism still another point in the experience of the soul that seeks and finds Christ, which is set forth in a very lively and impressive manner:—This can be very clearly seen in the connexions in which baptism in the New Testament stands to two great events, which are found related in the Old Testament. Noah and

his family entered into the ark, prepared by the old patriarch for the saving of his house. By so doing, they declared their trust in God, and their obedience to God. The fountains of the deep were broken up; the heavens poured down their rains; the overflowing floods broke forth; but the believing few were upborne above the raging storm, and the tumultuous waters; and, when the subsidence of the waters landed the ark, Noah and his family went forth, into a purged—a renovated world. By this act, they passed from the doomed inhabitants of the anti-diluvian world, through the conflict of the elements, into the purified post-diluvian world where they found a new and quiet home. From the ark, that rode the death-laden waves, there went up to God, the answer of a good conscience from eight souls who both believed and obeyed God. Thus a few souls were saved through water; and in like manner immersion now saves us, not by the putting away of the filth of the flesh, but by the answer of a good conscience toward God. That plunge out of the air into the water is a plunge out of the world of sin, that must be destroyed, into the element of water, through which the body passes into its new life and holy relations.

Forsaken, forsaken vain world! is the silent import of the divine symbolism, as the body passes through the waters of baptism in preparation for union with the visible Church.

By descending into the way, opened through the Red Sea by the strong wind from the Lord, the Israelites made declaration of the same truth. They had endured a long and oppressive bondage in Egypt. Again and again had they besought Pharaoh to let them go; now, by descending into the depths of the sea, they tore themselves away from their Egyptian homes, and renounced their Egyptian Master. They plunge out of their slavery into their liberty through this stupendous baptism of the Red Sea by which they were baptized unto Christ in his great type—Moses. Thus, the believer leaves the world, and through his baptism, appears among the hosts of the Lord, marching through the wilderness to the promised land.

A NEW MASTER AND LEADER ELECTED IN BAPTISM.

Who is now the leader and counselor of these Israelites who have just emerged from their dry plunge into the committed themselves to him, and promised to follow him as prophet and captain. This declaration was not made in front of Pharaoh's palace; it was not given in the dark night when the angel of death visited the homes of the Egyptians. When was it made? Where and when did they throw off their allegiance to Pharaoh, and assume allegiance to Moses? What forms of words, and what ceremonies did they adopt in changing their relations to their leaders? It was done in the awful solemnity of that night, when, around them the Red Sea lifted itself in clear crystal walls, like solid masonry; and upon them fell the light of the huge pillar, that glowed above them with supernatural fire. It was then and there, they were baptized unto Moses in the cloud and in the Sea. Even so does the believer pledge himself to Christ in the waters of his baptism. He is baptized unto Christ as his Saviour and captain.

THE MERE OF BAPTISM, A MIRROR.

This is the manner of baptism, given and commanded in the Word of God; baptism whose form is surcharged with figurative meaning, and for which Baptists, the world over, are contending; and for which they must continue to contend earnestly till every substitute is abandoned, and all have returned to the form, on which rests the impress of the divine sanction, and in which glows such brilliant and beautiful symbolism.

The Baptists believe that Pede-baptist communities have wronged and robbed themselves, by not adhering to the form in which this divine rite was given once for all to the saints. It is not pleasant to differ from fellow-Christians; but necessity is laid upon Baptists to continue in the ways of those who have gone before them. This command of God, filled with so much precious symbolism, they cannot, they dare not, throw away, and seek in its place a substitute, wanting divine authority, and lean and barren in the matter of figurative import.

WHO ARE TO BE BAPTIZED?

The next article of faith, for which Baptists have stood alone for many centuries, is that of the proper subject for the rite of baptism. The baptism of the New Testament was for believers,

and believers only. This is a grand, old truth for which Baptists have fought and suffered, and died all along the centuries. The word of God recognizes no other subject, qualified for this sacred ordinance. Belief and believers and baptism are associated in the divine records. "He that believeth, and is baptized, shall be saved." It is as clearly the teaching of the Word, as immersion is the manner of performing the ordinance.

A rite, so significant, was given for those who could understand it; therefore they must have intelligence. It was given for those who could enjoy it, therefore they must have the faith and the love of God in their souls.

The Church of Christ is made up of new creatures in Christ Jesus. The giving of baptism to infants fills, and history verifies the assertion, the church with unrenewed, unsaved members. In this way the Lutheran community in Germany has been largely drawn into infidelity; by the same process the apostolic Church was corrupted, till it became the Church of Rome. These and other great worldly communities now rest on Infant Baptism as upon a foundation. Against this Baptists must continue to stand, and to fight, holding up the old apostolic banner, till this innovation, so subversive of divine truth, shall be abandoned by the entire Christian world.

MORE ENDORSEMENT OF BAPTIST VIEWS.

We have lived to see the day in which encouragement to Baptists is breaking forth on the right hand and on the left. The baptism of infants, in some Pede-baptist communities, is sinking, in practice, to a large extent, into a mere desirable, but not a scripturally commanded ceremony. By many persons, in Pede-baptist churches, it is abandoned altogether. Many parents are saying, "We will let our children choose for themselves when they grow up to years of maturity."

Quite recently there has been given to the Baptists, in addition to much of the same kind, the weight of the scholarship of one of the most distinguished authors of the day. The magnanimity of this eminent scholar is only equalled by his courage in boldly asserting to the whole world, that, in the matter of the mode and subjects of baptism, the Baptist views, are the only views, taught by Christ and practiced by his apostles. He openly declares, as a member of the Christian Church, no other form of baptism was known besides immersion; and that none but adults—believers—received the ordinance. This is the ground taken, in an article published in the October number of the "Nineteenth Century" an article which has for its subject,

"BAPTISM."

Its author is the Dean of Westminster. Dean Stanley has, under God, we believe given an impetus to Baptist, Bible truth, the effects of which may not be spent when this century closes. Then, if not before, it may be as common, as it is now uncommon, for men, great and small, to occupy the same grounds, and sustain the same truths, which he has so ably established in the article referred to. I must ask the liberty of quoting a few brief extracts from this production so refreshing and so helpful to Baptists.

WHAT THE DEAN OF WESTMINSTER SAYS!

"In that early age," says this writer, "the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian; or some rushing river, as the Jordan; or some vast reservoir, as at Jericho or Jerusalem, whither, as in the baths of Caracalla at Rome, the whole population resorted for swimming or bathing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings." "Such was the apostolic baptism."

"For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern Churches. In the Western Church it still lingers amongst Roman Catholics, in the solitary instance of the Cathedral of Milan; amongst Protestants in the austere sect of the Baptists." "It had, no doubt, the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprink-

ling was rejected by the whole ancient Church (except in the rare case of death-bed or extreme necessity) as no baptism at all."

These, and many more, are the plain statements, lately published by the Dean of Westminster on the mode of baptism.

In referring to the subjects for baptism, Dean Stanley says:—

"In the apostolic age and in the three centuries which followed it is evident that as a general rule, those who came to baptism came in full age, and of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants." "In speaking of some distinguished men of the early ages, the Dean says, "They had Christian parents, and yet they were not baptized till they reached maturity."

Referring to the passage in the 14th verse of the 7th chapter of the 1st Epistle to the Corinthians, he further states:—"This passage, whilst it is conclusive against the practice of Infant Baptism, in the apostolic age, is a recognition of the legitimate reason and permanent principle on which it is founded."

He states further:—"The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling, is thus a triumph of Christian charity."

THE DEAN'S BROAD CHURCHISM.

Here, in intimate connexion with his honest statements, as a scholar, we find bold declarations of what are known as Broad Church principles. He would have the doctrines and ceremonies of the Bible made to adapt themselves to the tastes and conveniences of people in different ages and countries.

But it is with his utterances as a scholar that we are now concerned. While his views of Christian doctrine and practice are lax, no one doubts his ability and honesty as a scholar. These doctrines and practices, for the maintenance and promotion of which, Baptists have been compelled to stand often times alone, and to endure opposition and much cruel persecution, are now widely known and held by numbers that are ever increasing; and for upholding and advancing them, God is turning in their favour the impartial wisdom and learning of this age—an age noted for the increase of knowledge.

"Contend earnestly for the faith once delivered to the saints." For the encouragement of Baptists we gather up in closing, the following considerations in view of which their labors should continue to be zealously prosecuted. The belief in a spiritual Church, distinct and unconnected with the State, was never, since the Reformation, in favour so general as it is at the present day; never before was soul liberty, the liberty of the conscience, in matters of religion, so universally believed and enjoyed as it now is. As to the form of baptism there have been brought, by the opposition which it has encountered, into plainer view the distinct and emphatic teachings of the Word of God; the universal practice of the apostolic age, and the almost universal practice of thirteen centuries; the unreasoning and persistent opposition, endured by Baptists, has led them to exhaust every source of information for the purpose of learning the mind of the Spirit in meaning of the word baptize; to look for encouragement to the obedience of the untold thousands who obeyed their Master in this matter joyfully; to the charming, constraining power of the example of their Lord and Saviour; and also in the sweet mystic, instructive, soul-stirring and various symbolisms with which the form of the ordinance itself abounds.

That Baptism was originated for believers is the plain doctrine of God's Word; the change to baptizing unconscious infants has filled the world with more evil than the human mind can comprehend or human speech utter. A return therefore to the original subject is called for by the Word of inspiration and also by the ruin, now seen on every hand, brought about by its rejection.

In view of all this and more, the three millions of baptized Baptists, now distributed over the world, should, with loins girded afresh, and zeal kindled anew, go forward calm and confident that full success, complete victory are in store for the doctrines and usages to which Baptists have given their firm adhesion, heroic labors, and untold sufferings and sacrifices in all the centuries. Still in matters of religion their motto should be: Contend for the faith, the whole faith and nothing but the faith, delivered once for all to the saints.

The Sermon on our first and Second pages, will, we doubt not be read with much interest. The subject will be a sufficient apology for the space it occupies. It would not become us to commend it to a careful reading yet we venture to say that all who do read it carefully will be benefited thereby. The position taken by Dean Stanley is all the defence Baptists could wish for from an Episcopalian of such rank. It is strange that a learned man as he is, should fail to perceive the logical consequence that consistency would demand of him. He may possibly see this before long, as the Hon. and Rev. Baptist Noel did formerly, who withdrew from the English Church and from the Queen's chaplaincy to become pastor of a Baptist Church in London—a veritable New Testament Bishop.

Before the Dean takes such a step, and follows the example of that excellent man he will doubtless revise his views of Christian doctrine, renounce his Broad Churchism, and fall more into the line of evangelical truth. May we not hope even for such things from a learned man having so much courage and honesty as Dean Stanley.

Things at Acadia.

The Acadia Athenæum the monthly organ of the students of the College comes to us again with its bright cheerful face. Its vignette, shows the College that was, rather than that which is—a structure of precious memories, instead of the handsome new pile whose benefits the students are now enjoying. The tone of its articles is good and indicates judgment and discretion on the part of the present managers.

The following paragraph will be read with satisfaction by the friends of the Institutions:

Dr. MacDonald, the agent of the Nova Scotia Health Society, spent two or three days here inspecting the sanitary condition of the Town. He delivered two lectures, one in the Academy Hall, the other in the Baptist Church. He pronounces the Ladies' Seminary to be the most perfect building in respect to sanitation, of any in the province. This is encouraging. Parents may send their daughters here, with the assurance that so far as it lies in the power of man to effect it, they shall enjoy entire freedom from disease.

A few items further will interest many of the friends:

We understand that the young ladies of the Seminary have established a reading room.

The College reading room is now in a better condition than at any preceding time in its history. We have a large, convenient, and well lighted room. The assortment of newspapers and periodicals has never been surpassed. There is no reason why, with such advantages, the students should not keep themselves well informed on all topics.

The teachers and young ladies of the Seminary gave their first reception on the evening of Oct. 4th. Two hours passed quickly and pleasantly.

Rev. T. H. Porter is on the Hill giving instruction in elocution. A large number of the students have availed themselves of the opportunity thus afforded.

The large attendance in the gymnasium proves that it is generally appreciated. * * * * * The motto for every student should be "Mens sana in corpore sano." We would suggest, that some of those who frequent the gymnasium, be less noisy in their talk, and more careful of the apparatus.

Among several other innovations, that of the Singing Class is by no means to be despised. Mr. C. M. Pike has formed quite a large class from the three Departments. There is no reason why we should not have here, on the Hill, as good a choir as any in the Province.

The Dalhousie Gazette has again made its appearance, looking neat and respectable. It retains the vignette of the building and grounds, as they used to be.

The Gazette ventilates the joys and griefs of the students. One of the latter is the want of a comfortable reading room in the College building. The "small apartment down stairs," formerly enjoyed "has been stripped of furniture, deprived of light, and moreover, is sometimes locked up." This is hard, when "the distance from the College at which most of the students live" is considered. Especially is it hard when endured as a punishment "on account of the destructive habits of the students last summer." The question at the close, "Can we not have a table, some seats and occasional light?" is really touching. Some of the tender-hearted governors when they read it, will surely rush to the