

Sunday Reading.

The Betrayal.

BY REV. S. P. PHELPS, D. D.

Ah, what a night of woe! The garden sorrow past, Beneath the traitor's blow The Master falls at last: Betrayal dark with love's sweet kiss— Is any act more foul than this? How e'en could ruffian bands, On him, so loving, meek, Lay their unholy hands, Or words of insult speak? While angel legions hovering near Would glad in his defence appear!

The Famine in Samaria.

We are told that the famine in Samaria was so severe that "the fourth part of a cab of dove's dung was sold for five pieces of silver." 2 Kings vi. 25. Our translators have rendered the word 'Cherjoaim,' or 'Dibionim,' by 'dove's dung,' which has furnished abundant suppositions with many as to the correct sense, as well as led to fabulous explanations. The word simply means a sort of pea or vetch, and it is so spoken of in 2 Samuel xvii. 28, where the Gileadites brought it to David for food. It is so called by the Arabs in the present day from its likeness to dove's dung. In fact, at Cairo and Damascus it is sold dried in the shops, with which those making a pilgrim their journey. The contents of the Hebrew measures were reckoned according to so many eggs as they would contain, 'a cab' being equivalent to six eggs, or the fourth part of a pint of fried pulse. We should, therefore, translate the verse,—'Behold they be-seiged it, until an ass's head was sold for nine pounds two shilling and sixpence; and a quarter of a pint of pulse for eleven shillings and fivepence.'—'Mistranslated Passages in our Bible,' by Rev. J. H. Murray.

Lead us not into Temptation.

In speaking of immoderate drinking, Lacon remarks, that it is the vice of a good constitution, or of a bad memory; of a constitution so treacherously good, that it never bends till it breaks; or of a memory which recollects the pleasures of getting drunk, but forgets the pains of getting sober. The corruption which comes, he adds, is like a ball of snow, when once set a rolling must increase. It gives momentum to the activity of the knave, but it chills the honest man, and makes him almost weary of his calling; and all that which corruption attracts, it also retains; for it is easier not to fall than only to fall once; and easier not to yield a single inch than having yielded, to regain it.

Mr. Spurgeon, as is well known, comes from an ancestry of ministers, though not of the Baptist denomination. His good mother once said to him: 'Ah! Charlie, I have often prayed that you might be saved, but never that you might become a Baptist!' With his characteristic love of fun, he replied: 'God has answered your prayer, mother, with his usual bounty, and given you more than you asked!'

A bad man is like an earthen vessel: easy to break, and hard to mend. A good man is like a golden vessel: hard to break and easy to mend.—From the Hindoo.

Two hearts united will break down a mountain.—From the Persian.

The Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson X.—DECEMBER 3, 1882.

AFTER HIS DEATH.

Mark xv. 38-47.

COMMIT TO MEMORY: Vss. 43-46.

GOLDEN TEXT.—"Truly this man was the Son of God."—Mark xv. 39.

DAILY HOME READINGS.

M. The Lesson, Mark xv. 38-47.

T. Buried and Guarded, Matt. xxvii. 51-66.

W. The Rock-hewn Tomb, Luke xxiii. 45-56.

T. Faithful Friends, John xix. 31-42.

F. The Rent Veil, Heb. ix. 1-15; x. 19-25.

S. Peace by the Blood, Rom. v. 1-11.

C. Buried with Christ, Rom. vi. 1-14.

THE DEAD CHRIST.

LESSON OUTLINE.—I. Acknowledged, Vss. 38, 39. II. Loved, Vss. 40-45. III. Buried, Vss. 46, 47.

QUESTIONS.—At what hour did Jesus die?

Vss. 38, 39.—How did God acknowledge the offering of Jesus as perfect and complete? What was this veil? What did the rending signify? Who had charge of the execution? What testimony did he give?

Vss. 40-45.—Who beheld all these things? Who was Joseph of Arimathea? State all that you know about him? Why was he in haste to get possession of the body of Jesus? How did he obtain it? What qualities did he show? Who aided him? How was the Lord's body prepared for burial? How can we show love to Jesus? Vss. 46, 47.—Where was Jesus buried? How was the door closed? Who were witnesses of the burial of Jesus? Trace how the body of Jesus was preserved from mutilation and insult. Is the burial of Jesus a part of the gospel? How are believers "buried with him"? (See Home Readings.)

Special Subjects.—Where were the apostles? Heaten testimony to Jesus. Fidelity of Christian women. True disciples gain in courage as it is needed. Rock-hewn tombs. Rich friends of Jesus; they can do what others cannot. "Buried with him in baptism."

NOTES.—Time: from 3 P. M. to sunset, Friday, April 7, A. D. 30. Place: Calvary and vicinity. Parallels: Matt. xix. 31-42.

Vs. 38.—By divine power; signifying that the atonement was accepted, and access to God fully opened. The veil of the temple was the heavy embroidered curtain that hung between the Holy Place and the Holiest of All. "The veil of the sanctuary" would be a more adequate and significant translation, for it was the veil that concealed the inner sanctuary of the temple, even from the priests. The rending of that veil in connection with the death of Jesus (Luke places it just before the death; Matthew and Mark, apparently at the very moment) could be nothing but a miraculous event; certainly it was not a result of the earthquake. The temple was henceforth no true sanctuary, and the rending of its veil proclaimed that the space within it was now common ground. (It is well to study here the entire passage in the Epistle to the Hebrews, from 4: 14 to 10: 25. See Matt. xxvii. 51-53; Luke xxiii. 45; Ex. xxvi. 31-33; Heb. ix. 7, 8, 25, 26; x. 20; Eph. ii. 14.)

Vs. 39.—The centurion: Roman captain in charge of the execution. All that he saw convinced him that Jesus was what he claimed to be. Truly this man was the Son of God. Luke, "Really righteous was this man;" Matthew like Mark, with the omission of "man." All the centurions in the New Testament appear at good advantage, candor and kindness having been manifested in some form by them all.

Vs. 40, 41.—[The] Magdalene: female inhabitant of Magdala. There is no evidence for identifying her with any other Mary of the Gospels or to cast doubt on the purity of her life. James the Less: one of the apostles, not the brother of John. His mother Mary was the wife of Clopas (otherwise called Alphaeus.) Salome: supposed to be mother of James and John, and sister of the mother of Jesus. These women ministered to Jesus' temporal wants in Galilee, and with many other women formed part of the great company that had come up with him to Jerusalem. (Matt. xxi. 8; Luke xix. 37.)

Vs. 42.—Eve: evening, perhaps about 4 P. M. The natural inference is that the death occurred not long after the ninth hour—i. e. at between three and four o'clock by our reckoning. The Sabbath would begin at sunset. It was common enough for the Romans to leave the bodies of the crucified on the cross—indeed, they often remained

there till they were devoured by birds or fell to pieces in decay—but this execution had taken place under Jewish auspices, and the Jews would not be willing, in view of the prohibition in Deut. xxi. 23, that the body of Jesus should remain all night on the cross, and still less over the Sabbath, which as the Sabbath of the passover week, was "a great day" (John xix. 31.) Preparation, etc., day before the Jewish sabbath.

Vs. 43.—Joseph: (See Matt. xxvii. 57; Luke xxiii. 50, 51; John xix. 38, 39.) He was a true disciple; his courage grew with danger. Arimathea: probably Ramathaim Zophim. (1 Sam. i. 1.)—Councillor: member of the great council. Luke further calls him "a good man and a just," and adds that "he had not consented to their counsel and deed." Apparently, he had been absent from the meetings, perhaps intentionally omitted from the call, perhaps absent at daybreak, when the meeting was held, at his home in Arimathea.—Concerning his relations with Jesus, we have in Mark and Luke that he waited, or was looking, for the kingdom of God (compare Luke ii. 25, 38). The phrase does not declare that he was a disciple of Jesus, but it does represent him as one of those who were ready for discipleship. Matthew says, however, that he "was a disciple of Jesus," and John says the same, adding, "but secretly, for fear of the Jews." Thus he belonged to the class mentioned in John xii. 42, 43. He craved—i. e. literally, asked the body of Jesus. So, identically the synoptists; John, "asked that he might take away the body of Jesus."

Vs. 44, 45.—Bodies of persons executed were taken down and buried before sunset. Hence it was common to their death. (Deut. xxi. 23; John xix. 31, 32.)

Vs. 45.—Gave: not sold, as was often done.

Vs. 46.—Linen, etc., according to their custom. Fine linen, the same as that mentioned at chap. xiv. 51—a foreign fabric, probably Indian, said to have been used in Egypt as a wrapping for mummies. In later Greek, however, the word means "flannel." It can scarcely be said to define positively the nature of the cloth. Mark alone says that it was bought now, at the very time when it was to be used.—Wrapped him in the linen. The wrapping in this cloth was not a mere enfolding of the body, but a wrapping or binding (John, "they took the body of Jesus, and wound it in linen clothes with the spices") which was customary among the Jews. John informs us that Nicodemus, another true disciple, aided and furnished spices.—Sepulchre: Joseph's own tomb, entirely new and never before used for burial, hewn out of the solid rock, and very near Calvary. In all this, prophecy was fulfilled, and the Saviour's body preserved from violence or insult. (See Matt. xxvii. 59, 60; Luke xxiii. 53; John xix. 40, 41; Isa. liii. 9.)

Vs. 47.—The women had remained at the cross when no apostle was there and now they followed to the sepulchre, where new friends were doing the work that belonged to old. Only two are mentioned here and in Matthew; in Luke, the women generally who had followed from Galilee. That Sabbath was the turning-point of time, though neither Jews nor disciples knew it. The crime of the Jews and of sinful humanity was completed; the revelation of God as Saviour had been made; the work of preparatory dispensations was ended; all was ready for the breaking forth of the new power of God unto salvation. But that Jewish Sabbath before the dawning of the first Lord's Day was the time of pause and silence: the Prince of Life lay dead, and all hopes seemed disappointed; the new power was as yet unknown and undreamed of in the world. No day was ever like that, or ever shall be.

Help for Parents, or for the Teacher of the Primary Class.

Explain about the two rooms in the temple, and the veil or curtain between. The high priest alone could go into this holiest place, and he only once a year. Explain why he went.

Tell how, that very afternoon, just as Jesus died, when the temple was crowded for the evening prayers, that great curtain was suddenly torn right down from top to bottom. Who did this? Only God could or would have done it. The temple where the curtain was torn, was in Jerusalem; Jesus on the cross, outside of the city. The torn veil was not the only wonder.

We have learned why Jesus died. Why did he lay in the grave? He died and lay in the grave for us, on purpose that we might not be afraid.

The sad women and the disciples did not understand this. They did not remember four little words Jesus had said, or did not understand them. "I will rise again." Death is the door which opens into heaven; it has Jesus on the other side, if only we have trusted in him here.

Booth's Department.

Original and Selected Scripture Enigma.

No. 199.

Take one word from each of the following sentences and make a sentence that our Lord gave to inspire his followers with courage:

His praise shall continually be in my mouth. Master, carest thou not that we perish? Arise, and be not afraid. I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Unto you therefore which believe, he is precious.

CURIOS QUESTIONS.

No. 476. Missionary Acrostic.

Find an early modern American Baptist Missionary by the initials of the following names concerning him:

- 1st. Where he studied theology. 2nd. His motto. 3rd. The month in whence he finished the translation of the Bible. 4th. The name of a missionary who sailed with him. 5th. One of the rivers he sailed upon. 6th. His first missionary station. 7th. His place of imprisonment. 8th. His birthplace. 9th. The month in which he baptized the first convert. 10th. One of the cities he visited on his return to America. 11th. A work he prepared in a foreign language. 12th. The city from which he sailed. 13. "His sepulchre." 14th. The name of the first convert.

477. Six buried gems.

Find a gem in each of the following sentences:

- 1. If a change of scenery does not improve my health, I hope early rising will. 2. I was here yesterday, and I am on duty again to-day. 3. I will never smoke another cigar, Nettie. No! Never! 4. Be careful not to rub your examples out, as I intend soon to examine them. 5. Is that a Waverley or Malaga team? 6. Thou art the same. Thy staunch loyalty remains unchanged.

474. Take an interrogative adverb; behold and you have a word, meaning, at this place; behold again and have before; behold again and have a note in music; be head again have the tail of a bee.

479. Find a word of nine letters meaning a crazy man:

The 1, 2, 3, are a comfortable place; 4, 5, 6, 7, 8, 9, a small

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 198.

M irrai M, I ncens E, C alamu S, A senat H, I ture A, A r C, H ephzabs H.

MICAH, MESHACH.

ANSWERS TO CURIOS QUESTIONS.

No. 474.

- 1. Leaves, eaves. 2. Marob, arch. 3. Price, rice. 4. Rice, ice. 5. Flower, lower. 6. Place, lace.

No. 475.

Sculptors of life are we as we stand, With our souls uncarved before us. Waiting the hour when at God's command Our life dream passes o'er us. And then, if we carve in that shapeless stone, With many a sharp incision, Its heavenly light will be our own, Our lives that angel vision.

Attachment to Newspapers.

The strong attachment of subscribers to well conducted newspapers is fully confirmed by publishers. "Stop my paper," words of dread to beginners in business, lose their terror after a paper has been established for a term of years. So long as it pursues a just, honorable and judicious course, meeting the wants of its customers in all respects, the ties of friendship between the subscribers and the paper are as hard to break by outside third parties as the link which binds old friends in business or social life. Occasional defects and errors in a newspaper are overlooked by those who have become attached to it through its pursuit for years. They sometimes become dissatisfied with it on account of something which has slipped into its columns, and may stop taking it, but the absence of the familiar sheet at their homes and offices for a few weeks becomes an insupportable privation, they hasten to take it again, and possibly apologize for having it stopped. No friendship on earth is more constant than that contracted by the reader for a journal which makes an honest and earnest effort to merit its continued support. Hence a conscientiously conducted paper becomes a favorite in the family.

The Rise of the use of Pouring and Sprinkling for Baptism.

FROM AN ARTICLE IN THE Baptist Review BY REV. NORMAN FOX.

In the Roman Catholic Church the ordinary act of baptism is a pouring of water upon the head of the candidate. In the Greek Church, on the other hand, it is immersion; and, in his "Lectures on the Eastern Church," Dean Stanley declares that "the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid." To the student of history these facts suggest the question, Whence arose this difference between the Eastern Church and the Church of Rome?

The date of the first use of pouring is fixed with tolerable precision by the epistle of Cyprian to Magnus, in which we find the oldest extant argument for the recognition of affusion as baptism. This epistle is the most ancient document in the voluminous literature of the "baptismal controversy."

To prove, then, that the baptism of the early Church was immersion, we need cite merely this one document. This epistle of Cyprian to Magnus settles the matter beyond any question.

Cyprian repeatedly speaks of baptism as a dipping, and says that "in the laver of saving water the fire of Gehenna is extinguished."

The ancient writers repeatedly compare baptism to the burial of the Lord. The baptism of Jesus is compared by Tertullian to Moses' casting the tree into the waters, and in the Clementine Homilies, to the taking of Moses from the water.

Justin Martyr, writing but half a century from the death of the last of the apostles, and before the Churches had erected buildings for immersion, such as the magnificent baptisteries, so many of which still remain in the cities of Southern Europe, represents the congregation as going out to the water to observe the ordinance of baptism; a thing they surely would not have done could a single bowlful have answered the purpose.

In the Clementine Homilies we have the same picture of a primitive baptism. They go out to seek some sheltered spot, where the ceremony can be administered without attracting attention. "Accordingly," says the narrator, "when we had come to the seashore, he baptized her where, between some rocks, was a place quiet and clean." Surely, this reads like the story of some rural Baptist church of our own day.

But this epistle of Cyprian shows also that the apostles never practiced affusion for baptism. It has been suggested that though immersion was the ordinary baptism of apostolic times, pouring and sprinkling may also have been used, at least in special cases. This epistle, however, renders every such supposition absolutely unteachable.

Now mark these dates: John, the last of the apostles, died about the year 100. This epistle of Cyprian was written about the year 250; that is, only a century and a half after the close of the apostolic age. Cyprian may have known men whose fathers had talked with those who had seen the apostles themselves baptize. Had the apostles ever used pouring for baptism, Cyprian would certainly have known the fact, and would certainly have adduced it here.

This letter of Cyprian to Magnus is a document which proves, beyond all denial, that immersion was not merely the ordinary but also the only baptism of the days of the apostles. The baptism of John and that of the apostles was merely a symbol. John's baptism was "unto repentance," but it did not work repentance in men's hearts; he would not baptize men till they brought forth "fruits meet for repentance," till they gave evidence that they had already fully repented. So when, by the apostles, men were "baptized into Christ," they were not by that ceremony actually united to Christ; the baptism was merely a token that through faith they had already come into vital union with him. No spiritual change was wrought in the baptism; the ceremony was merely a symbol that the change had already taken place.

But it is a natural error to confound symbol with substance, the sign with the thing signified. And by the time in which Cyprian wrote, the idea had risen that a spiritual change was not merely symbolized, but was actually wrought in baptism; that this change was wrought only in baptism, and consequently that he who died unbaptized was lost. We may recognize this idea in Cyprian's expressions, "the saving water," "the bath of salvation," and it often appears in writings of the period.

One result of this superstition was the rise of the practice of the baptism of infants. Believing that salvation was secured in baptism, men became anxious to have their babes immersed, especially the sickly, who might not survive till years of understanding. It may be remarked that with infant baptism came also infant communion, which was for centuries the prevailing practice, which, moreover, is still the practice of the Oriental Church; and logically, too, for no argument can be adduced for the baptism of infants which may not with equal reason be urged for bringing them to the Lord's Supper. And the growth of superstition in the days of Cyprian is seen in the fact that in his treatise "Concerning the Lapsed," he mentions, with approval, the bringing of an unconscious babe to the Lord's Supper, and the placing of the bread in its toothless mouth. It is worthy of note that while it is in the writings of Cyprian that we find the first undisputed mention of the baptism of babes, in his writings we find also the mention of infant communion. Cyprian was superstitious, but he was not illogical. He saw that if babes should be baptized they should also be brought to the communion table.

Neither infant baptism nor the use of pouring and sprinkling for baptism would ever have been thought of but for the superstitious idea that baptism was necessary to salvation.

Those who will practice nothing but immersion have been called "ritualistic," have been charged with setting too high a value on a mere ceremony. But, in fact, they are the ones who make the least of baptism. Immersion is a ceremony which it is very often impossible to administer. To refuse, therefore, to practice any thing but immersion is to say that a great many converts shall be left to die unbaptized. No body of Christians, except the Quakers, let so many converts die unbaptized as do the Baptists; none, except the Quakers, hold such moderate views as to the necessity of baptism.

The ones who "make too much of baptism" are not these who will practice nothing but immersion, but those who are ready to accept other ceremonies in its place. No Church makes more of the importance of baptism than does the Church of Rome; and yet no Church could be more liberal as to what can be recognized as baptism. It accepts as valid the baptism administered by Protestants, by laymen, and even by women. While in other churches it is expected that the ceremony will be performed only by the clergy, the layman in the Church of Rome is allowed, may be required, to administer it; each one in his prayer-book is instructed how to perform the rite. If the child is born gasping and apparently dying, the nurse catches up the nearest basin of water, flips a drop in the face, saying, "I baptize thee," and this is accepted by the Church as valid baptism. And with reason, too, for the higher one ideas as to the necessity of baptism, the more liberal must he be in his definition of the rite. If we say that one who dies unbaptized is lost, it is a terrible thing to say that a man died without baptism, and therefore we shall be inclined to recognize as valid baptism any ceremony which claims to be such. But if we say that one who dies unbaptized may be saved after all, we are at liberty to adhere strictly to immersion, and let many die without baptism. Had none made any more of the importance of baptism than did the apostles, or than do the modern Baptists there would never have been any baptismal ceremony but immersion. Immersion would have been administered where it was practicable, and where it was not the convert would have been left to die unbaptized. It was the "making too much of baptism" which led to the use of pouring and sprinkling