

posing propositions. Could any man, by any possibility of polemical skill, have condensed Antipapist sentiments into a few words more perfectly than they are interwoven in these quotations? These propositions are the main reliance of the Pedobaptist theory of infant baptism, always and everywhere, in its antagonism to the simple views of Baptists. The entire article assumes the ground, with the cool quiet of a philosophy, that the ordinances of the gospel, especially baptism, are inseparably allied with the Abrahamic covenant, and that, under Christ, baptism takes the place of circumcision under that covenant. What Baptist, living or deceased, whose opinions would have weight with his brethren, admits that the ordinances are "seals" of anything, much less "seals of the covenant of grace?" A thousand thousand times our authors have demanded Bible evidence from their opponents to that effect, and as often their opponents have failed to adduce it. What Baptist believes that the "ordinances were really intended to confirm the promises of God?" What promises need confirmation in that way? What promises of God need confirmation to the disciples at all? "Circumcision was the seal," says the British American Book and Tract Society; "that is, it was designed to assure Abraham and his descendants," "and that something similar is intimated by the ordinance of baptism may be inferred from," what Paul says, "of the spiritual import of circumcision." Then, according to this, "that something similar" intimates to the Christian believer that "his descendants" are included in the Christian covenant, just as God confirmed His promises to Abraham and his descendants by the seal of circumcision. That is, in plain terms, Christians are to practise baptism upon their infants just as Abraham practised circumcision upon his children, and this is "the spiritual import of circumcision." That this is the true meaning of Dr. Hodge, and of the British American Book and Tract Society, is undeniable, for they put the two things together on page 256 in these words: "A man may be baptized or circumcised on the eighth day, he may belong to the purest and most Apostolic church, and still be destitute of the grace of God." Again, what Baptist believes that the ordinances of Jesus are "efficacious means of grace," actually conferring "the benefits which they represent?" and so much more in the same strain.

Publication Society should tamper with Baptist principles as all Union Book and Tract Societies have done, the denomination would arise like a lion from the swellings of Jordan to demand a thorough reform. Yet how can we sustain that in others for which we would brand our own organizations? Henceforth let the God of truth and He alone be our helper and co-worker for the salvation of men, and for the same reason that we have nothing but Baptist pastors in our pulpits, let us have a Baptist Book Room and Colporteur, and that alone, through which Baptist literature shall be put in every Baptist home and Sabbath School.

was earnest and affecting. This was the twenty-fifth class to which he had been called upon to deliver parting words. Professor Strong, of Rochester; Professor Wilkinson, Richard M. Nott, and Professor Shepherd were four of the members of his first class. The degree of Doctor of Divinity was conferred upon two gentlemen, viz.: Rev. R. R. Williams, President of the Theological Seminary at Ramapatam, India, a graduate of this Institution, and Rev. J. E. Hopper, of St. John. N. B. I noticed in a recent issue of the Visitor containing an announcement of the coming Anniversary at Wolfville that "Several important degrees" would be conferred. It occurred to me that perhaps some more D. D.'s were to be created, and glancing around for the probable subjects, my eye fell upon this man of the "Fourth Estate." If I surmise correctly then he will be more fortunate than most men for he can put the degree from the west at one end and the degree from the east at the other. But it will not be necessary for him to do this, for brother Hopper is a man who will easily retain his balance without such poisoning.

The Christian Messenger. Bible Lessons for 1882. SECOND QUARTER. Lesson XIII.—JUNE 18, 1882. THE CHILD-LIKE BELIEVER. Mark ix. 33-50. COMMIT TO MEMORY: Vss. 35-37. GOLDEN TEXT.—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isaiah lvii. 15. DAILY HOME READINGS. M. The Lesson, Mark ix. 33-50. T. As a Little Child, Matt. xviii. 1-14. W. Christ-like Unselfishness, Phil. ii. 1-18. F. Christian Love, 1 Cor. chap. xiii. F. Christ and His Disciples, Matt. xxv. 31-46. S. All for the Kingdom, Heb. xii. 14-29. S. False Teachers and Professors, 2 Pet. ii. 1-11. FOLLOWING CHRIST HERE. LESSON OUTLINE.—I. Like a little Child, Vss. 33-37. II. In Christian Charity, Vss. 38-42. III. At any Cost, Vss. 43-50. QUESTIONS.—Vss. 33-37.—How like a little child? What does this exclude and forbid? If Christians act otherwise, what rank will they hold? (v. 35.) How do God and Christ regard the true believer? Vss. 38-42.—What action of the apostles did Jesus disapprove? Why? Are any of Christ's commands "non-essential"? Is it true "charity" to hide the truth, or consent to what we are sure is contrary to Christ's will? How should we treat all who give evidence of piety? For whose sake? What should we carefully avoid? Vss. 43-50.—What must we do if we would follow Christ? Why is sin so much to be feared? How should we regard anything which will lead us to sin? What if it is good in itself or very dear to us? Is it wise to risk the loss of eternal life for anything on earth? What should be our life-rule? What bearing has this subject on drinking habits? On amusements? On our companionship? What does Christ teach as to the duration of future punishment? As to its nature? Will the lost ever cease to exist? What does wisdom dictate to us? Are you going to follow Christ, cost what it may? Will you remember what your best friend says about Hell? Special Subjects.—"Holding the truth in love." Perversions of Christian "charity." Salutary fear of hell. No "restoration" of the lost. No "annihilation of the wicked." Meaning of v. 49. NOTES.—I. As a Child, (Vs. 33-37). Vs. 33, 34.—Back to Capernaum from Caesarea Philippi came the Saviour, and once more we see him in his home, probably Peter's house. See i. 29. Matt. (xvii. 24-27) relates his paying the annual temple-tax; and then comes the account of this dispute. The disciples had disputed by the way; i. e., on their return journey with Christ. They were full of the ideas of a temporal kingdom. They held their peace. Shame kept them quiet, and that silence was a confession of their sinful ambitions. Who should be greatest. Or, which of them should be greater than the rest; in the new kingdom. Vs. 35-37.—Sat down. According to the custom of teachers. If any man desire to be first, etc. Humility, not ambition, is the path to exaltation in the kingdom of Christ. If one would be first in usefulness and goods, he must be willing to be last of all, and servant of all. Took a child. Possibly a child of Peter, in whose house he was probably stopping. A little child, though not an infant; as, in Matthew, Jesus is represented as calling him. Set him in the midst. An object-lesson, by which he taught his disciples humility. Taken him in his arms. A beautiful picture of Christ's love for, and tenderness toward, little children. Whosoever shall receive one of such children in my name. See Matt. xviii. 6: "One of these little ones that believe in me." That is, one of the Lord's children, (believers), symbolized by the little child in his arms. The dignity, the glory, the authority, are in him who sends us forth; and the feeblest instruments are mighty, if coming in Jesus' name. In my name. Or, upon my name. There is here not simply the idea of representation, but also of reliance and trust in the ambassador. Receiveth me... receiveth him that sent me. Not Christ alone in his humility, but Christ, also, in his glory, and as one with the Father. II. In Christian Charity, (Vs. 38-42). Had they done right? The name of this one is not given. Perhaps the Twelve had met him as they had gone out upon their mission; and he was casting out devils,—exercising the highest degree of miracle-working power—doing a work in which even the disciples had recently most signally failed (ix. 18), and doing it independently, yet in the name of Christ. Compare Acts ix.

13-16. Because he followeth not us. (Luke, "with us"). Though a disciple of Christ, he was not, according to their view, following him in the right way. Vs. 39.—Forbid him not. Compare Num. xi. 28, 29. Faith and spiritual energy, though acting in irregular ways, are to be recognized and encouraged. New Version. "For there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me." Vs. 40-52.—He that is not against us, etc. Compare Matt. xii. 30. There is no middle ground, or neutral territory between Christ and the world, or between right and wrong. Whosoever shall give, etc. If the smallest service done in Christ's name and for his people, such as giving a cup of water, is rewarded, certainly one who casts out devils in Christ's name, although in an irregular way, shall not be cut off, or be considered an alien, or lose his reward. Offend. New Version, cause to stumble. Many a martyr has chosen death in preference to sin; but the greatest of sins is tempting others to sin. Mill stone. The upper mill-stone. III. At Any Cost, (Vs. 43-50). Vs. 43-48.—Hand... foot... eye. The enticements to sin, in the preceding verse, were from without. Here they are from within. No one is now in danger of a literal interpretation of the injunction to cut off the hand, etc. It is not self-mutilation that is taught, for that cannot take away the sin of the heart; but self-conquest; the yielding up and rooting out of anything which causes us to sin, though it be as dear as a hand, a foot, or an eye. Bodily organs are but the instruments of sin, of which the heart is the source. But the pain of their excision furnishes a forcible illustration of the radical measures we must take to rid ourselves of evil desires, heart-lustings, and all sources of temptation. Hell. Gehenna, the abode of the lost. Literally, a valley south of Jerusalem which was the scene of the worship of Moloch, and where carcases and filth were thrown. The worm in its gnawings well illustrates the pangs of an awakened conscience, and memory, in the other world; and the fire, the burning wrath of God. Vs. 49, 50.—Salted with fire. It is not easy to give a satisfactory interpretation here, where there is such diversity of view. Alexander understands it to mean that the wicked are unconsumed in their punishments—kept from annihilation by being "salted with fire." Others refer the expression to the discipline of suffering. The second clause of verse 49 is omitted in New Version. The first clause may mean, that all, the righteous and the wicked, must enter the fire of God's purity, either willingly, as living sacrifices; or unwillingly, into the fire of judgment. Have salt in yourselves. Salt preserves that which receives it in its purity. So does Divine grace purify and keep pure the heart. Salt was also the sign of covenants and compacts. To eat salt with one another, meant peace. Hence, in view of the contention between the disciples, the warning was timely to have salt in themselves, and to be at peace one with another.

Months' Department. Scripture Enigma. No. 175. Surely the Lord is in this lonely place; Lie down in peace, on stony pillows sleep; He o'er thy head His loving watch will keep, And show in dreams the brightness of His face. The exile sleeps; now may his mental eye, Close shut to earth, angelic forms discern: We, from this link 'twixt earth and heaven, may learn, That, though by us unseen, our home is nigh. 1. Arise, my son, to Padan-aram flee, And to his house whence I thy mother gained; Flee till thy brother's anger be restrained, Till thou, once more, in peace thy home mayst see. 2. The father speaks; the son obedience pays; Exiled, yet blest, he parts, with contrite tears, And, like "the ready scribe," after long years, Returning, he the exile's God shall praise. 3. Put first, he, guileful, is by guile deceived; His seven year's toil by treachery is repaid; That epithet describes the daughter, made By fraud his bride, and how is she received? 4. Her heart is sore oppressed; unloved she lives; For still her husband's soul is filled with this, True, she may claim a mother's seven-fold bliss; But what of that, if this be all he gives? 5. Twenty long years are fled: the brothers meet; Who erst in anger parted, and in fear; With thankful joy the younger may appear An altar to the Lord; its name repeat. 6. Look forth with him, when in his dying hour He tells of glory promised to his son; How Judah's house shall nevermore fail on, Till Shiloh rule in majesty and power. CURIOUS QUESTIONS. 395. If you would my nature know, Seek for me in frost and snow; On the slope of lofty mountain, In the cool and flowing fountain, On Norway's coast I have been found, But in Sweden ne'er have been; In populous towns you hear my sound, But ne'er on peaceful village green. In Russia you may seek in vain, 'Twould only give you needless pain; But where the mighty ocean rolls, You'll find me, and at both the poles. 396. Form a perfect diamond of words: 1. The beginning of learning. 2. A beverage (not Temperance). 3. The name of the American Alee. 4. A southern one of the United States. 5. A common Welsh name. 6. A printer's measure. 7. Half a father's name. 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. 174. Ye, Ezra, Moses, Uz, Samaria, Tyre, Benjamin, Esther, Beauty, Onesimus, Rome, Nain, Anna, Gilboa, Aaron, Issachar, Nicodemus. YE MUST BE BORN AGAIN. ANSWERS TO CURIOUS QUESTIONS. 393. Eight Imps. 1. Imp-act; 2. Imp air; 3. Imp-end; 4. Imp-rove; 5. Imp-lore; 6. Imp-ale; 7. Imp-earl; 8. Imp-ard. 394. Reversals. 1. Reward, drawer; 2. Devil, lived; 3. Reviled, deliver; 4. Revel, lever; 5. Regal, lager. The New-York Fire Department has just opened a school for horses. It has six scholars and three teachers. When there are two graduates, two more scholars will be admitted. The school has three classes—the primary, the intermediate, and senior or graduating class. The school has been opened to train the splendid horses who drag the heavy fire engines and the long hook and ladder trucks, not to be afraid of a bright and shining engine, hissing and steaming; and to act quickly, not on the command of their drivers but on the striking of a large gong which is rung by electricity and gives warning of a fire. If the horses rush instantly from their stalls to their places before the engine, they will be ready for the harness as soon as the men can get to them. It takes two seconds to "hitch up" and get off when the horses are well trained. The school will graduate its pupils with a certificate of perfection, but there will be no graduating oration or essay by the accomplished student. The emigration of the richer class of Russian Jews has been prohibited.

Temperance.

A WARNING TO TAVERN-KEEPERS, AND A HINT TO THE PUBLIC.—The License Commissioners of Toronto, have decided to make an example of two tavern-keepers who, while always ready to supply liquor, are rarely prepared to carry out the true business of a tavern-keeper, viz., to supply the public with the necessaries of life.

To Mr. Thos. Bengough is due the thanks of the community for laying an information against Mr. Scholes, corner of Queen and Dundas streets, and Mr. Hausford, who kept another drunkery across the way. He (Mr. Bengough) went to both places one morning and inquired for breakfast between 8 and 9 o'clock, and in each case was told breakfast was over, and he offered some other paltry excuse, and he determined to lay the information which has resulted in the Commissioners deciding to grant these tavern-keepers a beer license only. This case illustrates exactly one of the points at which the liquor-sellers may be most successfully attacked. Not one in five of the so-called hotel-keepers in this city makes provision for the supply of refreshments and meals, and it would be easy to obtain a conviction against a great number of them. But what about the Commissioners? Is not this case an admission of their weakness and dereliction of duty? Every one of those who fail to make proper provision for the public ought long ago to have been struck off the list of licensed victuallers. If these people are to have a special privilege, at least let them be victuallers in reality.

Sir Garnet Wolseley says that ninety per cent. of the crime in the British army is due directly to intemperance; that when the men are removed from the temptation of strong drink, crime is practically unknown among them; and that when he was in South Africa his escort had very hard work to do, but did it without grumbling, and behaved better than any other set of men he was ever assisted by, for the reason, he believes, that every man in the company was a total abstainer.

Total Abstinence positively is safe, while moderate drinking is unsafe.—Were all the drunkards removed from the world, and moderate drinking still permitted, in a short time the sets would be abundant as now. The habit of moderate drinking is the seed-bed of a new and heavy harvest of drunkards.

Dr. Andrew Clarke remarks in the Lancet that, "having observed one of the greatest hospitals in London, he had come to the deliberate conclusion that seven cases out of ten were owing to drink."

One of the strongest arguments in favor of total abstinence, is to note the record of crime caused by intemperance reported in the daily papers. It is appalling.