MAY 30, 185.

and all the elders at Jerusalem, and the whole company of the J-wish bel evers in the primitive and pure tetate of the church. It is difficult to refrain from the use of strong languige in opposing such an insinuation. But, pray, let us have any other explanation, or no explanation at all, of Paul's course of conduct at the time, rather than adopt one that is so untterly incredible and

contradictory, the of the wills, will But it will be said, "The matter is never placed in this light, not represented after this fashion." I am well aware of this fact. Were this the case the theory would be immediately rejected with abhorrence. It is merely insinua. ted "that these excellent Jewish believers had, after all, their prejudices, and that Paul, under the circumstances of the case, was not disposed to come out square against them, as he should have done, but consented, for the sake of peace, to seem to sanction those prejudices, and to confirm them, and that, of course, he made a serious mistake in so doing." Alas! poor man! what a sickly weakling he must have bee 1, to be so easily entrapped and led to do wrong, that is to say, and this is what remains to be proved, IF IT WAS jiy and pe ce that we cannot follow him wrong. From a most careful and prayerful examination of the whole case I must most positively deny that it was wrong. Paul in this matter, in my humble opinion, made no mistake, he committed no offence. He did perfectly right in all that he did. No one has any that night and said : "Be of good cheer, cause to censure him.

Let us see That the mass of Jewish

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believers did not at the time know what the will of the Lord was respecting circumcision and the Jewish rites, it is impossible to believe. If it were really wrong for them to circumcise their children, and walk after the customs how could it have happened that they had never been told so? Where, pray were Peter and James and John during all those years, and what had they been doing that these disciples had been left in utter ignorance of truth and duty? Nay, we cannot suppose that they were totally ignorant of what was required of them in this matter And then to imagine that they did know what the will of the Lord was, and that they utterly refused to do that will themselves, or to allow others to do it, if they could hinder them, is still more difficult to be believed: How is it possible, I may surely ask, with all deference and kindness, that a theory can be entertained for a moment, that cannot but involve all these terrible consequences How can I be made to believe such a mass of contradictions and impossibilities? I confess I cannot comprehend how any man except an avowed infidel, or a rationalist, can believe that the whole Jewish church, with the apostles and elders at their head, and leading them on, could have commuted so terrible an outrage on all truth and righteousness, as is implied in the censure gravely hinted at, and often affirmed, against them by theological writers of the purest motives, and vastly my superiors no doubt in Scriptural knowledge, and love and reverence for the gospel. Will they kindly explain? Surely we are bound to hold Paul and all his Jewish associates innocent until they shall have clearly been proved guilty. For one, I must repeat, that from all I have been able to learn on the subject I most fully believe that those venerable, wise, and holy men, those apostles and elders at Jerusalem, and the great apostle Paul especially, knew well what they were about in this matter. They understood their own business, it may friends or foes who would condemn their actions, and, at the same time, make specious apologies for them. Had we been present at Jesusalem at the time with our advice, our censures, and our apologies, we would probably have been kindly advised that we had better mind our own business, or, at least, wait until we had the whole case before us, before we made up our judgment, and proceeded either to censure or to excuse, and that our labours in each of these departments would, after all, be worse than thrown away.

And now what direct proof is there, I beg to ask, that those people did wrong, or that they were even mistaken in what they did? I have never seen any. True, I read in one of our excellent monthlies the other day, a sentence something like this, (for I cannot recal the exact words): "We know that Paul failed sadly at Jerusalem, as we read in Acts xxi. 17-26." But I said to myself. on reading the statement, "it is you yourself who have failed, my dear brother, for of Paul we do not know any such thing." And then I turned to the remarks of the venerable and venerated J. N. D.* on the question in his

* John Nelson Darby, a voluminous writer on theological subjects, lately deceased, who was a leading spirit among the sects of Plymouth Brethren, so called, though they themselves deny the appellation Plymouth, and stoutly maintain, like some other de-nominations, that they are not a sect.

MESSENGER. synopsis, and while, in my estimation shoulders ab ve all his compeers in sacred literatur, and in his knowledge and defence of gospel truth, I can see no real ground for his guarded and careful censure of Paul in the case, and his seemingly intense anxiety, at the same time, to defend him, or at least not to blame him too severely. He evidently in penning those remarks felt the diffi. culty of the task. He seems to feel his way cautiously along, picking and choosing his steps, like a man walking with great care in a difficult and dangerous road. And truly he may well have been thus cautious, for of a truth a difficult and dangerous busi ness will any man have on hand who will undertake to prove that Paul on that last and memorable journey to Jerusalem was blindly and obstinately following his own wayward will, against the express command of God, and yet | tion. that he could be at the same time so full of faith and of the Holy Ghost delivering ever and anon such soulstirring addresses, breathing the very in the very constitution of the church spirit of his divine Master, and seeming | itself. to be, and actually being, so full of holy without having our souls stirred, nor read his addresses without emotion. even though we have read them before a thousand times. And then, to crown the who'e, that wonderful vision of the Lord in the prison, who stood by him Paul, for as thou hast testified of me at Jerusalem, so must thou bear witness al o at Rome," Acts xxiii. 11. One surely cannot covet the "beating" this eminent servant of the Lord had received in his Master's faithful service, nor the "bonds" nor the "imprisonment," yet who would not cheerfully bear it all for the sake of the vision? That was indeed an amile recompense for all the faithful servant had endured; nor would be, we may rest assured, on that day have taken back aught of the noble utterance made a few days before at Cæsarea: "What mean ye to weep and to break false; but, contradictory as they are my heart? for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus." How is it possible, again and again I ask, in by all to do something for the baby. By all kindness, that if Paul had been all

(To be continued.)

For the Christian Messenger.

The Grounds of Infant Baptism.

this time running counter to the will of

God he could have been totally uncon-

scious of it? or if he was conscious of it

and knew well that he was deliberately

doing wrong, and that he was obstinately

persisting in his wrong-doing, against

repeated warnings and entreaties, how

could he have been all the while

in so peaceful and blessed a frame of

mind, walking in the sweetest fellowship

with the Lord, and, for anything that

appears to the contrary, having the

presence and approbation of the Lord

all the way, even unto the end. Nay,

verily, I must not be called upon to

abandon any theory I may entertain on

this or on any other subject, because of

apparent difficulties, if I am required to

"swallow" such a huge "camel" as this

Mr. Editor .-

Returning to the consideration of the "faith of the parents" theory, curiously enough those who heard Peter's words and "gladly received" them failed to understand his meaning if he referred to the infants of those who had believed. Since there is no record of their bringing be fairly sssumed, fully as well as any of their infants to the font, nor was their our modern divines, or any of their mistake corrected by any other New l'estament writer or speaker. In truth the narrative reads singularly like the reports of Baptist ministers and missionaries, and on one occasion the act of baptism is described with vivid minuteness. The editor of the Witness should have been present to correct all this, to point out that the church of Christ was to be composed not only of those "called to be saints," and who had been "obedient to the faith." but of their families as well; that veritable babies, and not "babes in faith " merely, were the true "lambs of the fold," the real "children of the church." Such is the case, our editor tells us, in the Presbyterian Church to day, and if that is so, we wonder why these lambs are debarred from participation in the Lord's Supper. What is to be thought of those shepherds who leave the lambs out in the cold to pick up what they can in the common, while only the old sheep are allowed into the rich pastures of the enclosure? Surely they cannot be very much like that Shepherd who "carries the lambs on his bosom." And where, too, is the need for revival meetings? are not all in the same fold? all called to be saints? Has not the command "Repent and be baptized," been abro.

are uncalled for and out of place in this esteemed brother stands head and Presbyterian Churches. Our editor's theory has been carried out in countries when the stress of Bible truth proclaimed from Baptist pulpits and the Baptist press has not compelled a practical recognition of the fact that the church of Christ is composed of believers and of believers alone. There the boundaries of the church coincide with those of the State, and in some of them the exercise of privileges in the State is dependent on the possession of a regular standing in the church. Our editor's theory surely reaches its climax when the applicant for a license for a house of infamy is obliged to furnish a certificate of Confirmation in order to

receive it. I staw segond sell to "By their fruits shall ye know them." said our Lord, and in this instance the fruit of this stupendous error does not seem to be of the most savory descrip-

I use the word stupendous advisedly, since no doctrine can be more important than one which effects a radical change

There are others who base the practice of infant baptism on the words of the Great Commission, refusing the command to baptize to the "nations" rather than to "disciples." This theory has been very widely carried out by the Jesuit missionaries in India and elsewhere, and in our own day an excellent example was afforded in the case of the Maories of New Zealand who were believed to have been entirely christianized because they had all been "baptized." This belief received a rude shock, however, and the theory surely reached its climax when the chief leaders in the Hau-Hau fanaticism requested the leading episcopal dignitaries to baptize them out of the Christian religion as they had previously baptized them into it. Plainly that theory is untenable.

I need not discuss any other of the arguments urgel; they are all alike there is one feature common to all, one bond of union among all who uphold the practice. It is this. The rive is believed means of it a change is believed to be effected in the relation of the child towards God. On this point all are agreed. In that change the baby is alike unconscious and passive, it can take no share in the process. The conclusion is inevitable then, through the act of the ecclesiastical official, whoever he may be, this tremendous change is effected. This man then, be he priest, clergyman, or minister, comes to us charged with supernal powers, and is the real vicegerent of God among men. With what reverence ought he to be regarded. It is difficult to express that reverence, but we may in some faint way show our appreciation of his position by entertaining him at christening feasts and rewarding him by baptismal fees. This last phrase has a strange sound to Baptist ears. Peter once returned a deeply incisive answer to a gentleman of that period who approached him with an offer of money on an occasion not very dissimilar, and it is difficult to conceive of any modern Baptist minister giving a reply of a different tenor to the offer of a baptismal fee, but I once knew a most estimable and evangelical minister who regularly received five dollars for each baby whom he christened belonging to a certain family, and I imagine the instance is not by any means a solitary one. The fee is a fit accompaniment of the practice of infant baptism, which is itself a curious relic of mediæval times, showing at once a survival of habits of thought singularly incongruous with the rigid and logical thinking of the present day, and at the same time how deeply rooted is superstition in the human

There is, of course, no text in Scripture implying or even hinting at the baptism of infants, but there is one which, to my mind, is fatal to both the doctrine and the practice. By no subtlety of casuistry can it be made to conform to the one or support the other. At the present day it can be addressed to Baptist church, and to it alone. It is the twenty-seventh verse of the third chapter of Galatians, "For as many of you as have been baptized into Christ have put on Christ."

PETER.

Revivals continue to be reported from various parts of France. Among the latest is that in the Cevennes, called the Sinai of France, from the fact that the ancient Huguenots fled to this region of basaltic mountains, there to have the privilege of worshipping God as they pleased. The meetings are described as most enthusiastic, but the accessories-seats and meeting places -are most rude; the floors of stone. children and old people in the huge gated in their case? Clearly enough, if chimney-corner, and the lamps veritably our editor be correct, revival meetings | Roman.

The Christian Messenger

CHEISTIAN

Bible Lessons for 1883. The story of an arning with SECOND QUARTER.

Lesson XI.-JUNE 10, 1883. AT ICONIUM AND LYSTRA. Acts xiv. 1-18.

COMMIT TO MEMORY: Vs. 15-18.

GOLDEN TEXT .- "Speaking boldly in the Lord."-Acts xiv. 3

DAILY HOME READINGS.

- M. The Lesson, Acts xiv. 1-18. T. Apostles Persecuted,
- 2 Cor. vi. 1-10. W. Vanity of Idolatry,
- T. The Eternal God. Isa. xl. 18-31.
- F. Guilt of the Heathen, Rom. i. 18-32.
- Guilt of the Jews, Rom. ii. 17-29. Vessels of Mercy and of Wrath.

JEWISH HATRED AND PAGAN IGNORANCE.

Rom. ix. 15-33.

LESSON OUTLINE. - I. The Work Iconium, Vs. 1-6. II Worship to Vs. 14-18.

QUESTIONS .- Vs. 1-6. - What success in Iconium? What signs from God? What similar signs early in the history of the church in I-rael? How were the Jews divided? What did the unbelieving Jews do? How were the Gentiles

Vs. 7-13 - Where did the missionaries next go? What do there? What miracle by Paul at Lystra? What similar miracle by Peter, soon after the Day of Pentecost?

Vs. 14-18.—How did the missionaries feel? What did they do? What did Paul say of himself and Barnabas? What of their preaching? Why is idolatry senseless and wicked? What is the moral character of the heathen? Who rules over them? Acts xxvi. 18 With what result? Psa. lxxiv. 20

Scripture Searchings .- What do Isaiah and Jeremish say about the folly of idolatry? How does Paul (in Romans) account for idolatry and ignorance of

Notes .- Vs. 1-3 .- Iconium. Driven out of Antioch, Paul and Barnabas obeying the instructions of Christ in Matt. x. 23, went to Iconium, some sixty miles southeast, at that time a populous and important city. Here, as was their custom, they went into the synagogue of the Jews, still offering the gospel first to their own nation. The result was most blessed; for a great multitude both of the Jews, and also of the Greeks (the proselytes of xiii. 43) believed. But such prosperity incensed the unbelieving Jews, or, as in the New Version, the Jews that were disobedient. They hated the gospel because it included the Gentiles, yet used the Gentiles as tools to accomplish their evil purpose upon the Christians. It was an easy thing to stir up a violent spirit by representing the apostles as dangerous men, who had al ready been expelled from Antioch as disturbers of the peace. Long time. Perhaps several months. Therefore Because both of their great success and of the hostility awakened. Paul was not ignorant that opposition is some times an element of success. See 1 Cor. xvi. 9. Faithful to the Lord, and speak ing boldly in dependence upon him, he was true to them, and gave testimony to, or confirmed the word preached, by

miracles done by them. Vs. 4, 5.—The multitude of the city The Gentile population. Divided. The gospel faithfully preached is apt to make a division. Nothing more surely draws a separating line. See Matt. x. 34, 35. Assault. Not an outward movement, but an impulse or purpose of the mind. The apostles saw that there was a determination on the part of both the Gentiles and the Jews, with their rulers (i, e., of both nations, the heathen magistrates and the officers of the synagogue) to assault them, and even to stone them.

Vs. 6, 7 .- Fled. Their boldness was not presumption or fool hardiness : nor their prudence cowardice. Their course led them into Lycaonia, a wilder and less civilized region, among a people half-barbarous and given to idolatry, using a dialect of their own (vs. 11), which was a corrupt Greek, intermingled with Syriac words. Lystra was south of Iconium, a small out of-the-way town. Derbe. A town some twenty miles farther east, and the farthest point reached on this first missionary journey. Preached the gospel, and not in vain. It is likely that the choicest fruits of Paul's ministry, - Timothy, with his grandmother, Lois, and mother, Eunice, -were converted at this first visit to Lystra.

other, had never walked. Very likely, ores and plants.

he had been put down by his friends at the market place, or other thoroughfare, to ask alms. There Paul, in the absence of any synagogue, preached to the people, and this man heard him. The truth entered his heart, and he had faith to be healed. He must have received the fact that Christ was able to heal him, and was ready to put his case into the hands of the Great Physician. Perceiving this, Paul raised his voice, and, in commanding tones, said, Stand upright on thy feet. The cure was instantaneous and complete. He sprang to his feet and walked.

Vs. 11-13. - What Paul had done. They confounded the agent with the author of the work, and gave to the creature, or servant, the glory of the Creator. The gods are come down. "Lycaonia was a remote region, where still lingered the simple faith in the old mythologies."-Farrar. The belief prevailed that the gods in the form of men sometimes visited the earth. Barnabas. as the elder of the two, and perhaps, of more commanding appearance, they called Jupiter, the chief of the gods. Paul, as chief speaker, seemed to them to be Mercury, the god of eloquence, and, in mythology, the attendant of Jupiter. There was a temple to Jupiter at the entrance of, or before their city Men, Vs. 7-13. III. Worship to God, and its priests brought oxen, to offer in sacrifice to the apostles, under the gates, or outer courts of the house where they were; also garlands, with which to crown them.

Vs. 14, 15. - Paul and Barnabas, shocked at this sacrilegious purpose, rent their clothes, as an expression of horror, and sprang forth (New Version) with an energy which showed how deeply they were moved. We also are men, etc. How unlike imposture or mere enthusiasm, and how high above all self-seeking! They had not come to dupe these citizens, or to confirm them in error, but to preach unto them to turn from these vanities, or nonentities like Jupiter and Mercury, to the living God. In bidding them turn from, they could tell them where to turn to. This living God was greater than all their deities, and, indeed, the one only God, who made all things.

Vs. 16-18.—Paul meets the question why this God had not before this more fully revealed himself to them. One nation was chosen to hold and give the truth for all nations. Yet God was not without witness, even among heathen nations. His loving care was over all Rain, fruitful seasons, etc., were all tokens of his existence and his love. See Rom. i. 19, 20.

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

LESSON THOUGHT: - Boldness for Jesus. under opposition.

TRUTHS TO BE TAUGHT:-1. God will give success to his Word. 2. We should not seek danger. 3. God should have all the glory for every good thing we do. 4. God will deliver us from the power of his and our enemies.

At last, the wicked people who hated the truth were about to kill those who preached the truth. When this was known, Paul and Barnabas went away to other cities. Jesus knew that such troubles would come, and he had told his disciples what to do in such cases. It was one way of delivering them from the power of their enemies.

A strange scene follows. Describe it quite fully, and dwell upon the earnest protest of Paul and Barnabas; their description of the folly of believing in idols; and their view of the true God to whom all glory is given for the miracle of healing. Show the unselfishness of Paul and Barnabas, when the people were so ready to say that they were gods, and to offer sacrifices in their honor.

There were some who stirred up strife; on whose side were they? On whose side new, are those who make strife? Think of ways in which strife is caused. Recall its dreadful results. If the spirit of strife is in the heart, can there be any room for God? Why not?

-Abridged from the Baptist Teacher.

A wooden monument of Prof. Wiggins was erected in front of a wheelwright's shop at Brooklyn. It is of life-size and painted white, inscribed as follows:-Sacred to the memory of Professor Wig gins, who died at Ottawa, March 9, 1883. in a great storm predicted by himself. May the prophet guard his ashes.' The monument excited much interest and the inscription was read by hundreds during the day.

It is ascertained that Prince Bismarck is negotiating for the purchase of Vs. 8-10.-At Lystra occurred an several million acres of land in Mexico event similar to Peter's healing the lame for the settlement of German immigrants man in Jerusalem. This man, like the The lands selected are said to be rich in

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