

and all the elders at Jerusalem, and the whole company of the Jewish believers in the primitive and pure state of the church.

But it will be said, "The matter is never placed in this light, nor represented after this fashion." I am well aware of this fact.

Let us see that the mass of Jewish 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.

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 committed 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.

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 recall the exact words): "We know that Paul failed sadly at Jerusalem, as we read in Acts xxi. 17-26."

synopsis, and while, in my estimation this esteemed brother stands head and shoulders above all his compeers in sacred literature, 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.

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 description. I use the word stupendous advisedly, since no doctrine can be more important than one which effects a radical change in the very constitution of the church itself.

I need not discuss any other of the arguments urged; they are all alike false; but, contradictory as they are, there is one feature common to all, one bond of union among all who uphold the practice. It is this: The rite is believed by all to do something for the baby. By means of it a change is believed to be effected in the relation of the child towards God.

(To be continued.)

For the Christian Messenger.

The Grounds of Infant Baptism.

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.

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are uncalled for and out of place in Presbyterian Churches. Our editor's theory has been carried out in countries where 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.

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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 nosubtlety of casuistry can it be made to conform to the one or support the other. At the present day it can be addressed to a 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 Haguenots 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 chimney-corner, and the lamps veritably Roman.

The Christian Messenger.

Bible Lessons for 1883. SECOND QUARTER.

Lesson XI.—JUNE 10, 1883.

AT IOONIUM 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. The Lesson, Acts xiv. 1-18. T. Apostles Persecuted, 2 Cor. vi. 1-10.

W. Vanity of Idolatry, Jer. x. 1-16. T. The Eternal God, Isa. xl. 18-31.

F. Guilt of the Heathen, Rom. i. 18-32. S. Guilt of the Jews, Rom. ii. 17-29.

S. Vessels of Mercy and of Wrath, Rom. ix. 15-33.

JEWISH HATRED AND PAGAN IGNORANCE.

LESSON OUTLINE.—I. The Work at Iconium, Vs. 1-6. II. Worship to Men, Vs. 7-13. III. Worship to God, Vs. 14-18.

QUESTIONS.—Vs. 1-6.—What success in Iconium? What signs early in the history of the church in Israel? How were the Jews divided? What did the unbelieving Jews do? How were the Gentiles divided? What was the result?

Vs. 7-13.—Where did the missionaries next go? What do they do? 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 xv. 18. With what result? Psal. lxxv. 20.

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

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 already 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 sometimes an element of success. See I Cor. xvi. 9. Faithful to the Lord, and speaking 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 foolhardiness; 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.

Vs. 8-10.—At Lystra occurred an event similar to Peter's healing the lame man in Jerusalem. This man, like the other, had never walked. Very likely,

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; 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.

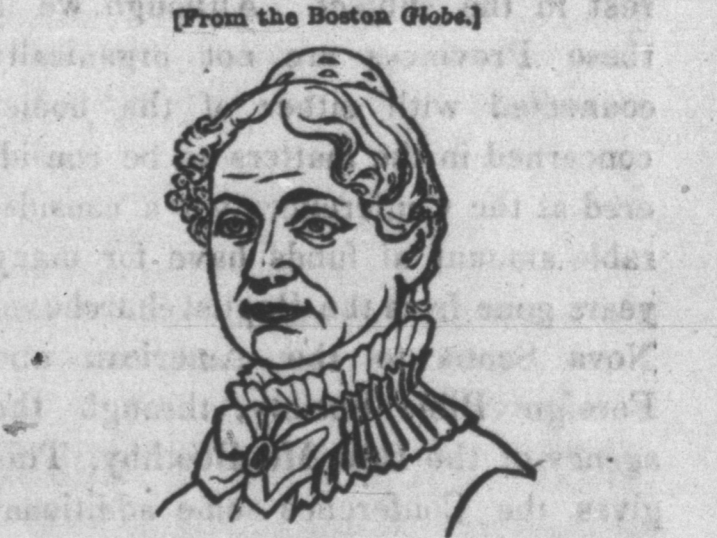
There were some who stirred up strife; on whose side were they? On whose side now, are those who make strife? Think of ways in which strife is caused. Recall its dreadful results. If the spirit of strife is in the heart, can there be any room for God? Why not?—Abridged from the Baptist Teacher.

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 Wiggins, 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 several million acres of land in Mexico for the settlement of German immigrants. The lands selected are said to be rich in ores and plants.

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