

predestination are before the world was; the calling and justification are put into effect here.

Vs. 31, 32.—What shall we say? etc. A question of exultation and triumph. If God be for us, a statement of wonderful weight.

Vs. 33, 34.—So hold is the believer in his perfect security, that he can challenge the whole universe to lay anything to his charge.

Vs. 35-37.—The love of Christ. Not our love for him, but his love for us, which is unchangeable, and holds on to his people.

Vs. 38, 39.—Persuaded. Assured. Death. The dreaded enemy that keeps so many under bondage.

SUGGESTED LESSONS. The Christian, through Christ, has conquered the world, and all things are his slaves, working busily for him under the Lord's direction.

The Lesson Story for the little ones.

There are some things that a child can know, just as surely as the wisest grown person. The Golden Text tells us one of these things.

come out of it all. We have learned of some hard things that happened to Paul. He was beaten, stoned, put in prison, and in dangers by land and by sea.

Youths' Department.

Original and Selected.

Bible Enigma.

No. 280.

Find by replies to the following, the name of an angelic being who has twice visited this world—once to a prophet and once to an excellent woman.

- 1. Which of the judges of Israel was by an angel called "mighty man of valor"?
2. What man was by God pronounced "very good"?
3. Into what large pond of water was it said an angel went?
4. With what did an angel measure the New Jerusalem?
5. Whose lips did an angel touch with fire?
6. Who was awakened by the touch of an angel?
7. What evil angel was called "Son of the Morning"?

CURIOUS QUESTIONS.

No. 250.

Place these letters so that they will make a text of Scripture, shewing the sympathy of our Lord:

S S T W P E E U J.

No. 251.

Bring order out of the following confusion by making another text—an exhortation to gladness, of these letters:

E E E E E O O M J R C V R R L

No. 252.

Here are five couplets each one contains a word having the same letters in it. Find the word in each:

- 1. From Levi sprang a favored race, That in the Temple had their place And work assigned.
2. While honored thus—tis sad to say,— Some wandered in an evil way That led to grief.
3. And though for them kind pity pleads, We must condemn the vile misdeeds In which some fell.
4. Yet few so erred; most of the race Did live like men endowed with grace, And pure in heart.
5. 'Tis Grace that saves, then surely we Should let the veil of charity O'er all extend.

No. 253.

Bible Questions.

Where do we read of seven hundred chosen men, all of them left-handed; but every one could sling stones at a hair's breadth, and not miss?

No. 254.

What traitor—after he had slain the king and usurped the crown for a few days—then shut himself up in the palace and burned it and all it contained, himself included?

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

Answer to Bible Enigma.

No. 279.

- 1. S ennacherib...2 Kings xix. 10-13.
2. A braham...John viii. 33. [20-37.
3. V ashti...Esther i. 12.
4. E ster...Esther iv. 16.
5. M ordecai...Esther ii. 7.
6. E gyp...Exodus xii. 41.
7. O x...Deut. xxv. 4.
8. G old...1 Kings ix. 11.
9. O phir...1 Kings ix. 28.
10. D eliah...Judges xvi. 4-20.
SAVE ME, O GOD!—Psa. liv. 1.

ANSWERS TO CURIOUS QUESTIONS.

No. 246.

Wild-geese-chase. No. 247. W age S I O U N ostru M T ra M E as E R ea R

No. 248.

Adonibezek.—Judges i. 7. No. 249. Abimelech.—Judges ix. 5.

Herein lies a great truth. We are builders of our own characters. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—J. F. W. Ware.

Correspondence.

The Meaning of Baptism.

One of the most significant phrases in the whole New Testament, in regard to baptism, is that used by Paul in Gal. iii. 27, "For as many of you as have been baptized into Christ, have put on Christ."

AN OATH OF ALLEGIANCE.

The words imply a voluntary surrender, a personal consecration on the part of every member of the Galatian churches. In descending into the water of baptism, and in being wholly enveloped by the surrounding element, he had "put on Christ" as an enfolding robe.

"If ye love me, ye will keep my commandments."

THE SYMBOL OF DEATH AND RESURRECTION.

In the view of Paul, the beginning of the Christian life is a veritable death, a death unto sin. The real Christian is to "reckon himself as dead unto sin, but alive unto God in Christ Jesus."

In a late defence of sprinkling for baptism in this city, it was asserted that immersion could not be baptism, for in immersion the convert must represent the "corpse."

St Paul's view of the Christian life, throughout the sixth, seventh, and eighth chapters, is that it consists of a death and a resurrection; the new-made Christian dies to sin, to the world, to the flesh, and to the law; this death he undergoes at his first entrance into communion with Christ, and it is, both typified and realized when he is buried beneath the baptismal waters.

Now as infants cannot be "dead unto sin," why baptize them? Is there any congruity in burying people before they are dead?

THE MOULD OF DOCTRINE.

In a former paper I asked how it is possible to pour any person in baptism, unless he should first be liquified; but as a matter of fact, every disciple of Christ who is immersed is figuratively poured. He is poured into a mould of doctrine, for so the phrase, "pattern of teaching," in Romans vi. 17, is properly to be understood.

were like soft, ductile, and fluent metal, in order to be cast and take its form." Adding that the metaphor suggests itself to the apostle naturally in Corinth, where he was writing—a city famous for its castings in bronze.

The significance here attributed by the apostles to the baptismal mould is threefold.

1. Historically. It is the memorial of the dominant fact of Christianity—Our Lord's Resurrection from the dead. It bears the "print" of that event as unmistakably as his hands did the outlines of the nails.

2. Symbolically. It is the palpable figure of the dominant idea of Christianity—the New Birth. This indisputable emblematic force of baptism forms the crisis and justification of his whole argument.

3. Formatively. It is the faithful exponent and enforcer of the dominant principle of Christianity—the surrender of the whole man through faith.

For this exposition I am indebted to the admirable little work of Rev. Dr. J. B. Thomas, "The Mould of Doctrine," a volume which ought to be in the hands of every intelligent lover of the truth.

PETER.

For the Christian Messenger.

T. M. Lewis and his work.

Dear Editor,—

It is one of most prominent characteristics of our nature, to detract from the merits, and add to the demerits of our fellow mortals, to deal out our laudations with a meager hand, if at all.

Many a "well done" has emanated from our blessed Saviour, and He has instructed us to render honor to whom honor is due. Let us cast aside all doubts and fears, and say a word in favor of T. M. Lewis, who has so nobly distinguished himself in wielding the double sceptre.

If the labourer is worthy of his hire, and the soldier of his medals, this indefatigable servant of God and friend of humanity, is surely worthy of a little encouragement. Alas! how often is a noble intellect wasted and worn, and laid beneath the green sod of the valley, for want of a little nutriment in the shape of sympathy, encouragement or appreciation.

Let us pay as we go dear brother. Reward the warrior by singing of his victories. Reward him in life as well as in death.

Bro. Lewis has kindled a reformation in those wondrous two counties, Queens and Lunenburg—that will never be extinguished while the enemy claims a shadow of a foothold on our soil.

His remarkable success, is the theme of almost every tongue. Every one is watching with intense interest. The great majority are pleased with the results. For never in the memory of man has old King Alcohol been so boldly throttled on his own ground.

His presence in Lunenburg Co., was very opportune in assisting to overthrow the liquor traffic, not a single license is being granted in all that region. What a glorious victory. What a signal defeat.

His illustrative and descriptive powers are vast, he has perfect command of his subjects, and takes charge of his audience with the first few sentences, keeping them so thoroughly interested that his usual hour and a half appears but a few minutes, while exclamations of surprise are elicited from the listeners, as they consult their watches.

Yours faithfully, H. LINNERTON, M. D.

We referred to the following letter in our last. The evangelization of Africa must be largely dependent on the labors of Christian colored men, and this mission is we believe deserving of enlarged support from Christians generally.—Ed. C. M.

Africa for Christ.

BAPTIST FOREIGN MISSION CONVENTION OF THE UNITED STATES OF AMERICA. REV. J. E. JONES, CORRESPONDING SECRETARY, 816 NORTH STREET.

RICHMOND, VA., May 21, 1884.

Dr. H. H. Read,—

MY DEAR SIR.—Rev. C. H. Corey gave me a letter which you sent him making some inquiries relative to Rev. H. H. Johnson, the Gen. Trav. Agent of the Baptist Foreign Mission Convention of the United States of America.

The organization is composed of the colored Baptists of this country. The object of the organization is to do mission work in Africa. The Convention has not been organized more than about three years, hence the work is just in its beginning.

The Executive Board of this body at its regular meeting, in the month of March appointed the brother in question to act as its Gen. Trav. Agent. His duties are such as are common to one occupying a like position in societies which have before them similar objects, namely, the conversion of the heathen.

Two of the six missionaries are at present attending the Liberia College, Monrovia, Africa.

Yours very truly, J. E. JONES.

For the Christian Messenger.

God and Natural Laws.

This stupendous subject is, it seems to me, too elaborate for newspaper discussion.

I raised but one main point,—Are Natural laws God? And to this point I wish to hold the attention of my proponent.

In the able reply given by Mr. E. M. Chesley in the Messenger of to-day, there is much over which I would gladly write credo.

But the main question is not satisfactorily answered. This is the mighty and all-important question ever disturbing my soul: "What is truth?"

I am not satisfied. My heart is hot and restless. But from the sinless lips of truth there fall the soothing, cooling words, "What thou knowest not now thou shalt know hereafter."

And so we can afford to "possess our souls in patience." But we are not required to "possess our souls in patience" in regard to the question raised on the position of Rev. Mr. Cook.

The answer is at hand:—"In themselves Natural Laws are nothing, no power, no life, no real being."

This is my proponent's reply. But the reasoning is not satisfactory to me.

I maintain that, to ordinary minds, in its obvious meaning, it supports an error with which, nevertheless, I feel reluctant to charge him.

Undeniable, he is no Pantheist. The above reasoning, then, reveals to what straits are driven the sustainers of the position that natural laws are God.

The Universe is nothing, no reality, no being, except in God.

"The Divine energy must be present in" the Universe. "But where the Divine energy and life are, there is God."

"Is it not quite proper then to make the statement that" the Universe "is God?"

Let us be careful. It is admitted that in themselves natural laws are nothing. It must surely be admitted that in Himself God is something.

The point of the illustration here is too fine to be discovered with common eyes. But I am not possessed of perspicacity so great as to take "a limitless view" of the Universe.

The "sour liquid," in my humble opinion, has its place equally with "the luscious peach," and the forms of life "not most beautiful" are necessary equally with "the most beautiful forms of life."

God may every hour and every moment take part in the world's affairs, or He may forsake it utterly and forever. But in either view, we cannot, I think, make it more or less God's creation.

In our opinions on Keshub Chunder Sen. &c., we differ. Certainly the Christ "has always been that true light which has lighted every man coming into the world."

And on this ground "these men" might "manifest in some small degree the grace and truth of God. But is this sufficient reason for denominating them "holy men of God"?"

"Every man coming into the world" has been illuminated by "that true light." "Every man coming into the world" has "manifested in some small degree the grace and truth of God." Therefore, every man is a "holy" man of God.

The very best that has been put forth in their behalf I have accepted.

But if I regard it as sufficient evidence, I therewith accept Universalism. The Logos illuminated the Pharisees, and "in some small degree they manifested the grace and truth of God."

But "except your righteousness shall exceed the righteousness of the Pharisees ye shall in no case enter into the kingdom of heaven."

Nicodemus, the young lawyer, Simon Magus, and others, "manifested in some small degree the grace and truth of God," but I think we would scarcely be justified in calling them "holy men of God."

But of David and Isaiah the Scriptures expressly state that they were "holy men of God." Indeed, the word "holy" opens up a broad field. It is hardly probable that my proponent has any more desire than myself to enter into a discussion of the doctrines involved.

The spirit of the last of "these men" having lately returned to the Eternal One, I am willing to bury this discussion, so far as they are concerned, in the new made grave.

Yours truly, L. M. WEEKS.

Shelburne, May 21, 1884.

What is hope? The beautiful sun, Which colors all it shines upon!

The beacon of life's dreary sea; The star of immortality! Fountain of feeling, young and warm, A day-beam bursting through the storm!

A tone of melody, whose birth Is oh! too sweet, too pure, for earth! A blossom of that radiant tree Whose fruit the angels only see!

A beauty and a charm, whose power Is seen, enjoy'd, confess'd each hour! A portion of that world to come, When earth and ocean meet—the last o'erwhelming doom!

—Swain.

A calm, self-possessed captain of a vessel was asked: "Captain, I suppose you know where every rock and shoal is along this whole coast; do you not?"

"I know where they are not," was his reply—which is a more important thing. Admirable answer. If your faith is fixed on God, and your heart is wedded to his service, you will know where the dangers and difficulties, and mysteries and contradictions are not.

Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmations.—Dr. A. J. Gordon.

I have no sympathy for those who would make the Sabbath a day of gloom. I would have the sun to shine brighter and the bowers to smell sweeter, and nature to look fairer on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Saviour rose from the dead.—Guthrie.