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was; the calling and justification are put into effect here. The calling is an effectual one, which is heeded, and results in being justified. Compare the merely external call of Matt. xxii, 14. Glorified. The believer is brought to the final glory; his salvation is consummated.

Vs. 31, 32.-What shall we say? etc. A question of exultation and triumph. If God be for us. A statement of wonderful weight. Every link of the chain of grace spoken of, and the perfect whole as well, declare that God is for us. Who can be against us? The question answers itself. Nothing. Neither the law, nor Satan, nor our sin, nor anything, can destroy those for whom God appears. He that spared not, etc. This is the measure of his love and the pledge of our salvation. God knew full well the depths of humiliation and suffering that awaited Christ, yet delivered him up for us all, aud having bestowed on us the greatest of all gifts, he will not withhold any needed blessings. Yet note that the all things, so freely given, are with him. They come to such as receive Christ, and on account of Christ's work.

Vs. 33, 34.—So bold is the believer in his perfect security, that he can challenge the whole universe to lay anything to his charge. The proof that God has justified us is that Christ died and is risen again; and he is also at the right hand of God, the place of honor and power, where he also maketh intercession for us. Nothing can undo the fact of Christ's atonement and intercession; therefore, nothing can undo of the Morning the justification of the elect.

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. Who shall change the eternal purpose of God to save his elect, or sever the union between Christ and them, when that connecting link is Christ's own love? This is beyond the power of tribulation, etc, refers to sharp external trials. Distress. Refers more to mental anxieties. Nakedness. Extreme poverty. Sword. Paul himself was beheaded with the sword. As it is written. See Ps. xliv. 22. There is little new in the pictures of the sufferings of God's people from age to age. For thy sake. For fidelity to the Lord. Killed all the day long. Liable to be taken to martyrdom at any hour. In all these things. There seems almost contemptuous tone in speaking of these things, which, though so formidable to the worldling, are triumphed over by the Christian. More than conquerors. God gives us an easy victory. There is still a reserve force which would triumph over greater difficulties. Through him, etc. And only through

Vs. 38, 39. - Persuaded. Assured. Death. The dreaded enemy that keeps so many under bondage. Life. With promises of pleasures and honors. Angels. The unfallen spirits. Principalities. The evil, fallen spirits; Satanic emissaries. Powers. Worldly rulers Height, depth. Nothing in heaven nothing on earth; nothing in hell. Which is in Christ Jesus our Lord. God's love is revealed in nature, but its special sphere is in the salvation which Christ brings. How foolish for any one to plead God's love to give him entrance into heaven, aside from its grandest display in the cross of Christ.

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. Even sorrows, disappointments, and trials, bring their contributions to his benefit.

The world speaks of the religion of Christ as gloomy. The blessedness of the believer has a sure foundation that goes back to eternity, and cannot be shaken. It is built by the master-builder, God. It is the purchase of the greatest price, the blood of Christ. -Abridged from the Baptist Teacher.

The Lesson Story for the little

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. Did you ever have a puzzle picture or map? Each piece was crooked, and looked as if it had been cut wrong. But when the pieces were fitted together, they made a whole beautiful picture. Perhaps some things in your life have puzzled you. You have been sick, or needed something you could not get, or something sorrowful has happened to you; make it fit together so that good will are architects of fate. - J. F. W. Ware.

predestination are before the world 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. But he could surely say he knew that not only pleasant things, but also trials and hardships and all things, worked together for good to him, for he loved God. You may know, also, that if you believe, your sins will be forgiven, and God will justify you; and by-and-by, let you share in the glory of his home, You may know that nothing in life or death can stop Jesus from loving you.-Primary Quarterly.

Bouths' 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. Give the texts also:

1. Which of the judges of Israel was by an angel called "mighty man of

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

6. Who was awakened by the touch

CURIOUS QUESTIONS.

No. 250 Place these letters so that they will make a text of Scripture, shewing the sympathy of our Lord:

SSTWPEEUJ.

No. 251. Bring order out of the following con fusion by making another text—an ex hortation to gladness, of these letters: EEEEEOOMJRCVRR

Here are five couplets each one con tains a word having the same letters i

it. Find the word in each: From Levi sprang a favored race,
That in the Temple had their place And work assigned.

While honored thus-tis sad to say, Some wandered in an evil way That led to grief.

And though for them kind pity pleads: We must condemn the vile misdeeds In which some fell.

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 lefthanded; but every one could sling stones at a hair's breadth, and not

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 ennacherib2 Kings xix. 10- 2. A brahamJohn viii. 33. [20 3. V ashtiEsther i. 12.	-13
4. E sther Esther iv. 16.	
5. M ordecaiEsther ii. 7. 6. E gyptExodus xii. 41.	

7. 0 x...... Deut. xxv. 4.

8. G old...... Kings ix. 11. 9. O phir...... 1 Kings ix. 28. 10. D elilah.....Judges xvi. 4-20.

SAVE ME, O GOD !-Psa. liv. 1. ANSWERS TO CURIOUS QUESTIONS.

No. 246. Wild-goose-chase. No. 247.

age N ostru M ra

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 and you thought this part of your life have different positions, spheres, capacwas all wrong. You may know every ities, privileges, different work to do in part is all right, for God has planned the world, different temporal fabrics to "You readily obeyed the mould of your whole life, and he knows how to raise; but we are all alike in this-all Christian faith and practice into which

Correspondence.

For the Christian Messenger. 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.' In these words Paul indicates one impor tant function fulfilled by the ordinance

AN OATH OF ALLEGIANCE.

The words imply a voluntary surren der, 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. Thus he represented to the world that henceforth he was "in Christ," and by this ordinance, entirely separated at once from his old life, and from the out side world. He had entered the service of Christ, whom he thus owned, in the most striking and effectual way, as his Lord and King. Now as this oath of allegiance had been taken by ever member of the churches to whom Paul's letter was addressed, it is clear that no infant could have been included in their membership; and equally clear that since baptism is thus declared to be the divinely appointed oath of allegiance, no churchly authority whatever has the right or power to institute any other form to fulfil the same purpose. Those 7. What evil angel was called "Son | who have appointed Confirmation, the partaking of the Lord's Supper, or any other form whatever, as substitutes for baptism, as the oath of allegiance to the Master, are invited to produce their authority for so doing.

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

THE SYMBOL OF DEATH AND RESURRECTION.

In the view of Paul, the beginning of the rest of the world are dead in tresnew life the Christian has "died with brother is lifted up. Christ from the rudiments of the world;" wherein he has also been raised with God, who raised him from the dead." baptism, and has been submerged beneath their surface in token of his death double sceptre. unto sin, and has been "raised together with Christ" into new life, henceforth to "seek the things that are above, where Christ is seated at the right hand of God." He is to set his "mind on the things that are above, not on the things that are upon the earth;" "For ye died, and your life is bid with Christ in God."

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." The taste displayed in the use of the word "corpse," is probably not far removed from that which permits a Christian to speak of the immersion of young converts as "a show;" but it is evident that in baptism the new made convert does indeed represent the "corpse," of one who has died unto sin, If Paul knew the died is born of that Spirit who alone is able to raise the spiritually dead to life. almost every tongue. Every one

of the Epistle to the Romans: 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 communion with Christ, and it is, both typified and realized when he is buried sooner is he thus dead with Christ than he rises with him; he is made partaker of Christ's resurrection; he is united to Christ's body; he lives in Christ and to Christ; he is no longer in the flesh, but in the spirit.

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 dectrine, for so the phrase, " pattern of teaching," in Romans vi. 17, is properly to be understood. Bishop Wordsworth renders the verse in question as follows: at your baptism you were poured, as it

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 C. M. 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. "Like as Christ," says the apostle in verse 4. "so we."

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. "Are ye ignorant" of this, asks the apostle, in verse 3, as though such obtuseness were incredible.

3. Formatively. It is the faithful exponent and enforcer of the dominant principle of Christianity—the surrender of the whole man through faith. "Ye became obedient from the heart," he says, therefore "your members" are all included. The "yielding up" in baptism is the "pattern" of the whole subsequent life.

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 In keenness of logic, in the wealth of | in your letter are in Africa, carying on learning displayed, and in felicity of illustration it holds the front rank, located at Grand Cape Mount, Vey May the writer long be spared to win | Country, Central Western Africa. Rev fresh trophies in the defence of the H. H. Johnson made a mistake as to the

For the Christian Messenger. T. M. Lewis and his work.

Dear Editor .-

It is one of most prominent characthe Christian life is a veritable death, a teristics of our nature, to detract from death unto sin. The real Christian is to the merits, and add to the demerits of "reckon himself as dead unto sin, but our fellow mortals, to deal out our laualive unto God in Christ Jesus." All dations with a meager hand, if at all. From fear as we assure ourselves, that passes and sins, and they only are truly pride might creep in, when in reality alive, who have been quickened by the the fear is, that we ourselves may be Holy Spirit; and in being born into the left in the shade, in proportion as our

Many a "well done" has emanated | ized. Rev. J. has a commission from the has been buried with him in baptism, from our blessed Saviour, and He has instructed us to render honor to whom him, through faith in the working of honor is due. Let us cast aside all doubts and fears, and say a word in He has descended into the waters of favor of T. M. Lewis, who has so nobly distinguished himself in wielding the

> If the labourer is worthy of his hire, and the soldier of his medals, this inde fatigable 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 sympa thy, encouragement or appreciation. Then after systematically starving him to death, we suddenly wake up conscience-stricken, crying, oh! what a bril liant star has set on our horizon.

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

Bro. Lewis has kindled a reforma tion in those wondrous two counties, Queens and Lunenburg-that will never be extinguished while the enemy claims gospel aright, no one who has not so a shadow of a foothold on our soil. His remarbable success, is the theme of Say Conybeare and Howson in their watching with intense interest. The Life and Epistles of St. Paul, speaking 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. Never has the lion been so thoroughly bearded in his den, as by this hero of a hundred battle fields, the secret undergoes at his first entrance into of whose success may be largely attributed to his popularity with the young, in whose welfare he takes beneath the baptismal waters. But no a peculiar interest. His earnest appeals to them, his sympathies with them and for them, points him out emphatically as the right man in the right place. 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 discriptive 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 sur prize are elicited from the listeners, as they consult their watches. "Why, I thought I had just sat down, says one; I could sit all night," says another. His comparative abilities are of no common order. For while comparing young men to a ship some have earnestly asserted that for some time after the lecture had ended, they imagined themselves ploughing their way through the billows. Long may he live to wield this double

Yours faithfully, H. IBBETSON, 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 belive deserving of enlarged support from Christians generally.-ED.

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. This 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. He is to collect money and organize missionary societies and foster the cause of Missions. The missionaries referred to the work of the Convention. They are number of the missionaries from our institution-the Richmond Institution. Only four of them were students in this institute: One of them, Rev. W. W. Colley was a class-mate of Bro. Johnson. mistake is the result of the statement which the newspapers made, hence the brother is not responsible: the statement in itself, is incorrect, but the

seeing the heathen of Africa christian

Board. His field is the entire country.

Monrovia, Africa.

credo.

Two of the six missionaries are at

Yours very truly,

For the Christian Messenger.

God and Natural Laws.

This stupendous subject is, it seems

Natural laws God? And to this point

In the able reply given by Mr. E. M.

But the main question is not satisfac

torially answered. This is the mighty

and all-important question ever disturb

fied when I awake in Thy likeness!"

And so we can afford to "possess our

souls in patience." But we are not re-

quired to "possess our souls in pati.

ence" in regard to the question raised

on the position of Rev. Mr. Cook.

I am not satisfied. My heart is hot

ing my soul: "What is truth?"

I wish to hold the attention of my pro-

to me, too elaborate for newspaper dis

J. E. JONES.

of God. in their behalf I have accepted. But if I regard it as sufficient eviprinciple is correct. Any money given

Convention, will be gladly received by But "except your righteousness shall the Board. The missionaries are doing an excellent work. The object is one which should commend itself to the consideration of all who are desirous of

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 justifled in calling them "holy men of God." present attending the Liberia College, 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.

Yours truly,

Chesley in the Messenger of to-day, there What is hope? The beauteous sun, is much over which I would gladly write Which colors all it shines upon! The beacon of life's dreary sea; The star of immortality! A tone of melody, whose birth and restless. But from the sinless lips A blossom of that radiant tree of truth there fall the soothing, cooling Whose fruit the angels only see! words, "What thou knowest not now A beauty and a charm, whose power thou shalt know hereafter." "Bless the Lord, O my soul!" "I shall be satis-

> o'erwhelming doom! -Swain.

The answer is at hand :- "In themselves Natural Laws are nothing, no power, no life, no real being." "The Divine energy must be present in Natural Laws." "But where the Divine energy and life are, there is God." ls it not then quite proper to make the statement that Natural Laws are He?

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. With the letter before me, I cannot for a moment entertain the thought which presses upon me here.

Undeniable, he is no Pantheist.

The above reasoning, then, reveals to what straits are driven the sustainers of the position that natural laws are

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

"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. Therefore God is more than natural laws. Then in what "very real and true sense they are He" I fail to see.

In regard to the objection anticipated I might say here, that, when occupying valuable space in a paper, it is sufficient time to meet an objection when it is made.

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 limit. less 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

The very best that has been put forth

dence, I therewith accept Universalism. The Logos illuminated the Pharisees. and "in some small degree they manito Bro. Johnson, in the name of the fested the grace and truth of God."

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

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. I raised but one main point,-Are

L. M. WERKS. Shelburne, May 21, 1884.

Fountain of feeling, young and warm, A day beam bursting through the storm! Is oh! too sweet, too pure, for earth! Is seen, enjoy'd, confess'd each hour! A portion of that world to come. When earth and ocean meet-the last

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,