

what they hear of the experience of adults brought into the church from the world, they sadly number themselves with Christ's enemies...

These words convey no uncertain sound. According to Dr. V. Evangelistic services and conversions are out of place in Presbyterian churches...

Again, how is it possible for any one who has been regenerated through his parents' faith, and has had that regeneration "signed and sealed" in his baptism...

A PRESBYTERIAN REVIVAL.

Dr. Van Dyke explains his idea of a true revival as follows:

"The revival that is most needed, and without which all others will necessarily be short-lived and superficial, is a revival of household religion—a revival that shall recognize and put into full force, not the external and ephemeral incidents of the day of Pentecost, but its underlying and permanent principles—the coming of the Comforter to abide in the church forever, the fulfillment of the promises which are 'to believers and their children,' the unity of the church founded upon the unity of the family as its germ, and the conversion of the world, not merely by additions from without, but largely and most effectively by development from within.

Who can estimate the fruit of such a revival? It would restore marriage to its original and holy design, 'the seeking of a goily seed.' (Mal. ii. 15.) It would 'turn the hearts of the fathers to the children.' It would make every Christian home a little church. Instead of waiting and praying for them to 'be brought in,' meanwhile treating them as 'unclean,' parents would regard their children, as 'holy' (1 Cor. vii. 14) being already in the church, and better still, in the covenant and partakers with them of the same promises.

By all the gentle yet mighty influences which under the promises of the covenant and the blessing of God, win the heart and mould the character of Christian children, godly men and women would repeat and perpetuate in the world enlarged copies of their own lives. And thus there would be a glorious fulfillment of the royal promise, 'instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth'; the ranks of the ministry would be recruited with those who have imbibed the love of the church with the mother's milk; and the work and power of that kingdom which cometh not with observation, but is 'in the midst of you,' (Luke xvii. 20), would be increased an hundred fold as the dew and the light from the womb of the morning.

There is no ambiguity about this. According to Dr. Van Dyke the true Presbyterian idea of church growth is not by 'the Lord adding to them day by day those that are being saved,' but by natural increase in the families of the congregation; and an unusually large number of births would commensurately enlarge the church. It is not a little remarkable that while under this method the growth of a church ought to be steady and constant, yet during an entire year not a single 'young Christian' in his own church received the 'sign and seal' of regeneration. Either his own people do not show his views, or his theory is a failure.

Dr. Van Dyke is, however, not singular in his advocacy of the proper function of marriage. It is so strenuously advocated by the Roman Catholic Church that the French Catholic population of Quebec has increased from 60,000 in 1760 to a million and half at the present day. That was of course the method of growth in the Jewish 'church,' and it is a very good way for a nation. Indeed, until the evolutionists shall have learned how to develop mankind directly from protoplasm, there does not appear to be any other way whereby a nation can grow, or even maintain its own existence. But if that is the true method of propagating Christianity, it is extraordinary that it did not occur to Christ himself. In fact every word he uttered showed his own thought to be directly opposed to this. And as for Paul, if Dr. Van Dyke is correct, the author of the epistles to the Romans and to the Galatians was hopelessly astray.

THE REAL BENEFIT OF INFANT BAPTISM.

I have now at sufficient length pointed out the unreality of those advantages of infant baptism, openly avowed by its defenders, but a real advantage attaches to it, one on which they are silent.

This is a pre-emption of the infant for the benefit of the particular church into which it is 'baptized.'

It is impossible to make Christians by any such thaumaturgic process, for John affirms that 'the children of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,' and equally impossible by that means to place them inside the church

founded by Christ and his apostles, for Christ has himself declared faith in himself with its accompanying profession to be the Rock in which he has built his church; but it is perfectly possible to make of them members of the various Pedobaptist churches, and constantly children as they grow up into consciousness are finding themselves members of these churches. If not born so, they have been made 'so in their earliest infancy without their knowledge or consent. Through infant membership the continued maintenance and growth of these churches are secured without the intervention of any other influence.

From one point of view this is an enormous advantage, and it explains the tenacity with which so many Protestant Christians cling to a practice so directly at variance with the guiding spirit of Protestantism, viz. No compelling of the conscience in spiritual things. If this is not also a central principle of Christianity as well, I have failed to read the Scriptures aright, but it is habitually violated in infant baptism for that 'binds the child,' and not a few find, in later years, the yoke intolerable to be borne, and equally difficult to throw off. When they have been awakened into new life through the agency of the Holy Spirit they find themselves confronted with the command 'Repent and be baptized,' and they would, fain obey, for they observe that it is still imperatively addressed to every inquirer, having never been abrogated or annulled, and they find no other commandment offering the shadow of an excuse for its neglect. They learn too that Christ has himself fixed obedience as the true test of love, and they would render to Him the loyal obedience which no living soul can render for another; but the stress of the yoke is upon them.

"Ye have made void the word of God through your tradition,"

PETER.

For the Christian Messenger. The New Theology.

A highly valued friend of mine, a minister of the Word has written asking me to name some of the latest and most authoritative works discussing the problems of the New Theology. I may be permitted to do this through the columns of the CHRISTIAN MESSENGER, with the kind consent of its Editor.

Let me name a few of the very ablest and most accredited contributions to the advanced Evangelical Theology of our time. In such volumes as those I shall mention, I think may be plainly recognized the work of that promised Spirit of Truth, whose declared office it is to lead the Universal Church into all the Truth, as its needs require, and its capacities are developed.

(1) The Doctrine of the Sacred Scriptures. By George T. Ladd, D. D., Prof. of Mental and Moral Philosophy in Yale College. This work is in two good-sized volumes and is regarded as very scholarly. It consists of a Critical, Dogmatic and Historical Inquiry into the Origin and Nature of the Old and New Testaments. (1883).

(2) The Philosophical Basis of Theism. By Samuel Harris, D. D., Prof. of Systematical Theology in Yale College. This book contains an Examination of the Religious Personality of Man. It deals with the Validity of the great Arguments for Theism. (1883).

(3) Natural Law in the Spiritual World. By Henry Drummond, F. R. S. E., F. G. S. This book works along the same lines of thought as does The Unseen Universe of Professors Tait and Stewart. It is a very valuable and suggestive book illustrating the Continuity of Law in the Universe. (1883).

(4) The Grounds of Theistic and Christian Belief. By George P. Fisher, D. D., LL. D. This book contains a masterly plea for the Higher Criticism of the Bible. It everywhere distinguishes the Essential from the Incidental. It embraces a discussion of the Evidences of Natural and Revealed Religion. (1883).

(5) The Freedom of Faith. By Rev. T. T. Munger. This a pleasant volume of Earnest and Progressive Sermons. These sermons are practical, spiritual and philosophical. Some of the subjects discussed are:

- (a) The New Theology. (b) Reception of New Truth. (c) Love to the Christ as a Person. (d) Moral Environment. (e) Immortality and Science. (f) The Resurrection from the Dead. (g) The Method of Penalty. (h) Things to be awaited. (i) The One Mediator, the Operation of the Son of God in Nature and in Grace. By Canon Medd, M. A. (1884).

This constitutes the New Volume of the Bampton Lectures. Canon Medd's main point is that the Christ is Mediator, not only while on earth, not only at the Cross, but also when the world was made, and ever after, and ever since

his ascension into Heaven. He shows that the Christ is in Jewish and Christian History an ever recurring Manifestation of God for the Salvation of our World. He deals with the Omnipresent or Universal Christ. I may be permitted to recommend this work strongly. It has been pronounced by recent accredited Criticism to be one of those dignified Theological tomes which are to be regarded as thoroughly safe and sound.

It deserves to be said in this connection that one of the great doctrines of this book—that of the continued Manifestation of the Christ during the Old Testament dispensation—is very completely embodied in a scholarly and exhaustive article by the Rev. C. Goodspeed, of Yarmouth, N. S., published in the Bibliotheca Sacra. It is entitled The Christ, the Jehovah Angel of the Old Testament. This article by one of our own ministers of the Word, though written a few years ago, will be found to be thoroughly abreast of the times in its conclusions, and may be regarded as a permanent and valuable contribution to the Christology of the Jewish History.

I think no thoughtful and reverent man can rise from the perusal of such works as I have mentioned above without feeling humiliated by a sense of his own pitifully limited knowledge in view of the boundless problems of this mysterious Universe which is the Work of God. At the same time his Faith will be immeasurably strengthened, will be made more vital, more rational. As he catches many a glimpse of the splendors of those unseen Spiritual Realms of Nature and their Laws, he will more and more be led to see the manifestation of God in the life of humanity through that Spirit of Truth which is and has ever been the One Omnipresent Mediator. I think moreover that he will realize that the whole trend of the study of God's Universe is towards the Truth as it is in Christ Jesus. Wonderful explanations of things hitherto hard to be understood will flash in upon him. A man ought to feel himself being regenerated and renewed as he finds himself assimilating these rare Truths of the Spirit, who is the Word of God, which are being vouchsafed to this present century. Although made humble and reverent, yet may he at the same time henceforth stand on mountain heights and breathe vital air.

There is one grand central idea running through all the advanced Theology of our century. It is this idea of the Omnipresent Christ, the Universal Spiritual Christ, one of whose manifestations was the Christ of History.

In conclusion, I may be permitted to thank heartily my esteemed friend, the Rev. W. H. Warren of Bridgetown, for his kind words of encouragement and appreciation. I can only regret very much that I have not been able to furnish the readers of the MESSENGER with better and fuller reports of the Boston Monday Lectures.

Respectfully, E. M. CHESLEY. Boston, March 15th, 1884.

When we are Right.

Many church-members think that it they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, 'I do not hinder.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be? Sooner let me sleep among the crows of the valley than that be a hindrance to the meaneast work that is done for Thy name! —Spurgeon.

Professor Evangelinus Apostolides Sophocles, the lately deceased occupant of the Chair of Greek at Harvard, had been connected with that institution for fifty-one years. He was a very eccentric man and lived the life of a recluse.

The number of copies printed for the issue of the 'new volume of the "Encyclopaedia Britannica" is somewhere between ten and eleven thousand. Of these it is said that some three thousand are for English subscribers, while the remainder will go to America,

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson I.—APRIL 6, 1884.

PAUL'S THIRD MISSIONARY JOURNEY. Acts xviii. 23-28; xix. 1-7.

COMMIT TO MEMORY: Vs. 24-26.

GOLDEN TEXT.—"And when Paul had laid his hands upon them, the Holy Ghost came on them."—Acts xix. 6.

DAILY HOME READINGS.

- V. The Lesson. VI. The Scriptures Inspired.—2 Tim. iii. 14-17. VII. Wisdom Through the Scriptures.—Psa. cxix. 97-104. VIII. The Speaking the Truth Boldly.—Acts iv. 8-20. IX. John's Baptism.—Matt. iii. 1-12. X. The Baptism of Jesus.—Matt. iii. 13-17. XI. Receiving the Holy Ghost.—Acts x. 44-48.

ANALYSIS.—I. The Eloquent Apollos, Vs. 23-28. II. A Question of Baptism, Vs. 1-7.

QUESTIONS.—To what city did Paul return after his Second Missionary Journey? What places between there and Corinth did he visit on the way?

Vs. 23-28.—From what point did Paul start on his Third Missionary Journey? Where did he go first? For what purpose? How did he strengthen the disciples? Who is mentioned in verse 24? Of what nation was he, and where was he born? What is meant by the way of God? Who taught him this more perfectly? How was he especially fitted to convince the Jews? What was the point of his teaching?

Vs. 1-7.—What is the meaning of disciples? Were these disciples believers in Christ? What did Paul ask these disciples? What did he mean by receiving the Holy Ghost? What was their reply? Into whose name must we be baptized? Why? See Gal. iii. 27. When these disciples heard Paul's words, what did they do? Who are proper subjects for baptism? What is baptism? What did Paul do after these disciples were baptized?

One who knows the way of the Lord should fervently teach it? The importance of prompt obedience in baptism.

Apollos, and the disciples at Ephesus, with only an imperfect hearing of the truth of Christ, eagerly embraced it, and promptly obeyed it. You have the New Testament Scriptures, which they did not have. How was Apollos fitted to be a preacher of the gospel? Who taught him the way of God more perfectly? What good work did he do in Corinth?

In Lesson X, of the Third Quarter, we left Paul at Corinth, where he remained "yet a good while" (xviii. 18) after the events of that lesson; and where he wrote the Epistles to the Thessalonians, from which Lessons XI and XII were taken. From Corinth he set sail, with Aquila and Priscilla, for Jerusalem, to be present at the least (xviii. 21)—probably the Feast of the Tabernacles. He left his companions at Ephesus on the way, and pursued his course to Jerusalem alone, from whence he soon went to Antioch, which was the starting point of his missionary tours. Our lesson begins with his starting out from this city upon his Third Missionary Journey.

NOTES.—Vs. 23.—There is nothing to indicate the length of time which Paul spent in Antioch, between his Second and Third Missionary Journeys; perhaps, only a few months. In which he may have rested from his arduous labors, or, more probably, as in the interval between the first and second tours (xv. 35), he gave himself to teaching and preaching the Word of the Lord. It was during this period, that critics put the scene between Paul and Peter, recorded in Gal. ii. 11. The beginning of this third tour cannot readily be traced. The general statement is, he went over all the country of Galatia and Phrygia in order, re-visiting the churches which he had previously founded in these provinces, and strengthening all the disciples.

Vs. 24, 25.—Apollos, mentioned in 1 Cor. iii. 6, as watering that which Paul planted at Corinth; and in 1 Cor. xvi. 12, as being with Paul. He is mentioned again in Titus iii. 13. Eloquent. Translated learned in New Version. Mighty in the Scriptures. Not merely well versed in the Old Testament Scriptures, but having a spiritual insight, and knowing how to use them in argument and appeal. Was instructed in the way of the Lord. But, as the sequel shows, not thoroughly taught. Of some things, such as the nature of Christ's kingdom, the real Messiahship of Jesus, the deeper Christian doctrines, the force and meaning of baptism, he knew but little. Diligently. New Version, carefully. He taught well, and with a zealous spirit, as far as his knowledge extended. Knowing only the baptism of John. John's baptism

was in the name of the Messiah to come (ix. 4), without fully recognizing Jesus as the Messiah; but the baptism of the apostles was in the name of Jesus as the Messiah who had come. The latter baptism was also attested by the extraordinary gifts of the Spirit (xix. 6).

Vs. 26-28.—Began to speak boldly. Doubtless, preaching repentance as a preparation for the kingdom of the Messiah, as John did (Matt. iii. 2.)

Aquila and Priscilla. God uses a woman as a religious teacher, as well as her husband, to lead the eloquent Apollos out of the law, into the knowledge of the gospel. From Ephesus, Apollos desired to go to Corinth, the capital of Achaia, a Roman province, equivalent to modern Greece. He carried with him a letter of commendation from the Church at Ephesus, and helped them much which had believed through grace. He especially aided them in preaching the gospel. Mightily convinced the Jews. He was fitted for this not only by his eloquence; but by his masterly knowledge of the Scriptures. Taking their Scriptures, he showed them, by a luminous and right interpretation, that Jesus was (the) Christ, or Messiah.

Vs. 1, 2.—After Apollos had left Ephesus for Corinth, Paul, in his travels, having passed through the upper coasts; i. e., the regions of Galatia and Phrygia (xviii. 23), came to Ephesus. There he found certain disciples, who, though genuine disciples, having the elements of a true faith, were yet spiritually ignorant. They probably knew Jesus as the Messiah, and had repented of sin; but the whole Christian system had not been unfolded to them. It would not be surprising that, at that early day, there were many of this class. Of them Paul inquired: Have ye received, etc. Better, Did ye receive the Holy Ghost when ye believed? That is, the special gift of the Holy Spirit, which was imparted at baptism, and was accompanied with miraculous powers. He may have noticed in them a lack of spiritual gifts, and a tendency to legalism, which betrayed the absence of the light and liberty given by the Spirit. They replied that they did not hear anything about this when they were baptized. They had been imperfectly taught. They were ignorant of the mighty gift at Pentecost.

Vs. 3, 4.—Unto (into) what, etc. A very natural question; for it was at baptism that this marvellous gift was generally manifested. Unto (into) John's baptism. John's baptism spoke of repentance of sin, and of a hope of the Messiah: It is said that those baptized should believe on him which should come after him (John) (Matt. iii. 11); and that one coming after John was Christ Jesus. But it did not confess Jesus as the Messiah; and these baptized into John's baptism, were not baptized into the name of Jesus as the Messiah. Hence their baptism was imperfect.

Vs. 5-7.—When they heard this. Everything related of them, shows that they were genuine converts, but imperfectly instructed. They eagerly received the whole truth, and promptly acted upon it. Where baptized in the name of the Lord Jesus. That is, these twelve, who had been baptized into John's baptism, were now baptized by Paul, or his assistants, into the name of Jesus as their Lord, as the one who had come. Then, with the laying on of Paul's hands, there came upon them the Holy Spirit, with the accompanying gifts of tongues and prophecy. They had the consciousness of a new and mighty power; and spoke by inward inspiration the praise of God, as did the disciples on the day of Pentecost.

SUGGESTED LESSONS.

If we cannot speak boldly in public like Apollos, we may instruct in private like Aquila and Priscilla.

Into what were you baptized? Into a form, into a profession, or into Christ? If into Christ, we have "put on Christ." Let us, therefore, show forth his spirit and life.

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

Ask if the children think God knew how much Apollos needed to know about Jesus, whether they think he would send any help, and why. On this latter point, show that though Apollos did not know all there was to know, yet he did the best he did know. So, little folks have much to learn; but what God asks of them is, to do what they already know. God pitied Apollos, and sent some one to Ephesus to tell the whole story. They will "guess" it was Paul. Two of Paul's friends stayed there, who had often heard him talk of Jesus, had lived in same house, worked with him, etc. Ah! now you know, it was the two tent-makers. Picture them

listening to Apollos, glad that they knew the rest of the story; but did not rudely interrupt him before all the people, and make him ashamed, but invited him to come home with them. Some one may say, that he could not see and hear Jesus for himself. Aquila and Priscilla had something to tell Apollos. It was of a promise which Jesus made, that when he went away from this earth he would send some one who could be everywhere, with every one at once! Read John xvi. 7.

Tell now the story of the coming of Paul; and though Apollos had left the city, Paul found twelve others who also needed the Holy Spirit. What puts comforting thoughts of Jesus in our heart when we are sad? It is the Comforter, which is the Holy Spirit.

—Abridged from the Baptist Teachers

Boys' Department.

Original and Selected: Bible Enigmas.

No. 270. Biblical Acrostic.

- A "leader" of illustrious renown; A noted rock in the suburbs of a town; A mount where a council of war was held; A prophet who against the Lord rebelled; A mighty king who was ruined by pride; A rich captain who by violence died; A forest where a loved son lost his life; A royal city but the scene of strife; A famous giant who caused much alarm; A prophetess who predicted great harm; These initials will now form a name; (And one that has acquired much fame); Of an aged man, (if rightly spelled), Whose marked career is not excelled. —Selected.

CURIOS QUESTIONS. No. 213. A Double Acrostic.

- 1. A floating house. 2. The organs of one of the senses. 3. A name of the moon. 4. The first shepherd. 5. The best part of a pig.

The initials and finals give two words connected with psalmody. No. 214.

Form a five word square of the following described words:

- 1. Favor. 2. A bird of bad repute. 3. Hold on. 4. A Roman name. 5. Getting in.

No. 215. Form a small diamond of words by

- 1. The first labial. 2. What leaves do in winter. 3. The best book. 4. An old priest. 5. The first and last of the eight organ.

No. 216. Form a perfect diamond of words of

- 1. The sign of the aspirate. 2. Not clear. 3. The author of evil. 4. A tribe of old Canaan. 5. The high priest's cap. 6. Snelter from wind. 7. The sibilant sign.

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. 269.

- 1. J ochebe D 2. U zzi A 3. D otha N 4. G ehaz I 5. E unie E 6. S amue L

JUDGES—DANIEL. ANSWERS TO CURIOS QUESTIONS. No. 208.

King Saul. 1 Samuel xxviii. 8. No. 209.

Saul had pronounced a curse upon any who should eat of the honey until evening, when he might be avenged of his enemies. 1 Sam. xiv. 24-26.

No. 210. That they might have their right eyes put out. 1 Sam. xi. 1, 2.

No. 211. Word Square.

S H I L O H H O N O R A I N T A C T L O A T H E O R C H I S T H A T E S T

No. 212. A Wing.

A story is told of a teetotal draper at Romsey who began life as a drunken journeyman tailor, but who rose to a position of wealth and influence after taking the pledge, and was a great favourite with Lord Palmerston. On one occasion his lordship said, "Somers, you'll never have the Maine law." "I beg your pardon, my lord, we shall have the Maine law." "Very well, then, you must change public opinion. Her Majesty's ministers are the servants of the people, and what they demand the ministers must concede." "Yes, my lord, we understand that perfectly, and we are rapidly changing public opinion against the liquor traffic."