

junction "and." And by what law our critic can sever those, so as to *wedge* in "for the remission of sins" before baptism, we are unable to find out. Whatever repentance is for so is the baptism. If "for" means "because of" (as found on a card given to the scholars of a *certain* Sunday-school of this city) then the injunction is, Repent and be baptized . . . because of the remission of sins; thus making pardon come before repentance, and at the same time the reason why they should repent, etc. This surely is the pure doctrine of salvation by faith alone.

"What about Cornelius and his household?" Space will not permit us at this writing to give more than a few hints upon this question. (1) Does the possession of a *miraculous gift necessarily* imply the *purity* or salvation of the possessor? (2) If this be an example, why not insist that a man should see an angel? Cornelius did. That a candidate should before baptism receive the miraculous gift? Cornelius did. That a preacher should hesitate to baptize a person until such evidence (speaking with tongues) is forthcoming? Peter did. (3) Here is a case so unique that even Peter was astonished. Although laboring as an apostle for six or seven years, during which time thousands had been turned to the Lord, he could find no parallel with the present one, excepting at Pentecost, in the case of the apostles themselves. (4) Was the bestowal of this gift the fulfilment of a promise? If so, where is the promise? (5) Were there not exigencies peculiar to this case (it being the first-fruits of the Gentiles) that demanded such manifestations in order to remove the lingering prejudice of Peter and his companions; to enable them hereafter to furnish reasons for their actions at the house of Cornelius, and to put beyond dispute any question that might, in after years, arise as to whether the Gentiles should enjoy equal privileges with the Jews.

From the preceding remarks, it is evident that this case stands alone. As an example it proves too much. And yet this is offered as evidence that a person is saved by faith alone, and that Peter on the day of Pentecost did not really mean what he said.

The following, if we mistake not, will represent our contemporary's argument from symbol. All symbols represent what is already done ("it must be done before the symbol should have place.") Baptism is a symbol of a work in the soul. That work is pardon. Baptism, therefore, cannot exist prior to pardon—that is, pardon must precede baptism. Our readers are aware that the truthfulness of the conclusion depends upon the correctness of the two propositions from which it is said to have been drawn. What about this first one, then? What about Nebuchadnezzar's image, the Jewish tabernacle, the scape-goat, the brazen serpent, etc.—were not all these symbols? Did they symbolize things already done? If he said, but these were types. Well, a type is a symbol. Symbol is a general term, under which are classed, types, emblems, fables and parables, etc.

One advantage gained in teaching children to read first in script is the celerity with which the word can be formed and re-formed before the eyes of the pupil. To write the word again and again all over the board, the child watching with an interest excited by the teacher's lively talk, while the graceful motion of the chalk constantly reproduces the same form, has a strong tendency to fix that form indelibly upon his mind.

Another advantage is that it immediately gives the child something to do, and a valuable something. Copying the word-form is an important step toward memorizing it. Copying it in script is so much gain in the art of writing. Copying it in print is so much time worse than wasted, from the penman's standpoint.

When reading and writing are taught together from the beginning, effort is economized and time saved. The writer has achieved the best success by teaching from fifty to a hundred words, pretty thoroughly in script before touching print, then planning the transition so that the child is as little conscious as possible of anything new.

The Family.

AUNT ABBIE'S ADVICE.

- Never utter a word of slang,
- Never shut the door with a bang.
- Never say once that you "don't care,"
- Never exaggerate, never swear.
- Never lose your temper much;
- Never glass of liquor touch.
- Never wickedly play the spy;
- Never, O never, tell a lie!
- Never your parents disobey,
- Never neglect a night to pray.
- Remember these maxims
- Through all the day,
- And you will be happy
- At work or play.

THE BOOK BAD MEN HATE.

One reason why we believe the Bible is the Word of God, is the extraordinary and indomitable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through into their philosophy. It never ceases to be true that every one that doeth evil hateth the light, lest his deeds should be re-proved. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever.—*C. H. Parkhurst.*

MIKE AND THE PRIEST.

Seldom has a better answer been made than that of the poor Irishman to a priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priest and not for the like o' you."

"Ah, but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children."

"But, Michael," says the priest, "you cannot understand the Bible, it is not for you to understand it, my man."

"Ah, very well, your Reverence, if I cannot understand it, it will do me no harm, and what I understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church and the church will teach you. The church will give you the milk of the word."

"And where does the church get it but out of the Bible; Ah, your Reverence, I would rather keep the cow myself."—*Presbyterian.*

SAY "NO."

"Alicio, what will you say when they offer you wine at dinner?" asked Dick.

"I shall say, 'No, thank you!'"

"Suppose, for politeness' sake, we take a sip."

"O Dick, you don't mean it? Think how we promised mamma we wouldn't! Think of the trouble intemperance brings!"

"I'm not talking intemperance," said Dick impatiently; "just about a sip."

"But one sip might lead to more; don't take even a sip, dear brother."

"Cousin Mary will look and Louis will think 'How curious!' and Albert will put up his eye-glass. I hate to be looked at as a curiosity."

"So do I," said Alicio. "Perhaps it won't be as bad as we think. I mean to say, 'No,' all the same. It will not be rude," she added eagerly.

"General Washington said it was not. One day near the end of our Revolutionary War a young

officer came to Philadelphia to see Washington on business. He was invited to a dinner-party. A little before they were to leave the table, Washington, calling him by name, asked him to take a glass of wine. 'No thank you, sir,' said he, 'I have made it a rule never to touch wine.' Every one looked surprised that the young man should refuse such an invitation from the General. 'He is rude,' they thought. What! say 'No,' to Washington. Washington saw in a moment how they felt. He said, 'I do not want anyone at my table to partake of anything against his inclination. I honor you, sir, for refusing what you consider wrong.'

"Good for the General!" exclaimed Dick.

"Good for the young man!" said Alicio. "He was not sure what the General would think of him, and yet he was not afraid to do what he thought was right."—*Intelligencer.*

AN ATTRACTIVE HOME.

The judicious, tasteful, regular, efficient ordering of a house, is a work which no woman ought to hold lightly. She who can do it upon a scale suited to her income, with a true economy and harmony throughout all its arrangements and preserve a reasonable serenity of temper and freedom of spirit, so as to make herself a welcome companion, is fortunate, and deserves to be called a successful woman. "I do believe there is nothing so good in the whole world as a clean cheerful home!" was the exclamation which fell from the lips of a high-spirited, intellectual woman confronted with this problem of house-keeping. All good women who have houses to keep need to honor their work and to know that it is honored by others. There is a high professional pride which is not incompatible with the most perfect humility. As we need to teach our children to reverence their own nature, to believe in the noblest possibilities of humanity, to see the greatness of human destiny, so we need to respect the demands of our own work. Common duty is a grand thing. No intellectual development, no passion for beauty can rise above it. It rises to a higher level as we rise. To fulfil all its requirements needs all our strength. The field is practically unlimited, for as we master its lesser details, its influence and interest expand on every side. It rests with us whether the work is low or high.—*Country Gentleman.*

ALFRED THE GREAT'S LAST WORDS TO HIS SON.

Alfred the Great was fifty-two years of age when he died. His body was interred in the great Cathedral at Winchester, and the kingdom passed peacefully to his son. His own dying farewell to his son Edward is the best memorial eulogium which can be passed upon his life, and he most truly earned the title of Alfred the Great—great in wisdom, great in power, and best of all, great in goodness; and his purified spirit passed from earth with these truly great words upon his dying lips:—"Thou, my dear son, sit thee now beside me, and I will deliver thee true instruction. I feel that my hour is coming. My strength is gone; my countenance is wasted and pale; my days are almost ended. We must now part. I go to another world, and thou art left alone in possession of all that I have thus far held. I pray thee, my dear child, to be a father to thy people. Be the children's father and the widow's friend. Comfort the poor, protect and shelter the weak, and with all thy might right which is wrong. And my son, govern thyself by law. Then shall the Lord love thee and God Himself shall be thy reward. Call upon Him to advise thee in all thy need, and He shall help thee to compass all thy desires."—*Boys' Book of Famous Rulers.*