

NOVA SCOTIA.

THE BAPTISM OF OUR DIVINE LORD (continued)

Nova Scotia.—II. WHAT THEN WAS CHRIST'S BAPTISM? WHY WAS HE BAPTIZED? Negatively.—It was not "John's Baptism," John forbade him "that Baptism" which was "unto repentance for the remission of sins."

Positively.—He was baptized in order to fulfill some righteousness which would not have been fulfilled if He had not been baptized. His own response to John's refusal was, "suffer it to be so now; for thus it becometh us to fulfill all righteousness."

But what was the righteousness which He desired in this way to fulfil? What righteousness required him to be baptized? We reply, that of the Law, which He came "not to destroy, but to fulfil," even in every jot and every tittle.

The Moral law did not require this—neither did the Civil; but the Ceremonial law required certain things in all those who entered the priesthood. Into His priesthood our Blessed Lord—who till this time had lived in retirement—was now to be admitted; and he would enter it in a lawful way, observing every requirement.

1. The lawful time for entering the priesthood was at the age of thirty, accordingly St. Luke tells us, incidentally, (iii. 23,) that he was thirty years old at the time of his baptism.

2. But even when one has arrived at that lawful age, he was not allowed to discharge the duties of the priestly office until he had been duly consecrated, or, as we generally express it in these days, Ordained. And in order to a valid consecration, the Administrator must himself have authority; no one can convey to another a function, or an authority, which he does not himself possess.

3. The consecration itself consisted of certain acts. The first of these was the ceremonial cleansing—"Washing with water"—vide Ex. xxix. 4 and xl. 12. Now we maintain that Christ's Baptism was nothing more nor less than this ceremonial "washing with water."

The second act in the consecration was the "Holy Anointing"—"Anointing with oil"—see Ex. xxix. 7, and xl. 16. But then it will be remembered, material oil was not to come upon his head. Isaiah prophesied seven hundred years before His Incarnation that he was to be anointed with the Spirit (lxi. 1-3).

4. Immediately after the consecration of our Lord, He "was led up of the spirit into the wilderness to be tempted of the devil." Here, during "forty days" He resisted temptation, overcame the tempter, and by fasting and prayer, together with the ministrations of angels, became fully prepared for the discharge of the duties of that high office to which he had been admitted.

The "forty days" being ended, however—as might naturally have been expected—He entered at once upon His public ministry. St. Matthew tells us expressly, (iv. 17) "From that time Jesus began to preach."

It is a noteworthy fact that as our Blessed Lord, after His consecration to the ministry, spent "forty days" in retirement before entering publicly upon the duties of His office; so after that public ministry had closed, on the morning of the Resurrection, He spent "forty days" with His apostles instructing "them in the things pertaining to the Kingdom of God" before he returned to heaven by the Ascension.

To all this it may be objected that St. Paul says: (Heb. vi. 14) "It is evident that our Lord sprang out of Judea; of which tribe Moses spake nothing concerning priesthood." True, but in the

very next verse he says, "and it is yet far more evident, for that after the similitude of Melchisedec there ariseth another Priest." Indeed in the fifth chapter of the Epistle to the Hebrews, he dwells especially on the authority of our Saviour's Priesthood, and his great argument in the seventh chapter is that Jesus Christ is a Priest after the order of Melchisedec, and far more excellent than the priests of Aaron's order.

We know the Jews were scrupulously careful not to allow any one to teach or preach in their synagogues, or in the Temple, unless duly commissioned. If it be denied that Christ's consecration took place at this time, we boldly assert, there is no other account of it furnished by inspiration.

Again, we are well aware that the Scribes and Pharisees lost no opportunity to throw discredit upon our Saviour's ministry; but though in various ways they endeavoured to impugn His authority, they would never once deny the validity of His consecration. Thus they would have been very ready to do if they had found any irregularity in connection with His commission. Upon one occasion they appear to hint that His authority was assumed, by the question: "By what authority doest thou these things? and who gave thee this authority?" His answer supports the view we have taken in this matter, by referring them back to the event we are considering "The Baptism of John: was it from heaven, or of men? Answer me."

It follows, then, that the lesson taught us herein by our great exemplar, is one of obedience to the Rites and Ceremonies of the Church. If we would follow His example, in this matter, and "tread in His steps," we must show a carefulness to submit ourselves to Ecclesiastical authority, and "HEAR THE CHURCH."

EDITORIAL CORRESPONDENCE—(continued.)

After leaving Mills Village for Bridgewater, as described in our last communication, we found the roads in a worse state than any preceding or subsequently driven over. It was ascribed by some of our fellow passengers to the government contractor, whose business it is to improve the native high-ways, but who, in this instance, by adroit manipulation, managed to improve his exchequer instead of the roads. We do not vouch for the accuracy of the imputation, and from the general honesty prevailing in these parts, incline to a contrary impression. Within a few miles of the town a marked improvement set in. We ran along under shelter of a gradual elevation to the northward, tenanted with hardwood, and presenting an appearance like that forty years ago on the road between Woodstock, Beechville and Ingersoll, in the county of Oxford.

This town is situated at the head of navigation, on the La Havo River, and is all astray with enterprise. Its appearance and business are more suggestive of western towns than many others on these shores. The Iron Foundry is equal to supplying a large range of country with household appliances, agricultural implements, mill fittings and ship attachments. There are upwards of twenty stores, flourishing, with which are carding and saw mills, a printing establishment, telegraph office, a banking agency, and a commodious church, the rector of which is the Rev. W. E. Gelling—an active clergyman, imbued with missionary zeal and primitive fidelity. The church is situated on a hill, and rather to the most distant part of the town, a circumstance of disadvantage, especially during certain times of the year, when the weather is boisterous and inclement. We sometimes forget in planning and deciding upon a site for a church that the more contiguous it is to the most frequented streets of a town the more an attendance upon its services will commend itself to the unimproving public.

And in these days of progress, in architecture as well as in mechanics, an ecclesiastical style and completeness is absolutely necessary, if the good taste and respect of the educated and reflecting class are sought. The primary trade of the place consists in the exportation of wood, lumber, staves and bark; but what most interests an observer on these shores is here apparent with bustle, noise, and application,—it is ship-building. The latest telegram we hold from this town reads as follows:—"The lumber business at Bridgewater is brisk. Mills all sawing, and large numbers of vessels are loading."

The internal resources of the province are favourable for this class of commercial pursuits, and although little understood by the western agriculturist, they constitute the very basis of a great dominion, and encourage every sentiment of loyalty underlying national worth and stability. From year to year this truth will assume dimensions, and direct an influence not now appreciated by either the east or the west. On the completion and development of our Intercolonial Railway

system, products of husbandry, and products from and to the sea, products of thought, and interchanges of social amenities will pass to and fro with the frequency of the hours of each day, and local prepossessions and provincial habits will give place to those of a general interest, all knowing that what affects one part of Canada bears relationship to and equally belongs to the prosperity of every other part.

Ontario.—It is said that the Bishop of Ontario declines to entertain the question of the Rev. Mr. Jones' resignation till after the meeting of the Synod.

Huron.—Fourteen pupils of Hellmuth College, having been duly prepared by the Principal, Rev. A. Sweatman, were recently confirmed by the Bishop in the Chapter House.—The Rev. J. Matthews, Goderich, has accepted the post of Assistant Minister at St. James' Church, Toronto. Rev. W. L. Mills, Seaford, has recently been appointed Rector of St. John's, Quebec.—Special sermons were preached in St. James' Church, Westminster, in aid of the Sunday School, by the Rev. E. Davis and the Rev. H. T. Darnell, Principal of Hellmuth Ladies' College. The congregations were large and attentive, and the collections good.—The Rev. W. B. Evans leaves Durham and Allan Park for St. Paul's, Woodstock.

Toronto.—The Lord Bishop of Toronto held a Confirmation in St. Matthias Church, Toronto, on Sunday morning last.

Niagara.—Archdeacon Palmer has resigned his Rectory in Guelph, and intends to reside in Europe.—The Bishop of Niagara held his first Confirmation on the 13th inst., at Oakville.

Newfoundland.—This Island is said to contain 161,885 persons, of whom 64,018 are Roman Catholics, 69,067 Episcopalian, 85,099 Methodists, and 1,464 Presbyterians.

Fredericton.—His Lordship the Bishop has been holding confirmation at St. Stephen and elsewhere Charlotte.

Montreal.—On Saturday, at Bishop's Court, an address was presented by Canon Baldwin to the Metropolitan, expressing regret on the part of the Churchwardens and Vestry of Christ Church, that intimate relations between the Bishop and the Cathedral should have been suspended; they state their motive to have been the maintenance of their privileges, and they express a hope that his Lordship will resume his participation in the services. The Metropolitan in reply expressed his satisfaction in signing the statutes that had been mutually assented to. He stated his pleasure in the fact that important points have now been settled which will go far to prevent future complications, and hoped that the wishes of the Vestry would soon be realized, in reference to the return of Mr. Oxenden and himself to the services of the Church. A large meeting has been held in the Synod Hall, in behalf of the Montreal Church Home. The Metropolitan presided. The Rev. Mr. Labiev, Canon Ellegood, Dr. Wright, and many other gentlemen took part in the proceedings. A strong feeling was manifested in favor of sustaining this important charity, formed about 20 years ago by Mrs. Fulford, the estimable wife of the late beloved and reverend Metropolitan of Canada.

THE REV. BASIL WILBERFORCE ON TOTAL ABSTINENCE.

I will tell you what we are to do. We are by every means in our power to press voluntary total abstinence upon the people. Why did I become a total abstainer? I saw without doubt that total abstinence was the only cure for the drunk system. I went about in my large parish, and did my very best, God knows, to bring the people to a right mind about this matter. But I was not a total abstainer; I did not see any way to it. But after I saw the misery and desolation caused by drink, I saw my way to casting it altogether aside, and the very instant I did so I found the good of it, because I was asking people in fighting down an evil to do something I had done which I had not been able to do before. The reason why moderate drinkers, if they love the souls of others and believe in the Lord Jesus Christ, should become total abstainers, is simply this, that the drunkard, if he is to be saved, must be childed and aided and encouraged by his stronger brother. Many object to become total abstainers because they say the Scriptural argument is all against us. How can they say so? I say the whole spirit of God's blessed book teaches total abstinence. King David, after fighting in the heat, called out that he should like some water from Bethlehem. Two or three men drew their swords and fought their way through the Philistines,

and brought it to him; but he poured it out upon the burning sand, and said, I cannot drink this, for it is the price of blood." I say it is not this spirit of total abstinence? I look upon the wine; it may be a harmless creature of God, but it is the price of my brother's blood. It is the price of souls for whom hell is yawning, and I take my Christian liberty of pouring it upon the burning sands instead of using it. I believe St. Paul was a teetotaler. He was thoroughly consistent, and said he would not drink if it made his brother to offend. A friend of mine brought up that old argument about Timothy. He said "I have got you now: St. Paul advised Timothy to take a little wine for his stomach's sake." There is no doubt he did. Why? because there was such a rigorous rule of total abstinence among them that it required an inspired letter, which has been handed down from the Church from all ages, before he could be made to break his pledge. And what is more, I will venture to say that if St. Paul had recommended him to take a little tincture of rhubarb for his stomach's sake, I do not believe we should have had one hundred millions of money invested in tincture of rhubarb as we have in alcohol. The Bishop said a man had a right to use his Christian liberty when his medical man ordered him to take alcohol. I say a man has as much right to put himself under a doctor as a Catholic has to put himself under his Pope, but I would not be under either of them. I say it with the deepest respect for the medical profession—I believe there is no more honourable profession, which does more good, self-denying work; but all the doctors in England would not persuade me to take alcohol, whatever they said about it. When I first became a teetotaler I was subject to faintings, and people said if I abstained I should soon die; but I didn't. I know a tilled lady, a total abstainer, who went abroad, and accidentally falling down some Cathedral steps, sustained a compound fracture of her arm, and the French physician who attended her asked what were her habits of life, and was told she was an abstainer, and he gave it as his opinion on her recovery, that it was entirely due to her system being free from alcohol. The greatest arguments on the medical side of teetotalism come from the grave. People go there in all states of health; they are made teetotalers, and there has never been a single case of a man or woman, lad or lass, who has suffered therefrom. Then why don't people become teetotalers? Because the drink is so nice. People get so accustomed to alcoholic drinks that they feel they cannot make the sacrifice. I do not want people to take a half pledge in this matter, but to take a downright teetotal pledge that they won't touch the drink any more.

OBITUARY.

There were lately carried to Catarqui (now Kingston) Cemetery the remains of a venerable lady, the late Mrs. Vincent, whose memory extended further back in the history of Kingston than any one of its inhabitant's remembrances. The deceased lady was born in the year 1781 in the settlement of Kingston, then a collection of log houses, known only as a military post, and was the first white child cradled there. She was a daughter of Mr. Warner, of the Imperial Ordnance Department, who came to Fort Frontenac after seven years of official life at Quebec, and who retired from the service and became one of the pioneer settlers, assisting to hew Kingston out of a wild wood. The deceased lady, Miss Warner, married Mr. John Vincent, whose literary tastes were keen and excellent, and were usefully and popularly employed in the publication of the Kingston Spectator, in the conduct of which he was succeeded in the year 1832 by Dr. Barker, who in 1836 bought out the journal and established the British Whig in its place. Mr. Vincent, long, long years ago preceded his wife to the tomb, leaving behind him a legacy of good citizenship, and the family of his wife still more than ever identified through his life service with the early history and progress of the ancient hamlet. Mrs. Vincent lived continuously in Kingston till 1856—embracing a period of 75 years, during which time she saw Kingston advance from a mere cluster of houses surrounding Fort Frontenac to a town, thence to a city and seat of a Provincial Parliament; saw successive sovereigns ascend the throne and pass away, each change being invested with an interest which could not fail to touch her loyal English heart. In a life of such a duration (83 years) she had much to tell of change and incident, and death came sweetly and calmly to her relief, life fitting away almost imperceptibly. On Wednesday, with deep respect and veneration feeling, her body was committed to the grave, and her memory to the guardianship of every good citizen.—W.H.G.

Over the grave of Dean Alford, in the churchyard of St. Martin's, Canterbury, England, is the following inscription, prepared by his own hand: "The man of a traveller on his way to the New Jerusalem."

THE CAVE OF ADULLAM.—Leut. Conder, the officer in charge of the English Survey of Palestine, reports the discovery, of the City and Cave of Adullam. Last year M. Clermont Ganneau found that the name "Ayd el Mich" was given to a ruin in the "Shephelah," a low country of Judah. Further research has led to the already given conclusion. The ruins consist of the remains of dwellings, tombs, aqueducts, fortifications, and wells still open. The city stands in a commanding position in the supposed Valley of Eilan, and was well placed as a stronghold against the Philistines. Outside of the walls are a series of caves, still inhabited, and sufficiently large to hold David's followers. The ruin is eight miles north east of Beit Jibrin, which the explorers believe to be Libnah. The ancient City of Hareth is also thought to have been found in the immediate vicinity of the caves.

It is a device of Satan which makes foolish people dream that all they need is some powerful manifestation from the other world to awaken them to repentance. If witnesses from the grave were to begin entering by one door of this world, the whole population of sinners, instead of staying to hear the testimony, would soon be pouring out of the world by the other. Only one thing could make sinners give up this world, and that would be for the other world to come into it. The only true provocative to repentance is the Word of God. Not who brings it or preaches it, but the Word itself. If sinners truly desire to be impelled to repentance they would take down their dusty Bible and begin reading what it has to say about sinners, with an earnest prayer to God to bring it home to their conscience. So read, there can be no more alarming preacher of righteousness than the Word itself. It will be like coals of fire, "quick and powerful, and sharper than two edged sword."

To confess Christ before men is to make a public avowal of our acceptance of him and attachment to him as our Saviour and Lord. As to the method of this open avowal, he himself has given us a specific command: "Do this in remembrance of me!" Words which bid every Christian observe that grand ordinance, which he has instituted in commemoration of his sacrifice, and the keeping of which he has made the chief visible badge of discipleship. There is no other distinctive step a man can take, by which he so clearly sets forth the fact of the revolution effected in his character and life. By this he comes out from the ranks of the world, takes his stand in the public assembly, in the light of day, draws upon him the look of God, angels, and men, and asserting visibly, or speaking audibly, professes supreme love to God, sincere contrition for all his sins, and faith and confidence in the Lord Jesus Christ. Failing of this, no confession of Christ is complete, for it falls short of its positive statute. If any man thinks he has discovered any other way in which he can as well serve the gospel and honor his Master, he is arraying his judgment against the divine wisdom, expressed in most absolute legislation. He may pray in secret, he may pray in his family, he may support the Church of the Lord, and give of his goods to feed the poor—all this is well; but it is not obedience to the injunction, "Do this!" "Do this in remembrance of me!"

THE MOST ANCIENT TRUTHS DEED.—Several interesting Babylonian texts of very great antiquity are recorded in Smith's Assyrian Discoveries. Among them is a land-boundary stone of the time of Merodach Baladan I., about 1800 B. C., containing on one side emblems of the gods, and on the other a deed of the land in question, probably the oldest title-deed in existence. After the description of the land, and the recital of the conditions of the transfer, the inscription invokes the penalties on any one who shall remove the landmark:—"If a ruler, or eunuch, or citizen, the memorial stone of this ground takes and destroys, in a place where it cannot be seen to any where shall place it in, and this stone tablet if a naka or brother, or a katu or a * * * or an evil one, or an enemy, or any other person, or the son of the owner of this land, shall not falsely, and shall destroy it, into the water or into the fire, shall throw it, with a stone shall break it, from the hand of Merodach-Zakir-izkur, (the grantee), and his seed shall take it away, and above or below shall send it; the gods Anu, Bel, and Hea, Ninip, and Gula, these lords and all the gods on this stone tablet whose emblems are seen, violently may they destroy his name. A curse unmitigated may they curse over him, calamity may they bring upon him. May his seed be swept away in evil, and not in good, and in the day of departing of life may he expire, and Shamash and Merodach tear him asunder, and may none mourn for him."