

children with their parents in the reception of its initiatory rite, and our Lord's declaration, that "of such (infants) is the kingdom of Heaven," affords us ample authority for baptizing them; for what higher qualification can anyone ask, or have, than to be reckoned by Christ himself among the inheritors of his kingdom? Dr. Halley, indeed, goes farther, and claims that the phrase "all nations," in Matt. xxviii., 19, is so unlimited as to age or sex, that we have in the great commission the "positive injunction" our Baptist brethren demand of us; and those who have tried it, find it very difficult to answer him.

But admitting, for the sake of argument, the validity of our correspondent's inference, what does he prove? Why, just what we all admit, that as a rule, "baptism"—whatever that means—ought to precede fellowship at the Lord's table; ought *always* to do so, we will say, unless it can be shown that the same Divine authority which laid down the rule, has also made provision for exceptional cases. Here we are at one. But now arises the question, what is baptism? Our opponents reply, immersion by an immersed minister, who has been immersed by one duly immersed before him, at the hands of a regularly—*ad infinitum*, we suppose! Although we fear they would not be long before they would come to a defective link in the chain! We, on the other hand, believe that we were the recipients of a true and scriptural baptism, when we received the chrism on our brow in the dawn of unconscious infancy. Others, again, just as conscientious, deny the perpetuity of the ordinance of water baptism altogether. And now, who is to decide between us? Where is the arbiter to whom all parties will be ready to defer? There is none. And must the Church of Christ, then, always be "a house divided against itself" on these questions? God forbid! The spirit and teachings of Jesus forbid it. The 10th chapter of the Acts, the 14th of the Romans, and the 13th of 1st Corinthians, all forbid it. And to every one who dares to make the entrance to the visible Church of Christ any narrower than that into the Kingdom of Heaven, the New Testament offers the solemn remonstrance, "Who art thou that judgest another man's servant? To his own master, he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." If, therefore, our friend would make good his case, he must address himself to the first of the questions we have propounded, and prove that the Greek verb "baptize" never means anything else than immerse or dip.

THE BRANTFORD MATERNAL ASSOCIATION.

The following historical sketch has been handed to us for publication, in the hope that Christian mothers in other localities may be stimulated to go and do likewise:—

"Twenty-one years ago a band of praying mothers met, and under the direction of Mrs. Dr. Lightbody—a lady well known for her usefulness, and especially for her interest in mothers, into whose hands is entrusted, to so large a degree, the destiny of future generations—organized the Brantford Maternal Association. It was begun in weakness; but He who put it into the heart of that "mother in