

speak to our fellows. When the Spirit of God comes into the Church we believe that one most distinct mark of His presence will be, that the act and expression of prayer will be spontaneous and simple—that both the heart and lips will lose their stilt, and walk, and leap, and rejoice. We would say the same regarding other actions of the christian life. Let them be done heartily as unto the Lord, and there will be an indescribable charm about them that will attract. We do not wonder that some men's actions produce no salutary impression upon the minds of others. They are sometimes done with such a patronizing air as to repel. Their words, too, have a tinge of unsympathizing censure which excites antagonism. No people have a keener perception of insincerity and want of heart than the ungodly. They will at least *listen* to the voice of love and disinterested sincerity, but at a glance they will detect a formal man whose heart is little better than their own, and from the admonitions of such they will turn with scorn. If Christian men will only act and speak as they believe, know and feel, whatever be the measure of their faith, knowledge and love, their labours will not fail to meet with a corresponding influence.

When we thus insist on wise, prudent, and spontaneous christian activity, we do not ask that all christian men will take a public or prominent part in Church business or in religious societies. These are not the fields of action to which we would invite special attention. The great, leavening, Christianizing work within the circle of a man's own relations is that which we deem of much greater importance. It is comparatively an easy thing to join in public work in which there is high sounding reporting and applauding. The unostentatious, constant, persevering effort which meets with few spectators but God, is the leavening work which it is most difficult to do, which tests a Christian disciple, and for which we stand most in need of labourers. If any one says to us, "What would you have me to do?" "My brother," we would reply, "If you know of an unconverted friend, go, try and convert him to God; shape your thoughts, your feelings, your words and your actions all to this end. In doing these things, you will be personally engaged in the work of the Lord, and accounted his faithful servant at the great Assize."

ROMISH BAPTISM, IS IT VALID ?*

To many this question seems susceptible of only one answer, and that is readily given in the negative. We however regard the question as somewhat difficult of solution, and of some importance both in itself and in its bearing on such practical questions as Sacramental Grace, Apostolical Succession, and Hierarchical Churchism,—questions which in our day are not allowed to rest unnoticed. Feeling the subject to be one worthy of attention, and the more so that it has been sent down for consideration to Presbyteries from our Supreme Court, we have endeavoured to investigate the subject somewhat deliberately and carefully, and after doing so have been led to take the affirmative view and to maintain that Romish Baptism is valid.

* We hope to present our readers with an article on the other side of this controversy in our next number.