

The Twenty-fifth General Assembly of the Presbyterian Church in Canada, is indicated to meet in the city of Hamilton, and within Central Church there, at eight o'clock in the evening, the second Wednesday in June next.

For the better ordering of the business of the General Assembly, will Clerks of Presbyteries kindly aid the Assembly Clerks by complying with the following requests?

1. Send list of Presbytery's Commissioners, as soon as they are appointed, to Rev. Robert Campbell, D.D., 68 St. Famille Street, Montreal, and all other papers for the Assembly, to Rev. R. H. Warden, D.D., Confederation Life Building, Toronto.

2. Furnish the P. O. addresses of all Elders to whom commissions are given, as well as the charges to which ministerial commissioners belong, as this will facilitate direct communication with the commissioners, and greatly aid the work of preparation for the Assembly.

3. Have all returns to Remits, and other matters that may require separate consideration, on separate sheets.

4. See that documents for submission to the Assembly are written on foolscap paper, only on one side of the sheet, and with a wide margin on the left.

Instruct parties who have causes coming before the Assembly to have copies of all papers bearing on such causes printed for the use of members of the Assembly.

By complying with these suggestions, you will greatly oblige,

Yours faithfully,

ROBERT CAMPBELL.

ROBERT H. WARDEN.

BAPTISM,

ITS MEANING AND PRIVILEGES.

THE BROAD SCRIPTURAL FOUNDATION FOR THE SHORTER CATECHISM VIEW OF BAPTISM.

Recent studies concerning God's covenant dealings with men have led to three conclusions, which, as far as the writer is concerned, have placed the Shorter Catechism view of baptism upon the broadest possible foundation.

I. *God has always dealt with man by means of covenant.*

Bible students will promptly recall the covenant made with Adam, the covenant of sacrifice established immediately after the fall, and holding clear through to Christ's own day; and the peculiar covenant with Abraham, adding, for the

peculiar people, both privileges and responsibilities, to the simple covenant of sacrifice. These, along with the New Covenant secured by the blood of Calvary, have afforded covenant opportunity to the human race from the beginning until now.

II. *God's Covenant with man has in every instance been made available for the family.*

Every sin and sorrow on this blighted earth is evidence that the covenant was "made with Adam, not only for himself but for his posterity."

That the covenant of atonement by means of sacrifice was available and adequate for parental hold, is proved by the cases of Noah and Job.

When Noah was about to take possession of the emptied earth, we see him gathering his family about him, and offering to God the most complete sacrifice it was in his power to offer. Not one lamb, nor seven lambs, but one representative of each of the clean beasts. (That must have meant one of each of the animals allowed of God for sacrifice, for animals were not heretofore given to man for food.) This was evidently meant to be the most complete sacrifice possible.

What was the burden of the prayer that went up with the ascending smoke, that carried a "sweet savor" up to God? From the shape of the answer we can certainly discover the shape of the prayer. Noah knew his sons. He knew by this time some of the characteristics of Ham. He knew that sin was in the blood of these young men, and he feared that there might be in the case of his own descendants another wholesale declension from God, and then another Deluge. Is it any wonder that he "fled for refuge" to the completest sacrifice it was possible for him to offer, and sent up such a prayer of faith with the ascending smoke that God "smelled a sweet savor?" God honored that covenant prayer for a household, and gave an answer as complete as the sacrifice,—even a fresh covenant of protection and blessing, sealed by the beautiful token of perpetual faithfulness, the bow in the clouds.

Job took hold of the covenant of atonement through the bloody sacrifice in behalf of his children. He feared sin among those happy young feasters, and so he "fled for refuge to lay hold of the hope set before him," the covenant of sacrifice, where he saw adequate hold for parental faith." Job said, "It may be my sons have sinned, and cursed God in their hearts." Therefore, he "offered burnt offerings, according to the number of them all." "Thus did Job continually." It is