

tended with solemn ceremonies by some heathen nations as well as by the Jews. The Romans named their children on the day of their "lustration" or cleansing. The Greeks named them when they dedicated them to their Gods. The Jews named their children when they circumcised them. As often as we hear our Christian name, the name we use at the most solemn periods of our life, let us remember our vow—Christian reader, have you *only a name* to live?

Dipping or Pouring.—Notice in the Rubric, that dipping is the mode if the Child be not too weak. Either of these modes is sufficient. Baptism with water is an external rite, and represents an internal action. The effect does not depend on the quantity of water. Notice also that both represent "Burial"—"a death and burial unto sin." Immersion represents burial under ground, pouring represents casting the earth on the dead body. Both are significant, though the first is more so.

The Minister has taken the Child into his hands, representing Christ, and uses the form of words of our Blessed Lord—"In the name," is unto the name, into the faith of the Trinity, and received into the Society distinguished by believing in Three Persons, One God. This then is the solemn admission of a human soul into the family of God. It is now initiated and admitted into the visible Church, which is the Body of Christ, made a child of God, to be trained to obedience, and an inheritor of Eternal glory, provided it does not act so as to forfeit that inheritance. It is necessary that this should be solemnly declared to the congregation. Therefore the Priest says, "We receive, &c." The

Baptism was complete before, this is the solemn testimony to the fact.

The Sign of the Cross.—Read the 30th Canon of our Church, A. D., 1603, found in large Prayer Books, and you will see the meaning of the Church on this. The forehead is signed because it is the seat of blushing and shame, in token that the Child shall not be hereafter ashamed of the Cross of Christ,—

"Thus openly and visibly,
We seal thee for His own;
And may the brow that wears His cross
Hereafter share His Crown."

And note, "By one Spirit are we all baptized into One Body." The Spirit is the Agent—"One Body"—The Holy Catholic Church."

(To be Continued.)

NEARNESS TO CHRIST.

BY MISS ADRIAN.

MANY of us long to honor Christ with all our hearts, and show our love to Him in our lives, and are continually watching for some great opportunity of denying ourselves or doing some great thing for our Saviour. But day after day passes, each one so like the last, and bringing nothing but the little worrying cares, unsatisfying pleasures and monotonous duties that fall to all of us, and we look back on our past lives with a vague regret at their emptiness, and imagine that under other circumstances or with greater talents we could do so much more.

Meanwhile, our Saviour desires us to bear good fruit and be not barren trees in His vineyard, and what excuse can we offer?—That we have not had the opportunities of those who have done so much?

God Himself has placed us where we are, and what He asks of us is to