

the glory as of the only begotten of the Father." So much of our poor human teaching perishes. It cannot stand the test of time, much less that of eternity. Theories, theologies, sciences, philosophies,—falling on the tides of time, they are like

"The snow-flake on the river;  
A moment white, then lost forever."

But here in Christ is a truth revealed, established in our history, known to us, and made precious by experience; a truth that defies the hour-glass and the grave; that keeps ever in advance of our progress; that runs like the circumference of a circle round the outer margin of all that is good, and old, and new, and true among men; that touches at once the two extremes, humanity and divinity; a truth that relates to our sins, brings us to holiness, and prepares us for God. It is true that Jesus is the Christ, the Son of the Blessed. It is true that He is our Brother and our Saviour. In Him there is revealed the divine way of living. In martyrdom to His own claims He made atonement for our sins. Through the veil, that is to say, His flesh, there is opened up the way into the holiest. Through life we may go gladly, following Him. Through the grave we may go peacefully, trusting Him. Beyond the grave "there is nothing but equal nothings"? Ah no; beyond the grave there is life; this is a part of the truth that Jesus is the Christ. In testimony of Himself, of the resurrection, and of the life eternal, He died. Art Thou the Christ, the Son of the Blessed, said the high priest? I am, said Jesus, and by that confession He sealed His death warrant.

3rd. Why should Jesus die for clinging to such a blessed truth? The question may startle, but the answer is easy. In this depraved and beastly world a man may go jovially on with his crowd, loving what his fellows love, hating what they hate, swearing by their oaths, and tickling their whims, and so they will never cast a stone at him. But let a man be a man, let him reprove and rebuke as Wendell Phillips did, as Lincoln did, as Luther did, as Paul did, and they will throw at him bullets, bad eggs, and mud. It is most natural that in the Devil's part of the world a man should suffer for being a saint. Judas can live among his fellows for all they care; he may perchance hang himself, but he can never be a martyr at their hands. Jesus, however, by being righteous became offensive, and He died the death of swords and staves for the man of lamb like innocence; armed Roman soldiers to take the unarmed Nazarene; all Judea and the power of Rome invoked to crush the man whose only crimes were that He preached heaven's truth, and loved the people, and healed their diseases; crowns for the world's royal sinners; crosses for its royal reformers; palaces for prodigals; persecutions for prophets—it is the old story, the world's way of dealing with its beloved sinners and its unwelcome saints. Martyrdom, martyrdom! that word tells the whole secret of Christ's death. A man like Jesus in an age like that must of necessity suffer. Had He not have suffered He would have been no more worthy of our love and remembrance than any chance one of the rabble that hooted around Him. Had He not have suffered He would not have been Christ. Had He not have died He would not have been immortal. "Yes, says one, Plato was truly inspired when he affirmed that moral perfection, if it should appear on the earth, would surely draw down upon it all the resistance of our nature, and that in a world like ours, infamy supreme would be the distinctive sign and the reward of supreme sanctity." In Jesus there appeared the perfect morality, and Plato's prophecy was fulfilled. The infamy supreme that gathered round the cross is the proof of the sanctity supreme that hung upon the cross.

A last word: Is it worth our while to live in the truth for which Jesus died? Many of us have

answered the question with our lips, and are trying to answer it with our lives. Some of you have not even tried to answer. We bid you stop and think. This is Heaven's truth intended for man's good. It cannot forever be ignored, nor can you forever strive against it. Every knee shall bow, and every tongue shall confess that Jesus is Lord to the glory of the Father. You may confess it now gladly; if not you must sometime confess it in sadness. It is too great and precious to be forever mistreated. A city on a hill cannot be hid.

"There are flashes struck from midnights;  
There are fire flames noondays kindle;  
While just this or that poor impulse,  
Which for once had play unstilled  
Seems the whole work of a lifetime,  
Which away the rest had trifled."

This truth is a flash from the world's midnight darkness. It is fast becoming the world's midday sun. May it kindle in all our hearts a flame that can never be quenched, a kindling of new life worth the work of our whole lifetime here.

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Minneapolis, February, 1889.

#### BAPTISM IN THE CHURCH OF ENGLAND 340 YEARS AGO.

In the first prayer book of Edward VI. printed in 1549, and the second printed in 1552, we have an account and description of baptism as practiced in those days. I find that no provision has been made for the baptism of adults, in either of those books. But as they were taught the duty of having infants baptized as soon after birth as possible, it was probably considered that all would be so baptized. I use the word baptized in its proper meaning. As the reader will see, the child was dipped in the water.

In a time like the present, when many in the Church of England are returning to the practice of that church as it was at the beginning; it is well to know what that practice was. I will quote from the first book, which differs little from the second, excepting that in the second, the priest does not undertake to cast the Devil out of the child before baptism. When the priest received the name of the child from its godfathers and godmothers, he made the sign of the cross on the forehead and breast of the child. After various prayers and ceremonies, too numerous to mention, he looked on the children, saying: "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism; to be made members of His body and of His holy congregation. Therefore thou cursed spirit, remember thy sentence, remember thy judgment, remember the days to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy baptism calleth to be of His flock." Then after putting a number of questions to the child, through the godfathers and godmothers, the "Priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. First, dipping the right side; second, the left side; the third time dipping the face toward the font. So it be discreetly and warily done, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words. Then the priest shall anoint the infant on the head, saying: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; vouchsafe to anoint thee with

"the unction of Thy Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

In the second prayer book, I find that the child was only to be dipped once. But the same provision was made for weakness, by allowing pouring water instead of dipping. Physical weakness must have increased at an alarming rate, if we compare the present generation with those who lived 340 years ago. Now they cannot bear even pouring. Is the disease religious hydrophobia?

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#### PROGRESS.

We are commanded by the Apostle Peter "to grow in grace and in knowledge." This makes the law of "progress" divine and a duty second to none in importance. That progress is life, all will admit. Progress is living thought and this only has power. Some one has truly said, "The past is real now, only so far as it lives in the present." Hence a truth of the past has weight and power only when it is made present and becomes the end of the future only through the law of progress. Progress therefore is not to grow away from the truth, but to develop the truth, and to have a better knowledge of it. This clearly implies that we do not now have a perfect knowledge of the truth. It is impossible to grow in that in which we are already perfect. This does not mean that we do not now know anything perfectly, but that there are many things yet to learn. Here is where our progress is seen—in adding to our faith knowledge. Our rule is "to speak when the Bible speaks." But this does not imply that we have yet learned all the Bible has spoken, but that we should speak only that which the Bible has spoken, and that we should progress as fast but no faster than the Bible leads us. The cause of so many failures in the progress of divine knowledge, is in making other men's ideas of divine truth our *ne plus ultra*. The folly of this is seen in the fact that the very best of men have much more to learn of the word of God. A good brother who was at Bethany College in the days of Bro. Campbell told me he heard Bro. Campbell say in one of his sermons, "that he had learned only the alphabet of the Bible." He was conscious of the fact that with all his knowledge there was yet an ocean of undiscovered truth. To accept of any theology, true or false, all cut and dried, put up in convenient forms, tied up in neat parcels and arranged in logical order, is destructive to all progress. Using the words of Professor Drummond, of Scotland, "There is no worse enemy to a living church than a propositional theology, with the latter controlling the former, by traditional authority. For one does not then receive the truth for himself, he accepts it bodily. He begins the Christian life set up by his church with a stock-in-trade which has cost him nothing, and, which though it may serve him all his life, is just exactly worth as much as his belief in his church. This possession of truth thus lightly won is given to him as infallible. It is a system. There is nothing to add to it. At his peril let him question or take from it. Men perform one great act of faith at the beginning of their life then have done with it forever. All moral, intellectual and spiritual effort is over; and a cheap theology ends in a cheap life."

In the progress of the knowledge of truth we do not mean to say that truth is new, for as Lyman Abbot has said, "No truth is new." It is only man's apprehension of it that is new. A new theology does not mean a new Bible, but a better understanding of the old Bible. Progress is not the work of going beyond the Bible, but rather going beyond the crude and tabulated ideas of the past, concerning the Bible. We rejoice in the progress of the sciences. We all admit that won-