

on those who seek and wait for him in the appointed means of grace. And the baptism of your children is just the sacred sign and seal that you do not resist or ignore the Lord's influence in your children, but that you acknowledge it with humble gratitude, (Acts 10, 47,) and vow to cherish it and seek for its increase by the Lord's appointed means. Thus their baptism is a sacred pledge that you accept the Lord's promise to you and to your children, (Acts 2, 38, 39 : Acts 16, 31 : Acts 11, 14,) that you dedicate them to him to be his lambs, and that you promise to bring them up in his nurture and admonition, (John 21, 15 : Eph. 6, 4,) to the end that they may be perfectly regenerated and sanctified by the sprinkling of his blood and the effusion of his Spirit. (1 Pet. 1, 2.) Keep this sacred pledge with faith, love, and diligence, in the Lord, and your labour cannot be in vain!

Baptism with water may seem to be one of the least commandments, but it is not good to neglect even the least. (Mat. 5, 19.) It is a simple initiatory act like the sowing of a seed ; but a great train of consequences flows from it. By faith and love you and the church co-operate with heaven thereby. (Mat. 18, 10, 18, 19, 20.) The Lamb of God infuses his own nature into your children, and then he says to you and to me, "Feed my lambs if thou lovest me." "Suffer the little children to come unto me and forbid them not ; for of such is the Kingdom of God." "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house.

Dear Christian parents ! May he so abundantly strengthen you to know and love, and obey his everlasting Word, that you shall joyfully vow even now, "As for me and my house, we will serve the Lord," and then, having fulfilled your vow at last, you shall hereafter shout triumphantly on the right hand of our Almighty Judge, "Behold I and the children which God hath given me are saved !"

Church Service Society.

This Society held its eighth annual meeting during the meeting of the General Assembly in Edinburgh, on the 30th May last. Principal Tulloch presided,

and there was a large attendance of members. Mr. Story reported, on behalf of the Editorial Committee, that they were preparing for a third edition of 'Euchologion,' by judicious revision and rearrangement of materials already published, and by securing desirable additions. He rightly characterized the volume as "a real and substantive contribution to the liturgical literature of the country, with which no one need be ashamed to be connected." Rev. G. W. Sprott pointed out the value of such a Society as having to do with the promotion of sound doctrines. "They knew that in Scotland prayer had sometimes been used as an engine of controversy, and often as a means of instruction, but he feared that the instruction given in this way had led to many serious popular errors. He would just mention one instance that he had heard over and over again—prayer for the sending down of the Holy Ghost in language that ignored the day of Pentecost, and the fact of our living under the Pentecostal dispensation. He thought that was dishonouring to the Holy Spirit."

The Chairman's remarks express the nature and objects of the Society so closely, and are so decided and sound in tone that we give them nearly in full.

"The Society," he said, "was started in 1865, with a very small beginning of about 40 members. It had now attained the proportions of a very influential and numerous Society ; the membership at the present date being 245. Of these there were at home 192 clergymen and 11 laymen ; in Canada 29 clergymen and 5 laymen ; and in India 8 clergymen. Now, he thought this was progress on which they might congratulate themselves ; and he felt with others that they were growing quite rapidly enough. It was well that changes should be maturely and deliberately accomplished. It appeared to him that the great object of the Society, so far as he had always understood it, was the practical improvement of their worship ; and he thought to a large extent they had already attained this result. Nothing had struck him more as to young ministers than the great improvement in tone, manner, and phraseology of their devotional services. This could not but be gratifying to all who had the best interests of the Church