

THE *Presbyterian* uses the following sad but very just language:—"A fierce light beats on the school question from the gloomy walls of the Kingston penitentiary. A visitor who sees the seven hundred convicts march past instinctively exclaims—"Oh, what a number of boys and very young men! Yes, there they are, scores of them, about twenty years of age—many below that age. Did the State do its whole duty to these youths when it taught them the three R's in its schools, but said nothing to them there or anywhere else about the consequences of wrong doing? Dare anyone say that if the schoolmaster enforced the truth, 'Be sure your sin will find you out,' as frequently and as fully as he explained problems in arithmetic and algebra, all these boys would be wearing a convict's garb? The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man that kills!"

BROADER study would make richer and more effective preaching. But how shall a pastor, overborne by many daily cares and subject to constant interruption, and especially under the necessity of two or three sermons a week, get time for any study beyond that bearing directly on the next Sabbath? Busy pastors, young pastors especially, are greatly tempted to devote all their study-time directly to the preparation of sermons. But indirect preparation is often the most fruitful. Side-lights are often the most brilliant. And instead of reading always toward the preaching subject, it would be well often to read and study on

subjects as remote as possible from the Sunday theme; for truth has marvelous glancing and suggestive power. And particularly for illustrations, which are the animation of sermons, the reading should be on all subjects.—*Interior.*

IMMERSION—AFFUSION.

WE are glad to credit the *Examiner*, the leading Baptist paper of this continent, with the following honest avowal. There is more hope after such an admission that the narrow views of the Baptist body upon this subject are about being widened so as to be more in harmony with the facts of history and with the truth of Scripture. We also call attention to the remarks of the *Independent* thereupon:—

"We take a real satisfaction in reading the review in the *Examiner* (Baptist paper) of Dr. Dexter's 'The True Story of John Smyth, the Se-Baptist,' by Prof. Albert H. Newman, of the Toronto Baptist Theological Seminary. He admits fully our discovery that immersion was not introduced into England until 1641, and he says: 'Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying John Smith was a Se-Baptist or that his baptism (and we may add that of Roger Williams) was, as regards its form, an *affusion*.' When we made the announcement in July, 1879, two years before the publication of Dr. Dexter's book, with regard to the mode of baptism adopted by Roger Williams; that is was by affusion, much surprise was manifested. We felt convinced, however, that all scholars would, sooner or later,