

could afford a salary I would want a man capable of more than I ask and of good education. I offer a mutual accommodation. When I say a man whose education is defective, I mean education, not brain, but who is of good common sense. Perhaps some of my clerical brethren may know such a one.

W. Y. DAYKIN.

Mattawa, Ontario.

Notes and Queries.

SIR.—Will you kindly answer in the CANADIAN CHURCHMAN the following questions:—

- (1) Where is lay baptism authorized by the Church?
- (2) Is a baptism valid if performed by a preacher in a dissenting body of Christians?
- (3) What are the essentials for valid baptism?
- (4) Can an irregular baptism be ratified "*nunc pro tunc*," and is it ever done so by the Church?

G. F. R.

Ans.—(1) The Prayer Book does not allude to lay baptism either to authorize or to condemn it. In the First Book of Edward VI. it was clearly stated in the rubrics that lay baptism when administered with proper matter and in due form was accepted by the Church as valid and sufficient. In the later revisions the rubric was more and more restricted in its terms, until the "lawful minister" is now the only recognized officiant.

(2) In practice, and outside Church's law, such baptisms are generally accepted, yet at the same time it is a matter in dispute, and the Church has given no definition. Although the rubric specifies the "lawful minister," it does not reverse the old English practice which allowed doctors and midwives to baptize in cases of necessity. But in any case of doubt or uneasy conscience, recourse can always be had to the conditional form of baptism.

(3) The "essentials to this sacrament" are the matter and the words: it is noticeable that there is no allusion to the minister of the rite as essential.

(4) We do not exactly understand what is here intended by "an irregular baptism." The sacrament, as a fact, is or is not: it can be assured by having resort to hypothetical baptism, but the rite cannot have a retrospective force, since confirmation is looked upon as the completion of baptism; that apostolic ordinance is usually accepted as making good all previous possible imperfections; but this is only popular teaching, and not ecclesiastical law or definition.

Sunday School Lesson.

Septuagesima Sunday. January 29th, 1893.
MINISTRATION OF PUBLIC BAPTISM.

It seems to have been the custom from very early times to demand a profession of faith before Baptism. Although the verse (Acts viii. 37) in which such a profession is required of the eunuch, is only inserted by some authorities (see R. V.), still its insertion proves the usual custom of the early Christians; some form of words must have been always used (S. Matt. xxviii. 19).

I. INFANT BAPTISM.

People often say "God will not punish the helpless children for not being baptised," but will He not punish the neglectful parents? Those who put a stumbling block in the way of His little ones are in a very terrible position (S. Matt. xviii. 6). Our Lord was "much displeased" with the disciples for keeping the young children from Him (S. Mark x. 13, 14), and surely He, the "Good Shepherd," still cares for the lambs of His flock (Isa. xl. 11).

1. *Popular objections to Infant Baptism.* (a) The notion that infants cannot enter into covenant with God, because they are too young to understand. This must be a mistaken idea, for Jewish infants did, by God's express command, enter into covenant at eight days old. If Jewish children could receive the blessings of the covenant, without understanding its obligations, surely Christian children can do the same. The "Gospel" is more merciful than the "Law," not less, as the Baptists seem to think. It was decided by a Council of Carthage (third century) that infants might be baptized at any age; the question had been proposed whether it was lawful to baptize them before they were eight days old. Those who reject infant baptism on the ground that belief must come first (S. Mark xiv. 16), in order to be consistent should also say that, being incapable of belief, they

cannot be saved, "he that believeth not shall be damned." That text evidently refers to adults.

(b) Another objection often made is that infant baptism is not expressly commanded. This is an argument in its favour rather than otherwise; it was the settled custom of the Church before the New Testament was written, so there was no need for a command. It is mentioned, incidentally, as a matter of course, that when Lydia and the Philippian jailer were baptized, their households were baptized also (Acts xvi. 15-33). S. Paul speaks of baptizing "the household of Stephanas" (1 Cor. i. 16); S. Peter tells the Jews to be baptized "for the promise is unto you, and to your children" (Acts ii. 38, 39). As we have seen, the only question about infant baptism was, whether it was necessary to wait until children were eight days old. For 1100 years there is no record of any Christians denying its lawfulness. One heretical writer, Tertullian (third century), wished to have baptism delayed as long as possible so that all the sins of a lifetime might be washed away; but he is evidently trying to set up a theory of his own, in opposition to the established practice of the Church. Even he pleads strongly for the baptism of infants which are in danger of death; showing that he does not think them incapable of making a covenant. All the early writers on the subject speak of Infant Baptism as a thing settled beyond dispute. It was not until the sixteenth century that the Anabaptists dared to assert that the whole Church had been making a great mistake in this matter. The opinions of a sect about 300 years old can hardly be sufficient to counterbalance the testimony and constant practice of the Church for more than eighteen centuries.

(c) Another objection sometimes made is that it is unfair to the children to bind them by promises which they may not be willing to keep. This objection is hardly worth mentioning, for all men are bound to obey God, whether they promise to or not. They have the choice offered of obedience or punishment, and baptismal vows can hardly make their natural obligations stronger.

II. ESSENTIAL PARTS OF BAPTISM.

These are: 1. *Water.* 2. *The Form of words.*

1. *Water.* Without it there is no baptism (S. John iii. 5). Water being used for cleansing, is a fitting symbol of "the washing of regeneration" (Titus iii. 5). The Baptism of the Spirit is not enough, even when there is no doubt about its reality, for those who had "received the Holy Ghost" were afterwards baptized with water (Acts x. 46, 47). The three modes of baptism, *immersion*, *affusion* or pouring, and *aspersion* or sprinkling, are all lawful. The original words *bapto* and *baptizo* mean simply to wash. The word generally used by our Lord is *baptizo*, which "out of seventy places in which it occurs never means to immerse. Out of twenty-three cases in which *bapto* occurs it has the sense of immersion but twice." (Chapin's "Primitive Church.") It seems impossible that 3,000 could have been immersed in Jerusalem on the day of Pentecost, especially as water was scarce in that city. Neither is it likely that the "keeper of the prison" and his family were immersed at midnight. We are never told that a large quantity of water is required, rather the reverse. (S. John xiii. 9, 10).

2. *The Form of Words.* "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (S. Matt. xxviii. 19). This "form" must have been used from the first. Probably the expression "they were baptized in the Name of the Lord Jesus" (Acts xix. 5) simply meant baptism into the Christian Church, "baptized into Christ" (Gal. iii. 27).

III. THE BAPTISMAL SERVICE.

Three ancient forms are combined in this service, viz.: (1) The "order for receiving a catechumen;" (2) "The blessing of the font;" and (3) "The rite of baptizing."

1. *The Introduction.* The rubrics declare the importance of celebrating the Sacrament of Baptism "when the most number of people come together." The title says this office is "to be used in the Church." These rules should be strictly followed. Private baptism (except in cases of necessity) is contrary to the rule of the Church; and as for the custom of baptizing in Sunday-

schools which is followed in some places, it is an unwarrantable innovation. This great Sacrament should not be crowded into a corner as though men were ashamed of it. The three sponsors have been required by the English Church from very early times; the Eastern and Latin Churches only one. The question "hath this child been already baptized," is very important, for only "one baptism" is lawful (Eph. iv. 5).

2. *The Gospel and Sermon* speak of our dear Lord's loving tenderness towards little children. S. Mark's version was substituted for S. Matthew's in 1549, as witnessing more directly against Anabaptist errors.

3. *The Confession of Faith.* This is very necessary (S. Mark xvi. 16; Acts viii. 37). An audible confession is required as well as inward faith (Rom. x. 10; 1 Tim. vi. 12). In the fourth century the candidate turned to the west, the region of darkness, saying:—"I renounce thee, Satan, and all thy works, and all thy service"; then turning to the east, the region of light, he declared his faith in the "Sun of Righteousness." (Mal. iv. 2.) The *vow of obedience* was not inserted until 1661.

4. *The Benediction of the Water.* This does not make any change in the water, but consecrates it, by dedicating it to God's service. The old custom of making the sign of the cross in the water at the word "sanctify" is still often adopted. Formerly the cross was printed in the centre of the word.

The Baptism. This, the Sacrament proper, is very short, and consists of the two "essential parts." (See sect. II.) The rubric directs "immersion," if possible, if not affusion or pouring.

6. *Signing with the Cross.* Having, in Baptism, been received into the Church, the young soldier now receives his Commander's badge. He should never be ashamed of this token, but rather glory in it like S. Paul (Gal. vi. 14.) Until 1552 this sign was made with oil.

7. *The Lord's Prayer*, which has its place in this as in every other service, according to His own command (S. Luke xi. 2).

8. *The Thanksgiving*, which shows faith in the regenerating effects of Baptism, and yet a conviction that without final perseverance those who have been baptized will lose their inheritance.

Family Reading.

The Plain Truth

Is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits a single bottle will convince you it is a good medicine.

The highest praise has been won by Hood's PILLS for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

Epitaphs.

BY THE REV. W. A. CUTTING, M.A., VICAR OF GAYTON.

"Man's long home."—Ecclesiastes.

(Continued)

In connection with Mrs. Browning we all remember,—

"God giveth his beloved sleep."

And with the philanthropist, Howard,—

"I was in prison, and ye visited me."

A widower once selected,—

"I am He that liveth, and was dead."

"Because I live, ye shall live also."

The former line might have stood alone, with the addition of the "Fear not"—

"Fear not! I am He that liveth and was dead."

This implies everything.

Of epitaphs non-Scriptural, the following are admissible:—

"Tis better to have loved and lost,
Than never to have loved at all."

And from the same source:—

"I trust he lives in Thee: and there
I find him worthier to be loved."

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