

would be well to emphasize thus: "The Pharisee stood, and prayed thus *with himself*."

The series of sayings of our Blessed Lord at the mysterious Last Supper (recorded only by S. John) are all of them so deeply wonderful that they should be read with the greatest care and attention. But if this is true of all the chapters, the last of them, S. John xvii., most especially requires care. It is the High-priestly prayer of our Blessed Lord just before He went out to offer Himself a sacrifice for the sins of the whole world. Readers of this chapter should read it over several times on their knees before they venture to read it in public. If it had been possible to omit the word *shall* in verse 20, it would have been an advantage, as it would represent the best reading of the original. In this prayer "the believers," "the faithful," were already regarded by our Blessed Lord as existing, and He prayed for them as eternally present to His mind: "Neither pray I for these alone, but for them also which *are believing* on Me through their word."

At the feet washing there is a passage to which attention may be drawn. The passage is the conversation between our Lord and S. Peter, which we will give, without comment, with the emphasis which seems best to us:

"Peter saith unto Him, Lord, dost *thou* wash *my* feet? Jesus answered and said unto him, What *I* do, *thou* knowest not now; but thou shalt *know* hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not then hast thou no part with me. Simon Peter saith, Lord, not my *feet* only, but also my hands and my head. Jesus saith to him, He that is *washed* [*i. e.*, has his whole body bathed] needeth not, save to wash his *feet*, but is clean every whit."

Infant Baptism.

BEFORE proceeding to examine the Scripture evidence in favour of Infant Baptism, we will briefly refer to what has already been said on the subject in these papers. Our argument, then, so far, is this: Infant Baptism is the *present* practice of nearly the whole Christian world. All the ancient Churches of which we have any knowledge *baptize Infants*. The *Greek Church*, the *Anglican Church* (or Church of England), the *Syrian Church*, the *Roman Church*, the *Nestorians*, the Armenians, Copts, Abyssinians, all *baptize Infants*. So also do nearly all those bodies of Christians of a modern origin, viz., the Presbyterians, Methodists, Congregationalists, and many others. Now that which is, must have had a beginning, and we ask: When did any or all of these bodies adopt the practice of baptizing

Infants? To take the case of the Church of England as an example: The present custom is that of Infant Baptism, as is proved from her Prayer Book, and it is very easy to show that Infant Baptism has *always* been the practice of the Church of England by tracing the office for Baptizing Infants in her different service books. Thus the present office is founded upon the office found in the Sarum, or Salisbury service book, which in turn was founded upon the Gallican. And that which is true of Infant Baptism in the Church of England is also true of Infant Baptism in the Greek and Roman and other ancient Churches. Then, as a connecting link between the service books and the Apostolic writings, we have the references to Infant Baptism in the writings of the Christian Fathers, and in the decisions of Councils of the Church. This evidence has all been brought forward at length, and we again repeat that the universal testimony is all in favour of Infant Baptism. During all the centuries we have failed to find any evidence worthy of being taken into consideration in favour of *refusing* Baptism to Infants. Where are the extracts from the writings of the Fathers, or the opinions of Councils against Infant Baptism? They do not exist. Seeing this, then, surely the only fair conclusion is that which we have stated, viz., Infant Baptism, which we *know* to be the almost universal custom now, has been the custom all down through the centuries even to the very days of the Apostles. In our next paper we purpose to ask, What was the teaching and practice of the Apostles with reference to Infant Baptism? And this will introduce the whole Scriptural argument, including the type of Baptism, viz., circumcision.

The Care of the Dead.

READ AT MEETING OF S. S. T. U., SEC. III.

ITAKE it that the object with which this subject was suggested for a Paper to be read at our Teachers' Meeting was of a practical character; I shall therefore attempt to treat the subject *practically*.

At the outset we must remember that although death separates for a season the bodies of the departed from their souls, the body is still theirs, and will be re-united to the soul at the Resurrection Day. We must be, therefore, clearly wrong if we treat or speak of the body of the departed as if it were a mere thing. It is the casket of a living soul. It is still, though emptied of life and motive power and force of will, the consecrated Temple of God the Holy Ghost. It is still a mem-