Character of a Happy Home
Hos beyey to be born and yought
That serveth not another's will I
hose armor is his honce throught
And simple truth his utmost shill?
hose positions not his mariera are
the town to still prepared for death,
at tied unto the world with care
Of public fame, or private becath,
the town a new that a hance doth railtier fives! Who never understood
How deeped wounds reprivatly peals.
Nor ways of attach but ways of cool
Who hash his life from rumor freed,
T. Whose conscience is his strong retree
Whose this life from rumor freed,
T. Whose conscience is his strong retree
Whose this life from rumor freed,
T. Whose conscience is his strong retree
Whose this life from rumor freed,
T. Whose on selection is the strong
Who hash his life from rumor freed,
T. Whose outside his life from strong
Whose has the life from strong
Whose will be seen hock or friend i
with well showed hock or friend i
This man is freed from servite hand
I'll hope to rise, or feel in fail!
Lead of himself, but not of lands;
And having nothing, yet hath all. Character of a Happy Home

An Essay, by Arthur Perrybn Stanley, D. D., Dean of Westminster.

BAPTISM.

It is here proposed, in sequence to two Essays contributed to this review some time since, on the Eucharist and on Absolution, to add another on haptism. The subject is one which is full of antiquarian interest, and it also suggests mmy instructive redections on Christian theology and practice. It is intended to consider what was its original formain early times, and what is the carry comes, and what is the inner meaning which has more or less survived all the change es through which it has passed as well as the lessons suggest-

ed by those changes, What, then, was baptism in the apostolic agest. It coincided with the greatest religious change which the world has yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits friends, associates, to be enrolled in a new society, under the banner of a new faith. The banner of a new ranth. The new society was intended to be a society of brothers; bound by ties closer than any earth-ly brotherhood—filled with tife and energy such as fall to the lot of some but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, a holiness such as enthussts have rare y possessed. It as moreover a society, awayed the presence of men whose even now cause the heart to burn, and by the recent recollections of One, whom, "not seeing, they loved with love unspeakable." Into this society they passed by an act as natural as it was expres-The plunge into the bath of purification, long known among the Jewish nation as the imbol of a change of life, was still retained as the pledge of entrance into this new and universal communion-retained

[cent of all that was pure and to the west as the region of refreshing, closed over the heads of the converte, and they rose into the light of heaven new and altered beings: It was natural that on such an act was lavished all the figures which language could furnish to express the mighty change: neration," Illumination," "Burial," "Resurrection," " A now creation," "Forgiveness of about to the east, and repeated sins," "Salvation." Well might in a form more or less long, the apostle say, "Raptism deth oven now save us." even had he left this statement in its unrestricted strength to express what in that age no one co misunderstand. But no less well was he lod to add, as if with a prescience of coming evile, "Not the putting away the fifth of the flesh, but—the answer of a good conscience lowards God."+

Such was the Apostolic Bap-tism. We are able in detail to track its history through the next three centuries. The rite was, indeed, still in great meas are what in its origin it had been almost universally, the great change from darkness to light, from avil to good; the second birth" of men from the corrupt society of the dying Romon Empire into the purifling and elevating unfluences of the living Christian Church.

Nay, in some respects the moral responsibility of deep the act must have been impressed upon the converts by the severe, sometimes the lifeng preparation for the final pledae, even more than by the udden and almost instanteou transition which characterized the Baptism of the Apostolic age. But gridually the consciousness of this "answer of the good conscience towards war lost in the stress laid with greater and greater emphasis on the "putting away filth of the flesh." Let us conceive ourselves present at hose extraonlinary acenes, to which no existing ritual of any European Church offers any likeness.

There was, as a general rule but one baptistery† in each were apart from the churches There were but one time of the year when the rite was adminstered-namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community the Bishop. There was but hour for the ceremony; it was midnight. The torches tlared through the dark hall as the troops of converts flocked in. The haptistery; consisted of an inner and outer chamber. In the outer chamber stood the randidates for Impliamatripped to their shirts; and, turning

unset, they stretch their hands through the dimly lit church, as in a defiant atti tude towards the Evil Spirit of Darkness, and, speaking to him by name, said : I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Then they turned, like a regiment, facing right in a form more or less long; an testing the might have chosen the belief in the Father, the together. He might have chosen Son, and the Spirit, which has some elaborate ceremonial like Son, and the Spirit, which has some elaborate ceremonial like Son, and the Spirit has some elaborate contact less than the source of the spirit less than the spirit less than the source of the spirit less than Creed in the West, and the Ni- iau and Oredan mysteries. He cene Creed in the East Then chose instead what everyone cene Creed in the East Then chose Instead what ever they advanced into the inner could understand. He took t and standing by the deacon, or deaconesss, as the case might be, to arrange that all should be done with decency, the whole troop undressed com pletely as if for a bath, and stood up.S naked, before the Bishop, who put to each the questions to which the answer was returned in a loud and distinct voice, as of those who knew what they had under Laken

Both before and after the immersion their bare limbs were rubbed with oil from id to foot; i they were then clothed in white gowns, and received, as a token of the kindly feeling of their new brotherhood, the kiss of peace, and a tasto of honey and milk ; and they expressed their new faith by using for the first time the Lord's Prayer.

These are the outer forms of which, in the Western Churches, almost every particular is altered even in the most material points. Immersion has ecome the exception and not the rule. Adult baptism, as well as immersion, exist only among the Baptists. The dram ationction of the scene is lost The anointing, like the bath, is reduced to a few drops of oil in the Roman Church, and in the Protestant Churches has entirely disappeared. What once ould only be administered by Bishops, is now administered by every clergyman, and throughout the Roman Church by laymen and even by wom en. What is proposed then to be asked is, first, what is the

residue of the meaning of Baptism which has survived, at what we may learn from it, and from the changes through which it has passed

I. As the Lord's Suppe lounded by the Paschal Feast and on the parting social meal so Baptisin was founded on the Jewish-we might sar Oriental-custom, which both in uncient and modern times regards ablution, cleansing of the hands, the face, and the ander the sanction of Him, into whose name they were by that solemn rite "laptized." In that early age the scene of the interface in that early age the scene of the interface in that early age the scene of the interface in the transaction was either some deep waysne spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the liaths of Caracálla at Jericho or Jerusalem, whithing. The water in these Lastern resorted for swimming or washing. The water in these Lastern regions, so doubly significant. The water in these Lastern regions, so doubly significant. The water in the exchaint place on the two days of the Nativity and the Decollation of John Phase and the austere John in the Phase and the subject of the Christian Church which is the Phase and the paleries to witness the only one which is inherited even in the public age wright two equally belonged to the merciple age with the paleries to witness the only one which is inherited the paleries to witness the only one which is inherited the paleries to witness the only one which is inherited the paleries to witness the only one which is inherited the control of the Christian Church which is the Paleries to witness the only on the laysta, and the nobles and the austere John in the Paleries to witness the only one which is inherited the control of the Christian Church which is the Paleries to witness the only one which is inherited the control of the Christian Church which is the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paleries to witness the only of the Christian Church which the paler on, at once as a means of

vestments, sacred trumpets-He chose this one slone; the most omely, the most universal, the anocent of all. He might have chosen the peculiar Nexiste cus conson the pecunar Assistic cus-tom of the long treases and the rigid abstinence by, which Sam-son and Samuel and John had been dedicated to the service of the Lord. He did nothing of He might have continthe strange, painful, harbar-ous rite of circumcision. He,-or at least his sportles, injected it al

chamber, Before them yawn, at least in Eastern and Southern ed the deep pool or resurvoir, countries, was the most delightful, the most ordinary, the most alutary, of social observances. 1. By choosing water, and the

use of the bath, He indicated one chief characteristic of the Christian religion. Whatever else the Thristian was to be. Baptism the use of water-showed that he was to be clean and pure, in body soul and spirit; clean oven in body. Cleanliness is a duty which some of the inonustic com nunities of Christendom have espired, and some have oven uespised, and some have even treated it as a crime. But such was not the mind of Him who

hose the washing with water for the prime ordinance of his followers. "Wash and be clean," was the prophet's admonition of old to the Syrian whom he sent to tathe in the river Jordan. It was the text of the one only sermon by which a well known geologist of this country was known to his generation. "Cleanliness next to generation, "Cleanliness Godliness" was the maxin great religious prophet of England in the last contury, John Wesley Every time that we see the drop of water poured over the face in baptism, they are signs to us of the cleanly habits which our Mas ter prized when he founded the rite of Bajdism, and when, by his own baptism in the aweet, soft stream of the rapid Jordan, he blessed the element of water for use, as the best and choicest

of God's natural gifts to man in

his thirsty, weary, wayworn pasworld. But the cleanness the body was in this ordinance meant to indicate yet more strongly the perfect cleanness the unsulfied purity of the soul; or, as the English Baptismal Service as the English Raplismal Service quantily expressed it, the mystical washing away of sin—that is, the washing: cleaning process that effices the dark spots of selfah. es and passion in the human character, in which, by nature and by habit, they have been so deeply ingrained. "Associate the idea of sin with the idea of dirt," was a homely maxim of Keble. It indicates also that as the Christian beart must be lathed in an atmosphere of truth; of love of truth; of perfect truthfulness, of nt veracity and eincerity. What filthy indecent talk or neton is to the heart and affections, that a lie, however white, a fraud however pious, to have had the whitest soul as indicated by the old beptiemal washing the ness of parity, the clearness and transparency of truth.

(To be Continual.)

Never play at any game of

Erer live (misfortune except i), within your income.

Make no here to be rich if you ould prosper.

Sherches and Writings, of R. Franklin,
Small and steady saint right larly History of Disciples, by A. S. Hayden, ompetency with trac

When you retire to be over what you have

## OBITUARY.

Died at Orangeville on March 2nd, Sister Adamson, only Daugh ter of Elder D. Sinclair and wife, of Meaford. The remains were rought to Meaford on the Ith and prought to steaford on the 4th and interred in the Cemetery, where the two Brothers, Clair & James Sinclair, have been buried with-in the past nine months. The Breilicon sympathize very much with the aged parents in their great bereavement. Sister Sin-clair's trials have been many dur ing the past three years watching by and caring for one or other of the deceated.

Died at his home near Dun church Parry Sound, on Jan. 15th; John Rae, in the 59th year of his ago. Deceased became a member of the 4 Church of Christ at Croftliead Scotland 23 years age and has since lived a consistent christian life. For two years previous to his death he had lingering trubles but boro them all with great patlenco and without a murmer. Ecclesiatical Observer please copy.

V. McI.

Died at Los Angelos, Cal., Fels. 10, Sister Winstanley, wife of Brother O. S. Winstanley M. D. of Toronto. Brother Winstan-ley, were spending the winter in California principally on accounof the Dr's Health

## THE TRUE GENTLEMAN'S PORTRAIT.

The following sketch is called The Portrait of the True Gentle uan." It was found in an old nunr-house in Gloucestershire England, written and framed and hung over the mantle-piece of man is God's servant, the world's master and his own man. Virtue is his business, study his recreation; contentment his rest and happiness his reward. Father, Jesus Christ his Savior,

the saints his brothron, and all rotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer. Piety the mistress of his house, and Discretion his porter to let fu or out, as most fit. Thus is his whole family made up of virtue, and he is the true master of the house. He is necessi-tated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words man and a Christian .- Now York Observer.

Every true Christian is a true gentleman, and every true gentleman is a true christiau. Let us practice what we preach, then we will all compare favorably with

There was one lawyer amon Paul's converte, and he used his talents in the cause of the Master. He was not from the class oflawyers among the Jews-who

were so often denounced by Jesus but rather of the class to which Letulius belonged, the Roman orator who acted auttorney for the Jews in prosecuting Pavl before Felix. This lawyer was a Greek and became a fellow laborer of the

and occasion a tellow table of the elequent Apollos. He and Apollos had arranged together a preaching campaign, and Paul writes to Titus, "Set forward Zonas the lawyer, and Apollos on their journey, that nothing be

Keép good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

## PUBLICATIONS. VALUABLE

Lawe & Whitelaw Publishers Christian Worker.

j	aw. & Whitelaw, Publishers Christian wor	Ker.	
•		8 G	
í	Christian Hymn Book, medium,	75	
ì	lovised Christian Hymnal,	75	
i	Copular Hymne, note edition, cloth,	50	
•	" wort	15	
	COMMENTARIES.		
	On Matthew and Mark, by McGarvey,	2 00	
•	" Gospel by Luke, by J. S. Lamar,	2 00	
	of Hobrana, R. Milligan,	2 00	
İ.	Analysis of A Gornels and Acts. " "	2 00	
П	On Acts, by J.W.M. coarvey,	1 60	
ŀ	On Romans, by, E. Lard.	3 00	
ľ	BIOGRAPHIES.		
ŀ	Life of Elder John Smith, by J. A. Williams.	2 00	
١	of J. T. Johnson,	1 00	
l	" " Elder Walter Scott,	2 00	
ı	" " Knowles Shaw, the singing evangelist,	1 25	
i	4. 4 Benjamin Frauklin,	2 00	
ì	The Living Poloit.	3 00	
۱	DENATES.		
l	A. Campbell and Owen Delate, Evidence of Christianity,	1 50	
ı	A. Campbell and Bishop Purcell, Debate, on Roman Catholic	٠,	
۱		1 50	
ł	Braden and Hughey, Debate, Baptism and Work of Holy		
Į		3 (3	
ı	as as a state and I t Thompson Deliaic, Calvilliance	2 00	
į	1. B. Wilkes and Jacob Ditzler, Delate, what is Christian		
ı		2 00	
	Sweeney and Crawford, Debato, Differences between Disciples	, ,,	
1	l. and Hantista	1 50	
١	MISCELLANEOUS		
١	Gospel plan of Salvation, by T. W. Brents,	2 50	
١	Problem of Human Life, by A. W. Hall,	2 00	
	On the Rock, by IL in Ducksin	1 50	
1	Contradictions of Orthodoxy, Collins,	56	į
	WORKS OF A CAMPBELL		
		1 50	ŧ
	Christian System,	1 24	į
	Christian Raptism, Popular Lectures and Addresses,	3 00	
£	Living Oracles, orphoxe	2 50	)
	SERMONS.		
	Family Companion, by E. Goodwin,	1.5	0
•	Western Preschere, 30 sermons	20	
	Gospel Preacher, by B. Pranklin,	2 0	
u	Volume 2,	20	
ì	Sketches and Writings, of R. Franklin,	20	9

A good solection of TRACTS on hand. LAW & WHITELAW.