

in baptism? A. Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Jesus' command. St. Matt. xxviii. 19, 20.

Types of Baptism. 1. The salvation of Noah and his family by water. 1 Peter iii. 21. 2. The salvation of the Israelites by the water of the Red Sea. 1 Cor. x. 1, 2.

Q. What is the inward and spiritual grace (in baptism.) A. A death unto sin and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

"By nature born in sin," i.e., original sin. Read Psalm li. 5; Rom. iii. 23.

"We are hereby made the children of grace," i.e., the new or second birth. Rom. vi. 3-5.

Q. What is the meaning of Regeneration?

A. Re (again), genesis (birth), or born again. Illustrate this by meaning of the title of the first book in the Bible—Genesis.

Q. What then is Baptismal Regeneration. Born again in Baptism, i.e., born again of water and the Holy Spirit. Acts ii. 38.

Also read St. John iii. 5, and Titus iii. 5.

Q. At whose hand is Baptism of water received?

A. At the hand of Christ's minister. St. Matt. iii. 11; Acts viii. 38.

Q. From whom is Baptism of the Spirit received? A. From God. Acts ii. 38.

Q. Do you know how God gives the Spirit in Baptism? A. No.

Q. How then do you know that God does give the Spirit in Baptism? A. Because God has promised. Acts ii. 37.

Q. What is required of persons to be baptized? A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

When people believed in the Gospel, they were baptized, being called upon to Repent and Believe. See St. John iv. 1, 2; Acts ix. 18 (St Paul); x. 47, 48; xvi. 15 (Lydia and her household), xviii. 8; xix. 3, 5; xxii. 16, and in over fifty other places wherein Holy Scripture speaks of Baptism.

Repentance and Faith are the necessary prerequisites in the case of those capable of exercising them, for thereby they become as little children. St. Matt. 18: 3; St. Mark 10: 15; Acts 2: 38.

Q. Why then are infants baptized when by reason of their tender age they cannot perform them (repentance and faith)?

A. Because they promise them both (repentance and faith) by their sureties; which promise, when they come of age, themselves are bound to perform—

Show that it is wrong to keep children from Jesus.—S. Mark x. 13. Note the analogy of circumcision.—St. Luke ii. 21.

The Church's care in providing sureties or sponsors may be illustrated by the case of a rich man, who should leave gifts to a child on certain conditions, to provide sponsors, who shall promise for the infant when he comes of age.

Family Reading.

DO NOT WAIT FOR FEELING.—Whilst you cannot feel too keenly do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine may come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may, "Father, I have sinned, and am no more worthy to be called Thy son;" "Take away mine iniquity, and receive me graciously"—whatever the world may be, let it be a true one, and swifter than your return will be the footsteps of forthcoming mercy; and great as may be your own joy in rescuing and restoring grace, no less will be the joy in heaven over your repentance.

CHRIST THE SUN OF OUR SOULS.—Christ is to the souls of men what the sun is to the world. He is the centre and source of all spiritual light, warmth,

life, health, growth, beauty and fertility. Like the sun He shines for the common benefit of all mankind—for high and for low, for rich and for poor, for Jew and for Greek. Like the sun, He is free to all. All may look at Him, and drink health out of His light. If millions of mankind were mad enough to dwell in caves under ground, or to bandage their eyes, their darkness would be their own fault, and not the fault of the sun. So, likewise, if millions of men and women love spiritual "darkness rather than light," the blame must be laid on their blind hearts, and not on Christ. "The foolish heart is darkened." (St. John iii. 19; Rom. i. 21.) But whether men will see or not, Christ is the true sun, and the light of the world. There is no light for sinners except in the Lord Jesus.—Ryle.

DO YOUR DUTY.—We heard a man ask the other day, "When will this incessant begging for money (he meant for church purposes) cease? It is call upon call, now for this, now for that, and I am sick and weary of it."

The answer is as easy as the question. It will never cease. It is a part of the law of the situation. While there remains a heathen on earth, an unfaithful Christian, a sick man—soul-sick or body-sick—an orphan child, a cripple, an outcast, a wretched creature anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

When all men on earth are blessed, when the sun-light of heaven gilds the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and giving—not before. Till then let the demands be made, and made boldly. The situation is plain. God owns a man and all he has, and is, and will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do his duty. It rests with him to whom he applies whether he will do his. He should at all events be furnished with frequent and favorable opportunities.

POMPEII.—In the excavations carried out in the presence of Prince Leopold at Pompeii, the following objects were found:—Gold—an armlet, a ring with engraved agate; and another plain ring. Bronze—a candelabrum; two vases in the form of a *lagena*; a pastry-cook's "shape;" a ring; some bosses; a large vase in fragments. Glass—a blue vase with one handle, a bottle, two *ampullae*, one small square vase. Terra cotta—a lamp, two small pots, two olive flasks, a porringer. Iron—a candelabrum. Lead—three weights.

ST. JAMES, APOSTLE AND MART.—July 25—This Apostle, the brother of St. John the Evangelist, shared with his brother the title of "Sons of Thunder;" a title probably given them for that zeal and energy which, if at first wrongly directed, was later on consecrated entirely to the service of their Master, and in the gentle, peaceful manner He preferred. Salome, their mother, was ambitious for her sons, and they for themselves, but Christ taught them that their highest ambition should be to be what He was—"meek and lowly among men, as one who ministers."

"Be thine the care,
Soldier of Christ, that nobler strife to dare,
Which the rash spirit of the world controls,
And makes ambition virtue!—Mant.

"The great privilege of God's people is said to be this, "They shall walk, O Lord, in the light of Thy countenance," and this is what every believer desires above all things. My readers let us ask ourselves, Has God begun a good work in our hearts? Do we hate what we once loved, and love what we once hated? Are old things passed away and all things become new? If this be so, we may be sure that God's Spirit has been at work in our hearts, and will dwell in us as the Comforter. This is what our Saviour promised, and what is described as the privilege of every child of God. "God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ." Well may the Christian re-

joice in such free, unmerited favor as this! A favor that exalts the vile, needy, outcast sinner to sit among princes! Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God! This is something to be known and realized. At the same time, where this blessing of assurance is enjoyed, it does not exempt its possessors from the occasional hidings of God's countenance, for the most eminent saints have been exercised in this way. David complains, "how long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me?" And Job exclaims, "Oh, that I knew where I might find Him!" "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." But with Job the Christian can say also, "He knoweth the way that I take; when He hath tried me, I shall come forth as gold."

"I have exalted one chosen out of the people This is a precious assurance for the people of God. Jesus is not a being far off, not a stranger to their feelings and experiences, but one of themselves, and therefore able to feel with them, and for them. He is said to be 'touched by our infirmities.' The miseries, calamities and sufferings to which human nature is subject, are not to him a mere matter of hearsay and indifference; He has an experimental knowledge of them all. On earth He was tempted like as we are; He endured every variety of want, and pain, and sorrow; and now in heaven he exercises a tender compassion towards his servants here below. He is interested in them, for they are his own, bought with his own precious blood; He is concerned for them as one closely related to them, for he is truly a brother born for adversity; nay more, He is one with them, for his words to Saul the persecutor were not 'Why persecutest thou my people?' Why persecutest thou me? "This sympathy of Christ with and towards his suffering people is an extensive sympathy—it reaches to all their infirmities; a proportionable sympathy—answerable to every occasion; a perpetual sympathy—as long as he continues High Priest and we remain subject to infirmities, so long will he be touched with the feeling of them."

CONGREGATIONAL MUSIC.—Some one in England speaking on this subject lately, said: "The real curse of the English congregational service was the ultra respectability of the worshippers and their utter lack of personal interest in the service or the music; and the reason why people with strong views, whether they were Ritualists, or Romanists, or Congregationalists, accomplished so much more than ordinary Church congregations, was because they were thoroughly in earnest. As long as people merely went to Church for respectability's sake there would be no congregational music worthy of the name. As an illustration of what may be done, Dr. Stainer spoke of the great congregational 'Sanctus' in the Cologne cathedral, where, without books or music, the people who came into the mother-church from the country round produced a magnificent body of sound which even the grand organ, welling out at the end of the transept, only supported, and could not overpower."

BE HUMBLE.—If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are the smallest; the goodliest buildings have the lowest foundations. The more God honoreth men, the more they should humble themselves; the more fruit, the lower the branch on which it grows. Pride is ever the companion of emptiness.

—Christian parents should not allow others to give their children all their religious instruction. It is easier to send children to Sunday School than to spend an hour with them in faithful study of God's Word, helped by hymns and catechisms. But as God has made parents responsible for the religious education of their children, perhaps they had better see about it.