HE LEADSUSON

He ford war freed the Louis of He leads us, though our step down off we from and falter a the de atthews and died an end of the or

Value Helpholom & Le

And still be trace.

And III, at hart,
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enoted to have.

After our tidls are just,
Will give usered at land,
tooken Hours.

Christ Commanded Immersien. Mr. HoDiarmid's First Address at Tonawanda, N.Y

(Continued.)

"Yo are my friends if ye do whatsoever I command you."
This char, sing of the Savior's commands is impelity pure and simple, and every man that feats God should speak right out pgainst it.

Let us open a ten cent Testa-ment without note or comment and read comething of baptism

and its surroundings.

"In those days came John the Explot, preaching in the wilderness of Judea." Matt.

wilderness of Juden." Matt.
iii I.
As we have seen the word
Baptist, haplastees, means "he

Hapara, "Then wont out to him Je-"Then wont out to him Je-ra alem and all Juden, and all the region round about Jordan, and were baptized of him in Jordan, confessing their surs." Marthew iii., 5-6.

Matthew iii, b-6.

Sprinkling is utterly incompetent to explain the fact of their going into or being "in the Jordon," es Mark has it, but immersionmakes their entrance into the water appears applied. into the water appear scusible as well as necessary. "I indeed bay tize you with

as well as necessary.

"I indeed bay tize you with water (en hudati, in neater), but he shall laptize you with the Holy Spirit" (e. ppaeumoti hagio in the Holy Spirit) Mark i. 8.

The three worden here tunnslated with is the usual Greek word for in. It is found in the phrases, "in those days," "in, the "ilderness," "in Jordan," it a Hethlehem," and in hundra's of similar phrases in the New Testanaent, The American new Revision gives the passage just quoted, "in water" and "in the Holy Spirit," and he new English Revision phees it so in the margin as being what the Greek neserts.
Thegreat Lutheran comment

Thegreat Latheran comment ator Lange, says, teaching Matthewiii. 11. "I indeed baptize you in

(ca) water, immersing you in the element of water, unto re-

pentance."
Thus Large, though a Lutheran, does not hisitate to translate Baptico, innerse. Few scholars of modern times are suprior to him. But we will real to.

appear that they went down to the water. Scholers do not unlee such a translation. I have examined about twelve English translations of the New Testament, all of which translate it inour common version. It can not be otherwise, because you will notice they first "came advo a certain water," and then did something more, "went down into it," after which the baptina was conveniently attended to, as before "in the liver Jonlan." After which they both "came up out of the water." The man who imaging that such surroundings and

ation. The circumstances alone I would decide the matter, were there nothing else.

Triflers have said that if going down into the water is immersed, for they both were immersed, for they both went into it. Just so. But who ever said that going into the water is the immersion I Lake tells us of the bequismor immersion taken place ofter the going into the water. The immersion accounts for the necessity of their both going into the water, that one of them might be after wards immersed by the other. This is the argument that cannot be met by a fittle nonsense and worse, about both being boptired.

"We were buried therefore with him through beptien into door in the life as Christ we

"We were buried therefore with him through beptian into death, that like as Christ war misel from the dead through the glory of the Father, so we a might walk in newness of life" (Hom. vi, 4).

"Having been buried with him in haptism wherein ye were also raised with him through faith in the working of God, who mised him from the dead." Col. ii., 12.

The scholars in all ages have seen in these passages a direct

suparior to him. But we will read on "And it came to pass in those add it came to pass in those add it is to pass in those add it is to pass in those add it is to be added in the superior in the world "burned." The denial of the water, he saw the heavens opened." Mark i 9-10

The pheases "in water," "in perfect hamony will the act of inner-ion and express circumstances naturally this death, when we sank be-

4 That the sons kind picked up on the road near the house and that it had he om blood on its blade.

blood on its blade.

5. There was none knew were the youth slept on the night of the tragedy.

These facts are fetched be fore the jury. The lawyer for These facts are fetched be fore the jury. The lawy, for the defence declares that son might wish his father's couth and yet not kill han, which is true enough. He further declares that a son might ge towards his father's house late the night of the nurderer. True enough too. He also insists that another may have borrowed the son's knife and used it with a view of leading suspicion from himself. This might be and so. He also tells the intra from himself. This might be so also. He also tells the jury that the son might have lodged in some barn, the night being claiming to be Catholic, but not not be catholic, but not not be catholic, but not not be catholic. in some barn, the night being warm—as is sometimes the case. Each excuse taken singly night be the treth, but when you have all these circumstances pointing in one direction, the evidence is simply overwhelming that the muralerer is the son. The thing would be a moral certainty owing to the conditionations of the excels all opering-insome. The special pleading of a larger in such tentionalities of the treat acaprecia-yield one. The special
plending of a larger in such
a case would not avail before
an intelligent jury.
So when special plenders at
tack one by one the incidents can
certed with hapters with a view

of explaining them anay, it will only avail with those who do not see the force of a combination of meidents. For example, they say n ir un reight take anealar into the water and yet not inchere him Tene en ugit. John might have thousands into the taken the River Jord n and thee only ap inkied them. So he might if he and they were losing their

CONCERNING NAMES.

An article or two on names is now in order. Almost all the de-nominations of Christians wear party names, each having a name derived from some dectrine to derived from some deciring to which itygives special emphasis, or some practice in which it is pe-culial, or from some p-roon who ligured prominently in establish ing it, or from some place or tirconstance of its origin; and it wears thus rame to distinguish it from other Christians The natur Roman Catholic' is meant to disclaiming to be Catholic, but not Roman. The Episcopul Church is so called from its peculiar dis-trine of Episcopier. Presinter ians' are so called from their dotrine of the Preshytery in the Church. The Reptets' take their views of laptism. Methodists' o called on account of certain methods which characterized them specially, in the behinding of their separate existence us a deommation. And a on, and so Not only are the fath Lurches thus named, but the in dividud members of the churches were the names of their respective denominations; and so it has come to pass that, in tame at least we have about lest all that was known in the primitive church and hence, all that was known to the New Testament.

Now, we refuse to wear any igh party name; any name to istinguish ne simply as a desom-nation of Christians. In this we distir dericin, "up out of the water," of modern times, say—" With are in perfect handony will the act of immersion and express directions and expressions are naturally and accessarily connected with the water."

To which they add this it But you may search Greek liferature in vanu to find such planes connected with the sprinklings under the laws of developments connected with the sprinklings under the laws of developments. But you may search Greek which is here bettered with the sprinklings under the laws of developments are not search to be provided in Califa or which they add this work appoint in English or which they add this work appoint in English or water upon men, but we immersion."—Life and Epistles of Paul, page 511.

On page 315 of same work, which the people usually and put typon them; in New Testament which water for represent his death to the her pools are not to the people usually and put typon them; in New Testament which the fee of sin at them raised the near the surface of the connect the water and went into it for leaptime. In every case in which there is no mentally brained to the her of sin at them raised from this momentary brained to the heptam of the tollow special to the her of sin at them raised for the connect the water and went into it for leaptime. The water and went into it for leaptime ment is color to the people came to the water to represent his death to the her of sin at them raised for the connect and the state of the color water and went into it for leaptimes the people came to the feet of sin at them raised for the color water and went into it for leaptimes. The water and went into it for leaptimes the people came to the water to represent his death to the her of sin at the raised for the color water and went into it for leaptimes. The water and went into it for leaptimes the color water and went into it for leaptimes the color water and went into it for leaptimes. The water and went into it for leaptimes the color water and went into it for leaptimes for treating the manufacture o

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