



LINCOLN BEACHEY.

Lincoln Beachey, master birdman, possesses two entirely different personalities. One is the scientific, ambitious, non-mercenary, careful Dr. Jekyll Beachey. The other is the danger-couraged, money loving, death inviting and scientific-hating Beachey, the characteristics of the Mr. Hyde Beachey.

Here is what the Dr. Jekyll side has to say—"The blink of gold never sent me into the sky. Ambition to become the world's most scientific and most famous birdman causes me to devote my time and money to producing strong aeroplanes and devising feats that prove the real value of the heavier-than-air machine.

"I am striving for a niche in the aviation hall of fame, to have a laurel wreath pressed on my brow and be placed along with Wilbur Wright, Glenn Curtiss and Blériot. I want the people to remember, not Beachey the daredevil, but Beachey the scientist.

"When I fly before an immense crowd I figure each one in the throng as a contributor to science through aiding me to carry out my life's work. It is only such a spirit

that enables a man to achieve the aerial evolutions we are now performing with such success. No christian could succeed for a moment."

Now turn the spotlight on Mr. Hyde Beachey, for he is almost frantic in gaining the eye of the reader—"Art and science, Bah! Forget all about that kind of talk. It is the dull thud of dollars that jures me to the sky. What poor fool do you suppose would go through the soul-terrifying stunts I pull off for a laurel wreath or a place in the hall of fame? When I look down on a huge crowd, gazing up at me, looping the loop and flying upside down, they represent just so many silver pieces to stow away in my hoard against that day when they turn me out of the hospital and say I will never be able to fly again.

"The Gaspard of the sky. That's what I want them to call me, and the bigger the pile of silver the more loops I give them. Got me right—I'm no scientific fool. I am simply Beachey, the man who digs gold out of the sky."

Lincoln Beachey will demonstrate his marvellous skill at the Citizens' Celebration at Belleville June 3rd.

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I wish to thank the farmers for the very liberal patronage in the past year and am still taking orders for the present year and will be at Standard Bank, every Saturday from 10 o'clock a.m. to 12 and from 1.30 p.m. till 3.30 p.m. and would advise farmers to apply early in order to secure help. As last year I was not able to supply the demand owing to orders given late. My address is 223 Coleman street. Any orders left with John Elliott, manager of the Standard Bank will be promptly filled.

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A SYMBOLIC DEATH AND RESURRECTION

Real Baptism is Burial of Human Will into the Will of God.

STORY OF MAN'S REDEMPTION

Water Baptism Merely a Symbol of Consecration—Not Sprinkling, Nor Pouring, But Immersion—The Old Creature Buried in Baptism—The New Creature Arises to Walk in Newness of Life—Baptized With Christ's Baptism—Importance of the Symbol—Greater Importance of the Real Baptism—Dead to Everything Except the Will of God.

May 17.—Pastor Russell, whose Photo-Drama of Creation not only presents the story of man's redemption, but also outlines the history of earth from the beginning of its existence, preached to-day upon this subject. His text was, "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6:4.

On opening his discourse, the Pastor called attention to the fact that his text did not read, buried by baptism into water, or sprinkled with water, but "buried by baptism into death." In the context, the Apostle says not one word about water baptism. Water baptism, he declared, is merely a symbol, or picture, of the real baptism; and the Apostle Paul explains from various points of view the real baptism, without which the symbol is a mere form. Whoever receives the real baptism thereby becomes a member of the Body of Christ, a member of the New Creation. But whoever has not real baptism is not a New Creature, not a member of the Body of Christ, though he be baptized in water a thousand times.

The Pastor next showed that the real baptism is a baptism into Christ's death. This baptism takes place at the moment when one consecrates himself fully to the Lord, and completely surrenders of his will to God, thenceforth to follow His leadings and to render obedience even unto death. As the Scriptures sometimes represent it, we give our hearts to the Lord. "The Gaspard of the sky. That's what I want them to call me, and the bigger the pile of silver the more loops I give them. Got me right—I'm no scientific fool. I am simply Beachey, the man who digs gold out of the sky."

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The Pastor next discussed the subject of water baptism. Christian people, he declared, are a unit in understanding that the New Testament teaches baptism, but there is a great confusion of thought respecting its mode and significance. By the second century of our Era, he asserted, the great falling away from the faith, predicted by the Apostle, had gained such headway that the church nominal. Water baptism was supposed not only to cancel sins that were past, but also to bring its recipient certain favors from God which could not otherwise be secured. It did believers seek baptism for themselves, but they brought their children for baptism; and since these were too young to enter into covenant relationship with God, whereby others than the parents might become sponsors for such children.

Continuing his theme, the Pastor reviewed briefly the various theories on the subject of baptism held by the different denominations. He then explained wherein these are not in harmony with the Scriptures. Neither sprinkling nor pouring could in any sense of the word be considered a picture of death and burial. He called attention to the fact that the Greek word signifying baptism—baptizo—has the significance of immersing, covering, plunging; and that on the Greek when sprinkling, pouring or raining is meant. So fully did he cover every phase of this subject that he left no doubt that immersion is the Scriptural form of baptism.

The Pastor then discussed the account of baptism set forth in the Baptist and Disciple denominations. He showed that our Disciple friends are preaching the baptism of John the Baptist, not baptism into Christ; and that our Baptist friends, while they have the right form, as have also the Disciples, have emphasized the symbol rather than the reality—consecration unto death. This portion of the discourse was especially interesting, and profitable. Apparently the Pastor sustained his point fully; for he harmonized all the Scriptures bearing upon the subject. It is only after we see clearly the confusion involved in the theories of Christendom that we are prepared to appreciate the simplicity of the Scriptural teaching.

Having established the facts that water baptism is a figure, a symbolic picture, of consecration, and that the Baptist and Disciple denominations have the Scriptural form of baptism, the Pastor then dwelt upon the subject as presented

in Romans 6. There the Apostle sets forth the deep significance of burial with Jesus. From the time that the Christian gives his heart to the Lord he is reckoned dead. Thenceforth as a New Creature in Christ he has no more to do with the life—that is to say, his daily course should be altogether different from that of the world. The Christian is under laws much higher than any human law. His is the highest standard there is—the Law of God.

The Pastor then explained, in what way the Christian who is buried in baptism with Christ rises to walk in newness of life. To the consecrated Christian "old things have passed away"—old ambitions, old motives, the thought of making a great name, of owning the earth or of accomplishing something noteworthy of a worldly kind, etc. All these have given place to higher ambitions, new motives—the hope of having favor with God, being now His dear children, anxious to know His will and do it. To these the first general law is given—the Golden Rule—which is the least of all the Divine laws. "Do unto others as you would have them do unto you," is the primary Law of God for all Christians. To be a representative of the Lord every Christian must love his neighbor as himself, must deal with him as kindly and as generously as he would have that neighbor deal with him.

But the Christian must do much more than observe the Golden Rule, continued the Pastor. Had Jesus done no more than keep the Golden Rule, man would not have been redeemed by the precious blood of God's dear Son. He could have done just as much for others as He would ask any one to do for Him, and not have died for the fallen race of Adam. His sacrifice included much more than merely keeping the Golden Rule. The Golden Rule, the speaker declared, is the Jewish Law, which Israel could not keep because of their fallen condition.

It was explained how it is that the Christian can keep the law which the Jew failed to observe. St. Paul declares that while the Church of Christ is no more perfect in the flesh than is the Jew, yet God is healing differences with the Church. He is scrutinizing their hearts and judging them according to their intention. If He sees that in the heart the Christian is striving to love his neighbor as himself and to do unto others as he would be done by, He is pleased, and He has made arrangements whereby those who are thus striving may remain in His family despite their failures and shortcomings. These they may confess, and they may ask forgiveness for Jesus' sake and be forgiven.

The Pastor then showed that God has made a provision for the Church which He did not make for the Jews. Israel was under a typical Law, with a typical mediator, who could not offer real atonement for their weakness, and have them accepted according to the mind. But, through Jesus Christ, the Father has made this very arrangement for the Church; and they are judged according to their intentions, according to the way of the Lord. He needed to take that very step to prove that his heart was right. If he had not done so, his refusal would have proven that his will as a human being was not wholly dead. When he saw this point clearly, he gave over to the Headship of the Lord.

The Pastor believes that many of the Lord's people are stumbling in just the same way. He did not wish to be understood as meaning that water baptism is the all-important thing; for he pointed out that saintly people who have not been immersed will be in the Kingdom, because they did the best they knew and rendered prompt obedience to all that God showed them. But as soon as any consecrated child of God is shown something more than he has hitherto seen, the responsibility of that greater knowledge rests upon him; and there is no escape from it. A failure then to obey as to the symbol would mean a withdrawal of the sacrifice from the altar.

The Pastor declared that all who make full consecration of themselves to the Lord to be dead with Him, to be joint-sufferers with Him in the service of the Truth, are to reckon themselves as separate and distinct from the world around them. They covenant to die to earthly things, and may thereafter use these only as servants in the New Creation. As New Creatures in Christ they become alive through the Redeemer to Heavenly hopes and prospects, aims and ambitions. In harmony with this thought, their lives should be new—separate and distinct from those around them.

Baptism into death, he maintained, is the real baptism for the Church, even as it was for our Lord and Head. Water baptism, he repeated, is only the symbol, or picture. Those called and accepted of God, who are willing to drink of the Redeemer's cup and to be baptized with His baptism, will indeed be granted the privilege, and will be assisted in carrying out their heart's desire in this matter. Those who shall be immersed into death shall also have a share in the First Resurrection and in the glories of the coming Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Whole Family to be Represented. A Scottish woman who has just died left a will in which she instructed the executor to erect statues of herself, her parents, her brothers and her sisters—12 statues in all—and to spend annually the sum of \$10,000 upon the same. It is evident that although she couldn't take it with her she was doing the best she could to extract value on earth.

Standardizing Salaries. A salaries standardization scheme is being worked out by the Calgary City commissioners. The idea is to have the salaries so arranged that there will be a minimum and a maximum for all classes of civic employes, the minimum to be paid on entering the city's employ, and the maximum in time, if earned.

He Earned It. For a bet of ten shillings, a Barns'bury, Eng., laborer recently consumed twelve buns and a gallon of ale in twelve minutes. Prefers a Bullock. A dealer in Finchley, Eng., delivers milk in a cart drawn by a bullock, which he finds safer and more patient than a horse.

me, bury me—in whatever way Thou dost think best. Figuratively, the Lord lays hold on one thus consecrated and lets him down into death; and it is of His power that this one will be raised up to the perfect life beyond the grave—His glory and immortality, sharing His resurrection, at the First Resurrection. But only those who are buried in the likeness of His death will be raised in His likeness. Thus this picture of baptism corresponds exactly to the Scripture which reads, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—your reasonable service."

The Pastor went on to explain that this is something more than merely the Golden Rule, which calls only for justice, not sacrifice. Those who drink of the cup of Christ must ignore self and its preferences. They must submit to immersion into Christ. If they suffer with Him they shall also reign with Him; and the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in the Lord's saints.

Pastor Russell considers the symbolic baptism of great importance. He acknowledged that great confusion exists among Christian people on this subject, but holds that the real baptism of the human will into the Divine will is the all-important matter. But whoever knows about the true symbol and then refuses to be immersed, thereby proves that he is not fully dead to his own will. Those who have never perceived that immersion in water is the only true symbol are not under obligation, however. Thus it has been with many true Christian people who have had the baptism of immersion into Christ. But when these come to see the matters as the Scriptures present it, they are responsible according to their knowledge.

Contrary to his custom, the Pastor here digressed and related his personal experience in regard to baptism. Born of Christian parents, he had been sprinkled in infancy. But when, years afterward, he came to see the subject in the light of the Scriptures, he had a severe fight with himself before he became obedient to the Word. Excuse after excuse presented itself to his mind—people would think him a turncoat, etc. Finally the matter so troubled him that he settled it once for all in favor of what he saw was right—the plain teaching of the Scriptures.

The point the speaker made was that if he had refused to be obedient in this respect, it would have meant the stoppage of his progress in the way of the Lord. He needed to take that very step to prove that his heart was right. If he had not done so, his refusal would have proven that his will as a human being was not wholly dead. When he saw this point clearly, he gave over to the Headship of the Lord.

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