

understood that I am speaking concerning those to whom the gospel is preached. We say that a male and female are essential in the production of offspring. Who will be so foolish as to affirm that a male alone is sufficient. I argue in the same way that faith as well as baptism, and baptism as well as faith, are requisite in the saving of a soul. But some one may object to this, on the ground that we have not taken a parallel case in our illustration, that while it is obvious from the nature of things that male and female are both necessary to the multiplication of any species, it is not so with belief and baptism.

Let us look at this objection for a moment. God ordained that man should multiply upon the earth, and to that end instituted marriage Gen. i. 27. This decree came from God, and to establish its truth it is only necessary to state from whence it came. Had God decreed that man should multiply in any other way, verily I believe it would have been done and we would have considered it just as natural. There is no doubt to my mind that had God so ordained He could have populated the earth in the most absolute manner possible, but in His divine wisdom He saw fit to ordain that men should multiply in the present way. It was then ordained so by God—the Supreme Ruler of nature, and this is why the statement is true. Let us see if we have equal authority for the statement, "He that believeth and is baptized shall be saved." According to the historian Matthew, Jesus declared to the eleven disciples, just previous to His glorious ascension to the right hand of His Father in the heaven of heavens. "All power is given to Me in heaven and in earth." Jesus, then, unto whom all power both in heaven and in earth had been conferred, could consistently declare the essentials of salvation, and on this occasion He declares, "He that believeth and is baptized shall be saved." No one would suppose for one moment that our beloved Saviour would trifle with the great question of salvation, that for which He suffered, bled and died in dreadful agony on the accursed hill of Calvary, and give us either more or less than the essentials to salvation. I for one moment could not entertain such an idea. He in whom was found no guilt nor deceit makes faith and baptism essential to salvation. Had He decreed it otherwise, verily I believe it would have been so, but in His infinite wisdom and mercy He saw fit to bestow salvation upon all those who believe in the Lord Jesus Christ and are baptized unto the name of the Father, Son and Holy Ghost. 'Tis the authority of Christ that makes both necessary.

But some one will yet say that the first difficulty has not been fully met, viz. that it is not expressly stated that the person who believes, though not baptized, will be condemned. I think in the foregoing I have fully demonstrated what is essential to salvation and why so. But some will know the essentials to damnation. Well, for their special benefit, let us try again. If faith and baptism be essential to salvation, then faith alone will not save, and baptism alone will not save. If faith alone will not save, and baptism alone will not save, then it follows that disobedience to one or the other will bring damnation, as there is no intermediate state promised, between salvation and damnation. Then if baptism be performed where there is no faith or belief it is of no avail, for he that believeth not shall be damned. Methinks this should satisfy pedobaptists of the futility of infant baptism. As an infant cannot have faith, and as baptism is of no avail without faith, therefore it follows that the baptism of an infant is a sham. If baptism then become null and void without an antecedent faith, therefore when faith is absent, baptism, even though administered, becoming as though it were not, we can logically and consistently say, "He that believeth not shall be damned." But perhaps this is not sufficient. Let us try again. Every positive command has its negative. For instance, "Love thy neighbor" equals "Hate not thy neighbor," "Remember the Sabbath day to keep it holy" equals "Forget not the Sabbath

day to keep it holy." Therefore Philip's reply, "If thou believest with all thine heart thou mayest (be baptized) is equivalent to, "If thou believest not with all thine heart thou mayest not (be baptized)." That is this true is indisputable. Here, then, we learn that it is not permissible to baptize an unbeliever, or which is the same thing, *No benefit will accrue from baptism if the candidate does not believe.* Hence Christ could logically and consistently say, "He that believeth not shall be damned," knowing as He certainly did that where there was no belief, baptism was not lawfully administered or of no importance. This certainly should satisfy the most inquisitive mind. It is not our place to object to any plan Christ saw fit to approve as the medium to salvation, however simple it may be. The plan of salvation takes its power from its Divine Architect. Let us never forget the commandments of Christ, for He says, "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him." "JACK."

HOW TO STUDY THE BIBLE.

1. Read it through, a book at a time. Do not wait, in your first reading, to consider difficulties or master the pronunciation of names. An artist draws the outline of his picture first. He fills in the details afterwards. We do not read letters from friends, filled with the most precious information, piecemeal, a page or part of a page now and then. We read the whole letter through at one single sitting, and thus know, generally, what it is all about. Then we go back to special parts and lovingly read these over and over again. No one reads a story, or studies a school book by opening anywhere miscellaneous, a page or half a page here or there, wherever the book might chance to open. We begin at the beginning, and go right through. The Rev. F. B. Meyer, of London, is said to have acquired his special taste for Bible study in this way, viz: Taking a single book of the Bible and reading it through rapidly at a time. Each break in the reading of a book is like a crack on the face of a mirror, and destroys the completeness of the reflected picture. But have we time to do this? Let us see. The book of Genesis can be read through in less than two hours; Exodus in an hour and a half; Leviticus in a little more than an hour; Numbers in an hour and a half; Deuteronomy in an hour and a quarter; Joshua and Job each, in less than an hour; Daniel and Romans, each in half an hour; Isaiah in an hour and three-quarters. Matthew's Gospel in an hour and a quarter. Reading it thus rapidly, the broad, general features of each book will at once rise before us.

2. Read each book through slowly. Make it a special study. Look up every reference. Consult your maps regarding the location of each country or place. Read up in regard to each person. Get the correct pronunciation of every name and mark it. There is much unpardonable carelessness in the use of Bible names. Do not hesitate to mark your Bible. You will be amazed to find how soon the mists will lift, and how that which seemed at first to be hopeless confusion will become luminous and beautiful.

3. Study it topically. There are great general thoughts which run through special books. Trace them out and follow them up. Genesis is the book of Origins; Exodus of Redemption by Blood; Leviticus is the book of worship; Numbers is the book of the Pilgrimage; Deuteronomy of renewal; Joshua is the book of Conquest, etc. Take the subject of "Faith" and trace it through all the writings of Paul; take "Hope" and see how much you can learn about it in the two Epistles of Peter; take "Love" and follow it through the writings of John; take the word "Blessed," as used in the book of Revelation. Had you only the Epistle to the Philippians, how much of a biography of Christ could you construct from it; had you only the second letter to the Corinthians, how much could you know of Paul; had you only the Ephesians, how much could you learn of the church, etc. To those who have not tried, it will be simply wonderful how fascinating such a study will become.

4. Study it practically. All the teachings of this grand old book have special and vital relations to yourself. Be honest with it. Let it look you through. Let it search out every corner of your being, as with a lighted candle. Let it rebuke you. Let it warn you. Let it encourage you. Let it bless you. Let it lift you up and make you strong. When it speaks, hearken. When it leads, follow. When it commands, obey.—By J. L. Campbell, in *American Christian Culture*.

Married.

ADAMS-SULLIVAN.—On Deer Island, November 28th, 1892, by E. C. Ford, Wilford Adams and Bertha B. Sullivan, all of Deer Island, N. B.

STANTON-MITCHELL.—At Westport, December 1st 1892, by H. E. Cooke, Mr. Wm. A. Stanton, of East Ferry, to Mrs. Chloe Mitchell, of Freeport, N. S.

Died.

BARNES.—In St. John, on the 4th of December, Sister Margaret J. (Scoullar), beloved wife of Bro. James E. Barnes. Thus briefly the event that brought sorrow to many hearts and tears to many eyes, is told. No words of praise could surpass in commendation the simple, unadorned story of her Christian life. She was so unassuming, so kind, so true, so loyal, so earnest, so Christ-like, and it was because her life was so useful and her example so praiseworthy that such a feeling of deep and lasting loss comes over all who knew her. In early life she loved the Lord and began to walk in the way of his commandments. In doing so she left the faith of her fathers and stood alone by the side of Christ. But so strong was her desire to make the Bible her only guide and Christ her only Prophet, Priest and King, that she counted no sacrifice too great if through it she could prove her love to God. Henceforth there was no thought of worldly ease and pleasure, but the interests of His kingdom and the salvation of souls claimed her attention; and how prayerfully and successfully she toiled only her Master can fully tell. While the Church of Christ in these provinces feels a general loss, it is in St. John that the blow falls heaviest. The church will miss her self-sacrificing zeal and wise counsel. In the Sunday-school she will no longer lead souls to the Redeemer whom she loved. Her words of praise and thankfulness will not be heard again in the prayer-meeting. The poor will miss her kindness and benevolence, and the sick her words of encouragement and consolation. But it is in her own home that the loss is most keenly felt. And while they would have had her stay a little longer with them to cheer and sanctify and bless, they sorrow not as the hopeless; but looking into the not distant future, they hope one by one to go to meet her. In the meantime they trust in Him who can sustain in every trial and sanctify every sorrow. H. W. S.

BROWN.—Mrs. P. Brown, formerly of Summerside, died at the home of brother, and our beloved fellow-laborer, Elder D. Crawford, New Glasgow, P. E. I., December 12th, 1892, in the 70th year of her age, after an illness of ten days. In the autumn of 1841 Sister Brown, then young in years, accepted the invitation of the gospel, was baptized into Christ, and since then, amid all the trials, changes and burdens (sometimes heavy) for more than half a century, she lived a faithful Christian life. "Who are these who are arrayed in white robes, and whence came they?" "These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." For them God's love has drained the cup of sorrow and dried the fountain of tears. "The Lamb shall feed them and lead them unto living fountains of waters." The close of our beloved Sister's life was cheered by the sympathy of loving hearts and gentle hands ministered to her wants; yet, when she neared the end, the prospect of the life beyond was pleasant. When asked by her loving brother, the companion of her childhood, if she had any doubts or fears in reference to the life beyond, "O, no," said she, "My life is hid with Christ in God." "It is all right." "Rest comes sure and soon." So, while they to whom she was very dear in life, feel their loss, they "sorrow not as others who have no hope." Their faith assures them "it is well," and trusting they wait. O. B. E.

OUTHOUSE.—At Tiverton, N. S., December 20th, 1892, Saphronia, wife of Capt. Amos H. Outhouse, aged 52 years, 10 months and 7 days, leaving a sorrowing husband, two daughters and three sons to mourn the loss of wife and mother. Sister Outhouse gave her heart to Christ when very young, and when she came to the end of life's journey her confidence in His power to save was very strong. H. A. D.

WILSON.—Departed this life, October 28th, 1892, at the residence of his nephew, Albert D. Wilson, Maple Grove, Cambridge, Q. C., Bro. George Wilson, in the 89th year of his age, leaving a married daughter and a number of relatives to mourn his loss. Bro. Wilson was a native of St. John N. B., but spent the most of his years in the United States. He was a tailor by trade, and by his industry earned quite a sum of money. Some three or four years ago he left here and went with the intention of ending his days there. He went to Chicago, from there to Kansas, Mo., from there to California, back again to Chicago, and from there to Chillicothe, Ill., where he remained a year or so, but got discontented, longed to get back to his native place. Finally he came, seemingly in the best of health, but about a month after his arrival he contracted a heavy cold, which caused his death, after three weeks illness. He was a consistent member of the Church of Christ and mighty in the scriptures,—a great deal of which he could quote from memory, and maintained all his faculties to the last, and died trusting in his Saviour. Blessed are the dead who die in the Lord. W. A. B.

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