

To complete our work let us see what is the Greek word for pouring, a form of baptism used by some Presbyterians. Liddell & Scott's Lexicon says, Cheo—To pour out.

I think I hear an anxious Presbyterian say, "Do they not give another possible meaning that can imply the idea of dipping, so that if a minister pour water on a candidate that act may be considered to be an immersion?"

Not a word do they utter that gives the faintest margin for such a supposition.

"But do not Christ use the Greek word Cheo, when he commanded his apostles to baptize?" Not once in such a connection.

I have laid before you the three Greek words used to represent the three modes of what is called baptism by the aforesaid denominations. And any person of ordinary intelligence can decide which one Christ submitted to as recorded in Matt. 3:13-17, and the apostles practiced.

A careful consideration of these statements must discover to all that it is not the Lord's Table that forms the main division between Baptists and pedo-Baptists, but what is the baptism of the New Testament.

With such incontrovertible testimony furnished by ancient and modern scholars, that there is only one meaning of the original word used by our Lord to designate baptism, and that only one mode can correctly set forth that one meaning, can you wonder that Baptists do not regard those who have been only sprinkled or poured as being baptized? And therefore can you regard them as other than consistent, when they do not invite such unbaptized persons to the table?

Let not pedo-Baptists be so unjust as to charge us with being narrow-minded, for this attitude is not produced or retarded by narrowness or largeness, but is the result of obedience to God's Word. The pedo-Baptists' great scholars declare that sprinkling is not baptism, and can we be reproved for carrying their conclusion to a practical end? Is it they who help to furnish us with the reason why we do not invite ped-Baptists to communion.

When all the lexicons say that *baptizo* means sprinkling, when all historians say that Jesus was sprinkled, when the New Testament says that sprinkling was the mode of the apostles' baptisms, and when a single example can be found in the New Testament of an infant being sprinkled for baptism, then and not till then, may we, will we, invite pedo-Baptists to the Lord's Supper. Truro, N. S.

The Firs' National Baptist Convention, Winnipeg, July 5-13, 1900.

That the time has come for such meetings as are proposed in this Convention there is little doubt. For the last few years our work in Canada has been growing in national unity. Resistlessly the divine hand seems to be pushing us towards the North West. A great opportunity is there. The Master by almost a miracle has made it possible for us to begin work at once among the Galicians with fully equipped men. This means that this great alien body will become Baptist. What imagination can for a moment conceive the undying influences flowing from such a work as this? Other similar facts can be adduced to show that henceforth Canadian Baptists must find their Canadian work grow more and more into one.

The benefits arising from our National Convention will be many and great. To begin with it will be a liberal education for every person who attends. The widening of horizon, the stimulating touch with other minds, the spiritual uplift which comes from consideration of high duties, the sense of solidarity in service, in thought, and ideal, this will send our ministers and members back to their churches filled with new thoughts, new purposes, henceforth to be larger and diviner men. It is certain also that the discussions carried on will result in marked improvement not only in the matter of giving throughout the whole country but in methods and means of carrying on our large denominational work. Not only so, but this National gathering will in a peculiar sense bring our churches into vital touch with those new national forces that are working so marvellously in our country at the present time.

The first question which must arise is the expense of going, and this for many will be a real problem. The most advantageous railroad rates will be secured by our committee, announcements of which will be made at the earliest possible moment. Meanwhile it is the hope and earnest desire of the Committee that every Baptist church in Canada will seriously consider the sending of their pastor, at the church's expense, to this Convention. There is no possible investment that the church can make which will be more productive of permanent good than this.

Brethren, take these meetings into your sympathy and thought. Pray for them. Pray for the speakers that they may have a great message to deliver, and above all let nothing short of absolute impossibility deter you from attending.

On behalf of the Committee,
CHARLES A. RATON, Sec'y.

Disorderly Churches.

BY R. T. HISCOX, D. D.

For there are disorderly churches, as well as disorderly individuals. When such practices are allowed to prevail in a church as are contrary to the Word of God, and reproach a blameless Christian life, such as give the world occasion to criticise and condemn the church and the Christian profession on its account, there is something wrong and disorderly in that church's department. The disorderly walking may pertain to only a very few individuals, but if it be permitted and allowed to continue working its mischief, infecting those within and proving a scandal to those without, the whole body becomes responsible for the evil and must bear the blame. The matter becomes a very serious one, since a disorderly church loses the ability both to build up its own members in faith and godliness, and also to exert a saving influence on society around them. A disorderly church cannot accomplish the mission given them of God, any more than a disorderly army can successfully go forth to battle with a well disciplined and powerful enemy.

For the churches, therefore, to be able to accomplish their work and mission in the world, they must maintain well-ordered lives and godly conversation, both within themselves and externally before the world. As the apostle said to the Thessalonians, "according to the traditions" which they had received from him. And he commands, even, those Thessalonians, in the most solemn manner, so vital did he deem it, "in the name of our Lord Jesus Christ," that they should "withdraw themselves from every brother that walketh disorderly" and contrary to the instructions received from him. He was able to cite himself and his associates as their examples, having walked among them in an orderly manner, according to the gospel which they had preached. He called them, and God also, to witness "how holily, and justly, and unblamably" they had behaved themselves in their midst while among them. He not only made personal appeals to individuals, but insisted that the churches should purify themselves of evil-doers. To do this, they had received authority from the great Head and chief Bishop of all souls and of all churches.

The term disorderly (*ataktos*) is one applied to soldiers who break ranks and do not walk in an orderly way, in respect to their department violate the strict order of military discipline. Every profession, calling and pursuit has its fundamental laws and regulations. They all differ, but each is fitted to its purpose and its place. The orderly movements of a pleasure party would be a very disorderly movement for a troop of soldiers. The orderly running of a railway train would not be orderly in the sailing of a ship. The orderly management of a social club or a business firm would likely be a very disorderly management of a Christian church. And here is precisely where many churches become disorderly and an offense of the truth "as it is in Jesus." They become imbued with the spirit of the world rather than filled with the Spirit of God. They are managed too much by the policy of this world, which their members absorb in their intercourse with the business or pleasures of the world, and bring in to mold and shape spiritual and divine realities. Of course, a church is disorderly in so far as its individual members are disorderly. But as one sinner will destroy much good, so one or only a few evil-living members will give a bad name and a blighted reputation to an entire church, and if not suppressed will send an evil report of the same far and wide. One fly in a pot of perfume will disparage its quality and spoil its sale.

The following are some of the more common disorders of the churches, which impair their quality, destroy their usefulness and invite the criticisms of society to their disadvantage:

The hasty and indiscreet settlement of pastors—pastors either wholly unfitted for the office and work of that sacred calling, or else peculiarly unfitted for that church and place in existing conditions. It is as sad as it is surprising how thoughtlessly and with what indecent haste many churches will give over the charge of such interests into the hands of a man of whom they know almost nothing, either good or bad, to be their religious teacher and guide, an example to their families, and to represent them in the community. They make little or no inquiry as to their record, but are ready in many cases to settle them on sight if they be "smart talkers" and give a fair report of themselves. They would be more careful in hiring a work girl for the kitchen, a mechanic for the shop or a farm hand for the field. And yet on the pastor depends more for the true interests of the church than on any other one thing, except the presence of the Holy Spirit.

Another token of disorder in the churches is the hasty and incautious reception of members to their fellowship without sufficient evidence that they be truly regenerate. A fundamental and most important article in our creed is "a regenerated church membership." And ages of Christian history have taught that none but persons truly born of the Spirit are fit or can safely be used for building up churches. But so eager are the pastors and the people for members that they frequently baptize and take

in anybody who can be induced to submit to the ordinances. The result is, they introduce weakness and not strength—build with hay, wood and stubble, and bring an unsanctified element into the temple of God. This tends to many disorders, as many have sadly learned.

Another very common and frequently very prolific source of disorder in the churches is the prevailing neglect of orderly discipline and the prevailing allowance of un-Christian conduct on the part of certain of the members, whose lives are not unfrequently a reproach to the Christian profession and a shame at times to common decency. It is not a welcome task to undertake to correct the offences of the unruly walkers, especially when they have been long neglected and have infected others. The moral sense of the church becomes blunted by familiarity with evil doings, and they come to seem less offensive than they really are. But lives which dishonor the morality of the gospel and eat out the spiritual godliness of the churches increase to more and more ungodliness, and eat as doth a canker. It is not drunkenness and lying, and profanity, gambling and licentiousness alone that curse the churches, but bickering and strife, jealousies and rivalries, contentions and hatreds, as well. These make them most disorderly and impotent of good, driving the Holy Spirit from their midst.—The Baptist Standard.

Arrow Points.

BY PASTOR J. CLARK.

All outside religion will leave the possessor outside of heaven.

He that would pass a bad penny would pass a bad pound.

You cannot escape eternity.

Nothing good can be said of sin.

Fashion is no friend to Faith.

Without God's grace there is no sharing God's glory.

If you are fully pleased with self you are not pleased with Christ.

The prince and the peasant receive salvation on the same terms—by faith in the Lord Jesus Christ.

They who in their goodness boast,

Show themselves both blind and lost;

They who in the Saviour trust,

Yet shall stand with God most just.

Westchester Station, N. S.

The Atonement.

The fact that sacrifice and suffering for the sake of others is the law of human life, and that by the death of Christ the destructive power of sin has been done away with for all who are attached to him by faith, gains fresh evidence for all thoughtful men. "Help thou my unbelief." It is an inexpressible comfort to the weak believer to be able to stake everything not on any moral result in himself, but upon the fact that Jesus has lived and died for him. This redemptive process is not merely individual; it extends to the race of mankind and to the whole constitution of things in which we live. "God sent his Son . . . that the world through him might be saved; by him to reconcile all things to himself, whether they be things in earth or things in heaven." The atonement is the stimulus to every effort for social regeneration, for freedom, for international peace, for the bending of all the forces of nature to their proper object—the bringing in of the kingdom of Christ. The more this positive and far-reaching aspect of the atonement is dwelt upon the less likely we shall be to fall back into the puerile or immoral explanations which have obscured it, and the more powerful will it become for the work of Christian expansion and Christian unity, which is the task of this generation.—Rev. W. H. Fremantle, D. D., Dean of Ripon, in Christian World.

The Mission of Reflected Light.

Most of the sunshine we get in life comes to us by reflection. It is given us in the brightness of the air, the sheen upon the sea, the color in the flower. What comes to us as directly as the atmosphere will allow of, is not always the messenger of joy and health. It makes us yearn at times for the shadow of a great rock in a weary land. So it is in God's disclosures of himself. The sunshine also comes to us mostly by reflection from others—in the warmth and brightness and color of lives he has made to shine in the beauty of nature, in the wisdom of inspired men, in the grand humanity of his Son. We could not endure God's direct disclosure of himself any more than Moses could. But we get a disclosure which is none the less real because indirect.—Sunday School Times.

That was a noble testimony borne by Dr. Joseph Parker, the prince of London preachers: "Looking back upon all the chequered way, I have to testify that the only preaching which has done me good in the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."