

comes and threatens to sweep you back into the old life; lean on Him when the waves and billows of affliction roll over you; lean on Him in the hour of darkness when death comes near and earth is slipping out of sight. This is the way of life, to believe in God and Jesus Christ whom He has sent; to accept the revelation of love which brings reconciliation to God and harmony within the soul. Thus the Gospel proves its reality and inspires a living hope, and he that hath this hope in him purifies himself even as He is pure.

### How Were the Three Thousand Baptized on the Day of Pentecost?

BY REV. W. A. MACKAY, B. A., D. D.

In Acts 2: 41 it is said, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This is the first baptism recorded after the ascension of the Saviour. Let us see what we may learn as to the mode of this apostolic baptism. Water baptism is the outward sign of the inward baptism of the Spirit. That mode will, therefore, be most Scriptural and appropriate in which the sign conforms to the thing signified. In the preceding part of this chapter we see clearly the mode of the Spirit's baptism. It is not by the persons baptized being dipped or immersed into the Spirit, but by the Spirit coming upon the persons baptized. Cloven tongues like as of fire "sat upon" them (v. 3); the Holy Ghost was "poured out" upon them (v. 17); it was "shed forth" (v. 33); and "fell on them" (ch. 11: 15). Every form of expression indicates that the Spirit was moved and came upon the persons baptized. We reason, therefore, not that the word baptize means to sprinkle, but that water baptism, being an outward sign of the Spirit's baptism, is most fitting and proper when the sign conforms to the thing signified; in other words, when the element (water) comes upon the person baptized.

This consideration is greatly strengthened by the surrounding circumstances in the case of the three thousand on the day of Pentecost. On this occasion there was neither time nor place for immersing so great a multitude. As to the time, there could not have been more than five hours of the day remaining after the close of Peter's sermon; and the account states that the three thousand were added to the Church "the same day." But to have immersed them all in five hours, each of the twelve apostles must have immersed fifty persons every hour, or five every six minutes! This, I need scarcely say, would have been impossible. But if the ordinance was administered according to the mode of the Spirit's baptism, and according to the prediction of the prophet (Ezek. 36: 25), and the mode of purifying among the Jews (see Leaflet No. 3.) by sprinkling, all difficulty vanishes.

And as there was not time, neither was there any place for immersing so great a multitude. The pools, cisterns and baths were in the possession of the enemies of Christianity. The enraged people, and the authorities of Jerusalem, who had just crucified Jesus, would certainly not put the reservoirs, from which the people of Jerusalem were supplied with water for drinking, cooking and other purposes, at the disposal of the hated followers of

the Nazarene for plunging three thousand persons into them. Such were not Jewish ideas of cleanliness or decency.

There are many other practical difficulties which make it almost inconceivable that this baptism was by immersion. Here are a few questions which immersionists must be prepared to answer. Were these three thousand dipped into water in the same dress with which they came to the meeting? If so, did they go home through the streets of Jerusalem in their dripping garments? If not, where did they go through the process of disrobing and enrobing? And what about the female portion of the three thousand—their dipping, robing and disrobing? Let me quote from Dr. Dale: "We deny the dipping altogether; and sustain the denial by the absence of fact and precept, and the pronounced impropriety of the age as to the dipping of females into water, publicly, by men. It will not do to say, that those who practise the dipping of females by men into water, see no impropriety in it. Females were dipped naked into water for a thousand years, and they who did it saw no impropriety in it. All see the impropriety now; and the feeling of the millions to-day is against the becomingness of the public dipping of women into water by men"—Woodstock, Ont.

### The Graves at Gierku.

BY H. ISABEL GRAHAM.

(On seeing a picture in the Northern Messenger, of the graves of the young Canadian Missionary, Walter Gowans, and the Rev. Claud Ryder, practically the only witness for Christ in the whole of that land.)

Far, far away in remote Hausaland  
Inside the village of Gierku there stand  
Two lonely graves in its shadow somewhere  
Gowans and Ryder lie peacefully there.  
What do those graves in dark Hausaland tell?  
Glorious tidings of heroes who fell.  
Ere they could gather a bounteous yield  
Bearing no sheaves from that white, needy field.  
Buoyant, whole-hearted and eager to win  
Some sable soul from the thralldom of sin,  
One of them dying on entering the land  
Buried by heathen and Mussulman hand;  
Far from the home and the friends of his love  
No one to soothe but the Saviour above,  
Sweetly, submissively sinking to rest  
Knowing the will of the Father is best,  
No altar lit by his heart's fervent fire,  
Naught but a seemingly fruitless desire,  
What do those graves in the Hausa State say  
With their rude cross pointing upward to-day?  
"Come, for the harvest is wasting around,  
Hasten lest blood on your soul should be found,"  
Yonder the mission house tenantless, bare  
"Fill up the ranks" their expiring prayer,  
No one to care for the brave Hausas now  
Still at the shrine of their idols they bow.  
Christians awake! is such sacrifice vain?  
Say not "The loss hath exceeded the gain."  
Send out contingents for Christ who will bring  
Africa under the sway of our King;  
Forward who will! from their powerless clasp  
Seize the stained standard with reverent grasp  
Be it said that our Canada fair  
Has but a grave for a witness there.

Seaforth, Ont.

The greatest unfaith toward Christianity is the selfishness of selfishness—W. J. Tucker, D.D.

"It is not until after repeated experiences of our own helplessness that we learn to stay ourselves on an Everlasting Arm."

It is a great thing to be linked to the living Christ, and to belong to that order of things which is to live because its life is in Him.—J. E. Tuttle, D. D.

### Sparks From Other Anvils.

Episcopal Recorder: Not in withdrawing from the world, but in keeping yourself unspotted from the world, is your virtue or religion shown.

Religious Intelligencer: To reach and save the children is a duty of the Church, than which no duty is more important. Evil influences are about them; the devil, in a thousand ways, is after them. The Church cannot be too busy nor too earnest in efforts to get them early to be real Christians.

Christian Observer: God has expressed his approval of a season of annual thanksgiving. He bade Moses appoint the Feast of Ingathering at full moon of the seventh month (October); but with this difference, we appoint a Thanksgiving day; God appointed a Thanksgiving week. He did not consider eight days, besides the time consumed in travel, as too much for that people to spend in their annual thanksgiving.

Cumberland Presbyterian: The right kind of a church member is he who works in and for his church, being unwilling to belong to an institution in which he is an idler. Undertaken by the envy or the criticisms of others he should labor zealously and humbly wherever there is work to be done, making a place to work when he finds none, remembering the while the blesseddest, best work in the world is ministering to human need in Jesus' name.

Canadian Baptist: It is good that even at times some of God's people are made to feel the peculiar and unspeakable value of the riches of His grace, and are forced to manifest abounding zeal in the affairs of the kingdom. But how much better would it be could we all always be held by the thought of the necessity of continuous and fervent zeal in all that pertains to the Kingdom of God—the zeal that would always abound in the work of the Lord, knowing that our labor is not in vain in the Lord.

Reformed Church Messenger: Christian people and nations are now and always will be the salt of the earth. And the nation that will not serve Him in working out the history of the race shall perish. Our prayers He will hear and our service He will surely reward. This sort of obedience in carrying out His designs for the welfare of the nations is better than sacrifice. Let the United States beware of pride and folly while reaping the glorious fruits of this season of divine favor. Our prayer is for peace, prosperity, liberty, good government and true religious education.

Christian Intelligencer: "I want to increase my pile" is the creed of the nineteenth century rich fool. Covetousness is always looking over neighboring fences, and wishing both fence and neighbor were gone. Covetousness is selfishness full grown into greediness. It is the swinish trait in fallen human nature. Its peculiar peril is the premium put upon the power of accumulation, both by the world and by the Church. In our time a drunkard could not hold office in the Christian Church, but a covetous man may not only hold office in a church, but hold the church in his office, by means of a pocket book swelled by unholy gains.