

immersion, and derived Taufe (German for baptism) from tief ("deep") because what one baptized, he sank (tief) in the water.

I could furnish you with more proofs in support of my arguments, from both sacred and profane literature, but time will not permit; and besides I have provided sufficient to establish the following statements:

First. That neither infant "baptism" nor infant "sprinkling" can be found, as either commanded or practiced in the New Testament.

Second. That there cannot be found in any of the Christian writers of the first century, any reference to, or recognition of, the existence of infant "baptism" or infant "sprinkling" during the first hundred years of Christianity.

Third. That it cannot be proved that the Christian church approved or practiced infant "baptism" or infant "sprinkling" during the second hundred years of Christianity.

Fourth. That Cyprian's Council at Carthage, A. D. 253, that represented only the most corrupt section of the church, was the first authoritative body that decreed that infants might be "baptized" (not sprinkled).

Fifth. That that decree of Cyprian's Council, established the custom to "baptize" infants, in opposition to the revealed will of God, and contrary to the practice of the apostles. That they did not cite one single verse from the New Testament in support of their institutions.

Sixth. That though the early Christians allowed aspersions to be a substitute in cases of sickness and approaching death, they did not regard it as the equivalent of "baptism."

Seventh. That not till the year 1311 (at the Council of Ravenna) was the sprinkling of infants sanctioned by the bishops as being an equivalent to "baptism."

Thus I prove to you that "infant sprinkling" is not a divine institution, but a human tradition. And the man has not yet arisen who has proved the contrary. It is strange with all their hatred to popery, the evangelical denominations will not give up this relic of that system. But the fact that every year witnesses a decrease in the number of infants presented to the pastors to be "christened," and the fact that in the United States especially, thousands of members of the peder-baptist churches have been immersed, and would not unite with those churches unless their pastors immersed them in true apostolic fashion, (in Mount Vernon, Ohio, the congregational minister borrowed both my baptizery and my baptizing suit, to immerse two ladies who refused to join his church unless he immersed them), assures me that slowly but surely the tradition of infant sprinkling is being supplanted by the pure Word of God.

And moreover the fact that to-day there are on this continent nearly five millions of members in the Baptist churches, to which may be added twelve millions more of adherents, making a grand total of about sixteen millions who are being trained in the pure faith of the Apostles; and if to these we add eleven hundred thousand "Disciples," and a probable million more in peder-baptist churches, who have been immersed, we can get some encouragement to believe that though it may not come to pass in our day, it is probable that, the day will arrive when our descendants shall gather around a grave, and with the descendants of our Christian friends in other churches, they shall once and forever bury, never to be resurrected, all that has gathered around, all the errors, all the liturgies, and all the apologies, yea all that belongs to that double word . . . peder-baptism.

Then, and not till then, will the Christian church be able to say to the heathen and to the Catholics, we have one Lord, one faith, one baptism.

The Lord hasten that day, Amen and Amen.

Report on Beneficence.

TO THE CENTRAL BAPTIST ASSOCIATION.

Dear Brethren:—The crowning act in the manifestation of Jesus to the world was his sublime self-sacrifice. The New Testament writers never tire of insisting upon the fact that he gave himself for us. They hold continually before us the magnitude of this great and wondrous gift. They tell us that "though he was rich yet for our sakes he became poor;" that he has redeemed us not with corruptible things as silver and gold, but with his own precious blood. They calmly but peremptorily declare that because of this stupendous price paid for our redemption, "We are not our own."

It is this great truth that your committee would announce as the basis of their report today. Great truths are sometimes startling, sometimes even revolutionary in their effects. They awake the slumbering energies of nations. They kindle with undying flame the fires of patriotism. Instances of this such as Luther with his theme of justification by faith, or Carey and Judson with the claims of the lost heathen might be multiplied.

What is needed today more perhaps than anything else, is that the church shall get a new and firmer grasp of this old and generally accepted truth, that all we are and all we have belong to him who bought us with his blood. Your Committee from a careful study of the matter is profoundly convinced that the great and crying evil in the church is this sin of withholding more than its meet from the Lord's treasury. All the departments of our work are languishing for the need of funds. Think of the foreign mission work which most of us would admit lies closest to the heart of the denomination. Our staff has been greatly reduced by sickness, and we not only have no money to send out new recruits, but are suffering severely from an overdrawn treasury, and are compelled to cut down supplies to our over-worked missionaries and cripple our work by retrenchment.

The same depressing lack of funds interferes seriously with the progress of our home mission work. Inviting fields which ought to be occupied must be passed by. Many of our young men anxious to preach the gospel

during College and Seminary vacations cannot be employed, and their present service as well as their future life work is in some cases lost to our provinces. We cannot by any means at the present rate of inadequate support keep pace with the ever-growing needs of the field within our own borders.

And what shall be said of the rapidly increasing need of money to support our large and growing institutions at Wolfville? Who does not know that even when the forward movement is complete the funds will still be entirely inadequate to carry on the institutions as they ought to be maintained? The additional 75,000 dollars will not more than stop the annual deficits; if indeed it does that. And continual growth is the price not of liberty there but of life itself.

These are the three great objects to be sustained by the benevolence of our churches. But there are other and scarcely less important ones. The Grande Ligne, North West Missions, Ministerial Education, the support of infirm ministers and their families, each have their claims.

Now it is very evident that for the great and growing demands of our God-given work our present rate of benevolence is totally insufficient. Why is this so? Have we not the means? This question might have received a negative answer many years ago when Baptists were few in number and poor in this world's goods. But not so now. We are not poor. Have we not the agencies, the machinery, so to speak, to collect the needed funds? Yes, abundantly so. Do not our people know of these crying needs? In a large measure, yes. What then is the matter? We have not enough of the spirit of him who said "It is more blessed to give than to receive." For lack of this our churches are languishing. Great revivals such as characterized former times are few. Our churches are losing their power, and it is to be feared in some cases at least are degenerating into religious clubs. Lacking that which was central and fundamental in the spirit of Jesus we lack the power that comes from him. We are robbing God, but more especially are robbing ourselves.

Your Committee cannot escape the conclusion that the revival most needed by our churches to-day is a revival in this matter of beneficence. "Bring ye all the tithes into the store-house" is still the Master's imperative demand. This will honor God and will bring back his blessing upon many a church which has lost its power and fruitfulness. It will cause a thrill of new life to pass through the entire denomination. Will deeply impress the world and glorify God who is still waiting to be gracious to us.

We would urge

1st. That this matter be thoroughly discussed at this session of the Association.

2nd. That benevolence be made more prominent in our pulpits and in the denominational organ.

3rd. That in our public services the offering be announced and conducted as an act of worship, of no less importance than prayer or the singing of praise.

4th. That tithing of one's income for the Lord's work be set forth as a duty and a blessing supported by old Testament teaching and in no way done away with by the higher law of the New.

5th. That the New Testament clearly sets forth the fact that the believer is not the owner of what he has in possession, but only the steward to administer for the Lord Jesus whose we are and before whose judgment seat we must give an account of our stewardship.

All of which is respectfully submitted.

D. H. SIMPSON,
R. N. BECKWITH,
M. P. NREEMHN. } Committee.

An Incident With a Moral.

BY GEO. C. LORIMER, D. D.

Some years since, after speaking in North Carolina, I ran into a blizzard—something unusual in the South—and I observed that everybody was frightened. They had reason to be. The telegraph poles fell about our tracks, and men had to get out of the car and remove them so that we could get along. I saw japonicas all encased in ice, and roses that had been blooming in beauty the day before all ice-enwrapped, their beautiful colors gleaming through the glassy sheathing. Everything was charming to me except the delay; but it was not to our poor people in the South, who didn't seem to know what to do with a blizzard. Of course I knew, having had experience with them in the West, but there these poor people were shivering in their doors, I saw as we passed, and unprepared for such severe weather. We were obliged to wait on a side-track for several hours. In an ordinary coach, with some blessed children and some people not quite so blessed, I saw one man sitting near me with his head bowed on the back of the seat before him, and, of course in my charity, I concluded the man had been tipping, and, though it was only the third hour of the day, had had too much strong drink. I had become fretful and impatient, and terribly hungry and censorious.

I moved up and down the car once or twice, and then thought I would work off my irritability by going on the track outside. I moved about, saying to myself: "Now, it is too bad that I should be deprived of all my expectations and shut up here," and really, I began to be unamiable, and I went round and round that little train, and at one side of it three or four gentlemen were talking. One said to the other: "It is very sad," I said to

myself: "Yes, it is sad to have all our plans upset in this way," and I walked on. As I came round again I heard one old gentleman say: "But he don't complain." Then I tramped on again, saying: "There is some amiable person on board, then, who does not complain." As I came back once more, I heard the man say very solemnly: "And he don't charge God foolishly." Then I stopped and said: "Tell me, brother, who is this delightful soul you have on board, who can stay on a side-track all these hours and yet retain his equilibrium?" "Don't you know?" they all cried. "That man in there with the bowed head. He is a railroad man, and he came home this morning from trying to clear some of the tracks, about four o'clock, and he was cold. As he entered the house, he threw off his wraps, and his wife said: 'Come into the house and go to bed.' He went to bed, and, waking about six o'clock this morning, he put his hand over on his wife, and she was dead. And the corpse is in the baggage car."

I walked to the other side of the train and I said: "Dear Lord, I hope you will forgive me. Here is a Christian who does not charge God foolishly, and who is bowed here seeking to be submissive to the divine will, and here we are fretting and worrying and wondering because our little plans have been interrupted and we can't keep a miserable lecture engagement.—Watchman.

Arrow Points.

BY PASTOR J. CLARK, M. A.

More listen than learn.

In goodness is vitality.

Losses are the incidents of life.

The Christian spirit is more than the Christian name.

Few know how little they know.

The next best thing to purity is penitence.

Sin must be left or the soul will be lost.

The most showy is seldom the most serviceable.

Some would not be so well dressed if their bills were all paid.

No cloud of yesterday's sky
Shall darken tomorrow's bright sun;
Through all the hours that go by
The purpose of God must still run;
How grand will his goodness and wisdom appear
When the darkness is past and our vision is clear.

Literary Note.

Baptist Normal Notes. Twenty-nine Lessons, by R. M. Bynon, pastor of the Hillsdale and Fairfield Churches, N. B.

These twenty-nine lessons, covering some fifty pages in pamphlet form, are intended as aids to Sunday School teachers and others in the study of the Bible and its teachings. Each lesson is accompanied with questions to test the knowledge of the student. The author boldly holds the denominational flag, and is not restrained from teaching what he believes to be the truth on all subjects by any considerations of an interdenominational character. Price 15 cents.

"They Made Him a Supper"

(John xii, 2)

BY CAROLINE W. DANIELLS, M. D.
(Formerly of Swatow, China.)

No grand hotel, in modern style,
With waiters everywhere;
No dining-hall magnificent
With fittings rich and rare;
No printed bill, sprinkled with French,
Was placed beside each guest,
But in that home at Bethany
Love offered him her best.

'Twas Martha served, while Lazarus
Sat with the guests at meat.
And Mary costly ointment brought
E'en for the Master's feet.
Thus was the house with odor filled,
As minds with thoughts sincere,
No place for banquet toast was made,
The Passover was near.

What though the greed of Judas made
Him champion of the poor—
Who in the Master's presence waits
Can all reproofs endure.
"Let her alone," the Master said,
"Against my burial day
This hath she kept. The poor ye have,
Me ye have not alway."

The charm of that plain supper sweeps
Down through the ages past,
The fragrance of that ointment, yet
For centuries shall last.
Th' unselfish, tender, loving thought
Of Mary through all time
A model stands—of service given,
And love that is sublime.

No one can tell the unending power for good which each of us may have in our homes, among our fellow-men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people and for the soul of what they do, as well as of what they are.—Henry Wilder Foote.