

triumphant Christianity must, and will, be stripped of all human appendages in its teaching and practice.

II. IN CHRISTLIKENESS OF CHARACTER.

For Christianity is a life, as well as a faith. "Ye are the light of the world." The Christianity which will conquer the world will come to the world embodied in human form. That is the way Christ came. His religion can win only by similar means. Preaching must be accompanied by practice. A dead faith has no power. Only a living faith can propagate itself. Christian brother, Christ must be manifest *in you*, he must be held up *in you*, if the world is to be won. "Show me what your Christ has done for *you*," will be the challenge of the world always to those who preach Christ. A Christ-like life is the only sufficient answer to that challenge. The triumphant Christianity will be a *lived* Christianity as well as a live Christianity.

III. IN MINISTRIES OF MERCY.

This is involved in the Christlike life. But it is of so great importance that it deserves special emphasis. Christ "went about doing good." He has left his church here to carry on his work. The church is but an extension of Christ's personality in the earth. It must do as he did if it would commend itself to men. A man cannot be Christ-like without being a minister to others. The church cannot rightly represent Christ if it can see suffering without pity, or helplessness without an effort to succour and save. The Christianity which will win the world must be a embodiment of Christ's helpfulness to the world. It must feed the hungry, clothe the naked, visit the prisoner, relieve the sick, and preach the gospel of grace to the poor. When we have a Christianity which, in teaching and forms, is a reproduction of New Testament teaching and practice; and which in life and labor, is modelled after the life and ministry of Christ, the full day of victory will be upon us in fullness.

SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

II.

Please look at the heading and notice the mark of interrogation, and in reading what follows keep in mind that this is an investigation. But you say, "Are you not already decided on this question?" I answer: "Yes; but I was not always so decided." The result of my investigation may be of service to others. There are three classes of people that may receive some good from what I am to write: 1st, Those who believe that immersion is the command of Christ, but are not posted; 2nd, Those who are in doubt as to "the mode"; 3rd, Those who do not believe as I do—for I am sure that there are many good people who differ from me in this matter.

The three words at the head of this article stand for three separate and distinct actions:

Sprinkling water from the hand on the head of a candidate; pouring water from a vessel on an individual; and going down into the water and being immersed. All three are done in the name of Father, Son and Holy Ghost. Will the word used in the New Testament to denote this ordinance admit of these three interpretations? Let us see:

The word "sprinkling" occurs seven times in the N. T.; four times as a verb—(*rhantizo*), three times as a noun. Two of these times it is *rhantismos*, and once *pros-chusis* (to pour on). Are any of these words ever used in connexion with the rite of baptism? Never.

The verb "to pour" occurs in one version eighteen times, and is translated eleven times from *ekcheo*; once from *ekchuno*; once from *kerannumi* (to mix); twice from *ballo* (to throw); twice from *katacheo*, and once from *epicheo*. *Cheo* (to pour) is the root word here, as *rhaino* (to sprinkle) was in the former. Are any of these words used to signify the rite of baptism? Never.

"Immersion" does not occur as a word in the A. V., nor do I know of it being found in the revised version. To the English reader this may seem strange, but when you remember that in the age in which the King James translation was made, immersion was obnoxious to the clergy, and only a few years before, men were burned to death for holding among other things, that adult baptism (immersion) was alone scriptural. The men engaged by King James could not as scholars translate "*baptizo*" by "sprinkle" or "pour," so they made a compromise and anglicised the Greek word. It is like the word "Bible" from *Biblia* (books); bible is the Greek word anglicised, "books" would be a translation. Properly rendered, *baptizo* would be "dip," "plunge" or "immerse." I will not weary you with long definitions, but simply say, that as I write I have three Greek-English lexicons before me, and I have seen a number of others, and all concur in this definition of this word.

It will be interesting to note how the Greek writers used this word, especially those who were contemporary with Christ. Plutarch and Josephus, two writers of this period, whose works have come down to us, used this word about which we are writing, a great many times. Plutarch says of one of his heroes: "Then bravely plunging himself into the lake, etc." Plutarch wrote in Greek, and that word "plunging" is from "*Baptizon*." You will find the same word in John 1. 31, but it is not translated as it is in Plutarch, only anglicised.

Space forbids my making other extracts; but in the translation of any classical work the word *baptizo* has never been translated by sprinkle or pour. If it has all three meanings it is strange it is not so rendered: but if any one will take the trouble to go through the New Testament and substitute sprinkle or pour for the word *baptizo*, he will soon see how foolish and absurd it is. Try the word immerse and it will fit in every time. This is an argument in itself. Try it.

From our investigations we have learned—1st. That sprinkling and pouring come from words that have no connexion with the ordinance of baptism; 2nd. That "baptism" is not a translation of the original; 3rd. That if translated it would read "immerse," etc.; 4th. That the same word has not, cannot, and never will have the three meanings.

As an illustration, I close this time by using a clipping from the *Christian Standard* (Jan. 9) as follows:

SCRIPTURE.	IMMERSION.	SPRINKLING.
John 1. 31....	Water.	Water.
Acts x. 47....		
Mark i. 5....	In Water.	
Mark i. 9....		
Acts viii. 38...		
Matt. iii. 16...	Out of Water.	
Acts viii. 39...		
John iii. 23....	Much Water.	
Col. ii. 12....		
Rom. vi. 4....	Buried.	
Rom. vi. 5....		
John iii. 5....	Born of Water.	
Rom. vi. 5....		
1 Pet. iii. 21, 22	Resurrection.	Answer of a Good Conscience.
Heb. x. 22....		
		Bodies Washed.

THE CHRISTIAN'S GROUND OF TRUST.

O. B. E.

If this world were the result of accident; if man came into being without a creator; if there were no design in the universe; if chance were the only arranging power; and, if chance alone attended man's footsteps; then, indeed, he has cause or room to fear what may be a possible passing from evils present to greater evils further on.

But, if there is a Creator of infinite wisdom and love, and also of infinite power, the author of our being, our upholder, the supporter of all our wants and the arranger of our destiny, what have we to fear—present or future?

If our Father is at the helm, shall he not guide the barque aright over all the rough billows in the voyage of life, and into the peaceful haven of the land of promise; in the meantime, causing all things, whether of light or shade, of peace or trouble, of joy or sorrow, to work for good to those who are under his especial care.

There are many things in this life which, in our view, are not up to the standard of desire; and among these, perhaps, not the least, to some, is the turning away in cold indifference, if not in hatred, of the friends of other days, who are still beloved, with a love as undying as (with reverence I write) the love which caused the crimson stream to flow on Calvary for the redemption of a world in sin.

It might be well for the children of God, under the care and guidance of the one Father, to be careful about misunderstandings and all things which may have an estranging influence on them while travelling the same road and seeking the same eternal home.

Brethren, we are members of the body of Christ; but, forget not, we are also "members one of another."—Rom. xii. 5.