

when a babe? Christening does not fulfil the conditions of baptism. Christening was not your act. It was done for you. You knew nothing about it; beside, in Acts 10: 46, there were some baptized a second time when they learned the truth about the baptism of Christ.

Baptism is a privilege. Love does not ask, "What must we do? but what will we do?" It ought to be enough for you that Christ Himself was immersed, and that He has commanded that believers should be baptized. Your duty, like a soldier, is to obey instantly, counting no cost. Don't dodge the question at issue by asking, "What's the difference?" Would our Lord have given the command had He deemed it a matter of no consequence how it was obeyed? Would He have enjoined the use of water in one particular way, if any one of several ways, which best suited our convenience, would have fulfilled the command? We may not consult custom, nor convenience, nor consequence. If Christ was divine, He was authoritative and all of His commands are binding. If the very act which the word points out is not performed, the command of the Lord is not obeyed. To change the act is to change the teaching of the ordinance. The command to be baptized, immersed, is operative until it is repealed. Obedience is not optional, but obligatory. To do otherwise than to accept altogether Christ's teachings as authoritative is to drag Him down from His position as Lord and Master to a place beside Confucius.

"Whatsoever He saith unto you, do it." Do it at any cost of personal convenience or sacrifice of worldly position and influence. Do it, however it may conflict with your prejudices and your own ideas of propriety. Do it without delay or questioning. Do it, because He is Master, because His word is ultimate, and because the best offering that a man can make to his Lord is absolute obedience.

If the protest of those who preserve the ordinance in its original form and significance is not regarded, they must separate themselves and the blame for the separation will rest with those who are unmindful of Christ's command.

**Rootage and Reform**

Two mistakes, we fancy, may be made in our contention against the evils existing in the world. One is that we may institute and carry on processes of reform that shall extirpate them. We will attack the evil from the outside. We will secure pledges from the guilty one that shall put him on a new track. We will renovate his surroundings and so give him higher aims. We will educate him, give him culture, and so exalt him. Well, we may do all this and the enemy will laugh at us in the security of his fastnesses.

Another error is that we will give ourselves wholly to the establishment of spiritual rootage in men's souls. We will supplant the evil by the good. We will implant the leaven of regenerative power within him that it may bear fruit. We may do that, and in doing it shall have made a step in advance. But we shall only have taken a step in advance if we are content alone with our implanting. If we bring the man to Christ Jesus and leave him there, our duty is only partially done. If we put within him a new life and are content therewith we have failed in discharging all that is commanded.

We must go farther than that. From rootage we must reach reform. From the implantation we must secure fruit. The reception of Christ within the man must show itself in righteousness without the man. We must not be content with the spirit of other-worldliness for those whom we would save. We must inspire them with the thought of this-worldness as well. We must plant their feet on the solid earth and make them feel that it is for their possession. We are not pilgrims in this world, sing it as we will. We are residents here for the time our Lord may determine, and we must make our homes better. We shall fail grievously in our duty as to the religion of Jesus Christ if we do not do this. Right, clean, pure, upright living public and private is a crying need at the present time. Let us in our work get the true rootage, but let us not forget the reform, and that the new man within must make new conditions without.

**Work and Wages**

In His words to His disciples on the approach of the Samaritan inquirers which led Him to view the harvest as near at hand, our Divine Lord said, "He who reapeth receiveth wages." That is to say he who works in Christ's employ shall be paid. There is a good deal of misconception in the Christian Church as to what work really is. Many fancy that they are working when they are going to worship, or when they are attending prayer meeting, or doing something in connection with the social functions of the church in which they delight. But in these things are really the food on which the Christian should grow. They form the table at which he feeds; at which he secures his nourishment. Henry Drummond says in respect to those that a man does not expect to be paid for eating. No more should the Christian fancy himself working when he is simply seated at the Lord's banquet. Nor should he expect wages therefor. The disciples did not fancy themselves working on the Mount of Transfiguration; work was found rather in grappling with the demon at its foot. Work for the Christian is contesting the ground all about him with the evil one. It is engaging in face-to-face conflict with the wrong and error and sin that are all about him. It is to do something perhaps that he does not want to do, but upon the doing of which duty is written. We can each of us carry out this thought and form for ourselves some conception of what work for Christ really is. We can likewise conceive of the reward that the doing of such work shall bring. He who works shall be paid and his wages will bring eternal joy.

**Perfect Peace.**

In heavenly love abiding,  
No change, my heart shall fear;  
And safe is such confiding,  
For nothing changes here.  
The storm may roar without me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed?

Wherever he may guide me,  
No want shall turn me back;  
My shepherd is beside me,  
And nothing can I lack.  
His wisdom ever waketh,  
His sight is never dim,  
He knows the way he taketh,  
And I will walk with him.

Green pastures are before me,  
Which yet I have not seen;  
Bright skies will soon be o'er me,  
Where darkest clouds have been,  
My hope I cannot measure,  
My path to life is free,  
My Saviour has my treasure,  
And he will walk with me.

Mrs Anna Letitia Waring

**Religious News.**

**FLORENCEVILLE,  
N. B.**

Two happy believers were with Christ in baptism on the first Lord's day in November. God is now blessing us in special work at Bristol. I write especially to ask for the prayers of our readers.  
W. H. SMITH.

**CARLETON,  
ST. JOHN.**

The following are some items of our recent history as a church: A large sale of "A Vision of Jesus," the first edition being about exhausted; contribution and subscription to 20th Century Fund, \$260; offering to Chicagoale Hospital, \$90; congregational reunion and thank-offering, \$52; Bible school rally with appropriate exercises; special services being held and some are making the confession; men's meetings instituted for Sunday afternoon at 4 o'clock, the effort being especially directed to non-churchgoers and men from steamers in winter port traffic.  
B. N. NOBLES.

Our pastor, Dr. Brown has

BUTTERNUT RIDGE, resigned his pastorate with us and has accepted a call from the Hopewell Baptist church, A. Co. It was with deep regret we accepted his resignation. We have enjoyed his services for the past two and a half years and it seems hard to sever the friendly ties. But as he feels God has called him to a new field of labor, we must be resigned, and we pray God's richest blessings may be with him and his family in his new field of labor. The Prudential Committee meets Monday evening next to take steps to secure the services of a new pastor by the 1st of December. May the Great Shepherd direct the right man to watch over this church.

The church gave the pastor

IMMANUEL CHURCH  
TRURO.

and his wife a very delightful surprise on the evening of the tenth, this being the fifth anniversary of their marriage, commonly known as the "wooden wedding," the pastor and his wife were invited to a reception in the vestry. A large representation of the members of the church and congregation greeted and congratulated them on their arrival, after which Deacon Cummings, on behalf of the church, presented them with three magnificent pieces of parlor furniture—a richly upholstered quartered oak arm-chair for the pastor, a beautifully hand-painted, upholstered mahogany arm-chair for Mrs McLean, and a highly polished black walnut centre table of unique design. There were also various other articles both ornamental and useful. This kind and thoughtful expression of the people's love, awakens feelings of gratitude that will lead to more devoted service in the days to come.  
M. A. MACLEAN.

Our church has just enjoyed

CAMPBELLTON,  
N. B.

a visit from Rev. A. J. Vining of the Northwest. Mr. Vining arrived from Neweastle Saturday evening, the 7th inst., and spent Sunday, the 8th with us, speaking at two of our missions in morning and afternoon and in town in the evening. The people had been prepared to receive him with enthusiasm on account of his mission and what they had heard of his ability as a speaker, but their expectations were more than met. The mission at Metapedia where there are only two Baptist families gave him \$62.00 in cash and pledges. Flat Lands, \$55.00 and Campbellton, \$48.00, which together with a pledge previously given by the writer totalled the contributions of this little church to the 20th Century Fund at \$600.00. It was a great response to a great appeal, by a great man, in the interest of a great cause. At least this is what Campbellton people think and they rate about as high in their judgment as in the grace of liberality. Mr. Vining left again by the early train Monday well pleased with the results of his visit and promised to visit Campbellton again before going west if possible.  
I. W. KEIRSTEAD.  
Nov. 12.

I have recently entered upon

FAIRVILLE, N. B.

My sixth year with the Fairville church. My five years stay here has been very pleasant, and I trust helpful to the Lord's cause. During these years eighty-nine have been added to the church, sixty-one by baptism, and twenty-eight by letter and experience; one thousand seven hundred dollars have been paid on the church debt; the pastor's salary has been promptly paid, and our other finances have been kept in a healthy condition. The pastor and his family have frequently been kindly remembered in the way of useful and valuable gifts. Our fuel has not cost us one cent, thanks to the warm heart of Brother C. P. Baker who takes pleasure in keeping his pastor and family warm and happy. "The lines have fallen to us in pleasant places, we have a goodly heritage." The spiritual life of our people are not up to the standard the gospel sets for them; but we are looking for a bright and successful year. The outlook is hopeful. The greatest drawback to our work is the exodus of our people to the United States. Fifty-one Baptist families have left the place since our coming here. Last Monday evening we held a King's birthday social in our vestry which was packed