

Original Contributions.

SPRINKLING, POURING, IMMERSION: WHICH?

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"If I had never been sprinkled I would be immersed." "What difference does it make which way it is done as long as water is applied?" "Baptism is not a saving ordinance, anyway." "Can all these learned men in those churches which do not believe in nor practice immersion be mistaken?"

These, and other objections like them, are made to meet the arguments of those who contend that immersion is the "one baptism" now abiding in the church. One would think that Christ had not given us a complete plan of salvation, but had left a part for fallible man to complete to suit himself. Jesus said, "All power (authority) is given unto me in heaven and on earth, go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (Matt. xxviii. 18, 19. R. V.) From this we learn: 1st. That baptism is a command. 2nd. That it was given by divine authority. Therefore baptism is a divine command.

The question before us is this: What did Christ mean by "baptism?" He tells us to "believe," to "repent," to "confess," to "pray," to "love," and many other things about which there is no dispute.

Had the Greek word *baptizo* been translated even as truly as *pisteno* (believe), *metanoeo* (repent), *homologeō* (confess), *proseuchomai* (pray), *agapao* (love), there would not be any difficulty in knowing what to do for baptism. These are all regular verbs and capable of being translated. Had *baptizo* been translated, as it should have been, we would have had "to immerse" from it, as we have "to love" from *agapao*; "to believe" from *pisteno*, etc. This point should be strongly emphasized as it lays at the root of the matter. It will not do to say that it is not a matter of very great importance; for baptism is mentioned about seventy times in the New Testament. Preach the gospel is the order to the church; obey the gospel is the order to the sinner, and baptism is a part of that obedience. Never will it do to say that one way is as good as another, for you do not know whether it is or not.

When Christ gave the command "to baptize" he did not coin a word for the occasion but employed a word in common use, and everybody in that day knew what he meant. In a work on baptism, recently published, I find the following from a learned doctor writing from Athens, Greece: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, the commonest day-laborer understands nothing else for *baptizo* but immersion." As Christ commanded a specific act to be performed, is it not dangerous for any man, or body of men, to substitute something else in its place? In these days of "charity" we may in our eagerness for a standing over-

shoot the mark. We need to earnestly contend for the faith once delivered to the saints, and while our hearts are filled with love and good will to all let us build on the solid foundation, "One Lord, one faith, one baptism." Christ will be our Lord, faith in him as the Son of the living God, our faith, immersion in water into the name of the Father, Son and Holy Spirit the one baptism. But more anon.

"WE KNOW."

T. H. BLENNIS.

It is the privilege of all Christians to have a blessed assurance. There is a joyous liberty and freedom for the saints of God. It is blessed to be able to say, "For me to live is Christ and to die is gain." Who can feel safe short of this knowledge? This is a life of peril. It is a scene of constant strife and watching. The allurements of the world are around us. We have to meet the shrewdness and the "well-circumstanced" temptations of Satan so long as we remain in the flesh. The infirmities of our human nature are upon us. The pains of disease lay hold of us. We have to stand by the graves of our withered and lost hopes. The cold and chilling storms of adversity and disappointment beat upon us. Separation by death comes. Family ties are rudely severed. Children and parents and companions are torn asunder by the destroyer. Graveyards and tombstones are in every neighborhood. Habilliments of mourning meet us on every hand. Hearts—loving hearts—are smitten and in nearly every home on earth is a vacant chair. How rapidly and suddenly do these earthly homes fall, and how we tremble as we look over the wrecks around us and the query comes, who shall repair this desolation and ruin?

In answering this all-important query we must turn to him who said to the sorrowing ones, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again." However dark and threatening the storm that comes down upon our paths, faith discerns the silver lining, indicating the light and glory beyond. For though sin surrounds and temptations assail us; infirmities and disease may fall to our lot, and, passing away, be written upon everything coming within the range of our vision, while like autumn leaves we are thrown over the face of the earth, yet the finger of God comes out and inscribes in characters of living light and truth upon the threatening skies as they grow brighter before the vision of faith—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There we can lay up our treasures and there our hearts can be also. God is the architect of that building. His resources are infinite. The hand of power shall never bar its gates against the heirs of the kingdom. The streets are far beyond the floods of time, nor shall the pall of gloom and decay ever settle upon that scene.

"And then for joy we'll fold our wings
And loud the lovely sonnet sing—
We're safe at home."

LIFE OF WILLIAM CAREY.

NELLIE A. JOHNSTON.

William Carey is called "The Father and Founder of Modern Missions." He was born in Paulerspury, England, on the 17th of August, 1761, his father being at that time a journeyman "tammy" weaver, living in an humble cottage. As a boy he was marked by that resolute perseverance which was so conspicuous a characteristic in after life.

At the age of fourteen he began working at the shoemaking trade. A few years later a small church was formed, and at some of the meetings he would speak and eventually with the approbation of his fellow-members. On August 10th, 1785, he was called to the work of the ministry, and sent out by the church to preach the gospel wherever God in his providence might call him. In 1787 he was ordained and became pastor of the Baptist Church at Moulton, where he had been preaching for more than a year on approbation. As he received only £15 per year, he was compelled to resume his trade as shoemaker to help support his family. By this time his mind and heart were becoming engrossed with the great missionary idea. In April 1789, he accepted a call to the Harvey Lane Church at Leicester, which, while giving him many advantages, did not materially increase his income, and he was compelled to teach school as well.

In 1791 and 1792, missionary meetings were held and Carey offered his services to go to India; and Mr. Thomas, who had gone there in 1783, and had now returned, was to accompany him. On June 13, 1793, the missionaries and their families started and, after encountering severe storms, arrived in Calcutta on the 9th of November, the voyage having taken five months. The time on board ship was spent by Carey in studying the Bengalee language.

On reaching Calcutta, they moved on to a place called Bandel which, however, afforded no facility for their missionary purposes, so they returned to Calcutta after staying a short time at a place called Nuddea. Thomas resumed his practice as doctor, and Carey obtained the use of a miserable garden house. The trials which he now endured were many and bitter. In no period had he been brought to such straits as this. During this time he was studying hard that he might acquire the language of the people. After a time he removed to the jungle-land and had a hut erected, but soon got an opening along with Mr. Thomas, in Mudnabatty, as manager of an indigo factory, which afforded him ample time for carrying on his mission work, beside placing him in comfortable circumstances. He continued in Mudnabatty until the factory closed in 1799.

On the 10th of January, 1800, Carey and his wife and four children removed to Serampore where four other missionaries had arrived, and this place for many years was to be the scene of missions, they having bought a house there. Shortly after the four missionaries arrived, two were removed by death, as was also a Mr. Fountain, who was with Carey. The missionaries and their families lived together in one large house and one of