

THE HOME MISSION JOURNAL

VOLUME IV, No. 20

ST. JOHN, N. E., OCTOBER 9, 1902.

WHOLE No. 99

No Partnership With Evil.

By C. W. STEWART.

Christian men need to learn that when they compromise with an evil they become responsible for all the harm that evil may do, and as desiring of punishment as those who from the start stood for the evil thing. They need to learn that when they oppose wrong and by superior strength it triumphs over them, by their very opposition they have cleared themselves of any responsibility for the evil that may ensue, and in no sense deserve punishment for its victory. We all need to be constantly reminded that the state is the people within certain limits of boundaries organized for the purpose of government.

What is true of men with reference to compromising with evil, is true of the State.

The saloon business today has the protection and approval of State and National Government. For a consideration the State has compromised with the saloon. It is thus responsible and blamable for the wrong-doing of the saloon, for the sin and shame of it.

But the State is the people. Therefore the people are in complicity with the liquor traffic. The action of the people can be governed or controlled by the action of Christian men. The truth cannot be evaded on this thing. The great need of the hour is for a revival of interest in the saloon question on the part of Christian men.

The question of the success of prohibition is not to be discussed now. The only thing before us is this: Will the State, composed, in a large part, of Christian men, go out of partnership with the dramshop? There must be everlasting warfare between the church and the saloon. Nothing in America presents a more victorious front, not even our returning soldiers and sailors, than does the saloon.

The triumph of the saloon is the shame of Christian manhood. Let us have war, and let it be kept up until the saloon has become only a horrid memory.

Sacred and Secular.

It is not the work you do, but the spirit in which you do it, that makes it sacred or secular.

The Sunday night concert on the vaudeville stage where questionable songs are sung, or where even sacred songs are sung with a secular spirit and for pure commercialism, is not a "sacred concert," but a sacrilegious concert.

The Sabbath day cannot change the nature of a concert any more than it can the nature of a man or the spots on a leopard.

The work at the altar may be sacrilegious if the heart of the man who performs it is not right with God; while the man who plows the field or who hammers the forge or who lays the brick, is doing a work that is sacred, if in his heart he is seeking to glorify his Maker.

"And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God."

If in this spirit we do our work, whatever it may be, it is a sacred task. With Jesus there was no secular and sacred, no religious and profane. Life in all its relations was religious, and labor in all its branches was sacred.

Fayetteville, N. Y. Henry B. Williams.

The N. B. Convention and Its Work.

As will be seen elsewhere we have not been idle during the past year. Our board has met several times, and has given some attention to various denominational matters. Especially, have we prosecuted, and successfully we think, the raising of a Ministerial Relief Fund, to give special aid to needy ministers and their families. Our *Annual* will show \$190 raised in this direction. An attempt has also been made to start a Church Edifice Fund, the object of which is to give loans or permanent help to struggling

interests and so greatly to aid weak churches in securing houses of worship. We are exceedingly hopeful of doing much good in this neglected department of Christian service among us. Therefore, our convention has resolved to foster and help the Baptist Annuity Association at Fredericton. We purpose doing this by urging our churches to take an offering once a year for this object. In the past but few have sent in anything towards our home society. Most earnestly do we ask the help and co-operation of all our brethren in New Brunswick in this important work. At the last meeting at Newcastle it was resolved that all undesignated funds above actual expenses should be equally divided between the three objects stated above, namely, Ministerial Relief, Church Edifice and Annuity Funds. All other amounts forwarded to our treasurer for special work, either in H. M. F. M., or the Northwest, or Grande Ligne, will be duly sent to the respective treasurers of those funds.

Public acknowledgment of receipts will be made from time to time in the denominational papers and we hope to develop the spirit of liberality among all our churches.

Contributions may be sent as before to Bro. J. S. Truus, St. Martins, or to the secretary, and all such funds will appear only in the published accounts in the *Annual*. Last year owing to the lateness in publishing our minutes the treasurer's report was held over, and the amounts included in it will be published in connection with the report of this year in new *Annual*. Let us strive to make the coming year one of much success in every department.

NEW BRUNSWICK CONVENTION RECEIPTS.

Collections, C. F.	\$15 89
Queens Co. Quarterly Meeting, C. F.	3 00
W. M. A. S., 2nd Grand Lake, M. R. F.	7 00
Macnaquack,	30 00
R. Hetherington,	1 00
Mrs. E. A. Branscombe,	2 00
Upper Newcastle,	3 50
Lower Newcastle,	8 00
W. H. Mowat,	50
A. Miller,	50
2nd Grand Lake,	2 65
D. McIntyre,	1 00
Mrs. G. G. King,	10 00
Collections,	3 85
Queens Co. Quarterly Meeting, C. F.	5 00
Hammond,	2 00
2d Kingsclear,	1 08
J. A. Lawrence,	80
Rev. A. Colman,	M. R. F. 2 00
Rev. Dr. Black,	2 00
Rev. I. B. Colwell,	1 00
Rev. R. M. Bynon,	1 00

Total, \$103 74

J. S. TRUUS, Treasurer.

October 1, 1902.

Please Stop My—What?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whisky? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me five cents a week. I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—Armory.

Notice.

Any person who will subscribe for this paper for 1903 will get it gratis from now until the last of this year with the back numbers from Aug. last. We hope our subscribers who are in arrears for payment will remit to us soon, and continue their subscriptions through next year. We need all the help we can get to keep the paper going.

IF YOU WANT TO BE BELOVED.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't jeer at anybody's religious belief. Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentleman or woman, and that means one who has consideration for the whole world and whose life is governed by the golden rule: "Do unto others as you would be done by."—*The Christian World*.

Shall I be Missed?

As we hear from day to day of some great man or woman passing away and note the remark, "How they will be missed!" we begin to think, "Would I be missed?" Have you tried to live so that others would be better for having known us? Have we tried to leave a ray of sunshine in the lives of those with whom we came in contact? Have we helped a fallen brother rise? Have we a good supply of the seeds of kindness to scatter about the highways and byways? Have we been firm in the cause of right and justice? Have we improved every opportunity of serving the Master, remembering that in small things sometimes he our greatest opportunities? Are we striving to live up to the best that is in us, to have our lamp always trimmed and burning brightly? If we are doing these things we shall surely be missed, and if we are not we have failed, for one who has not tried it knows not the joy there is in service.

A Drunkard's Will.

Not long ago, in a New York hotel, a young man addicted to strong drink took his life, and left the following paper, headed, "My last will and testament:"

"I leave to society a ruined character.

"I leave to my father and mother as much misery as, in their feeble state, they can bear.

"I leave to my brothers and sisters the memory of my mispent life.

"I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave, and has gone to a drunkard's hell."

And yet, in the face of all this, men will tamper and trifle with the accursed stuff.

"Touch not, taste not, handle not"—this is the only safe rule.

The Home Mission Journal.

A record of Missionary, Sunday-School and Temperance work, and a reporter of church and ministerial activities, and general religious literature. Published semi-monthly. All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
14 Canterbury Street, St. John, N. B.
All money letters should be addressed to
REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - - 50 Cents a Year

The Coming of Caroline.

BY MARY E. Q. BRUSH.

Copyright, 1902, by American Tract Society.

CHAPTER V.

AFTER much deliberation and many qualms, she made the attempt. She resolutely laid aside the Battenburg bureau cover a lady in the city had engaged her to make as a wedding gift for a remote cousin, and betook herself, instead, to pen, ink and paper and the fabrication of a little tale.

Caroline fancied herself of great assistance. She sat on the green cricket and listened to the reading of paragraph after paragraph, and was most frank in her criticism of the same. She named the principal characters; her small fingers placed the manuscript in its envelope; her little red tongue moistened the requisite stamp and her willing feet trotted down to the post office to mail the same.

Then both the collaborators betook themselves to the harder task of patient waiting. A week, a fortnight, a month and more passed by, and then, to Mrs. Rossman's surprise, for she had given up what little hope she had, there came a letter containing a pale blue slip of paper. Caroline was standing by her knee, looking up wistfully and disappointedly as the envelope was opened.

"Oh, not a dollar in it! Not even a twenty-tawny, little silver dime!" she exclaimed with a little suggestion of a sob in her tone. "Don't you feel real sorry for mammy? Why, you don't seem to! Your eyes shine!"

"Good reason have they to shine, Caroline!" was Mrs. Rossman's gay reply. "Just look here, dear," and she waved the blue slip over her head like a tiny paper flag. "That is just the same as money, dear! It is five dollars! Just think—five dollars!"

Five dollars! An insignificant sum in itself to many a rich, indolent woman of fashion, who, oblivious to the fact that hundreds of little children are hungry, homeless, lacking love and care, would spend ten times that sum to gratify some trivial desire. But to this woman who yearned to do her best for the little waif who had come to her door, the sum meant a great deal. Caroline, too, appreciated that fact. She stroked the blue paper lovingly.

"It'll buy a ton of coal, mammy!" she said solemnly.

"Yes, or get you a nice little eiderdown cloak, a tippet and a wee muff, with enough left over, maybe, to buy the pretty red sled marked 'Reindeer' that you saw in the store yesterday."

But poverty had taught Caroline to be wise and provident beyond her years. She shook her head gravely.

"I don't know about that, mammy! The winter is almost gone. The snowdrifts are fast melting away and yesterday I heard Mrs. Saltzby singing 'St. Patrick's day in the mornin'' and she said it would soon be here, March seven-teenth, and then there'd be the 'wearin' of the green!' February's almost gone. But maybe, maybe there'll be a few more snow storms, enough for me to use a sled—But!—with a sudden burst of enthusiasm—"there is another thing I want to get mammy! It's for yourself!"

"Indeed!"

"Yes! I'll tell you!" Here Caroline stood up on tiptoe, and placing her lips close to Mrs.

Rossmann's ear, whispered in deep, sepulchral tones, "It's a—'t's a—a—*bonnet*. Not a dingy black one like that you've already got, but a sat, pretty gray one with a tiny fly white feather on it and some lovely velvet vixen bits tucked here and there! Won't that be fine, dearie mammy?"

Mrs. Rossman laughed.

"Why are you so ambitious for me, childie?"

"Well," here Caroline settled back in the chair with an important air, "well, you see, if you have a bonnet, you can go to church. We haven't been once since I've been here. Mrs. Saltzby wanted me to go to mass, but I thanked her and said, 'N, no, ma'am! I've wanted to go to church with you, mammy, oh, ever so many times! Every Sunday morning, when I hear the bells ring, they seem to say, *Go, Caroline! Come, Caroline!* And there's been a big lump in my throat 'cause I couldn't come! I've spoken about your going, mammy, but you said you couldn't, because you hadn't any nice bonnet. Now *thi—* get you one!" and Caroline patted the fly check.

Mrs. Rossman stirred uneasily in her chair. Her eyes were not shining now; a gloomy look had crept into them. Her tone was a little sharp as she replied:

"You're only a little girl, Caroline, and don't understand everything. There was a time when I went to church. I had plenty of money then and folks welcomed me, but I couldn't pay a good big subscription. But now—well, now we are poor, and poor folks find a hearty welcome even at the church!"

"The Captain was always welcome," was the eager rejoinder. "I went to church with her almost every Sunday; that is, when Mag was good natured and let me. Oh, everybody was glad to see the Captain!"

Mrs. Rossman nodded carelessly. She had learned by this time who the Captain was, and what she was. A worthy young woman of the lower class, doubtless, wearing the plain, quaint uniform of the Salvation Army, one who, with the aid of the fanatic had marched to the sound of file, drum and tam-tam, and heeded not at kneeling in mud and slush to pray for seeking sinners. Ah yes! A "hateful lass!"

"I dare say the church I used to attend is not like the service at the Salvation Army barracks, Caroline, dear! And you know the church nearest to us now is the fine new brick one just at the other end of the Extension, that has been erected by some of the wealthy and aristocratic people who live in the select suburbs on the street and the Avenue. Oh St. John's is not for poor folks, such as we are! And, besides, 'tis ministerial matters here let me say, so there's no thing for me to do but to let them alone, which I shall most certainly do! The minister is a stately, dignified gentleman, shepherd over a stately, dignified flock. I haven't heard him preach, for he was away the Sunday I went to church. I *did* go, once, Caroline, I'll tell you that secret! I did go once, just after my little girl died, but I never wanted to go again. In all the proud, richly-furnished throng, there didn't seem one to give me a hand clasp!"

"Maybe you hurried away so soon that you didn't give them a chance," was Caroline's wise comment.

"Well, maybe I did hurry away! But see here, dear! don't you worry your head about such things!"

But Caroline did worry; she thought long and gravely, and at last came to a decision as to what must be done. Accordingly, one day in March—it happened to be the seven-teenth and Mrs. Saltzby was gay with "wearin' of the green"—this day, when the sun was shining so brightly that all the sidewalks were bare and the drifts on either side fast melting away, the crows up on the hillsides were cawing jubilantly, and there was a dear, faint touch of spring in the air, a small figure might have been seen climbing up the gray stone steps of the very pretty parsonage where lived the Reverend Maurice Leonard, pastor of St. John's.

It was Caroline, and she had come to call on the minister on a little matter of business!

To be Continued.

The Sunday School.

OCTOBER 12.

Crossing the Jordan.

Josh. 3:9-17.

GOLDEN TEXT. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.—Isa. 43:2.

ON THE LESSON TEXT.

1. Joshua's Orders for the Crossing. Ver. 1-7. Joshua now, as Joseph does in his lecture (Gen. 45:17), calls some of the Israelites near to him that he may give them an account of Jehovah's goodness at that time. What Joshua tells them is gathered up from previous messages and commands here in these verses. He says you shall know by the proofs of our merciful God, that I and ye shall know that the Lord God, in His mercy, will be with you. As he will do it out before you by his Angel. (Exo. 23:20) the seven Commandments, man's malice and stronger than you (Deut. 7:16). These were minor people, occupying cities, fortresses, and countries, with no central government, but acting separately apart and at all. Now the first step toward the conquest will be by the wake of the ark of the covenant of the Lord of all the earth, as it passes down into the river Jordan. The ark would precede, as on former occasions (Num. 10:33; 14:14), and as it did afterward (Josh. 6:6, 11, 14), as a symbol of Jehovah's presence. The sure supremacy of the Lord is nowhere else set forth in the Pentateuch and Joshua. (Micha. 4:13; Zechariah 11:14; 6:5), and other prophecies present the same idea. Being the Lord of all the earth, He can use all nature and all spiritual forces to accomplish His purpose. Twelve tribes, out of every tribe a man; the purpose of this selection appears in 14:5. As soon as, and not before, their feet touch the waters of the Jordan, the river would be cut in two, the upper part be dammed up into a heap and the lower part flow on to the Dead sea.

11. Events of the Crossing. Ver. 14-17. Soon after Joshua had described what would happen, the hosts of Israel struck tents and moved to wade the Jordan, in the wake of the ark, bearing the ark. When the priests had come to the edge of the water and had dipped their feet into it, the river being at flood height at Chana, 12:15, the water was divided, the upper part rising in a heap, whose back-water reached as far as the city Adam, which lies beside Zaretan. This latter city is mentioned several times (1 Kings 7: 6; 1:12), and also with modified forms of the name (Judg. 7:22; 2 Chro. 1:17). It lay on the west side of the Jordan, opposite Succoth, somewhere in the region of Bethshean. It is thought to be identical with *Qana Succoth*, six hours north of Jericho, on the upland west of the Jordan Valley. The city Adam is identified with *Tell Danie*, at the mouth of the *wady Farran*. Those, the waters, that came down toward the sea of the plain (that is, toward the Dead Sea, of the salt sea (Josh. 12:3), flowed on until the bed of the Jordan was dry. The boats passed over just opposite the city of Jericho, which stood on the upland west of the Jordan. The priests who bore the ark stood in the middle of the dry bed of the river until the hosts of Israel had passed over. The place where they stood was marked by Joshua (4:9), by setting up twelve stones for the twelve tribes. Also from this place the twelve men, appointed for the purpose (4:4-5), carried out twelve memorial stones, as a mark of Jehovah's great favor to Israel. These stones were to be put in some prominent place in Israel's sight.

THE LAND OF CANAAN.

1. Promised. When Abraham first came into this country from Haran and built altars to Jehovah, he was promised (Gen. 12:7; 13:14-17) that his seed should in later days possess it. These promises were not forgotten by his descendants (Deut. 34:4), but remembered through the long patriarchal period, the period of Egyptian sojourn and bondage; and when the

shackles were once broken and Israel had escaped through the sea they were made the basis of their high hopes through long years of weary wandering and deprivations in the wilderness.

2. **In Sight.** At Nebo, Moses climbed the Pisgah peak and had a view of this promised land (Deut. 34:1-4). He swept his eye northward across Gilead and Bashan to the east of Hermon, thence to the northwest across Esau's valley to the snow-capped towers of Libanon, thence over to Ebal and Gerizim between which stood Shechem, thence westward and southward to Hebron, and the desert wastes of Judah. The hosts of Israel encamped on the plains east of the river Jordan and viewed the rising hills and stately mountains facing the east. The river lay between, and on the other side were the dreaded Canaanites, whose fortified cities and great strength had terrified the ten spies thirty-nine years ago.

3. **Israel's Leader.** By their own strength they had a hopeless task. But Joshua assured them that their leader was "the living God" and he would drive out the dreaded people of the land. The ark of the covenant of this God would lead and Israel must follow to achieve success.

4. **Crossing the Boundary Line.** Israel obeyed and all marched down to the high waters of the Jordan. Obedience to the letter, walking to the edge, even into the water, was necessary for fulfillment of the promise. The river stayed and fled at Jehovah's behest and Israel entered the land of promise.

OCTOBER 19.

Josh. 6:12-20.

GOLDEN TEXT. By faith the walls of Jericho fell down.—Heb. 11:30.

HISTORICAL SETTING.

Time.—In the first month of the year (4:10) 1235 B. C.

Place.—At the city of Jericho, on the plain of Jericho, west of the Jordan River.

ON THE LESSON TEXT.

1. **Joshua's Orders Regarding the Siege.** Ver. 12-16. The priests took up the ark of the Lord; to carry out the orders given in ver. 7-9. Their order of march was (1) armed troops (2) seven priests bearing and blowing the ram's horn trumpets, (3) the ark of the covenant of the Lord, (4) those who were not of the armed men—all to maintain strictest silence, except the trumpet-blowers, until the signal given at the end of the seventh day. This silent, solemn procession went around the city once on each of the first, second, third, fourth, fifth, and sixth days. But on the seventh day they took an early start, as is customary in the East, and made the same journey in the same manner seven times instead of once (ver. 4, 5). At the end of this seventh time, when the priests were blowing upon the trumpets, Joshua called upon the people to shout, to cry out with a battle-cry (comp. ver. 20), as when one army is about to attack another army. "For the Lord hath given you the city" (6:2).

11. **Joshua's Orders Regarding the Planter.** Ver. 17-19. As soon as the city shall be turned over into the hands of Israel there are certain regulations which must be observed. This is the first city to be taken by Israel as they enter the promised land, and it is extremely fitting that it be devoted wholly to Jehovah (comp. Lev. 27:29). The city shall be accursed, better, "shall be devoted," or, "laid under a ban" (comp. Deut. 7:2); and all that are therein, to the Lord; as the price of his leadership, as the guardian of the people's purity of purpose in their conquest. But Rahab . . . and all that are with her in the house shall live, because she hid the messengers (2:4), and when she sent them away she made them swear that they would not destroy her or her kinsfolk, whom she would bring into her house (2:12-21). Furthermore, they were commanded not to take to themselves any of the devoted things, that is, things devoted to destruction by the command of Jehovah, or to the service of Jehovah, as in the case of metals. The violation of this order would be followed by a curse upon Israel's camp (comp. 7:21), and a trouble for it (7:25). The metals which should be found in the city among the

plunder should be consecrated to the service of Jehovah (ver. 24), and be used for his service only.

111. **The Capture of Jericho, Ver. 27.** At the end of the seventh day and at the end of the seventh rounding of the city, the signal was given and the people shouted with a great shout, and the walls simultaneously fell down, so that the entire army and host entered the city by going straight before them, of course, as they were facing the walls. The city in its helpless condition capitulated at once. There is no hint in this account, but in 21:11 we have a reference to the resistance offered by the men of Jericho to Israel's approach. By obedience and faith they held the walls and captured Jericho, thus breaking down the first stronghold at their entrance to the promised land.

ISRAEL'S NEW BEGINNING.

1. **Old Rites Renewed.** As soon as the hosts of Israel came into the land, they began to look over their neglected past. Their forty years of wandering and idleness in the wilderness had sated many of them, and cooled off others, so that they easily neglected their ritualistic duties. They renewed the rite of circumcision, and observed the Passover as perhaps they had not observed it for many years.

2. **New Resources.** Immediately after the Passover they ate of the parched grain of their new home land. With this new food at hand the manna upon which they had subsisted for forty years ceased. The "land of milk and honey" was all about them; and their part was to claim it as rapidly as possible. They were not to take possession of cities they had not built, vineyards they had not planted, and other resources such as a fruitful land would provide for them.

3. **New Encouragement.** The formidable fortified city of Jericho met them at the gate of the land. While Joshua was near Jericho, perhaps viewing its towers, "the Captain of the Lord's host" appeared to him. Recognizing his importance, Joshua fell on his face and worshiped. This appearance of a divine leader gave Joshua new courage for the fight.

4. **New Conquest.** Cast in a mold of valor filled with faith in his great unseen leader, and followed by a loyal people, Joshua led his forces against Jericho. Doubtless they were mocked and derided by the inhabitants of that well-walled stronghold and fortified entrance to their long-promised home-land. Explicit obedience felled her walls, and turned over to the hosts of Israel their first prize in their new home-land.

Baptist Doctrines.

VI.

Why Immersion is Essential to Baptism.

LEMUEL MOSS, D. D.

EVERY New Testament Baptism is an immersion, but every immersion is not a baptism. There can be no baptism without immersion, but every baptism is much beside an immersion. Immersion is essential to baptism, but there are other things even more essential, if such an expression may be allowed, without which no possible immersion can be a baptism. These other things are the spiritual qualities which constitute a saving belief in Jesus Christ. Without faith in Christ, on the part of the recipient of baptism, and all the graces which such faith necessarily includes and implies, there can be no true baptism; the ordinance becomes without significance, is null, is no ordinance. It may be an immersion but it is not a baptism. Let it be expressed in every possible form, and reiterated, and emphasized, and insisted upon, until misapprehension can have no conceivable excuse, that baptism so far from being in any sense a "saving ordinance," does not become an ordinance at all except as it is administered to a person already "saved"—that is, to a person already united by an intelligent and effective faith to Jesus Christ as his personal Savior. In a word: no faith, no baptism. This is elementary, primary, the fundamental proposition which is never to be

forgotten when the subject of baptism is discussed.

But, all this being distinctly understood and clearly recognized, it is also true: no immersion, no baptism. Baptism is the immersion in water of a Christian believer as a profession of the faith already possessed, into the Name of the Father and the Son and the Holy Spirit. The immersion is a proclamation of the personal faith, and the form of the proclamation, not less than the faith which precedes it, is prescribed by Jesus Christ. One is as authoritative and obligatory as the other. We have no more right to change or modify the one than the other. Hence, both faith and immersion are essential factors in baptism. If either factor is removed or changed, the whole ordinance become zero, nothing. If we substitute the faith of the parent or the godfather for the personal faith of the candidate, even tho we retain the immersion, the baptism has disappeared. If we substitute a pouring or sprinkling of water for an immersion, even tho we retain the personal faith of the candidate, the baptism vanishes. As the spirit and the body are both essential to human personality, so personal faith in Christ and a profession of this faith by an immersion in water are both essential to Christian baptism.

Why is immersion essential—because it is prescribed by Jesus Christ in the New Testament. That is the complete answer, and the only answer. If it is a true answer, then the argument is ended, and there can be no further controversy. That it is a true answer every careful and unbiased reader of the New Testament must admit. There has been much controversy over the word *Baptis* and about the Christian ordinance of baptism, but the discussion did not have its origin in any doubt as to the meaning of the Greek word, as used in the New Testament or anywhere else in Greek literature. *Baptis* was a common Greek word centuries before the New Testament was written. It is properly translated by the Latin word *Immersio* and the English word *Dip*. It was used wherever a word meaning *dip* was required—in the active form, in the passive form, with a literal meaning, with figurative meanings, with meanings modified by the context, like any other living word, but always, everywhere, it carries the force of *dip*, just as much as does the word *dip* itself thro all the centuries of English literature and in all the requirements that can be made of such a word. There is no known exception to this in the whole range of ancient Greek literature. (Consult, for the verb *Baptis* and the noun *Baptis*, Liddell & Scott's standard unabridged Lexicon; Dr Comant's treatise on the "Meaning of *Baptis*," with hundreds of examples; Prof. E. A. Sophocles's *Lexicon of the Greek Language*, from B. C. 100 to A. D. 1000, covering, therefore, the whole period of the New Testament, and much beside; Dr Thayer's translation and enlargement of Grimm's *Lexicon of the Greek New Testament*; see, also, and interesting summary of evidence in the *Century Dictionary of the English Language*, under the words *Baptism* and *Dip*. None of these works are by Baptists; but they are by scholars, and they support the Baptist claim. Prof. Sophocles, a native Greek, and long a Professor in Harvard University, says that "there is no evidence that Paul and Luke and the other New Testament writers put upon the verb *Baptis* any meanings other than those found in general Greek literature." That simple statement must be proven false before the Baptist position on baptism can be touched.)

The verb *Baptis* is used eighty times in the New Testament, and the noun *Baptis* twenty-six times. The student can find these by his concordance, and examine the meaning and contexts for himself. The words always express dipping, literal or figurative, for one purpose or another. Sometimes the dipping is gentle and peaceful, as in an ordinary baptism; sometimes it is violent and with great internal commotion, as when it is a plunging into unspeakable suffering and anguish. Sometimes it is simply the dipping of household articles into water for the purpose of washing them. Sometimes it is "the dipping of a person in water; sometimes the dipping of him in the Holy Spirit." (It would have been much better, and would have saved a vast amount of controversy, persecution and error, had our translators uniformly rendered *Baptis* by the good and intelligible English word *Dip*, instead of merely transferring the Greek word or resorting to the Latin word *Immersio*. The Prayer-Book of the English Church to this day directs the minister to *dip* the person he baptizes. Luther's German version of the New Testament always renders the word *Taufen*, that is, *dip*.) For particular passages consult any of the great commentaries, not simply by Baptist writers, but by others also, especially by the leading scholars of Germany and England, where there has never been the partisan discussion that has prevailed among us. For example, the German Lutheran, Dr. H. A.

W. Meyer, in an elaborate exposition of Rom. vi:3-6, running thro several pages, has this sentence: "The recipient of baptism—thus has Paul figuratively represented the process—is conscious, (1) in the baptism generally. Now am I entering into fellowship with the death of Christ; (2) in the immersion in particular. Now am I becoming united with Christ; (3) and then, in the emergence: Now I rise to the new life with Christ." (The italics are Dr. Meyer's.)

The Century Dictionary (and other English dictionaries) define baptism as "the immersion of the person in water, or the application of water to the person by affusion or by sprinkling." This alternative, applying the water to the person, is correct enough as an account of the English word, for the errors of doctrine and practice having been introduced among us, the errors, of course, show themselves in our use of language, and the dictionaries can only describe usage. But in the Greek it is not so, and cannot be so. Baptism as "an application of water to the person" is an impossibility in Greek speech. It is always, by the very structure and significance of the words, and by their grammatical arrangement, "the application of the person to water, the immersion of the person in water," and cannot possibly be otherwise. Hence such expressions as "Baptize with water" are grammatical absurdities, linguistic monstrosities as well as doctrinal errors. The proposition *with*, as indicating the instrument, would mean that the water is applied to the person. "Sprinkle with water" is intelligible. "Baptize with water" is nonsense. Those good people who ask the Lord to "baptize us with the Holy Spirit" also offer nonsense, so far as words are concerned, altho their real intention may be very proper. The New Testament always says "Baptize in water"; "baptize in the Holy Spirit." It is always the application of the person to the element, whatever it may be, whether material or spiritual. No other construction and interpretation is possible by the laws of language. Hence our Baptist Publication Society's New Testament (on the whole the very best English New Testament in existence), when it says "I indeed immerse you with water" (take iii:16) commits a grammatical absurdity that should be speedily corrected. Substitute the proper word *in* for the word *with*, and the blunder would immediately appear.

Therefore the exact meanings of the words, and the significance of the ordinance as setting forth the believer's death to sin, his burial with Christ, his resurrection to righteousness—briefly, the command and the example of Jesus Christ—make immersion essential to baptism.

Religious News.

SACKVILLE. We had the pleasure of baptizing on Sunday, 21st Sept., the youngest daughter of Mr. and Mrs. James Webber. The afternoon was perfect and friends gathered from far and near to see little Mamie buried with Christ in baptism. Some, at least, that stood by, were deeply impressed. May they soon be encouraged to follow.

W. A. SNELLING.

Bedford, N. S., Sept 25.

VIZIANAGRAM, INDIA. On the 10th of August we were cheered by seeing six persons, heads of families, put on Christ in baptism.

We trust that others will follow soon. Abundant showers of rain are falling upon the land in this vicinity, all hearts are gladdened by the prospect of plentiful harvests. Oh! that abundant showers of divine grace, likewise might be manifest. We look, we wait, we long for the coming of the Lord in power to save these multitudes who are famishing because they lack the "Bread of Life." He will come with blessing and so we continue to pray.

S. SANFORD.

RANGE, N. B. The meeting house in this place has been repaired. We reopened it last Sunday evening, with thanksgiving. This is the third church we have repaired in the past ten months. Almost every dollar of the expenses has been paid. We have started to build a parsonage. The cellar is walled up, the foundation laid, the frame on the ground. We have enough money on hand to put up frame, board in and shingle, which we expect to do this fall. Twenty-two dollars have also been raised to fence the Lower Range burying ground. We thank God for having led us in all these things. Our prayer now is, that our churches may be blessed (in

their new robes) and that our lives may be consecrated afresh unto God.

FRANK P. DRESSER.

The work here is going on **ANDOVER, N. B.** fairly well, and Sunday services are usually well attended. Though the pray meetings are small there is a good spirit, and the faithful few who go are much strengthened and encouraged. To make room for the much needed new church we have decided to build, the parsonage is now being moved to the upper side of the lot. It will have a new stone foundation and be put in thorough repair. We hope to get the church fairly under way this fall, too; and in order to assist in raising funds, have planned to have a Roll Call in about four or five weeks. So if this should meet the eye of any distant member or well wisher, we would be glad to have them respond. And now I know that many, and especially those who have enjoyed the loyal hospitality of its open doors, will hear with regret that the home of Mrs. Justus Wright and her sons, Spurden and Carey, five miles below Andover, was destroyed by fire at noon on the 10th Sept. The men were away, and Mrs. Wright, and Miss Lillian Currie of Hartland, who was visiting her, were alone at the time. The fire was so far under headway before it was discovered, that only a few things were saved. If it had not been for the timely assistance of a couple of men who were passing, the women would undoubtedly have perished in the building. Mrs. Wright was dragged out of a window in an unconscious state, having rushed in to try and save something. The shed containing a large quantity of wood, two carriages, etc. was also burned. The loss is estimated at \$3,000 with an insurance of \$700. Although the loss is disheartening, the boys have courageously set about making preparations to build again, a little nearer the road than before, and friends and neighbors are lending a helping hand in various ways. As Carey had completed arrangements for going to the N. B. University, he will probably go in a few days. No doubt many will be interested to know that Mrs. Wright is an aunt to our dear missionary, Mrs. Archibald. Pastor's wife.

Personal.

We were favored with a call last week from Rev. Oswald Keith, who is at present residing at Sussex. Bro Keith has lately returned from Northumberland county where he has been ministering to some fields not regularly supplied with ministerial labor.—M & V.

After a very successful pastorate of three years at Fort Plain, N. Y. Rev. George R. Baker has assumed charge of the church at Leominster, Mass. When Bro. Baker began at Fort Plain, the church was in a low condition, but his labors being much appreciated the congregations steadily grew and on preaching his farewell a crowded house met him. Bro. Baker is a Fairville boy, and his wife will be remembered as a daughter of Dr. J. E. Hopper. We extend them our heartiest good wishes and prayers for continued usefulness.

Married.

HAINES-THORNE—At the home of Mr. Thos. Stickles, Gibson, by the Rev. W. R. Robinson, Frederick Haines of St. Mary's to Lillie F. Thorne of Bellen den, Queens county.

GAMBLE-CRUSCADEN—At the home of the bride's mother, Gibson, Sept. 3rd, by the Rev. W. R. Robinson, George Gamble of Marysville to Maggie Cruscaden of Gibson.

PHILLIPS-CLOUGH—On the 19th of August, at the Baptist parsonage, Pennfield, by the Rev. T. M. Munro, Douglas Phillips and Mary E. Clough, both of Black's Harbor, Charlotte county, N. B.

SHORT-SMYTH—At the residence of her brother-in-law, Mr. A. G. Gregory, St. John, on Sept 4th, by Rev. W. Camp, Charles William Short of Sussex, N. B., to Frances Jean Smyth of St. John.

HAMILTON-BARNES—At the Bethany Baptist Church, Roxbury, Mass., on Wednesday, Sept. 3rd, by the Rev. William Bradley Whitney, Capt. James Bedford Hamilton to Mary Olivia daughter of the late Capt. Stephen Barnes of Sackville, N. B.

MOREHOUSE-AUSTIN—At Doaktown, Sept. 10th, by Pastor M. P. King, Thomas Morehouse of Blissfield to Mary Austin of the same place.

MOREHOUSE-MACCAFFERTY—At New Salem Baptist church, Aug. 17th, by Pastor M. P. King, John Morehouse of Blissfield to Clonmie MacCafferty of Blissfield.

BELEYA-MACALPINE—At Lower Gagetown, on Sept. 16th, by Rev. David Long, James P. Belya to Mary A., eldest daughter of George MacAlpine.

JARDINE-MILLER—At the residence of Charles Hezwood, Mecca Street, St. John, on Sept. 16th, by Rev. David Long, George S. Jardine to Maud L. Miller, both of Northfield, Sackville and Co.

DUNDHAM-THORNE—At Johnson, Queens County, Sept. 17th by Rev. H. A. Bonnell, Hannah L. Thorne and Michael Dundham, all of Johnson, Queens county (N. B.)

STUART-PHILLIPS—At the residence of the bride's father, Sept. 17th, by Rev. L. J. Wason, Wm. Stuart to Elizabeth J., daughter of Andrew Phillips both of Cole's Island, Queens County (N. B.)

ROBEY-ARMSTRONG—At the residence of Albert Armstrong, Esq. of Perth, on Sept. 16th, by Rev. R. W. Demmings, Enrique Malloy and Mae DeWitt, both of Presque Isle, Me.

PULCIFUR-SKIDGEL—At the parsonage, Andover, Sept. 18th, by R. W. Demmings, Leo V. Pulcifur and Jessie M. Skidgel, both of Mapleton, Me.

PIKE-JEWETT—At the residence of Daniel Pike, Temperance Vale, Sept. 17, by W. Arneson Allen, James Pike Temperance Vale, to Sarah Jewett of Lower Caverhill, both of York county.

KINGSTON-KEITH—At the home of the bride's parents, George Keith, Lower ridge, Sept. 17th, by Pastor J. W. Brown, Wilford Kingston of New Canaan to Ray Keith.

DAVIS-BEACH—At the residence of the bride's parents, Homestead, Charlotte Co., on Wedne day, Sept. 3rd, by the Rev. C. J. Steves, Lilton H. Davis to Annie Beach.

CAMPBELL-SHERWOOD—At Campbell Settlement, Kings county, Sept. 11, by Rev. J. D. Wetmore, Oscar Campbell to Mrs. Carolyn Sherwood, both of Sussex, Kings county.

RIDEOUT-BROOKS—At the parsonage, Centreville, N. B., by Rev. B. S. Freeman, Sept. 22, Bert Rideout of Biaine, Me., to Rhoda Brooks of Forreston, Car. Co., N. B.

Died.

BURK—At Sunderland, O. C., on the 2nd of August, John Yeomas Burk, aged 96 years. Bro. Burk was a native of New Brunswick, born in Waterbury, Queens Co., Oct. 2, 1806. He was converted under the ministry of Rev. James Stebbins, and baptized by Rev. Mr. Sanderson. Our bro. was moved to Ontario in 1849, settling in Pickering township, where he became a member of the Pickering Baptist church, then under the pastoral care of Dr. David-on. In 1855 Mr. Burk united with the Sunderland church, where he became a most useful member. Though dying at an advanced age, in obscurity, and far away from relatives, our brother maintained his faith and courage to the last. He was truly a child of God.—Canadian Baptist.

LANGIN—At Briggs Corner, Chipman, on 26th inst. of hemorrhage to the brain, Edwin H. Langin, aged 60 years, leaving besides his companion, five sons and two daughters. May the Comforter richly sustain all sorrowing friends.

MANN—Entered into rest at Baillie, Charlotte county, Sept. 15th inst., Sarah A. Mann, aged 66 years, leaving three sons, Dr. Fred Mann of Hulton and Andrew and Bertram at home. "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them."

STEWART—Suddenly on the 9th, at Coldstream, Carleton county, Victoria Stewart was called from our midst at the age of 18 years, leaving a loved sister and the aged grandfather and grandmother, who took her into their hearts and home when she being scarce more than an infant, her parents both were called to resign all that earth contained for them and pass into the great beyond. May God comfort the sorrowing.

FLOWER—At Lower Newcastle on the 9th inst., son of Edward and Mary Flower, aged eight months. Jesus bless the mourning ones.

MILLER—At Newcastle Bridge, Queens Co., on the 11th inst. youngest child of J. O. and Sadie Miller, aged six years. May God comfort the stricken ones.