

# THE HELPER.

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## THE LITTLE GRAVE.

Only a marble stone  
At the head of a little grave.  
By it I stand alone,  
While over my heart a wave  
Of mortal anguish sweeps,  
Of sorrow, tender and deep,  
While my spirit breathes a prayer  
For the little one there asleep.

Only a marble stone  
At the head of a little grave.  
O'er it the blossoms blow,  
Round it the grasses wave.  
And I can fancy I see her  
Smiling as once she smiled,  
And reach out my arms in longing  
To clasp them around my child.

Only a marble stone  
At the head of a little grave.  
I have given my darling back  
To the Infinite One who gave.  
But still my tears are falling,  
And I cannot help but moan,  
When I look at the grave before me  
With the little white marble stone  
"Mother Bunch."

## WHY AM I A BAPTIST

A few days since, after a conversation on the subject of baptism, my mind was deeply affected by the diversity of views and feelings upon this subject among the people of God. I determined to look at the subject afresh, and to renounce at once and forever any of my previous opinions which would seem, on careful examination, to be wrong. In accordance with this resolution, I reviewed the question as carefully and candidly as I could, and with the following result:

1. My first appeal was, of course, to the New Testament; and the first passage in which I found the word "baptize," was Matt. 3:6, "And were baptized of him in Jordan, confessing their sins." [In the Revised Version it reads, "in the river Jordan."—Ed.]

For "baptize" here, I substitute the word "pour," as follows: "And was 'poured' of him in Jordan, confessing their sins." But, said I, this will never do—the very statement is an absurdity. "Sprinkle" was then substituted, but with no better success. John did not sprinkle the people "in the Jordan." Immersion was then tried, and it fitted exactly: "And were 'immersed' of him in Jordan." I could not believe that baptize meant to sprinkle or to pour; for, without absurdity, John could neither have sprinkled or poured the people in the water. And wherever the word "baptize" occurred, I found that if the word "immerse" were substituted, it made good sense; but "pour" or "sprinkle" did not.

2. I appealed to the Greek dictionaries—Greek being the language in which the New Testament was first written—and I could not find one which gave sprinkle or pour as the meaning of baptize. If there is one in the world that so does, I am not aware of it. There is not one that does not translate it immerse. And after the most careful investigation for many years, there has never been found an instance in all the Greek writers where "baptize" primarily means to sprinkle or pour—not one, indeed, without the aid of immersion. With these facts before me, I could be nothing but a Baptist.

3. I consulted history, and it told me that no denomination sprinkles or pours, which does not descend from the Church of Rome. The Romish Church asserts that she has so changed the ordinance of baptism from immersion, the primitive mode, to sprink-

ling. The Episcopal, Presbyterian, Lutheran and other churches, seceded from the Roman Catholic Church. From the Episcopal Church came the Methodist, and at different times other sects have arisen. They all, like the Church of Rome, sprinkle or pour. But, throughout all Christendom, wherever the Pope of Rome has never borne sway, immersion is practiced to this day. Amid the storms of Siberia and Russia, in Europe, Asia, and Africa, throughout the dominions of the Greek Church, and wherever the sceptre of Rome has never extended, millions now practice immersion, and have ever since the first introduction of Christianity among them.

4. I asked myself, Where has the Holy Spirit set the seal of his approbation? Thousands of times since John the Baptist entered the Jordan has the ordinance of immersion been blessed to the awakening of the beholder. Multitudes on earth and in heaven are now rejoicing in a Saviour's love, whose first impressions were received at the water's side. To such a mighty army of witnesses can the advocates of any other mode point? It has never been claimed by those who practice sprinkling or pouring, that the administration has been marked by such effects as these. We do claim this—Heaven's own mark of approval—its evident seal of approbation.

5. Multitudes of members of Pedobaptist churches are dissatisfied with their baptism. Many such have left their churches and submit to the ordinance as Christ appointed it, and a greater number remain, dreading a change, yet subject to continual uneasiness. But among all the widely scattered Baptist churches, from one end of the earth to the other, who ever heard of a Baptist becoming convinced that immersion was wrong, and requesting to have water sprinkled upon him in the name of the Father, Son, and Holy Spirit?

6. Many persons in Pedobaptist churches who have never read a Baptist work, have become Baptists by reading only the Bible. Such instances have occurred within the range of almost every one's observation. But who ever heard of a Baptist being led to renounce immersion by reading the Bible?

7. All Baptists are perfectly satisfied to place the Bible in an inquirer's hands, and have him come to a conclusion from that alone, without hearing or reading any thing else on the subject. They are confident that this course will almost uniformly make Baptists. Hence advice of this kind is frequently given to young converts in answer to their inquiries on this subject. The advocates of sprinkling and pouring, on the other hand, rarely or never give this advice, and are extremely unwilling that a person should be directed to make up his mind from the Bible alone, uninfluenced by any thing that friends may say.

8. There are two great facts in gospel history, and there are two ordinances designed to set them forth unto the end of time. These facts are Christ's death and Christ's resurrection; the ordinances are, baptism and the breaking of bread. Both set forth Christ's death in different relations—the former with special reference to his burial and resurrection. Immersion is a striking figure of both.

With these facts before me, can I be any thing but a Baptist? Should I not sin against God, against conscience and the clearest teachings of right, if I were anything else? And, Christian reader, can you be anything but a

Baptist? Is not the way so clear, that no man who honestly desires to do just what God would have him, can mistake his way? Then fear God and keep his commandments. Follow the Lamb whithersoever he goeth.

## A PRAYER FOR PATIENCE.

God of all patience, by whose long-suffering love alone we are permitted to continue in the opportunities of life, keep us in the quiet of Thy presence all day long, that we sin not in hasty word or deed. Be swifter than our provocations, stronger than our easy besetting sins, and kinder than our thought of others. In impatient hours when anger burns within us and cries out for utterance, give us courage in the memory of Thy love for self-restraint. In the reflection of Thy mercy may our faces shine. In cheerful hours may we await the ripening of Thy purpose. So teach us to weigh the hopes and fears, the joys and disappointments, of this mortal life that we may know the worth of the enduring treasure of Thy grace. And glorify Thyself in us through Jesus Christ our Lord. Amen.

Closet and Altar.—Watchman.

Speak a kind word to your neighbor—  
"I will do your own heart good—  
It will cheer him, and lighten his labor.

And help him to carry his load.  
Suppose you try it.

## THE SEVENTH SUNDAY SCHOOL WORK IN NORTH CAROLINA.

Every church should have among its regular stated meetings, one for teaching the Scriptures. This is as clearly its duty as is its duty to provide for preaching the gospel. Christ was a teacher as well as a preacher. The New Testament is full of such expressions as "He went throughout all Galilee teaching in their Synagogues" (Matthew iv. 23); "And as he was wont he taught them again" (Mark x. 1); "Jesus went into the temple and taught" (John vii. 14); "He sat and taught them" (John viii. 2). Many other expressions clearly show that Christ was a teacher.

Jesus left as the very last commandment given to the disciples an order to teach His commandments. After commanding His disciples to make disciples among all nations and to baptize those won to discipleship, He gives the injunction, "teaching them to observe all things whatsoever I have commanded you." The word employed by Jesus in this command "to teach" is that used to express the question and answer method of imparting instruction rather than the word translated "preach," whose primary meaning is as often given in the Revised Version of the Bible "to make public proclamation."

That the early followers of Jesus obeyed this is seen from the passages scattered throughout the Acts of the Apostles, such as: "They taught the people" (Acts iv. 2); "They entered into the temple early in the morning and taught" (v. 21); "A whole year they (Barnabas and Saul) assembled themselves with the church and taught much people" (xi. 26). The teachers of the church at Antioch are named in Acts xiii. 1. And the calling of two of them to the regular work of the ministry and their ordination is recorded in the verses succeeding.

Teaching is a mighty power in shaping character. It is not strange then that Christ should have given so prominent a place to the work of teaching. So important is it that the Holy Spirit, speaking through Paul,

gives as one of the necessary qualifications of a bishop or pastor that he be "apt to teach."

Some churches are and all ought to be doing this teaching work of Christianity. The agency employed to do this is the Sunday School. The teaching during the Sunday School hour is as much a part of the work committed to his disciples by Christ as is the public proclamation during the preaching hour. The one is a church meeting and the other is a church meeting for preaching.

## THE LAST SONG.

An old Methodist, a singer of no mean order, was afflicted with a cancer on his tongue. He went to a hospital for an operation, and there the pathetic incident occurred.

Holding up his head, he said: "Wait a bit, doctor, I have something to say to you." The operator waited and the patient continued: "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his throat. He simply shook his head, while the tears streamed down the poor fellow's face and he trembled convulsively. The sick man then appealed to the doctor to lift him up. The physician complied. He said: "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last. It will be a song of gratitude and praise."

"I'll praise my Maker while I've breath,  
And when my voice is lost in death  
Praise shall employ my nobler powers.  
My days of praise shall ne'er be past,  
While life and thought and being last,  
Or immortality endures."  
—Christian Budget.

## THE YOUNG IDEA TRYING TO SHOOT.

Many queer examination papers have been printed; but here is one for which we can vouch, which was presented by a boy fourteen years old, a boarding pupil in one of the best academies in the United States. It was given to us by one of the professors:

### EXAMINATION IN GRAMMAR.

I.—1. A noun is a word that expresses something. 2. A verb is a noun that tell some particular thing. 3. A pronoun is a noun that tell what is done. 4. An adjective is a word that ask what was done. 5. An adverb is a word that expresses the thought. 6. A preposition is a sentence that tell something. 7. A conjunction is a sentence that tell what is done. 8. An interjection—

II.—Masculine, feminine, and neuter genders. Masculine is the man sect, feminine is the woman sect, and neuter gender is things having no life. (b) Masculine: man, priest. Feminine: niece, lady, widow. Neuter gender: house, animal, hero, tigress, teacher.

IV.—Hard, fine, beautiful, good, bad, little, many, earnest sweet. I can't compare.

V.—1. An indicative mood is when the word states something after itself. 2. An infinitive mood is when something is stated before itself. (b) Present; to learn. Past: I am learning, I have been learning.

VI.—I cannot answer.  
New York Christian Advocate.

Affection is the broadest basis of a good life.—George Elliot.

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