

# LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee." Deuteronomy 32: 7

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## HAVE YOU BEEN SCRIPTURALLY BAPTIZED?

In what church were you baptized? Were you sprinkled or immersed? Were you baptized in infancy? Does it matter?

### *Baptism for Believers Only*

It might surprise the reader to learn that not every person should be baptized—at least not until they meet certain biblical criteria. You see, God designed baptism for a very specific category of people; that is, baptism is meant only for those who have repented of sin and have believed on Jesus Christ as Savior. John the Baptist demonstrated[1] this fact by first requiring that people “bring forth fruits meet for repentance,” and this they did by “confessing their sins.” Likewise, in the baptism of the Ethiopian eunuch[2], the eunuch asked Philip what hindered him from

being baptized. Philip replied, “If thou believest with all thine heart, thou mayest.” It was not until Philip heard the eunuch confess that Jesus was the Son of God that he proceeded to baptize him. These and many other scriptural examples demonstrate that before anyone should ever get baptized they must first convert to Jesus Christ through genuine repentance and faith rather than suppose baptism will somehow convey saving grace. Consequently, this explains why Baptists cannot regard infant baptism as valid, or baptism performed upon a person incapable of making a profession of faith, because Christian baptism is for believers only. No one else need apply.

### *Baptism by Immersion Only*

The word “baptize” in the New Testament derives from the Greek verb βαπτίζω, which means “to plunge or dip.” In the second century AD, a Latin Bible called the Itala translated this Greek verb as *mersio*, from which we derive our English word *immersion*. Consequently, to baptize an individual can only mean to immerse the person in water. It cannot mean to pour or sprinkle, as is the custom of many today. This is why in the New Testament we read about John baptizing[3] people “in the Jordan” and near the town of Salim[4], “because there was much water there.” One doesn’t need a river or even a lot of water if he does not intend to baptize by immersion. When Philip baptized the Ethiopian eunuch[5] both men “went down into the water” and also had to “come up out of the water.” Jesus was baptized[6] “in the Jordan,” and like the eunuch we see him “straightway coming up out of the water.” Why John the Baptist and the early churches used immersion was because it was the only mode that could accurately represent the death, burial and resurrection of Jesus Christ. It is also why the apostle Paul stated[7] that Christians were “buried with him by baptism,” and, “as Christ was raised from the dead by the glory of God, even so we should walk in newness of life.” Neither pouring nor sprinkling for baptism can paint such a beautiful picture of death, burial and resurrection, but baptism by immersion certainly can.

### *Baptism by the Appropriate Authority*

The Bible teaches[8] that John the Baptist was “sent of God,” and that he was sent to “baptize with water”. At this time John the Baptist was the only person with God’s authority to baptize, for which reason people came to him alone for baptism. When Jesus called out some of John’s disciples to form the first church, he transferred to them his authority to baptize[9]. Thus, only Christ’s true New Testament churches have the right today to administer baptism in his name, for it was to them alone he said[10]: “As my Father hath sent me, even so send I you.” This is why Landmark Baptists will not recognize as valid those baptisms performed by heretical churches that adhere to doctrines and practices contrary God’s Word. We believe Jesus established only one kind of church with “one Lord, one faith, one baptism[11],” and not a plenitude of each. The Devil may have quite a variety of

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**Ray Velasquez**  
**At Sacramento Valley**  
**Association—2016**



**Ray & Claudia**  
**Velasquez**  
**Missionaries in**  
**Quincy**

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## HAVE YOU BEEN SCRIPTURALLY BAPTIZED? Pastor Raymond E. Velasquez, ThB., G.B.L.

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counterfeit churches[12] in the world but one of the marks of a true New Testament church is that it will practice ecclesiastical separation from heretical bodies by rejecting their baptisms rather than admitting them.

### *“Rebaptism” a Misnomer*

Because Baptists cannot construe every church or baptism as being scriptural, then whenever persons from another religious belief system comes over to the Baptist faith it becomes necessary for us to administer the rite of baptism anew. Many call this “rebaptism” but in fact just the opposite is true: if Baptists cannot accept one’s previous baptism as valid they must administer the rite again in order to provide a scriptural baptism, one that can be recognized and accepted by other true New Testament churches. We even have a biblical example[13] of certain believers in Ephesus who, under the guise of having John’s baptism, had to have Paul administer the rite again to them. No one would claim that Paul “rebaptized” these disciples but instead gave them a scriptural baptism and one that was in unity with his doctrine. And so we see that the church in Ephesus was actually established on the platform of Paul rejecting the unscriptural baptisms of a company of believers and then scripturally baptizing them.”

### *Baptized into One Body and One Faith*

Scriptural baptism places one into the membership of a true local church body[14]. The Book of Acts states[15], “Then they that gladly received his word were baptized, and the same day there were added unto them three thousand souls.” By being baptized and added to the church, these believers also identified with the church’s belief system as “they continued steadfastly in the apostles’ doctrine[16].” Thus Landmark Baptists hold that when one is baptized into a Baptist church he has committed himself to uphold the beliefs of the Baptist faith and no other. In this way Landmark Baptists maintain the biblical model of doctrinal unity and consistency, which serves as a barrier against all manner of heresy that would seek to infiltrate the Lord’s churches. Can this be said of “churches” that receive the baptized members from other religious bodies who differ considerably in their doctrines and practices one from another? We don’t think so.

1 Matthew 3:5-8; Luke 3:7-9  
 2 Matthew 3:5-8; Luke 3:7-9  
 3 Matthew 3:6  
 4 John 3:23  
 5 Acts 8:35  
 6 Mark 1:9-10  
 7 Matthew 3:5-8; Luke 3:7-9  
 8 John 1:6 & 33

9 John 4:1-2; Matthew 28:18-20  
 10 Matthew 3:6  
 11 Ephesians 4:5  
 12 Romans 16:17; 1 Corinthians 11:13-15; 1 Timothy 4:1-3; 1 John 4:1  
 13 Acts 19:1-7  
 14 1 Corinthians 12:12-14, 27  
 15 Acts 2:41, 47  
 16 Acts 2:42

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THREE RIVERS MISSIONARY BAPTIST CHURCH  
 Pastor Raymond E. Velasquez, ThB., G.B.L.



### **Velasquez, Ray (ABA)**

Brother Ray was saved, baptized and surrendered to preach in the FMBC of Woodbridge. He moved to Fresno where he attended FMBC for a number of years.

He has pastored the following churches: Camarilla MBC from 1995-98; and Reseda, Valley MBC from 1998-03. He pastored LMBC in Bloomington.

*The History of Landmark Baptists of California*  
*Who We Are—Volume II*  
*pages 207 & 208*

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# History of Union Baptist Church Sheridan, Oregon

*The document on this and the next 2 pages were in the History & Archives Files.*

## HISTORY OF UNION BAPTIST CHURCH Harmony Community, Rt. 1, Sheridan, Oregon

On the fifteenth day of July, A. D. eighteen hundred and fifty-four, the following people met at the Union School house in Polk County (in the vicinity of the Buford Stone property between Buell and Fern Districts) for the purpose of organizing a Baptist church: Brethren John Dickey, John Lynch, Aaron Lynch, Joseph Lynch, Hankison F. Read, Loucinda Sparks, Malinda A. Lynch, Eliza Dickey, and Mary A. Lynch. Elders C. C. Riley and Richard Miller made up the presbytery. After due examination these brethren and sisters were constituted into a Baptist Church of Christ called "Union." The name, "Union," was designated because of the school house where the meeting was held.

The Articles of Faith included such principles as the following: We believe the Holy Bible to be the word of God, written by men inspired by the divine will of God. We believe there is one and only one true and living God. We believe in the trinity of the God Head, holding that the Father, the Son, and the Holy Ghost execute distinct but harmonious offices in the great work of redemption. We believe that the salvation of sinners is by Grace through the atonement of the Son of God on Calvary, who is now enthroned in Heaven making intercession for the Saints. We believe that it is the duty of all mankind to believe on the Son of God and obey the Gospel. We believe that sanctification is effected by the Spirit when we accept Christ as Savior. We believe in the baptism of believers only and by immersion only by the proper authority. This baptism is a prerequisite to the Lord's Supper. We believe in the resurrection of the righteous to a life of happiness and the unrighteous to a life of punishment. We believe that the Lord's Day should be kept holy as a day for religious services, for rest, and for works of piety and charity.

The first pastor was Elder C. C. Riley, and the first clerk was John Dickey. Among members who were added to the church soon after organization we find the names of Ann Sargent, John E. Dickey, John Wood, Narcissa Dickey, Sarah Jane Andrews, and Sarah Sparks.

The church continued to meet once per month on Saturday for business and covenant meeting and on the following Sunday for worship service at the Union School house until September, 1856, when they voted to hold services at the newly built schoolhouse in the Ridgeland District, now known as Red Prairie. The land for this building was donated by the Conner family.

In May of 1859 the church appointed a committee of three to circulate subscription papers for the purpose of building a school of high order at McMinnville. (McMinnville College then; Linfield as we know it now.)

In February, 1859, B. B. Branson was elected Church Clerk, and continued to serve in that capacity for more than thirty years. He was elected church deacon in May of 1867 and was ordained as a deacon in August of the same year.

Eld. C. C. Riley continued as pastor of the Union Baptist Church through the year of 1866. He is described by Elder C. H. Matoon, Baptist Historian of Oregon, as an able revivalist and an ardent preacher, who always had good meetings. There was no "claptrap" about him; he was simple, unassuming and unpretending with a modesty that almost amounted to diffidence.



# History of Union Baptist Church

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In December, 1866, the church held a very successful meeting with the services of John W. Osborn, Sr., John W. Osborn, Jr., C. C. Riley, and Joab Powell, the latter being very well known in the Baptist Annals of Oregon. Soon after this meeting both the Osborns were elected as pastors to serve concurrently.

In March, 1872, the church chose as a place to build a meeting house a site purchased from Rufus A. Porter, near the Harmony School-house in Polk County. This was a part of the donation land claims of William L. C. Eades and Moses Eades. A part of this land was to be set apart for a free, public burying ground. An addition of land was secured by the church some years later to enlarge the cemetery. The first grave to be made in this new cemetery was that for McClellen Lynch, young son of Mr. and Mrs. John Lynch, whose untimely death was due to diphtheria. It seems that he had made a wish to be buried in that spot, when he had herded sheep there shortly before his death.

B. B. Branson, James H. Brown, and John Lynch were appointed as a building committee to solicit subscriptions, let the contract and receive the building. Bids were called for on March 11, 1872, and B. F. Tanner signed the contract on July 29, 1872. As the builder he was to board himself and his help and receive \$250.00 for his work. He was to build according to plan from material furnished by the church, and in addition he was to build 31 good and substantial wooden seats. These same wooden seats are still in use, but have had numerous coats of paint during the years.

The building was received by the committee on October 1, 1872, and October 13th was set apart as the day to dedicate the new building and to start a protracted meeting. Among those received into the membership during this meeting were Brothers Zimri Hinshaw, Hughey Lynch, Elbert Lynch, and Sisters Sarah Branson (Mrs. Burgess), Josephine Branson and Eliza Dickey. Also at this time Brother John Field and Sister Barbara Field came into the membership by letter. The Fields were the parents of Dr. Roscoe Field of Sheridan. John Field was also a doctor here at Sheridan.

Having previously been ordained to the Gospel Ministry by the Union Baptist Church, Elder David A. Lynch was chosen pastor in January, 1873. Eld. John W. Osborn, Jr. assisted by Elders Lynch and Long, held a meeting in December of 1874. At this time Brother Tilghman Hinshaw and Sister M. E. Hinshaw came into the church.

The first trustees were elected in 1875, namely: B. B. Branson, John Lynch and H. F. Read. They were to serve until their successors were elected. On Sunday, January 24, 1878, Brother Siegel Henton (M. F. S. Henton, father of Amos Henton of Sheridan) was baptized into the church. During that year the church entertained an association of Baptist Churches of Oregon. Eld. A. J. Hunsaker was pastor at that time.

The first record of Sunday School officers being elected was in April, 1880. Elder D. A. Lynch served as pastor for a second term followed by Elder Charles Sperry. Brother Siegel Henton was licensed to preach the Gospel in October, 1884, and at the same time recommended to McMinnville College. He was ordained in May, 1887, and was soon after elected as pastor of Union Baptist Church for an indefinite time. He was authorized to preach at mission points at Sheridan, Upper Willamina and other places.



# History of Union Baptist Church

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During the pastorate of Elder Henton the Union Baptist Church of Christ was incorporated under the name of Union Baptist Church. The trustees were B. B. Branson, Elbert Lynch, and H. F. Read. The purpose of the organization was, "to further the religious development of its members and the diffusion of religion as taught by the Holy Bible." The location was at Harmony in Polk County, near Sheridan, Yamhill County, Oregon.

In the early days, when there were no other churches close nor any means of transportation, other denominations held services in the church building, when it was not in use by the Baptists. One of the ministers who preached there was David Reece Evans, a United Brethren preacher, who later affiliated with the Methodists and preached for them at churches and school houses where no other services were held. He had come to Oregon in 1879 and settled in the Harmony district. A son, Ben Evans, now a well remembered person who made his home at Sheridan for many years prior to his passing, also attended church at Harmony. This David Reece Evans was the grandfather of Opal Evans Lux of Sheridan.

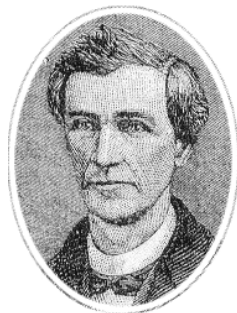
George Branson preached for the United Brethren and L. V. Bailey for the Christian Church. The Free Methodists held services for a time, and there was a non-denominational Sunday school and a mid-week song service. In those days everyone went to church, and the building was usually crowded with many standing in the aisles.

In July of 1892 a number of members from Harmony Church constituted themselves into a First Baptist Church of Sheridan. Among these were Lula Neeley and P. H. Bell. The latter had come from Tennessee in 1889 and had united with the Harmony church in early 1890. This new church was a missionary venture, and the churches at Harmony and Sheridan were both pastored by Elder J. W. Oliver.

Among other pastors serving the church at Harmony since 1900 were the following: Elders G. W. Pewtherer; William Short, R. Y. Blalock, J. W. Osborn, Jr., I. D. Brown, S. P. Burgess (who was ordained by the Harmony church in 1925), Wiley Weathers, C. V. Blanchard, W. A. Heard, Donn Powell, and A. T. Swanson. Of the above mentioned men, Elder Blalock passed to his reward in December, 1963, at his home in Concord, California, well along in his nineties. Elder I. D. Brown and his wife are buried in the Harmony churchyard. Eld. Burgess just celebrated his eightieth birthday at Boise, Idaho, where he and his wife were in a church venture with Harold Blalock, son of R. Y. Blalock. They have now gone back to their home near Caldwell, Idaho. Elder Weathers lives in Salem. Elder Blanchard is pastoring the church at Mitchell, Oregon. Elder Heard went to be with the Lord in the late summer of 1964. Elder Powell lives at Empire, Oregon, and helps with the church there. He was sent by the Harmony Church on a missionary venture to Coquille and the Coos Bay vicinity. He is the great-grandson of Elder Joab Powell, the circuit rider who organized the Providence Baptist Church at Scio vicinity.

After many years of absence in Eastern Oregon and New Mexico, Elder M. F. S. Henton returned to live with his son, Amos, of Sheridan, in 1933. He filled the pulpit for us until his death in 1936. He passed away quietly, and when found, beside him on the bed was a copy of the church minutes that he had been reading.

# Rev. Cleveland C. Riley—Biographical Baptist Annals of Oregon—Rev C. H. Mattoon



Cleveland C. Riley  
Woodcut from  
Baptist Annals of Oregon  
1844-1900  
Rev C. H. Mattoon  
Volume 1—page 100

## 28. Rev. Cleveland C. Riley. 1853

Rev. C. C. Riley was a warm, enthusiastic preacher. "He always had good meetings." Many of the old pioneers look back and sigh for the days "when Brother Riley was here." He was a revivalist; not in the modern sense of the term. He always kept his church in a good healthy condition, converts coming in gradually nearly all the time, though seldom in a crowd. The most of his converts were of the permanent kind. There were no claptrap about him, nothing sensational, but a pathos and feeling that seldom failed to reach the hearts of his audience. His idea was that preaching was God's appointed means of saving sinners and that all side issues were unwarranted and unscriptural. He was simple, unassuming, unpretending. His moderate modesty amounted almost a diffidence; yet his true worth shone so conspicuously that it could not be overlooked. He was always willing to take a back seat and evidently much underrated his own abilities. At least brethren always gave him credit for more than he claimed.



He was born of Baptist parents in East Tennessee in 1818. His education was limited, but he read closely, was a careful observer, and was always stocked with a fund of general information. His flow of language was easy and natural, he seldom made a blunder, misapplied a word, or presented an incongruence thought. His elucidation of a text was usually so simple, so pertinent and so true that it was often wondered that it had not been seen that way before. Brother Hunsaker thus describes him:

"He was in the prime of life when he came to Oregon. He was not so profound a thinker or as good a sermonizer as some others, yet he was one of the best revivalists of his day. He had a way of presenting his thoughts that carried conviction to his hearers. Many successful revival meetings were held at different places in the State by him, and he was probably in some localities, the most popular preacher among us. He possessed some things peculiar to himself. One was, all his gestures were made with his left hand, and he always held his book with his right. When he became fully warmed up he would put his left hand to the side of his head and hold it there for perhaps two minutes, and when that hand moved again, one would always look for his clinching argument, and most earnest appeals."

He experienced religion and was baptized in Missouri in 1848, was licensed in 1849 and ordained in 1850. In 1853 he came to Oregon. He was very poor having a yoke of immigrant cattle, the running gears of a wagon, a wife, 5 children and was \$300 in debt! He went to work making rails to support his family, preaching on Sundays as he had an opportunity. He had stopped in the neighborhood of the Lacreole church, and the brethren soon found out his worth and called into the pastorate, helping him as they were able in order that he could give a portion of his time to the ministry. After he had preached a while, they bought a farm of 160 acres and gave it to him and thus located him in their midst, and a Methodist brother with a Baptist wife gave him a horse. This nearly spoiled him. He gave himself so much to preaching, that his farm was neglected and after a few years he sold it, but he never got rich by the operation. His whole heart was set on preaching, and not on farming or money-making, hence his farming was not a good success, though his brethren wondered why, especially as his farm was good soil and well situated. But he had "higher work."

He organized the Union church, and at different times preached for the Lacreole, Union, Yamhill, Shiloh and French Prairie churches, and always acceptably. In 1869 he moved to Southern California and at the latest advices was living near Los Angeles, at a ripe old age, beloved and honored as of yore. In 1883 some of the brethren, being desirous of again hearing their old pastor, invited him to make a missionary tour through the Willamette Valley, which he did, and all were rejoiced to welcome him.

Brother Riley was an extreme, ultra Landmarker, and did not hesitate to preach his views whenever he thought it advisable, yet all would go to hear him, because his deep, unobtrusive piety gave him "favor with all the people." It was probably due to him more than any other, that the Tennessee Baptist gained so large a circulation at that time in Oregon. And to his preaching, and to the circulation by himself and others of small, cheap Baptist books, which were then very scarce, may be attributed to a great extent the strong, decided Landmark sentiment among the membership of the Central and Corvallis Associations.....

Excerpt from: Baptist Annals of Oregon 1844-1900  
Rev. C. H. Mattoon  
Volume 1 - page 100-101



# Wayne Herbert Ivett Obituary & 1952 Hume Lake Articles from Baptist Signal

## Wayne Herbert Ivett

(December 17, 1942—April 2, 2017)

Wayne Herbert Ivett, 74, passed into the arms of Jesus on Sunday, April 2, 2017 in Ontario, California. He was born on December 17, 1942 in Chicago, Illinois to William and Pauline (Savory) Ivett. He had one sister Enola Donnan, who preceded him in death in 2015.

Wayne married his sweetheart Carol King on July 28, 1961 and together they raised three children. He also was a wonderful Papa to 5 grandchildren and 2 great grandchildren.



Wayne accepted the Lord as his Savior in 1961, and was baptized by the First Missionary Baptist Church in Ontario on October 1961. He accepted the Lord's call to preach in March 1963, and was ordained May 14, 1966, by the First Missionary Baptist Church in Ontario, California. He has pastored the following churches: Thousand Oaks Missionary Baptist Church; Grover City Missionary Baptist Church, Mojave Landmark Missionary Baptist Church. In 1980, Brother Ivett resigned Mojave, and moved to Honey Grove, Texas to answer the call to pastor there. He then pastored the Landmark Missionary Baptist Church in Ontario. In 2001 he was called to pastor the Landmark Missionary Baptist Church in Jurupa Valley and stayed until the Lord called him home. Wayne was a great man of God. He was a bible scholar and used his knowledge to teach others at Redlands Missionary Baptist Institute for several years. He also earned his AA Degree in Christian Education as a student of RMBI.

Wayne was an artist. He loved to paint. He just recently started picking up the brush again. He also did construction work for a time. He was a wonderful Father, Papa, and Pastor. He would do anything for his family. He will be greatly missed by all who knew him.

He is survived by his wife of 55 years, Carol, his son Randy Ivett, daughter Kristina Parker and son-in-law Anthony; Grandchildren Holly Mares (Andy), Randi Starks, Chaz Parker, Brandon Ivett, and Taylor Ivett; great-grandchildren Daphne and Connie Mares.

He was preceded in death by his daughter Shellie Ivett in 2010 and his grand daughter Brianna Parker in 2007 as well as his sister in 2015.

*As posted by Akes Family Funeral Homes  
Written by Sharnell Chambers  
Photo by Robert Cullifer*

## Conference

The Hume Lake Missionary Baptist Bible Conference, sponsored by the Missionary Baptist Church of Corcoran will convene June 15 and continue through the 20th, according to the arrangement of the Pastor, Eld. Martin Canavan.

The last such meeting was a great success, with many souls saved, old time shouting under the power of Gospel preaching and teaching.

This year, there will be several guest speakers from out of state with the Little Rock School Faculty represented, watch the SIGNAL for full coverage of the developments of this meeting.

**Baptist Signal—January 1, 1953**

## Hume Lake

The days are speeding by and the Hume Lake Bible conference will soon be here again. The dates this year are July 13th-18th and it will be a highlight in the life of many Missionary Baptists. This year our staff includes Dr. Ernest Payne of Little Rock, Ark., Dr. H. Travis Hubbard, of Ceres, Calif., and our evangelist will be Tom Hicks. We feel that with Sister Alta Payne in charge of the Jr. age children that we have one of the finest groups of teachers available, also the preachers that attend will be chosen by the group to bring the 11 o'clock message each morning.

Remember that the prices are very reasonable, and include all your meals, room and sports equipment while you are there. Fill out the registration blank below and send it at once with one dollar for each person being registered. If you desire further information, or if you would like to have the beautiful colored movies of Hume Lake shown in your church simply contact Martin Canavan, 1310 Brokaw, Corcoran, Calif., but above all send your reservation in soon as the accommodations are limited and we must take the reservations on a first come first serve basis.

**Baptist Signal—April 1, 1953**

Please give No. in each bracket

Adults \$14.50  
Students \$13.00  
Children \$11.50 7-14 yrs.  
Other Children \$1.50 per yr.  
Under 2 no charge

Please register

Names \_\_\_\_\_  
Address \_\_\_\_\_  
Church \_\_\_\_\_

Enclose \$1.00 for each person you are registering  
Mail to Martin Canavan, 1310 Brokaw, Corcoran, Calif.

# The Field—No. 5

## THE EVANGEL: December 6, 1860. Volume 3—Number 17.

THE EVANGEL:

D. B. Cheney, Editor And Proprietor  
San Francisco.

Thursday Morning, December 6, 1860.

Volume 3—Number 17.

**For the evangel.**

**The Field**  
—  
**No. 5**

It is a great mistake suppose that this great field can ever become subdued and cultivated by the ministry along, however thorough their knowledge or Christ-like their piety. Had we sufficient ministerial force to occupy every town and village, and settlement in the State, something more would be necessary to bring "all men to the knowledge of the truth.": An active, aggressive piety is needed in all the churches. Every disciple of Christ should feel that he has something to do. His personal labor is demanded. He is commanded to "go work to-day." He cannot shrink his responsibilities. There is a necessity laid upon him. Every one, in his sphere and according to his ability, must labor to extend the Redeemer's kingdom, and bring men to Jesus. He is bound to do this by the terms of his discipleship, and he will—rejoice that he is counted worthy to labor for God. It is too generally the case that three or four constitute "the active brethren" of our churches, while the great overwhelming majority are mere lookers-on. It need scarcely be said that this state of things is nowhere contemplated in the New Testament, and is at variance with the spirit and genius of Christianity. In the apostolate churches all were "active brethren," and there was no room for "lookers-on.": So it should be now. So it should be on this coast. However small and however destitute of ministerial labor, an active, zealous, enlightened church will exert a healthful influence in whatever community it may be located; it will command respect and confidence; and its labors will be blessed of God in the conversion of the erring and sinful.

—Continued next column



—Continued from previous column

There are many ways in which personal Christian activity may be manifested; but as they readily suggest themselves to those who are constrained by the love of Christ, we shall mention only two or three.

One of the most powerful agencies for good, of the present age, is the Sunday School. No language can describe its importance or imagination conceive its vast and far-reaching influence upon juvenile mind and character. Not only this, its reflex influence upon the piety and intelligence of teachers is of incalculable value. Here is an instrumentality within the reach of all who "have a mind to work." Even in country settlements, the practicality of sustaining Sunday Schools has been satisfactorily tested, so that, apparently unfavorable circumstances, as sparseness of population, furnish no excuse for neglecting this beneficent institution. Let the two thousand members of our churches in this State go to work in the Sunday School, and who can calculate the results in five or ten years?

Another instrumentality, within the reach of all, is the Christian press. Its almost omnipotent influence has been demonstrated in all lands and in every variety of human condition. The tract and the volume have preceded and followed the Christian minister and Christian Church, but whether in the front or in the rear, God's blessing has been with them. A good book loaned from hand to hand, circulated through a community, will work out mighty and eternal results. Baxter, and Bunyan, and Doddridge, and Theodosia and Grace Truman, are mighty through God, to the pulling down of the strongholds of sin and error.

—C. R. H.

