

forty-eight times. If the word means to sprinkle, why did he not translate it thus in a few other passages at least? If it does not mean to sprinkle, in any ordinary use of language, or by its own force, what gives it this meaning in the place quoted? We shall be glad to see a straightforward answer to this question. "A man is led down in the water, and, while a few words are spoken, is bathed or immersed." Is not this a natural expression?

Besides, there is a Latin word which signifies to sprinkle, and Tertullian employs it *trice* at least in this very treatise; once in chapter 6, where, speaking of heathen rites, he says, that "waters carried around expiate by sprinkling (*aspergunt*) villas, houses, temples, and whole cities;" and again, in chapter 12, where he says: "Others suggest,—constrainedly, it is plain,—that the apostles then realized an equivalent for baptism, when, in their little ship, they were covered by the spray of the waves,—*fluctibus adpersi operi sunt*; that Peter also himself was sufficiently immersed when he walked through the sea,—*per mare*. But as I think, it is one thing to be sprinkled or intercepted by the violence of the sea, another to be baptized (*tingui*) by the rule of religion."

We have said that Tertullian seems to use the verb *tingo* or *tinguo*, as if it were the vernacular representative for the Greek verb *baptizo*. In support of this statement, we appeal not only to the fact that he uses it far more frequently than any other verb to denote the act of baptism, but also to the fact that he employs it in passages quoted from the Sacred Record. Thus, in chapter 18, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost;" and in chapter 14, "For Christ sent me not to baptize;" also, in chapter 11, "And yet he baptized not, but his disciples;" and in chapter 10, John the Baptist is represented as saying that he himself baptized in repentance only, while One would soon come who "would baptize in the Spirit and fire." It appears to us, therefore, quite certain that the Latin version of the New Testament used in North Africa at the time of Tertullian, commonly rendered the verb *baptizo* by *tingo*.

But it is important to notice the other terms employed by this father to denote the act of baptizing. One of these is the verb *lavo*, to lave or bathe, while the noun *lavacrum* is used very often in the sense of bath, or possibly bathing. Thus Thelwall translates a passage in chapter 12: "Now, whether they [the apostles] were baptized in any manner whatever, or whether they continued unbathed (*illoti*) to the end, so that even the saying of the Lord touching the one bath (*lavacro*)," etc.; and not infrequently does he recognize this as the true sense of the word (see the close of chapter 15), while, of course, he never renders it *sprinkle* or *pour*. It must, however, be conceded that he often translates the noun, *font*, which is less exact, and perhaps also the verb in some instances *wash*. Consistency and a just regard to the proper meaning of words should have led him to represent them uniformly by the words *bathe* and *bath*. Another verb which he occasionally employs is *diluo*, which Thelwall renders *wash*, in chapter 4: "It makes no difference whether a man be washed in a sea or a pool, a stream or a fount, a lake or a thong (*alveo*); nor is there any distinction between those whom John, in the Jordan, and whom Peter, in the Tiber, baptized." He also uses *abluo* and *ablutio*, chapters 5 and 15, and without doubt in the sense of a bathing of the whole person. And finally, he makes use of the word *mergo* for the same purpose. In chapter 7, we have these words (Thelwall's version); "Thus, too, in our case, the unclean runs [down our flesh] carnally, but profits spiritually, in the same way as the act of baptism itself too is carnal, in that we are plunged in water (*in aqua mergimur*), the effect spiritual, in that we are freed from sins." Again, chapter 8, "by the self-same law of heavenly effect, to earth, that is to our flesh, as it emerges from the (*font emergenti de lavacro*) after its old sins, flies the dove of the Holy Spirit, bringing the peace of God." He also says that "we enter the bath once, but the Jewish Israel bathes daily" (chapter 15).

It is needless to pursue the examination further: and we cannot forbear saying, that there is no reason whatever for supposing the word *tingo* to have been used by Tertullian in the passage first quoted (chapter 2)

in the sense of "sprinkled." He always uses the term, with reference to baptism, in such a way that it may properly be rendered *immerse*; and we know, from other words and phrases which he employs, that he could have meant nothing but immersion by it.—*Baptist Quarterly*.

The Christian Messenger.

Halifax, N. S., January 25th, 1871.

WOMEN'S MISSIONARY AID SOCIETIES MEETING.

A Public Union Meeting of the Societies in connection with the Granville Street and North Baptist Churches was held in the first-named Church, on Thursday evening last. His Honor Judge McCully occupied the chair.—On opening the meeting the chairman referred to the origin of the Societies of which this was the first public meeting. He stated that about a year since he, with the pastors of the Baptist Churches in the city, and two or three other brethren were invited to meet Miss Norris, who was then about to leave for Boston, with the intention of proceeding to Burmah, if possible, and there laboring on behalf of heathen women, and seeking to commend the Saviour to the benighted in that country. She had received encouragement from friends, and believed that her way would be made plain before her. He (the chairman) spoke of the many sterling qualifications which this young lady possessed for such labor. After a lengthened consultation Miss Norris came to the conclusion that to leave at that time would be premature, and that it would be better to wait until preliminary arrangements could be made which would give a more permanent character to the work in which she sought to engage, and, in the mean time, seek to awaken a more general interest in the minds of the female members of the churches to aid in these operations. Miss Norris was familiar with the Ladies' Missionary Societies of the United States, and she has been from that time, until leaving for Burmah, employed in making them more fully known, and in organizing similar societies here. The result has been that these two societies were formed, and others in quite a number of places in this province and New Brunswick.

The chairman said he had felt peculiar interest in watching this movement, and in the formation of these societies. He believed that women were capable of doing much more than they have done. He did not wish to bring matters of another character into this meeting, but was reminded by it of the position occupied by women with respect to the disabilities they were under, in this and other countries; and was glad that he had made some efforts, while a member of the legislature, to get a law passed, which would place the women of this country in a better position in relation to property they might possess in their own right, or might themselves earn. He was glad to know that by a recent enactment in England of a similar character, the condition of the women of that country would be vastly improved. He hoped that the matter would not be allowed to slumber, but that in every country laws would be passed which would give justice and protection to women, the same as in our mother country.

Rev. E. M. Saunders, by request, read the 72nd Psalm, and engaged in prayer.

The Secretaries of the two Societies were then called upon for their Reports, when Mrs. Selden read that of the Granville Street Church, and Miss Meagher that of the North Church, as follows:

REPORT OF THE WOMEN'S AID SOCIETY IN CONNECTION WITH GRANVILLE STREET CHURCH, PRESENTED AT THE ANNUAL MEETING HELD ON THURSDAY, JAN. 19th, 1871.

In presenting our first Annual Report the Committee feel that they are labouring under a disadvantage, as the Society was only commenced last July, and consequently but six months of labour have to be accounted for. During that time, however, Societies have been organized in every part of the Province, and in New Brunswick, and our Missionary, Miss Norris, has been accepted by the Board of Foreign Missions, and sailed for Burmah, where we hope by this time she may have arrived, ready to enter on the labour for which she is eminently fitted, and in which her heart is so deeply interested. The great facility which she possesses for the acquisition of languages, will in her case, shorten the period so trying to the missionary, when, longing to tell the good news they have come so far to bring, they are restrained by ignorance of the native tongue. Miss Norris took her first lessons in Karen while waiting in Bos-

ton, on her departure from Nova Scotia, from the son of a Missionary. When she arrived in London, the one great object of her life was never lost sight of. In a letter to the Secretary she remarks, "I have found Karen in London. I thought I should not, but my friend Mr. Burr soon convinced me to the contrary, and procured a permit for me as a reader in the British Museum, where I found every facility for studying, and for studying Karen." In another part of the same letter she says, "I am conscious of being very tired this Saturday night, the last I shall spend among the people of my own nation, perhaps forever. It does not matter; as God will. I have no wish for anything further, not only passively to wait, but cheerfully to spring forward, whatever lies in the dim future. 'The Lord will not forget me; I shall not want.' Please to keep me informed of those dear bands of sisters through the Provinces who hold up my hands; I feel my welfare and success so linked with theirs that I am ready to say, 'Now I live, if you stand fast in the Lord.'"

You will hear from me I trust ere long from Rangoon. The 'earth is the Lord's,' and though our rooms seem far apart in so wide a dwelling, I expect the Lord holds us all near together. Dear friend and sister, how often I think of that new moon that looked upon us as we went over to prayer meeting on my last evening in Halifax; I saw it next in Boston; will see it next I suppose on the Mediterranean; but I do not know why I have so vivid a recollection of that twilight, unless it be that I knew it was the last."

The Society in connection with Granville Street Church numbers 44 members. The monthly and quarterly meetings have been maintained, and the Board of Managers invite the co-operation of all who would feel it a privilege to sustain so good a cause.

At a special meeting of the members it was agreed to begin their financial year from January, instead of July, so that subscriptions are now due, and the young ladies composing the Mission Band who act as collectors, will call on members and friends during this month. One dollar a year, or 25 cents a quarter constitutes membership.

The amount of monies received in aid of this mission from all the societies in Nova Scotia and New Brunswick, up to December last was \$828.72, while the necessary expenses have been \$957, leaving a considerable deficit to be made up by the liberality of our sisters and friends. We have begun our operations with one missionary, but we know not how soon we may be called upon to send more. If the treasury be well filled, one great difficulty will be met, but it is of far greater importance that the spirit of consecration of all our powers and talents to the Lord's service, be more fully possessed by each one, so that we may use every means in our power to send the precious Gospel to our sisters in heathen lands. "Freely ye have received, freely give."

M. R. SELDEN, Secretary.

Halifax, Jan. 19, 1871.

REPORT OF THE NORTH BAPTIST CHURCH WOMEN'S MISSIONARY AID SOCIETY.

The Society was formed July 1st, 1870, and adopted the Constitution and Bye-laws of the Granville Street Church Society. They have held meetings regularly every month. Considerable interest has been felt with regard to the Mission of Sister Norris. Fifty-three names are now enrolled on our list, but we are far from being satisfied. Our sister has undertaken a great and glorious work, and we have promised to hold up her hands. May Heaven open more eyes to see, and incline many more hearts to help, then will we at our next Anniversary be able to report our numbers increased fourfold. We hope soon to have a Mission Band in connection with the Sabbath School. A committee has been sent out to collect subscriptions to our Mission Fund. We are paying 50 cents yearly for the "Mission Link," a very interesting work and full of Missionary intelligence; but we sincerely hope the day is not very far distant when we will have a publication of the kind in our own Province. Hoping that the interest felt for the Mission of Sister Norris will greatly increase, this report is most respectfully submitted.

(Signed) SARAH J. MEAGHER, Sec'y.

On request, Mr. E. D. King read the report of the Treasurers—Mrs E. D. King and Mrs. J. Steele. The former shewed that during the past six months they had raised \$71.87, and the latter \$42.50.

Rev. J. E. Goucher addressed the meeting on the importance of missionary labor by women. He disclaimed any intention of joining in the cry for women's rights so prevalent in the United States, but believed the work of Christ was alike for men and women in every land. The commission was given to go into all the world and preach the gospel to every creature. It was found utterly impracticable for men to carry the gospel to the women of those eastern countries, and only women could have access to them. This alone showed how valuable their agency must be in the evangelization of those distant and dark lands.

Rev. Joseph Elliot, (Congregationalist) in the course of an animated speech, offered a number of valuable suggestions on the means of promoting a missionary spirit. He thought a recollection of the facts revealed in

the Word of God—that before the creation of this world bright angels had fallen from their first estate, and when man was created holy and happy, evil had been presented, and he fell into transgression and lost the image of his Maker and that Christ had come to take away sin by the sacrifice of himself—a remembrance of these and other truths would naturally produce in christian hearts an interest on the spread of the gospel in all lands.—Men and women having received the benefits of this inestimable blessing, they would desire to impart it to others. At home, in social, and in public worship, and in the Sabbath Schools, missions should be spoken of. Public meetings, especially Union meetings like the present, he believed among the best means calculated to promote a missionary spirit. He expressed the pleasure he felt on seeing the chairman occupying the place he did, and believed it would be for the benefit of the people that he had been called to preside in another place. After having been in the legislature, making good enactments, he was now called to administer our laws in the courts of justice.

In the absence of Dr. Clay (who was prevented from being present by having just heard of the probable loss of two brothers and a sister's husband, with other connections in the recent storm): Rev. E. M. Saunders shewed that woman participating in the work of Christian missions was no longer an experiment. Ladies of the highest cultivation had gone to various countries, especially in those around the Mediterranean Sea, and had single-handed done what men could not have even attempted.

A collection was then taken up amounting to about \$20.

Rev. John Miller shewed that to render the gospel efficient in accomplishing its highest objects, the Holy Spirit must operate on the heart. A knowledge of the great doctrines of Jesus Christ and him crucified, and of the facts of the Bible would not change the heart, without an influence from above. Prayer for the Spirit should accompany all our labors at home and abroad.

Rev. W. B. Boggs shewed that the Missionary cause could not be fully successful except by the consecration of all the talents of christians to the Saviour's cause at home and abroad. Having been disappointed in his early wish to labor in the foreign field, he felt under obligation to do all in his power to increase the interest in this department of christian work, whilst laboring at home in the gospel ministry. Whilst all admire instances of self-sacrifice, it is not often that Christians give what they cannot conveniently dispense with. If they would be the followers of Christ they should offer what would be real sacrifice, and they would find the reward in what would be of more value than any thing this world could supply.

The organist, Miss Annie Ackhurst, played a fine voluntary at the opening of the meeting, and the choir sung an anthem and several hymns in the intervals, making the meeting one of varied interest and instruction.

After the doxology the Rev. Mr. Elliott dismissed the meeting with the benediction.

Since the above meeting we have learned that the Truro Women's Missionary Aid Society, held their first Anniversary on Wednesday last. It was largely attended and full of interest. The Society numbers upwards of 70 members; they sent to the Central Board \$37.50 as their half-yearly contribution.

LETTER FROM MISS NORRIS.

The following letter has just been received by the Secretary. He has sent it to us with the permission to publish the whole, or as much as we saw fit. We do not feel at liberty to withhold any portion. Miss N. appears to have written it while on the Mediterranean between Gibraltar and Malta:—

STEAMER 'ROLLO' African Coast, Dec. 3, 1870.

REV. CHARLES TUPPER, D. D.—Dear Sir,—I suppose you will be anxious to know of my progress and prosperity on this long voyage, unaccompanied by kindred or earthly friends, and protected by the Hand that pointed out my way. I have been most favorably dealt with all the way, and have never for a moment regretted that I persevered in continuing my journey

when there were none to accompany me. I have found friends everywhere that Providence has placed me, and have wanted for nothing. Nor do I expect to want any good thing, all this journey through. I had about ten days in London which I found passed very rapidly, was much pleased to meet with Dr. Evans of Scarborough, who gave me letters to the Rev. G. Lewis of Calcutta. Dr. Evans is a friend of Dr. Cramp's. I met also Miss Webb, Secretary of the Society for promoting Female Education. I found her deeply interested in all woman's mission work, as well as all others. She was quite conversant with American work and workers, which is not common in England, and deeply interested in the work among the Karens which has met with such marked success. From this society in London the one in New York took its rise, which we may justly consider the parent of ours.

I have letters from Mrs. Doremus, New York, to Miss Brittan and her co-labourer, at Calcutta in the Zenana Mission, and expect to be deeply interested in the working of that noble band of sisters.

The steamer from Calcutta to Rangoon leave weekly, and I shall not have much delay there, if any—yet will probably have chance to see some missionaries there. I have been very pleasantly situated both on my passage to London and my passage thus far towards India. In London also I found many kind friends who manifested much interest in my welfare, and much enthusiasm in all missionary enterprise.

I know the Lord has not and will not forget me—and while His presence goes with me, I may well rejoice every day, and all the day long. "My times are in His hand." I trust your health is still spared you, and that Mrs. Tupper is as happy and busy as ever, and able to help others to sustain that interest in foreign mission work which every one should feel. I am writing under rather unfavorable circumstances, for our steamer is tossing sadly, and only a few are at tempting to prepare letters for the mail at Malta where we hope to arrive to-morrow.

It seems a long while since I heard from my Nova Scotia friends. Hope to find letters at Rangoon. We have about eighty passengers on this steamer for Calcutta, but not many for Rangoon, yet I have no doubt the number will be increased at Calcutta.

Do not forget to pray for this little child so far from her earthly home, I know it is, at least in part, in answer to prayer, that I have this exceeding peace in my own soul. I have had opportunities of speaking some words for the Master too. Four young ladies in our cabin last night were in tears at worship time, and two were quite broken down, who were not accustomed to the blessedness of casting their care on Christ. It may be they will not soon forget that once they found relief in prayer.

With much love to Christian friends wherever they may be.

Yours very respectfully,
MARIA NORRIS.

The first Annual Meeting of the N.B. Women's Missionary Aid Societies was held in Leinster Street Church, St. John, on Friday, 13th inst. The *Telegraph* contained a full report of the proceedings.

From the Report we learn that it was intended as a general meeting of the Societies. The Treasurer's Report shews that there are twelve Societies formed in New Brunswick, the following sums have been forwarded to the Central Board in St. John:

Table with 2 columns: Location and Amount. Includes Germain Street, Brussels Street, Leinster Street, Portland, Fredericton, Jemseg, McDonald's Cor., Cambridge, N.S., Upper Gagetown, Mill Cove, Low, Wickham, Lower Cambridge, Mrs J. McCready, Upper Sussex.

Expenses..... \$3 70

Remitted to the Treasurer of the Foreign Mission Board November 24th, 1870, One Hundred Dollars, (\$100), which Mr. Baker sent the last of December to Calcutta to meet Miss Norris on her arrival there. Funds now in the Treasurer's hands are \$89.92.

The Rev. W. S. McKenzie occupied the chair; the Rev. Mr. Carey gave an address on "The influence of Woman in the extension of the cause of Christ." The Rev. Mr. Harley also addressed the meeting. After a brief address from the Chairman, a collection was taken up amounting to \$17.10.