

Per D. C. Cramp

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.
Vol. IV. No. 30.

HALIFAX, NOVA SCOTIA, WEDNESDAY, JULY 27, 1859.

WHOLE SERIES.
Vol. XXIII. No. 30.

Poetry.

For the Christian Messenger.

The Household group of other days.

Where are those forms of other days,
Once gathered round in glee:
Beside one hearth, in cloudless smiles,
And high-wrought buoyancy?

Which half a century's fitful change
Have separated wide,
And broke that chain, which held them one,
With its all-crushing stride.

Beneath yon churchyard's sacred earth
Lay two close side by side,
Which a few years of fleeting time
Served only to divide.

One 'mid a stranger band has found
A quiet resting place,
'Till the last trumpet's voice shall call,
From sleep, our buried race.

One join'd her fate, in youthful days,
A soldier of the cross:
As having learn'd to count earth's joys
As worthy less than dross.

Half of the band thus live awhile,
Life's battle field to fight,
And struggle, with its toils and cares,
Through time's all-rapid flight:

To brave its tempests and its storms
'Till, wearied in the strife,
The burden'd soul shall hope to find
An endless blissful life.

When free from pain, from sorrow free,
A lasting peace shall prove
How great the sum, how rich the prize,
Obtained through Jesus' love.

Then, O how small, how mean the worth,
Of all that earth can boast,
When, in the balance laid, if all,
That's worth the strife, be lost!

July 1, 1859.

that the whole question between the two may be reduced to a matter of opinion about the quantity of water to be used! This is a very grave error, if not something worse. There are fundamental principles that affect the meaning of the whole word of God, which divide the two.—We differ about the doctrine, the mode, and the subjects of Baptism. And what is often quite as important as all this, we differ in some instances about principles of interpretation and criticism, which affect the meaning of Revelation.

We hold that the laws of language are just as fixed as any other of the laws of God's word,—that unless this were the case, we could not depend upon revelation at all. If the words used in Scripture do not convey any determinate meaning, or if we cannot discover clearly what that meaning is, then we cannot place dependence on what we may find in our Bibles. We shall make this point clear to the simplest comprehension before we leave this subject.

1. We differ from our Pedit-Baptist neighbours in respect to the doctrine of Baptism. That is, we differ from them in respect to what Baptism was designed by the Lord to represent. They generally hold (for they are by no means agreed,) that this ordinance symbolizes the out-pouring of the Holy Spirit, or that it represents the new birth alluded to in Ezekiel, when he speaks of "sprinkling clean water upon the people." We utterly deny that either of these is the Scriptural doctrine of Baptism. We find both pouring and sprinkling mentioned in Scripture, but never in connection with the ordinance of Baptism. If we are wrong in this, it is easy for our neighbours to show us the text where this ordinance is represented as a sprinkling or pouring. We hold that the rite symbolizes the burial and resurrection of Christ, and that it represents the candidate's own burial to sin and resurrection to a new life. This we believe to be the doctrine of Baptism taught clearly in Rom. vi. 4, Col. ii. 12, and parallel passages.

2. Out of the Doctrine of Baptism, the mode is very clearly evolved. If the Scriptures reveal to us that Baptism is meant to represent a burial and a resurrection, then it seems self-evident that the mode adopted by the Baptists is the only Scriptural one. It would seem impossible to evade this conclusion, yet there are some who try to shirk this point, and they deem themselves very clever, if they can get out of a difficulty, even though to do so, they adopt a course, which if followed out on other subjects, would utterly subvert the whole word of God. But not only does the doctrine of Baptism require immersion for its fulfilment, but the meaning of the word Baptize itself always requires this. We are aware that some deny this, and tell us that Baptize is not a "specific" but a "generic" word. If Baptize is not "specific," there is nothing specific in the word of God, nor anything "specific" in the whole Greek language. Indeed, every word in Greek may hereafter be taken to mean anything that people wish it to mean. The truth is, that all modal words, i. e. all words which are designed to tell how anything is to be done, must be "specific" from the very nature of the case. They must tell us definitely what is to be done, else the person that uses them may be convicted of an absurd use of language. We differ from our Pedit-Baptist neighbours practically in regard to the doctrine of Baptism, and in regard to the precise meaning of the word which describes this ordinance.

5. We differ from them also, in regard to the proper subjects of this ordinance. We hold that regenerated persons or believers only should be baptised. If the ordinance represents the burial of the candidate's sinful nature, and his rising to a new spiritual life, then this truly solemn rite must be absolutely confined to persons who give evidence of conversion. Pedit-Baptists have not only generally changed the doctrine and mode of this ordinance, but what is even worse, they have changed the subjects also. It is clear to all who reflect for one moment, that a converted church membership lies at the foundation of the purity of the Church, and preserva-

tion of vital religion. The Scriptural view of Baptism, taught the Baptists to be the first, in modern times, to contend for the principle, that truly converted persons only are fit for the ordinances, and membership in the Church of God. We readily admit that many Pedit-Baptist denominations now very strongly insist upon a converted church membership. This, however, is inconsistent with their notions of the ordinances. They carry the ordinances of Christ's house out into the world; we on the other hand believe they are meant for Christ's people alone. We maintain that our views of the ordinances helped our people to retain the proper idea of the Church of Christ, and thus after the Reformation, the Baptists aided in restoring to Pedit-Baptist denominations, the idea that the Church of Christ must be built of lively stones only."

For the Christian Messenger.

FLOWERS.

There is nothing more beautiful or purifying to the moral nature than the culture of plants and flowers, they are associated with all that is bright and lovely on earth.

As they awaken to their full development and shed forth their sweetest fragrance in the mild and genial air of Spring and Summer, so they speak to us of the bright hours of life—of the moments of happy thought—of pleasing associations, of friendly feelings, and sacred memories. Yes flowers have a language far above earthly hopes and sympathies and emotions. They are emblematic of man's immortality no less than of his mortal existence. They speak to us of nature, and of nature's God.

Flowers have a language that speak to the soul to the spiritual and immortal in man. They do not, it is true, speak in audible tones, but the delicate petals, the sweet perfume, the different shades of colour, and almost unnumbered variety of class and species convey to us the enchantment of nature's most fervid eloquence.

Dead and inanimate indeed must be the sensibilities of that being who cannot find a rich theme for study and reflection in Flora's bright array of livid beauty so spread out by the kind hand of nature upon the hill-sides and over the broad fields and valleys. We love to see them in the window of the artizan or the little casement of the labourer for we are sure that the sight of them cheers and makes pleasant his daily toil and that bright eyes and kind hearts are watching their growth.

Window gardening then we love for we know it is a source of pleasure and delight to thousands—and we are lovers of our kinds. Birds and flowers we love passionately—for we are enthusiastic and can seldom praise coldly what we love warmly; but we have no pets. Wandering often in garden or shady grove the sweet lay of the wild songsters of the wood thrill to our hearts and soothe our minds without disturbing that flow of vague dreamy reverie to which we are prone. Alas! so much so, that if we had pets we fear we should forget to feed and tend them, and we should awaken from our dreams to find our favourites dead—victims to our barbarous forgetfulness.

Flowers, those beautiful nurslings of the early dew,
The wild red rose, the speedwell's peeping eyes,
Our own blue-bell. The daisy that doth rise,
Wherever sunbeams fall or winds do blow
And thousands more of blessed forms and dyes
I love ye all.

Poetry has always been closely allied to the Floral kingdom and history is not without an association with its beauties and influences. We are told that in the youthful and imaginative period of nations flowers as well as colours and other objects of sense often have peculiar symbolic significations attached to them.

Who does not know that the rose is the flower of Venus, the flower of love? Who does not remember the sad passage of Shakespeare where rosemary the flowers of mourning for the departed is so happily introduced?

There is much pleasure then to be derived from planting and nourishing flowers and plants. Plant them in the garden by the wayside beneath the window and along

the walks that lead to the retirement of home, and as they spring up out of the warm earth and develop their beautiful forms in the bright months of summer and autumn, cultivate a love of them in your heart.

They will speak to you it may be as the cold blasts of Autumn come on, of the transitory nature of earthly happiness and earthly existence, but their language will be without falsehood, and it shall make you wiser and better.

Plant flowers by the graves of departed friends, and as they are watered by the tears of affection that fall upon them they will remind you not only of the great sorrows of life, of sad partings and severed ties, but will speak of glad joyous reunions beyond the dark valley of death.

Far more expressive of the affection of the living is the modest flower blooming upon the grave of a friend, than the cold form of a sculptured marble. Gold only may be represented by the one, the heart is represented by the other. Plant flowers where you will, they will secure happiness to yourself and others not before known.

LES OISEAUX.

Death of the Rev. A. K. Nott,

LATE PASTOR OF THE FIRST BAPTIST CHURCH, NEW YORK.

The Baptist denomination in New York have recently suffered a severe loss by the death of the Rev. A. K. Nott pastor of the First Baptist church of that city and successor of the late Rev. Dr. Cone.

Mr. Nott had been but two years occupying the distinguished position he so ably filled, and was remarkably successful in winning souls to Christ, having administered the ordinance of baptism to about two hundred persons during that period. He was very highly esteemed by the community generally.

His loss at so early a period of his ministry, and his life, being but 26 years of age, render it peculiarly distressing to his friends and the church generally.

He was bathing at Perth Amboy, New Jersey. It appears that he was an excellent swimmer and went into the water with two other persons.

Shortly before his death and whilst swimming, he spoke to those with whom he was in company and remarked "How beautiful the heavens are!" These were his last words. On his companions reaching the shore, they lost sight of him and supposed he was diving. They pulled off in a skiff but he was no where to be found. After a search of an hour his body was found, but life was extinct. Efforts were used to restore animation but without effect. It is supposed from the small quantity of water in the body that he died before he sank. The following sketch of his life is from the *New York Chronicle*—

ABNER KINGMAN NOTT was born in Nashua, N. H., on the 26th of March, 1834, and was consequently at the time of his death twenty-five years, three months and eleven days old. His father, the Rev. H. G. Nott, was settled at Nashua at the time of his birth, but afterwards moved to Boston, to take charge of the Federal-street Baptist church. Kingman's life was mostly spent in Boston, Bath and Kennebunkport, Maine, at which places his father sustained the pastoral office. In his early childhood he evinced a tendency towards the ministry. When his playmates would express a desire to become this or that, little Kingman would say, "Well, I mean to be a minister." At eight he was much interested in religion, and would even then rise on the benches to speak in meeting, and would ask prayers for those in whose conversation he felt a deep concern. Conclusive evidence of his regeneration was not obtained, however, till the year 1849, when he was fifteen years old. At this time his father, then, as now, pastor of the Kennebunkport