

can sympathize with him that commits a deed so iniquitous and revolting.

It is to be hoped that no public journal will outrage common sense and christian morality, by attempting to apologize for this foul deed of incendiarism, charging it, as has already been ventured, upon the school law.

Let the charge lie where it belongs,—to an unprincipled and wicked opposition to a law that was working well at Port George. I have it on reliable testimony that the school broken up in the way stated, was by far the largest and best ever taught in the place; and the improvement exhibited as compared with previous schools, was regarded as a commendation of the law. The increase in the number of pupils was over 100 per cent on the attendance for the last six months under the old law. May the perpetrators of this grievous wrong to N. Scotia, and especially to the fair name of Port George, and to its serenity studious and happy children,—this crime against knowledge and civilization, against man and christianity, consider the enormity of their conduct, and repent, and as far as lies in their power make compensation for the wrong committed. This they will find the cheapest way to end the matter. Unless this is done, they need not hope to prosper in life; and in death the curse of God will overwhelm them forever.

Respectfully, &c.,
GEORGE ARMSTRONG,
Inspector for Annapolis.
Bridgetown, Feb. 20th, 1865.

For the Christian Messenger.

REJOINDER, No. 2.

DEAR BROTHER,

"Stewart" figures again in the *Provincial Wesleyan*. I can afford to smile at his insinuations, and I pity his lack of discretion. It might be wise to treat his last outburst with silent contempt. Yet, for the sake of others, I will ask space for a few remarks.

He says—"We have, always hitherto been of opinion that a writer wrote over his signature,"—alluding to my use of the phrase "under the signature." Perhaps he may see cause to change his opinion. The following observations, extracted from Worcester's Dictionary, may enlighten him—"It has long been more or less the custom in this country to use over instead of under, in the sense of attested or signed by; as 'over his signature,' instead of 'under his signature.' This improper use of over is noticed and censured by Mr. Pickering in his 'Vocabulary of Americanisms,' published in 1816. He says, 'A few of our writers still countenance this unwarrantable innovation; but the principle on which it is defended would unsettle the whole language. The use of the word under in phrases like these,—'He wrote under (not over) the signature of Junius;' 'He published some papers under (not over) his own signature'—is as well established as any English idiom!"

If I were disputing with a learned opponent I might say something about the difference between proper meanings and transferred meanings; I might expatiate on the use of hyperboles by rhetoricians and poets, and show that those gentlemen take great liberties with words. I might admonish him to be very careful about quotations—never to substitute Terence for Plautus—nor adduce passages which he has not himself read; I might request precise references to the works of authors, so that the quotations might be examined;—but I forbear.

Naaman, the Syrian, our English Bible says, "dipped himself seven times in Jordan." The Hebrew word used is *taval*. It occurs sixteen times in the Bible, and is rendered by the English word "dip" in every place but one (Job 9, 31) where the equally expressive phrase, "plunge myself," is employed. In the Septuagint it is translated by the Greek word *baptizo*.

Now, it so happens, as has been before remarked, that in this passage the Vulgate has the Latin word *lavo*, the proper meaning of which is to bathe. Some poets have used that word for illustration when a bathing, properly so called, did not take place. *Washing any thing with tears* is but a figurative mode of bathing it. But certain lexicons, it is said, state, alluding to such passages, that *lavo* is used in the sense of *sprinkling*. So that it is sapiently inferred, as *taval* means to dip—and *taval* is translated by the Greek word *baptizo*—and *baptizo*, sometimes, by the Latin word *lavo*—and *lavo* has been poetically applied to a process which involves the idea of *sprinkling*—therefore, *taval* means to *sprinkle*, and Naaman "sprinkled himself seven times in Jordan." If this is any thing better than child's play, what is it?

"Stewart" says that Luther "knew sprinkling to be the proper form of baptism," and he cites the following as Luther's words, though he does not tell us where they are to

be found.—"God has commanded us to use our hand in administering it by *sprinkling water* on the subject." I will also cite Luther's words, from which your readers will be able to judge what he thought of his own practice. "The name 'baptism' is a Greek word; it may be termed 'a dipping,' when we dip something in water, that it may be wholly covered with water; and although that custom be now altogether abolished among the most part, for neither do they dip the whole children, but only sprinkle them with a little water, they ought altogether, nevertheless, to be dipped, and presently to be drawn out again. For the etymology of the word seems to require that. And the Germans also call baptism *tauff*, from deepness, which they call *taeff* in their tongue, as if it were meet that those be dipped deeply, who are baptized." Again—"To baptize, in Greek, is to dip, and baptism is dipping." "I would have those that are to be baptized to be altogether dipped into the water, as the word doth sound, and the mystery doth signify."—*Opera Edit. Wittenberg*, Tom. i. fol. 71, 79; quoted in *Du Viel on Acts*, p. 217.

The Baptist Denomination, "Stewart" informs us, is one of the "smallest, weakest sects" of Christendom. "Christendom" is a large word, and the sects are many. Which are the "smallest" and "weakest," of which the Baptist is "one," I cannot pretend to say, for I do not know. But this I know, that according to the last Census, the Baptist part of the population of Nova Scotia numbered 62,040 persons, while to the Methodist were assigned only 34,055; that in New Brunswick the Baptists were 57,730, and the Methodists 25,637; and that in the United States, where the Wesleyan Methodists are the next to the smallest of the Methodist sects (being only 21,000), the Episcopal Methodist is the largest Protestant Denomination—the Baptist stands next—and after these come the Presbyterians, the Lutherans, the Campbellites, the Congregationalists, the Episcopalians, the Christian Connexion, and many other sects, smaller and weaker.

An amusing anecdote is told of Frederick the Great, king of Prussia. A young clergyman, who entertained a high opinion of his own talents and capabilities, applied to the king for an important office, then vacant. He quickly received a reply, bearing the royal seal. On opening the letter he found the answer was contained in these words—"See 2 Samuel x. 5." He rushed into his study, turned to the Bible, and read—"TARRY AT JERICHO UNTIL YOUR BEARDS BE GROWN."

Yours, &c.,
J. M. CRAMP.

Acadia College,
Feb. 24th, 1865.

P. S. A work on Baptism is in preparation, in which the sophistries, evasions, and false statements now industriously circulated in this country will be exposed.

Christian Messenger

HALIFAX, MARCH 1, 1865.

THE PUBLISHER presents his respectful compliments, with a brief message:

- 1. TO THOSE WHO HAVE PAID—Much obliged.
- 2. TO THOSE WHO HAVE NOT PAID—Please pay soon, and save further trouble.

CHRISTIAN BAPTISM.

OUR LORD taught and has left upon record certain general principles by which his disciples are to be influenced in their conduct throughout all ages. As salvation is wholly of faith in Him, so absolute submission to his precepts is required of all who are thus saved. "If ye love me keep my commandments" is one of universal application. This is sufficiently plain to satisfy the most simple as well as the most profound, and is received, at least theoretically, as the test, to be applied to all christians. The duty of worship—public and private—and the propriety of fellowship with other christians, for the maintenance of public worship, are common obligations which are not ordinarily questioned by believers.

What is the appointed and appropriate mode of admission to Christ's Church, and what is that by which we are to be recognized as followers of Him? In addition to the common demands upon us of love to God supremely, and to our fellow-men as ourselves, the two rites instituted for perpetual observance in the church are Baptism and the Lord's Supper. These, we believe, are to be to the end of the Christian dispensation, the distinguishing marks of those who make a profession of attachment to Him. Notwithstanding their great importance and simplicity, they are often made light of by professors, or else so treated as to entirely

denuded of their significance and binding obligations.

The effort to teach that other observances, as Confirmation, Penance, Orders, Matrimony, and Extreme Unction are church rites or sacraments, is now pretty well discarded by those who make an intelligent use of the Scriptures, but these two institutions are, in some form, recognized as of Divine appointment. Various errors have been held in connection with them by even good men, who have regarded them very differently from what they were originally designed. Some there are, who, whilst they dare not attribute what has been called sacramental efficacy to them, regard them as means of grace rather than acts of christian duty and privilege. Luther was doubtless a great and good man, yet he could not get rid of the idea of transubstantiation. Many there are yet who while they will not say that the bread and wine of the Supper become changed into the real presence of our Lord, and as such are to be worshipped and adored, yet find it difficult to divest themselves of the idea of there being some virtue connected with the mere participation of the symbols of Christ's body and blood. On the subject of Baptism, whilst many hesitate to affirm that regeneration is a consequence of administering the ordinance, they hold that it is immaterial whether the subject is in a state of consciousness or no, and so they connect some mystical benefit with it and proceeding from it, which is just as hurtful to the uninformed. Having adopted these errors concerning the initiatory rite of the christian church,—baptism—before investigating the Scriptures in reference to the subject, they find it difficult to remove the impression. Having taken it for granted that unconscious infants, although not in any sense believers, may be the subjects to whom this rite belongs, they come to look upon certain passages of scripture which have no connection with it, as if they really sustained the practice, whilst the teaching of our Lord as to the proper subjects, and the information in the inspired volume as to how the Apostles understood what he instituted, are altogether ignored. The brief paragraph on our fourth page "Scene in a Church," is but one instance of this out of a thousand.

We reject the whole system of religion by proxy. It is a cunning deception of the enemy which teaches us that others may think for us, and believe for us, instead of allowing us to put on Christ for ourselves. The application of a few drops of water to the face of an infant, and miscalling it baptism, is just of the same character, and calculated to foster the same spirit of superstition and formality, instead of encouraging a prompt, intelligent obedience to Christ's commands. Individual responsibility is thus ignored, and the glorious doctrines of salvation obscured. Light is being spread abroad upon this subject, and driving away the twilight of paedobaptism. We are fully aware that many good men retain the practice of infant sprinkling. But we think they would be even better, than they are and more consistent, if they allowed the little ones to receive instruction and become disciples, before making them members of a christian church.

Much is being written on the subject. Paedobaptists are greatly agitated on the question. Some write and expose their own fallacies, and instead of convincing their readers do more to uphold the error of infant baptism than anything which Baptists could say upon it. The marvellous difference between their productions on this and other subjects is highly suggestive. Whilst writing on ordinary matters they are clear and logical, but when taking up baptism they seem divested of sound argument and consistent reasoning. Some adopt the anonymous or pseudonymous style, so that they may not be recognized as the authors of the bold and fallacious statements they make. A brighter day, we believe, is in store for the church, in reference to believers' baptism. Paedobaptists are continually giving up the ground on which their practices rest. There is not an argument for infant baptism but has been abandoned by some of its friends. One of our contemporaries who is frequently exhibiting his prejudices against Baptist practices, now says, that in Presbyterian churches "Baptism may be administered with 'much water,' or 'little.'" His right to give the permission is, however, questioned by one of his own correspondents. Recent discussion has aided to render the darkness visible, and we believe that the very effort to suppress the expression of Baptist sentiments has evolved more thought upon it, and examination of the teachings of the great Christian Text book. The relation between baptism, in its original and primitive character, and the development of genuine christianity, will be learned by this discussion, and we have full confidence in the result.

It is really pitiful to notice the failures of those who would be the champions of the

paedobaptist error. One writer on the subject of Infant Baptism, in a periodical of last week, says: "Teach all nations,—rather, make disciples, or christians, of all nations. This language does not exclude, as Baptists maintain, infants from the commission. Because, (1) the promise 'I am thy God,' implied that those in whose favor it was made were to know and obey God, i. e., were his disciples." "(2) Paul assures us that infants, eight days old, were under a schoolmaster; (where?) he could not think it so strange, as Baptists do, to speak of children as disciples." &c.

Baptists would "make disciples" of all nations, but they do not suppose that an unconscious infant is any more a disciple for having received the rite of infant baptism.

"But," says the same writer, "was it ever heard, until *Baptists arose*, some 5500 years after the plan of Redemption was revealed [to Abraham, we presume,—Ed. C. M.] that infants were thereby excluded from being recognized as part of the congregation of the Lord." Further, he says,

"The Scriptural principle already explained that the child is viewed and treated as making the same profession as its parent, removes all difficulty. The parent professes faith for himself and for his child, (this is surely believers' baptism,) and the child is regarded as a professor of religion with its parent. Consequently when the apostles were commanded to make disciples of all nations and baptize them, they were commanded to baptize the infants or children of professors."

This is not Bible teaching. See John 1. 12, 13.

When a building is reared on an insecure foundation, it is not surprising that it should fall. We find no ground in scripture for believing that a child is saved in consequence of its parent's faith, but abundance of passages proving the contrary. Let parents do the teaching, and so comply with the Saviour's injunction, "Suffer little children to come unto me," and when they have become disciples, encourage them to follow the example of him mentioned in Acts 8, 36. They will thus more fully perform the christian parents' duty than by giving them baptism in infancy, and probably they will see them become a household of believers, then a baptized household, and eventually a family in heaven. May this be the experience of our readers and their families.

PRAYER FOR SCHOOLS AND COLLEGES.

It may not be any disadvantage to this subject that we were prevented saying to our readers all we wished to say in our last, respecting the claims those engaged in pursuing higher education have on the prayers of christians. Whilst the appointment of a "Day of Prayer for Colleges," may give some degree of definiteness to the exercises at such times, and combine the sympathies of christian people on their behalf, yet there is a danger of having such prayer confined to those occasions. The last Thursday in February, has for several years been appropriated by different denominations to this object, and we doubt not interesting services were held on Thursday last in many places on that account.

Those who properly appreciate the bearing of education on young men and women, and the influence they must eventually exert on the church and the world, will feel how vastly important it is that gracious influences should descend upon them and their teachers whilst so occupied. The primary consideration on behalf of such persons, is that they may become christians. Whatever of intellectual cultivation may be effected in the four or five years of student life, if they are not made the recipients of gospel truth, and brought to the obedience of faith and to a confession of Christ during those years, one great object of learning is lost, and their responsibility is fearfully augmented. They may have the best and most profound teachers to be obtained, but if they have not come to the Great Teacher they have made but little preparation for the battle of life, and are liable to be tossed about with every wind of doctrine; but, if resting on the Rock of Ages, they have a good foundation on which to erect a substantial life-structure of character for time, and of hope for eternity. These suggestions might be indefinitely expanded. The dangers of trifling with religious influences and the advantages of a steadfast earnest profession of religion, are subjects of vast moment, especially to those just entering on life's pathway. There is power in prayer—public, private, and social. Let this be realized by christians and christian churches, and let petitions ascend to Almighty God in each and all of these forms for this object, and He, we doubt not, will open the windows of heaven and pour out his blessing.

We might pass from the subject generally