

REJOINDER No. 2.

DEAR BROTHER,

My young critic of the sprinkling persuasion has taken up the pen again, and the Provincial Wesleyan publishes his effusion. Neither the composition nor the publication is creditable to the parties concerned.

The word rendered "tables" in our Authorized Version of Mark 7: 4, means also "beds" or "couches." Wycliffe has "beddis"; Tyndale, "tables"; Cranmer, and the Geneva Version, the same; the Rhemish Version, "beddes"; Dr. George Campbell, "beds"; the Revised Version of the American Bible Union, "couches." In whatever way it may be translated, and whether we are to believe that "beds," "couches," or "tables" are referred to, those articles were treated in the same manner as the "cups, and pots, and brazen vessels"; that is, they were immersed. They underwent a baptism, and baptisms, as the Greek Lexicon (Liddell and Scott) says, and every scholar knows, means "a dipping."

It may answer "Stewart's" purpose to talk about large and cumbersome articles of furniture, and to say that Dr. Wilson's testimony is "absolutely worthless." But I believe what Dr. Wilson states that he saw rather than what Dr. Lightfoot or any one else thought or guessed: and above all I believe Mark the Evangelist, who tells me that when the Pharisees returned from market they were so anxious to be cleansed from the pollution they might have incurred by contact with others that they "immersed themselves," and that among the many other things which they had "received to hold" were "the immersion of cups and pots, and brazen vessels, and tables," or "beds," or "couches."

Mr. Currie has adduced Irenæus as a witness for infant baptism. Pædobaptist writers, I have observed, have acknowledged that the writings of Irenæus "warrant no such statement." To this "Stewart" replies by an attempt to shew that Dr. Irsh Chase, a Baptist author recently deceased, virtually confessed the truth of Mr. Currie's assertion. On this I remark—

1. "Stewart" has not quoted Dr. Chase's translation of Irenæus correctly. His article on the subject is in the Bibliotheca Sacra for November, 1849. The variations will appear by quoting both:—

"Stewart." "Christ came to save all—born of God, infants, fit-ones, children, youths, and persons of mature age; and age; therefore he passed children, and youths, and thro' these several ages."

Irenæus, (or rather, his translator) uses the word "seniores," for which "Stewart" has "persons of mature age"—Dr. Chase, "elderly persons." Latin scholars can easily decide which is correct. Irenæus was not well versed in chronology; he believed that our Lord lived fifty years on earth; hence his use of the word "seniores"—classing him among "elderly persons."

2. While Dr. Chase admits "that Irenæus sometimes speaks of regeneration as being connected with baptism," he shews very clearly that in the passage cited above there is no reference whatever to baptism. And yet "Stewart" would have us believe that Dr. Chase agrees with Mr. Currie!

3. The frequent use of the phrase "regenerated unto God," in the writings of Irenæus, is accounted for by the view which he took of the Saviour's mediation. Thus writes Dr. Chase:—"According to Irenæus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human family into a new relation, under himself, and placed them in a condition in which they can be saved. In this sense, he is the Saviour of all. He restored them, or summed them up anew, in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God: per eum renascuntur in Deum."

4. If Irenæus be held up as a witness for infant baptism, his whole theory must be taken. He connected baptism with spiritual efficacy, having partially imbibed the heresy of baptismal regeneration. That heresy lies at the foundation of infant baptism.

5. When "Stewart" asserts that according to Dr. Chase the expression used by Irenæus in the above-cited passage ("re-born of God," or, "regenerated unto God") "means baptism," he asserts what is contrary to fact. There is no milder way of putting it. He has perpetrated a fraud on his readers.

6. "Stewart" says, "By the same anabaptist author (meaning Dr. Chase) we discover that Irenæus calls 'the one healing remedy by which our sins are removed, logiko baptisma—a discriminate or proper baptism.' This is a blunder, which would not

have been committed, I think, if "Stewart" had had Dr. Chase's article before him. He has probably copied from some ignorant or careless transcriber. The passage above-mentioned was written by Clement of Alexandria, not by Irenæus, and the following is Dr. Chase's translation:—"Our sins being removed by one healing remedy, BAPTISM, RECEIVED IN THE DUE EXERCISE OF THE MIND" (the CAPITALS are Dr. C's.) logiko baptisma.

7. Dr. Barnas Sears, President of Brown University, has examined the passage in Irenæus with great critical care, and has utterly demolished the theory which has been founded on it. He says,—"Regeneration," standing alone without any such word as "baptism" or "bath" prefixed, and governing it in the genitive, never means baptism in Irenæus."

8. After all, it is to be borne in mind that Irenæus wrote in Greek, and that we have only a Latin translation of his works. For the fidelity and correctness of that translation no one can vouch.

It is further to be observed that Cardinal Baronius and other critics regard the passage which has led to these observations, and the entire paragraph of which it forms part, as spurious.

"Stewart" affirms that "the Anabaptist error" had not yet "crept into the primitive church," and that "it remains for men of modern times to preach and defend that God-dishonouring doctrine." These assertions betray an amount of ignorance and a boldness of assumption which would have been inconceivable were it not evident that hatred to God's ordinances and zeal for human traditions often drag men into the mire and leave them there.

The baptism of believers "a God-dishonouring doctrine!" I pity the poor creature who has uttered this atrocious libel, and has dared so to speak of Christ's command. And I retort by using the expression in its legitimate application. What can be more "God-dishonouring" than to administer the ordinance of repentance and faith to those who can neither repent nor believe, and to treat them, on the ground of that administration, as members of Christ's church!

"Stewart's" reference to Origen will not help him. For, 1. The genuineness of the passage he has quoted is disputed by the learned. 2. It is found only in a Latin translation by Rufinus, whose character as a translator stood exceedingly low. He was a thoroughly unscrupulous man. Sometimes he added to the work he was translating; sometimes he suppressed; sometimes he altered; in fact, as Erasmus remarked long ago, the reader does not know whether he is reading Origen or Rufinus. 3. Origen quotes no Scripture; he had none to quote. He pleads "the observance of the church," and "a tradition from the apostles"; and it is well known that in those times apostolic tradition was pleaded in favour of every foolish ceremony or custom which was loisted into the church, however modern its origin. 4. Infant baptism (if the genuineness of the passage be admitted) was associated in Origen's mind with regeneration. He held that baptism cleansed from original sin.

"Stewart" states that Origen was born A. D. 195; I may add that he died, A. D. 254. As an author, therefore, he belongs to the third century.

The word "Anabaptist" occurs eight times in "Stewart's" paper. He knows very well that it is never now used except as a term of reproach, and is therefore avoided by courteous controversialists. His use of it is a deliberate insult to a christian denomination.

He asks me to "point out, in the New Testament, one instance of the adult baptism of the children of christian parents." Let him first give me, from the New Testament, a single case of the baptism of an infant child of christian parents.

He asks for "one instance of dipping." Let him read the New Testament. Every record of baptism in that book is an "instance of dipping," as John Wesley, and ministers of all christian denominations have again and again confessed.

Acadia College, J. M. CRAMP, Feb. 17th, 1865.

For the Christian Messenger, Dalhousie College for a Provincial Museum. Mr. Editor, I was glad to see your brief paragraph a week or two since respecting a Provincial Museum. I perceive that the press generally have endorsed the opinion expressed therein, and doubt not the Government will, at least, take the initiatory step during the present session. Your suggestion of setting apart, for this purpose, a portion of the New Pro-

vincial Building was a good one, but I think we have a building already, which would be far better and more appropriate for such purpose.

Dalhousie College is far better adapted for such an institution than for a University. Its location is objectionable and its arrangements generally, are, I believe, ill adapted for educational purposes, but, in both these respects, it is admirably suited for a Provincial Museum. I cannot say that the Presbyterians, who at present have it in possession, have yet made the discovery that they made a mistake in removing into the city, but am well assured that they will find it out eventually. I have heard that they purpose removing back to their own domains before long, but cannot say that the rumour is well founded. I believe that by doing so they would improve their educational position and prospects, and benefit their young men both physically and morally, and perhaps intellectually. It is not for me to pronounce the experiment they have tried in Halifax a failure, but, as far as its being anything else than a Presbyterian institution, it is assuredly a failure.

Let us have a Provincial Museum at any rate. Every year is of importance to such an institution. It should be delayed no longer, and I hope the voice of the Representatives in the fourth estate will be taken up by the Representatives in the other three, and that we shall soon have a beginning of what must commend itself to every intelligent mind as a serious desideratum.

Yours very truly, B. A.

Christian Messenger.

HALIFAX, FEBRUARY 22, 1865.

THE PUBLISHER presents his respectful compliments, with a brief message, to the following two classes of our readers:

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

Our space being so much occupied with Correspondence and the Report of Parliamentary proceedings, has compelled us to lay aside several editorial articles. One of these having reference to the Day of Special Prayer for Colleges, to-morrow, the last Thursday in February, we particularly regret. We trust however that the day will be observed by our brethren both publicly and privately. We shall take an early opportunity of considering the subject more fully.

Rev. Hugh Ross has just called in at our office, on his way home from New York, and communicated a few items of interest. He had been on principally for the purpose of inducing his son Mr. Walter Ross to return to Cape Breton. He Mr. W. Ross had been living in the United States eight years. Three years he had spent in the U. S. Army and had been in upwards of thirty battles, in which he had sustained no personal injury. He was requested by his friends about a year since to leave, but refused to do so being resolved to complete the time for which he had entered. He had attained the position of Sergeant of the Color Guard and now left with an honorable discharge. Mr. Ross informs us he met with the greatest kindness from friends in the U. States, although uncertain when he left home where his son was stationed, he had no difficulty in finding him, and is thankful for the merciful Providence which has kept him in safety and now restored him to the rest of his family. Both father and son are glad to get back again to this peaceful land.

We learn from our friend that on Lord's Day the 28th there was a tremendous snow storm at New York and the cold was very severe.

Quite a revival appears to be prevailing in the Baptist Churches of Boston. Whilst there he had the pleasure of witnessing a baptism of eight persons by the Rev. Mr. Falton, pastor of the Tremont Temple Church. The congregation was very large on the occasion. That immense building was crowded with about four thousand persons. He also heard the Rev. Dr. Neal preach a sermon on the occasion of the death of the Hon. Edward Everett, taking for his text "A good name." Addressing himself to young men in particular he shewed that Mr. Everett had achieved his greatness by the observance of two simple rules. 1. He respected himself. 2. He respected others.

At an evening service at the Mariners' Bethel Church under the pastorate of the Rev. Mr. Stow a very solemn impression was made on the congregation by the exhortations

of the brethren. On the invitation of the pastor to any who were desirous of manifesting their wish for a participation in the special prayers of the church, about 200 persons arose—some of whom seemed under great concern.

We are glad to learn that the resources of Cape Breton are being so largely developed and that quite a number of influential Baptists are coming from the U. States to participate with our own people in these advantages. We trust they may be led to measures for the spiritual as well as the temporal good of our brethren and the people generally there.

The friends who so kindly assisted Rev. Hugh Ross in building the Schooner Pond meeting house some years since, will be pleased to learn that the population in that neighbourhood is increasing rapidly, that sanctuary is now becoming too small to accommodate them. Worship is constantly held therein in the Gaelic language which is spoken by the greater part of the people. At times when any considerable portion of the English people are present in the congregation they are also addressed in English.

It would appear a providential circumstance that the building was erected just in the situation it occupies—close to the operations of several mining companies. Another circumstance in connection with that mission is gratifying—that the mission is now wholly self-sustaining.

Notices &c.

Received for Foreign Missions: Truro Church, to support Mung Kan Gin, \$50.00; Pine Grove Ch., to support a native preacher, 62.00; George P. Sabean, New Tuscot, 20.00; Joseph Sabean, do, do, 4.00; Benjamin Dodge, Upper Aylesford, 4.00; Atty. e Juvenile Missionary Society, 12.00; C. Turpin, Secretary, Tremont, Aylesford, Feb. 17th, 1865.

Nova Scotia Baptist Education Society. FEMALE EDUCATION. The members and friends of the Society, and the friends of Female Education generally, are requested to meet in the Library of Acadia College on Wednesday, March 8, at 2 o'clock, P. M., in order to take into consideration measures which will then be proposed in regard to the interests of the Female Seminary, Wolfville. A. S. HUNT, Secretary, Cornwallis, Feb. 18th, 1865.

Annapolis Co. Ministerial Conference. The next Meeting of the Annapolis County Conference of Baptist Ministers, will be held D. V., at Stony Beach, Lower Granville, on Tuesday the 7th day of March, at 9 o'clock, A. M. Preaching on the previous evening. W. H. PONTON, Secretary, Pine Grove, 14th Feb., 1865.

Protracted Meetings at Margarets Bay. There will be a protracted meeting held at Indian Harbour, Margarets Bay, beginning on Tuesday 7th March, commencing at half past six o'clock in the evening.

Dear Brethren, Ministers and others, you that can, we invite to come and help us. Those who cannot come, pray that God may revive his work amongst us. THOMAS O. DELORE, Pastor.

This Baptist Meeting House, at Stony Beach, Lower Granville, which has been undergoing extensive repairs, will be re-opened for Divine Service, on Sabbath the 6th March, at 11 o'clock, A. M. W. WALLACE, Pastor.

Colchester County N. School Convention. The Convention will hold its next Quarterly Meeting at DeBart River, on Friday, March 31st, at 2 o'clock, P. M. It is earnestly requested that Superintendents, Teachers, and other friends of Sabbath Schools, will endeavour to be present. T. B. LESTON, Secretary, February 8th, 1865.

We regret to find that our Subscribers in Galtonia and Kempf, have been disappointed in not receiving their papers so regularly as formerly, since the change made in the mail route. We now send them again via Liverpool, and hope they may arrive regularly as heretofore.

LETTERS RECEIVED will be acknowledged next week.

General Intelligence.

Domestic. FIRE IN CORNWALLIS.—The Grist Mill and Carding Machine, owned by Charles E. Bishop, in our neighborhood, was destroyed by fire this morning. The loss is heavy to him, being without insurance; also considerable to the neighbors in grain and wool. M. E. Lakeville, Feb. 6, 1865.

STEAM ON THE BRAS D'OR.—A new steamer intended for the Bras d'Or lake is now being built in Messrs. Archibald & Co's yard at North Sydney. She will be propelled by oscillating engines of 40 horse power. She is intended to attain a uniform speed of 11 knots, and will carry a large freight, and 100 passengers.

THE FUNDS.—The London Times quotes Canadian Government Securities at 92 to 94, Nova Scotia 96 to 98, and New Brunswick 96 to 98.