

stroke will tell. Make Jack feel that you want to cure him of his faults for his good; once get him to believe that, and you will see him improve; take my word for it. Scolding may make him do a little better for a little time, but will never do more. It's just like his chipping off bits with the axe. The wedge is the thing. I don't believe any heart is tough enough to hold against loving kindness. You try Jack's."

"Be patient and loving with him! Who can be patient with him when he's so obstinate?" said Jane.

"God commendeth his love towards us, in that while we were sinners Christ died for us. Not because we love him, but because he loves us, we are saved, Jane. He must love us—put the wedge into our hearts by his Spirit—before they will open to receive him, and return love to him; and as he does by us, so must we by one another."

Just at that moment Jack brought in the wood. "That's a good lad," said his mother, a little softened. "Bring in that bit of a wedge when you come with the rest of it."

After all, when her temper was not ruffled, Jane had a mother's heart. These words set Jane thinking. Turning to her father as the lad went out, she said, "You are right; and I hope I'll think of your words, father. I'll just hang up that wedge behind the door, to remind me when I'm forgetting myself." And often, when her temper was tried by Jack, she would give a look towards it, and say to herself, "The wedge—I mustn't forget the wedge."—*Christian Intelligencer.*

CORRESPONDENCE.

For the Christian Messenger.

"Behold the Lamb of God which taketh away the sin of the world." John i. 29.

These are the words of John the Baptist, and they were spoken in consequence of the question which was asked of him by the Jews: "Who art thou?" The humble prophet confessed, "I am not the Christ;" and on the next day, seeing Jesus coming to him, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world!" Since the Redeemer left the world he is not to be seen with an eye of flesh; but believing on him is seeing him by the eye of faith; and every one who thus seeth the Son, and believeth on him, shall have everlasting life. John vi. 40. "Jesus Christ hath pronounced a blessing on those who have not seen and yet have believed." John xxvi. 29. And this blessedness is well described by the Apostle Peter, when he saith, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter i. 8. It is a disparagement to so glorious an object as Christ, to behold him, and not wonder; to see, and not love him. Certainly, the admiration, love, delight, and joy of our hearts, are all at the command of faith: let us therefore consider what excellencies are in Christ, for the eye of the believer to behold and admire. Christ is the wisdom of God," 1 Cor. i. 24. "Yea, in Him are hid all the treasures of wisdom and knowledge," Coloss. ii. 3. Never did the Divine wisdom display its glorious beams in the eyes of men and angels in any work since the beginning of time, as it hath done in the appointment of Christ to be the Lamb of God, a sacrifice for sin. Behold the Lamb of God! and in him behold the unsearchable wisdom of God in recovering sinners who believe in him from all the danger of sin; and yet making sin more dreadful to them, by way of their recovery from it, than ever it could be made by any other consideration. In order to salvation a radical change is necessary. This change is a thorough and sweeping one, and operates upon the nature, heart and life of the convert. My friends, let me ask you this question: could anything make you so truly happy, as to know for certain that your sins were forgiven? To hear those words, "Thy sins be forgiven thee?" Yes, thy sins; all of them—every sin of thy life and sin of thy heart—forgiven thee. It is possible that this blessedness shall be thine? Compared with eternity, thou hast only a few hours to live. At the end of these few hours, what is thy prospect? What a thought! Soon, very soon, thou wilt be in glory or in hell. Nothing can be more certain. Is thy foot lifted up in the paths of sin? Hold! another step and thou

mayest be lost. What had that man done to whom Jesus spoke those wondrous words, "Thy sins be forgiven thee?" Let us look at Mark ii. 1-12. "Why, this seems strange; he had done nothing; he was too sick to do anything. He could not walk nor even stand. He was borne of four, and they let down the bed wherein the sick of the palsy lay. What a picture of man's condition! Sin-sick, so prostrate that he can do nothing. Sin-palsied so bad that he cannot walk—cannot stand. True of you, true of me, true of all. "For all have sinned." "There is no difference."—Every limb palsied; every thought defiled with sin. And they let him down at the feet of Jesus. Every sinner saved by grace has a letting down—down, and many a time, when he thinks himself let down, self has still to be let down. But the persons for whom Christ died are viewed by him from the cross as being "ungodly;" that is to say, men without God. "God is not in their thoughts." They can live for the month together, and no more remember Him than if there were no God. God is not in all their thoughts. If they do remember him they do not love him. God is scarcely in their fears. They take his name in vain, profane his Sabbath, and use his name for blasphemy. God is not in their hopes. They do not long to know him, or to be with him, or to be like him. Practically, unconverted men have said, "Who is the Lord, that I should obey his voice?" If they do not say it in so many words, they do imply it by a daily neglect of God. Even if they take up with religion, yet the natural man sticks to the sentiments or the ritual that belong to his profession, subscribing to a creed, or observing a series of customs, while he remains utterly oblivious of that communion with God which all true religion leads us to seek, and therefore he never gets to God. He adapts himself to the outward form but he does not discern the spirit. He listens to pious words, but he does not feel them. He joins in holy hymns, but his heart does not sing. It may be thought, perhaps, that I am in excitement as I describe the lost estate of mankind. Reader I have felt the lost state in my own soul, and I do but tell you what I do know; and if you had ever felt it, and I pray God you may if you never have—you would own that it cannot be exaggerated. But look at this, I challenge any reasonable man to controvert the position. Would he who is "God over all, blessed for ever," have come from the height of heaven, given up all that is grand and honourable, have made himself of no reputation, and humbled himself even to the death, to save us, if it had not been a most terrible ruin to which we were subject? Could there want such a mighty heave of the eternal shoulders if it had not been a dead lift indeed? Here is something more than a Samson wanted to pull up the gates, and posts, and bars of our great dungeon, and carry all away upon his mighty shoulders that we might never be prisoners again. The splendid deed of grace which Christ has accomplished was not a triviality, it could not be; and therefore there must have been some dire and urgent ruin imminent upon the sons of men for Christ to make so tremendous a sacrifice as to bleed and die for us.

Jesus said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" O. W. WHITE.

For the Christian Messenger.

From Rev. John Brown.

Mr. Editor,—

I sincerely hope that nothing that Mr. Somerville has said, or may say, will cause any disunion between brethren of the Baptist and other denominations. Surely no one supposes that one in ten thousand endorses what Mr. Somerville describes as the "obscene ceremony of immersion." And although the offensive term appears in the *Wesleyan*, I do not suppose the Editor himself approves of it, however he may seek to excuse it, which appears to be on the principle of "an eye for an eye." By no means let difference of opinion make difference of feeling, however harshly some may express those opinions. If our heads differ, our hearts

must not. The letter in the *Messenger* from "A Country Baptist," will show Mr. S. the tendency of his bitter words. If he will read Prov. vi. 16, 19, he will see what is said of him that soweth discord among brethren. He may thus read *twice over*, Matt. 18. 7. "It must needs be that offenses come, but woe to that man by whom the offence cometh," and then his first letter on this controversy. He must be aware that he himself has stirred up all this strife and bitterness. Grace be with him notwithstanding, and as he is advanced in life, it would perhaps be better to lay down the weapons of war and be preparing for home, than to be firing poisoned arrows right and left. As an old soldier of the cross and one who it appears has done some good service, he should be esteemed very highly in love, and should therefore be dealt with all the more faithfully.

In his letter in the *Wesleyan* of Feb. 12 he quotes from the *Messenger*, "May the time soon come when the delusion (infant baptism) shall cease to blind immortal souls; when it shall no more lead those whom it has blindfolded into the ways of darkness." To this I add a solemn and hearty 'AMEN.' But Mr. S. gives this a dexterous twist and says: "All Pedobaptists are led blindfolded into the ways of darkness," and then utters a loud cry for help to the *Witness*, the Pedobaptist Revds. and D. D's. of Nova Scotia. Is it not a delusion? Does it not blind immortal souls? Does not the enemy of souls avail himself of its help to people the world of darkness?

Look abroad and see how widely the doctrine of "baptismal regeneration is taught, believed, and trusted in. But Mr. S. must not make us say that all who practice infant baptism "are led blindfolded into the ways of darkness." When from the Bible we can be shown it is of God, and therefore not a delusion; when that quotation can be proved to be untrue, I, at least will cancel my endorsement of it and teach and practice Infant Baptism. But there is not a man living, let his pretensions to learning be what they may, that can point to a single passage between the two covers of the bible that teaches infant baptism unless it be that in Matt. 15. 9, "teaching for doctrines the commandments of men." But why does Mr. S. cry so loud to the *Presbyterian Witness*, the Pedobaptist Revds. and D. D's. of Nova Scotia for help, when the arrow struck him, and almost threatens to bombard them if they don't? Has he not by himself undertaken to bring the "stronghold of the Baptists" to the ground? Go on Bro. S. all the greener will be the laurels that will encircle your brow when you will have won the victory, and then when standing on the ruin of "the stronghold" that some think is founded on the Rock of Eternal Truth.

You may wave your banner high. And like bold Caesar cry: (Shouting triumphantly) "Veni, vidi, vici."

Perhaps Bro. S. forgets that his brethren are so anxious that he should have all the honours of victory that they hold back, or perhaps they can see he is chasing a comet.

Nearly a column is occupied in discussing Naaman the leper, 2. Kings 5. and as usual, as usual, he handles scripture very recklessly. He says:—"Naaman is not commanded to wash himself;" is not represented as dipping himself;" and further on, "the word of inspiration does not necessarily lead to the conclusion that Naaman did anything more than dip the part affected, or even lift the water with his hand and apply it to the part," and then issues a challenge:—"I challenge any person who has any claims to be called a Hebrew scholar in Nova Scotia or elsewhere to state over his own name that the original word used by the prophet does not properly and invariably signify to wash." I take Mr. S. to mean wash in the sense of applying water to any object. If mistaken I am open to correction. I will now try to shew:—

1. That Naaman was commanded to wash himself.

2. That he is represented as dipping himself and not the part affected.

I take my arguments principally from the Septuagint and the Hebrew scholarship of the LXX, Mr. S. will hardly question.

1. That Naaman was commanded to wash himself. The original word is

verechseth (wash thyself) from the root *rechets*. "To wash, cleanse the surface with water." When used as a noun feminine, an instance of which is found in Sol. Song 4. 2. it means, "a bath, bathing, or washing." The LXX have translated it by the word, *housai*, from *loto*, which means, "To wash, especially to wash the body." When used in a middle sense "to wash oneself, bathe." (See Liddell and Scott). Our word *lave* is probably derived from this. The German is, "waschen dich," wash thyself.

2. That he is represented as dipping himself and not simply the part affected.

2. Kings. 5. 14. "Then went he down and dipped himself seven times in the Jordan." The word translated *dipped* is *ebaptisato*, from *baptizo*, to dip. (L. and S.) The word is in the middle voice, and therefore means, he *dipped himself*. Of course if this be proved it disproves that he only dipped or washed the part affected. Mr. S. says that we have similar language (wash) in John 9. 7. "Go wash in the pool of Siloam."

The language is similar in English but not in Greek. In John, the word is *nipsai*, from *niso*, "To wash especially the hands and feet. Niso is properly used of washing part of the body (nomoi of *bathing*). (The italics are Liddell and Scott's which see.) The latter, as shown is the word used in 2. Kings 5. 10, and the former (nizo) in John 9. 7. This distinction is observed in other places; Exodus 2. 5. "And the daughter of Pharaoh came down to wash at the river," *lousethai*, to bathe. 2. Sam. 11. 8. David said, Go down and wash thy feet;" *nipsai*, to wash a part of the body. Many other cases could be produced if required.

So much for Mr. S's challenge, and I hope he will be a little more cautious henceforth in his dealing with Scripture and not manifest (to quote himself) such "reckless trifling and deceitful dealing with the divine word as is painful to contemplate" and show a little more brain and a little less boast, more sense and less sound. We are again told that "The Lord after His resurrection sent the apostles to baptize." Mark says Ch. 16. 15. "And he said unto them, Go ye into all the world and preach the gospel to every creature," and Paul the apostle says, 1 Cor. 1. 17. "For Christ sent me not to baptize but to preach the gospel." Has Mr. S. no conscience that he can make such statements? Or has he no friends to counsel and advise, it should not be left to a stranger to warn him of the evil of perverting the truth.

He is determined that all Baptists shall go to the bad place, "with the old world who were immersed." By Mr. S's own teaching in a former letter they were not immersed, by the teaching of Gen. 7. 4. "it rained upon the earth forty days and forty nights." I answer Mr. S. according to his folly. We are further told that "Noah and his house were baptized and saved." The Bible teaches us they were saved and Mr. Somerville they were baptized. I have been told that the large rocks in the neighborhood of Milton and Liverpool are the ballast that was used for Noah's ark and the one is as capable of proof as the other. When will he have done with his 'sly insinuations' and perverse torturing of the Bible? Has he no friends? Does no one care for him?

Never have I seen such a number and such glaring perversions of Scripture as have appeared in the course of letters from Mr. Somerville, and he grows worse as he proceeds.

One more quotation: "Whoever (says Mr. S.) wherever, by whomsoever introduced, the doctrine of baptismal immersion (whatever that may mean) had its origin, as it has its perpetuation, in a rabid fanaticism." Of Christ who gave the command to baptize, (Mark 16. 16.) it was said (Jno. 10. 20.) "He hath a devil and is mad." Mr. Somerville and the Jews are of the same mind.

We are promised another paper, but "not to close the argument." Well it is some relief to hear that, but why not finish what he has begun, his work is not half done yet, and after having made such successful attacks on the Baptist stronghold and levelled so many fortresses, it does really seem a pity to stop now when victory seems so near. But

[*Mr. Brown gives the word in Hebrew characters, but as we have no Hebrew type, we have been obliged to omit them. Mr. B. also writes the Greek characters, which we are obliged to omit.—Ed. C. M.]

unfortunately for him and his cause he has been at a great disadvantage, for the Baptist Stronghold is inside the Stronghold of the Rock of Eternal Truth, and when he succeeds in overturning the latter he may then perhaps succeed with the former.

Yours,
J. BROWN.

For the Christian Messenger.

MORE ENGLISH CHILDREN COMING.—Colonel Laurie writes us as follows:—

Sir,—

By late letters I learn that Mrs. Birt proposes to leave Liverpool towards the end of March with a party of children for location in Nova Scotia.

Persons desirous of obtaining children from this party should make early application to me.

Yours obediently,

J. WIMBURN LAURIE.

Oakfield, Feb. 21st. 1876.

For the Christian Messenger.

From Canso.

Dear Messenger,—A somewhat memorable scene which I witnessed in the Canso Baptist Sabbath School the other day, together with a few facts in connection with the cause of Christ in this place suggests a few thoughts which I will pen down and offer to you in the form of a brief article for publication. The subject of the Sabbath School lesson was, "David and Jonathan;" and what made the occasion especially memorable in Canso School was the fact that the purport of the lesson was forcibly brought home to every one present by a practical exemplification. The Superintendent, brother C. M. Huxford and his wife a faithful teacher were about resigning their charges, and bidding a final and affectionate adieu to teachers and scholars (in whose affections they evidently had a deep place) in prospect of leaving the place during the week for a home in the Far West.

Brother and Sister Huxford had been prominently connected with the School for some time. They had learned to love those for whose spiritual welfare they had labored; and as love begets love, the thought of parting was mutually sad. Like David and Jonathan, scholars and teachers "Wept one with another" and the christian wish "Go in peace" was the sentiment of every heart towards their beloved Superintendent and wife. Sister Huxford, by the way, is a daughter of our esteemed brother, the Rev. A. W. Bars, who is now laboring in Guysboro. It will be pleasing to him to be assured that the removal of Mr. and Mrs. Huxford from Canso is universally lamented. The church will miss them in almost every department of its work. May God raise up others to take their places! How blessed to labor in such a way as that our services may be appreciated, and our absence regretted! The Good Master has provided work for every christian, and designed that its performance should be a source of happiness *per se*.

The Canso Church is under the pastoral charge of the Rev. G. W. Thomas, who has been greatly blessed during the past two years. Over seventy have been added to the churches, under his charge, by Baptism. As you are aware the writer has been a sojourner on this far Eastern extremity of Nova Scotia Proper during the past few weeks; and the stay has been rendered really enjoyable by the privilege of attending the special services which have been held almost every evening, Saturday evenings excepted—and tokens of good have been manifest. Earnest prayers have been offered, and answers have already been received. A revival is expected. Let the brethren pray for Canso the home, not only of our beloved missionary Sister Armstrong, but also of a number of our minister's wives at home. It is also the home of liberal supporters of our Foreign Missions and Acadia College. Our Institutions at Wolfville have been and still are liberally patronized by the sons and daughters of our brethren at Canso. We are happy to learn that two of the young men, who have been recently converted there, are Canso boys—May our brethren in many other localities reap similar inestimable blessings, who cheerfully help to support God-favored Acadia.

SOJOURNER.