JANUARY 24, 1877.

but Maria's young, and she wants it, and she and Fred feel pretty bad, and I don't know as it's any of Sam Avery's business how I spend my money. Folks down to Goshen, they might say Aunt Avery's grown worldly and fond of the pomps and vanities, but then 'taint true if they do say it. 'Taint worldly to wear good clothes, and 'taint pious to wear bad ones. The Lord don't look on the outside, and I have a feeling that it's right for Maria to have one o' them cloaks. So I says to the man; 'Won't you be so good as to let me carry home two o' them cloaks to show Mrs. Avery, for I don't know which of 'em she'd like best.' He stared at me half-a-minute. and then says he,

"Are you her seamstress?"

"No, I ain't," says I. "I suppose you think there ain't no ladies but what wears silks, and satins, and laces, and velvets. But I tell you what, Abijah Pennel, when you've lived in this world as long as I have you won't judge folks just by their clothes."

He coloured up and looked at me pretty sharp, and says he, " Excuse me for not recognising you, Miss Avery. It's so many years since I left Goshen. I'll send the cloaks for you with pleasure. Won't you have one for yourself? "

"No, Abijah, no," says I. " them 'ere cloaks ain't for old women like me." So I bade him good-bye and all the clerks. good-bye that stood round a-laughing in their sleeves. When I got home there

Correspondence.

For the Christian Messenger. "Ye search the Scriptures." O GATARY & Mr. Editor,-

I notice in the Messenger of Jan. 3 a leading article entitled "Caution in Criticism" in which Rev. Dr. Tupper objects to the rendering of John v. 39 as above. It is from no desire to be dogmatic, or to be thought infallible that 1 venture to justify the translation, translation. I do not say "Ye search"

hope the reader will not look so much at probability they knew where to look. who writes on either view, as the arguments used. If I did not feel satisfied | ence must have met with men and read of my ground, and that the passage is of of many others, who were remarkably to the venerable and gentle Doctor's searched them, as perhaps few Christhat the word erunate, translated search, speculations on them, but failed to see is in the same form in the indicative the Lord Jesus Christ there. Some of mood as in the imperative in the 2nd the greatest sceptics and infidels might the word, as Remnell' and the yearing

The Dr. admits that "the Jews generally did read the Scriptures, or hear der consideration. Will such readers them read, and that some devoted much as are interested in this matter, and I time to fanciful speculations on them ;" hope all readers of the Messenger are, and adds "but it does not appear that read the whole of John v. taking par the rejecters of Christ to whom he spoke | ticular notice of verses 31-40, bearing in searched them." If the Dr. had put mind to whom Christ is talking, viz. "searched "oin the place of " read " in Jews : and why he is talking to themthe first clause, and left out "some" in 1st, to prove his Messiahship, verses 31the next, he would have been quite as 40; and 2nd that they might be saved correct. And to argue that it does not appear that the rejecters of Christ to whom he spoke did not search the Scrip- of the word "for" in both readings of v. tures is to no purpose, as it does not 39. To sum up-"Ye deny that I am appear that they did not.

CHRISTIAN MESSENGER. THE

The Dr. argues further,-"The fact that those who searched the Scriptures daily. believed (Acts xvii. 11, 12.) clearly evinces that the unbelievers did not search them, and therefore it was a command. This argument tends to prove that all who search believe and that no unbelievers search them. The Pharisees and the lawyer just referred to were not believers, and yet they were certainly not ignorant of the Scriptures The Bereans referred to searched of their own accord, and that for the purpose of comparison with what they heard. They "Ye search the Scriptures;" although had already "received the word with the Dr. says 'Search' is the correct all readiness of mind." It is fair to infer that they had the Scriptures or is correct, and "Search" is NOT, still they could not search them, and that there are few emendations that I feel they knew that what they had heard more satisfied about than this one, and I was to be found in them, and in all

The Dr. in his long and wide experisome importance, I would at once bow well acquainted with the Scriptures, who opinion. I shall therefore proceed ad rem. | tians do, and like the Jews, devoted It may be well to remind the reader much time to fanciful and sceptical person plural, present tense; hence the put to shame many Christians in their difficulty about the right rendering of knowledge of the Bible. I think I have finished now with the Dr's. arguments against the indicative in the verse un-The reader will please notice the force the Messiah. I have told you that I Barnes says "There is an abundance am; John told you the same truth; my of evidence that the Jews did search works testify that God sent me; the Father himself, which hath sent me hath hand that considering the Saviour's Ye read, but the word does not abide object in arguing with those Jews, viz., to in you, ye know your third, but do it sc thoroughly as testimony thereto, the come to me that ye might have life." emphasis of the word tells much more I. In the Gospel by John, published by strongly in favor of the indicative. The the American Bible Union, containing reference to Matt. xxii. 29. "Ye do err the Greek version, King James's, and the not knowing the Scriptures," does not Revised, there is a note on the verse in question. For the sake of such as have it not, I will quote it, it was shown me by a brother the same day as I received the Messenger containing the Dr's. article. It is as follows :--"It is true that ereunate will bear either the indicative or imperative ren- him, as he stood bathed in tears and in this case be preferred .-- 1st. Because sirs you must forgive me, I'se could not hood, nor in manhood all that was loathimmediate connexion. The nearest command, or exhortation, is in the 45th verse. The rendering of the English immediate context.-2. Because the persons addressed were Jews, who were remarkable for their diligent study of the they did not read them, but rather the Scriptures. As the Saviour never urges reverse. Besides, the word 'read' in them to the observance of the Sabbath, church and related in his way the moral character, and some. I fear not a the original is from anagignooskoo, to no doubt because they were already state of his mind. It was indeed few, are all that is opposite in position punctilious, and unnecessarily strict in unique in manner, while in matter it and character, notwithstanding their its observance, so, for similar reasons, he would not be likely to urge them to God. I the sinner; Christ the Saviour. the study of the Scriptures .--- 3. Because To give his exact language is impossible. the idea suggested by the indicative is more forcible, and agrees better with the context than the other, I would paraphrase verses 39 and 40 thus : Ye search the Scriptures because ye feel the need of a Saviour, and think that in them ye may find comforting promises of the Messiah's Kingdom, and thus indulge a blessed hope to have eternal life at last; and, indeed, ye search in the right place, for they are those testifying of me, as the promised Messiah ; and yet, after all, ye are are so perverse and rebellious that ye are not willing to come to me, that ye may have that life for which ye seek.-4. Because the imperative is much less frequently used than the indicative. Consequently the presumption is in favour of the latter when the context does not call for the former." (Italics not mine.) I will notice the Dr's objection to Eph. ii. 8. next week. J. BROWN.

For the Christian Messenger. The Grace of God magnified.

When I was a boy, or some sixty years ago, there came frequently into the neighborhood where I lived, a man, it man he might be called, whose presence was a terror to those whose strength was no defence against the lawless conduct of the drunkard. Reeling from left to right or from right to left, stumbling, now down, now up, with shouting, cursing and swearing; minus, sometines hat, sometimes shoes, and other parts of ordinary apparel; his presence was signal for the defenseless to hide themselves as best they could.

Born on the borders, between England and Wales, he had scarcely the language of either. Apprenticed to tailor, he ran away from his master and enlisted as a man-of-wars-man on board of one of His Majesty's ships, in which service he spent several years, cruising over a large part of the world.

From the time referred to, of the writer's first knowledge of him, to the year eighteen hundred and thirty five, I knew nothing of him. In the autumn of that year there came regularly to the house of God, a man of gentlemanly appearance, a member of the Nictaux Temperance Society, corpulent and erect in form, in dress quite in advance of the ruralist, with a head partially bald and slightly sprinkled with the frost of (THE CONSTRANCE) MERCE years.

His presence at the house of God and apparent interest was rather an embarsment to the timid preacher, who feared that the motive of this one hearer in he said, "I'se a young hand at this particular; might be for the purpose of business, I feels it here," smiting his criticism ; occasion for which was surely given in many ways. Still the stranger came, and time rolled on without any peculiar incidents, until the winter and the spring of 1836. At that time most graciously manifest was the Spirit of God, reviving his work in the church at Wilmot Mountain, and adding to its lay, assured that he would be received numbers by the conversion of sinners among whom was "Billy Groves" as he was generally called.

taught his children to read, and to pray. If they had been naughty through the day, the offence was noted at the family altar in the form of a confession for the child, and the child had to repeat it audibly from the lips of the parent, accompanied with a prayer for forgiveness. He sought a growth in grace and obtained it. In answer to the question, by his pastor, "Well Bro. Groves, how are you getting on ?" he replied "I tanks God I hopes i'se getting on some, when I first begins I could only say two three words, now I can stick to it some time, I tanks the Lord." He spoke sometimes of sin as a disease. In reply to a similar question by the Pastor, he replies, "I tanks de Lord i'se getting better, I used to steal the cloth," he worked at his trade as a tailor, "sometimes I steal enough for a waist-coat, once enough for a pair of trowsers, now if there are any thread or bits of cloth left I sends them all back, I tanks de Lord I hopes l'se

While some might think the Pharisee was on hand, those seeing and knowing the man will most confidently excuse him from all Pharisaical boasting. It was with him a grateful acknowledgement of the grace of God, that so changed his heart, that though once a thief, now " he stole no more."

Helt TT Jeff

getting better."

His deep anxiety for the salvation of sinners led him frequently to address them at the close of the public service. On one occasion he arose from his seat in the farther end of the house and went

was Maria admiring of them cloaks, and says she-

"Aunt Avery, somebody's sent me these cloaks to choose which I'll have, and I'm afraid it's Fred. And Fred's mot going to make up with me with cloaks, I can tell him."

"No dear," says I, "it ain't Fred; it's your old aunt that wants to see you pleased and happy, and that's went down to Stewart's and picked out them cloaks."

ed

go

eal

ng,

he

nd

me

nd

tly

bed

ow

wn

, I,

ark

she

well

ok,

in.

ape.

ind-

oap.

ted,

tons

or it

ople

have

ught

as a

new

mon

my

For

her

good

nuch

e, but

" and

Well

n my

ould,

price.

them

ne or

lough

d 'my help

don't

ikso I,

"Well I never!" says she, "I thought you had an idea that everybody ought to wear sackcloth and ashes." But she did seem sort of pleased and grateful, and Fred did too, when he came home, and he and Maria behaved quite decent to each other, but I could see there was something on their minds, and that they weren't good friends by no means. Little Fanny, she and I kept together a good deal, for she wasn't no care, and Gustavus, he got to hanging around his old aunt, and I taught him to come in every night to say his prayers. That night he was so good, and coaxed so prettily to sleep with me, that I thought I wouldn't care if the doctor would scold, the dear child should have his way now and then; and seeing the little creature a-lying there so innocent and so handsome, and a looking just as Fred used to look, I couldn't help praying more'n common for him, and says I to myself, "He won't have the croup to-night, anyhow, with me to cover him up and keep him warm." But about two o'elock I was woke out of a sound sleep with that cough of his. It went through me like a knife, and I got up and gave him his drops, and put on more coal and covered him up warmer, but he didn't seem no better, so I had to go and tell Fred to go for the doctor.

Well, well ! there's some has to toil, and fight, and work their way up the hill towards the heavenly places, and there's some never know nothing about no kind o' battling, and their little white feet never go long enough over the dusty road to get tired or soiled; and when the daylight came in at my window that morning Fred and Maria was good friends again, and he had his arms around her, and she clung close to him, but Gustavus was gone-gone where such words as money ain't never mentioned ; gone straight up to the great white throne without no fears and no misgivings! Oh, Fred, you're a rich man now for you've got a child up in heaven. That night Maria had the children At once he replied, "Thou shalt love kneel down and say their prayers in her own room, but I never see her shed no tears, nor hear her a grieving. She hid her poor broken heart away in her bosom, and there wasn't no getting at it to comfort it. I couldn't but lay awake nights a hearing of her a walking Dr's. last reference is to John v. 46, 47.

my pillow, and fairly a bathing my poor

.TEAT AND (To be continued.)

REFER

prayers for her.

the books of the Old Testament"

The Dr. argues, quoting Storkins with borne witness of me; ye search the whom Parkhurst agrees, that the em- Scriptures, and professedly for the phatic position of the word demands highest possible purpose, and those very the imperative. I claim on the other Scriptures themselves testify of me. prove his Messiahship, and appealing to not, it is not that evidence is lacking; the very Scriptures which they searched of this ye have abundance, ye WILL NOT

help the Dr's case in shewing that the Jews did not read them. The word eidates from eido, here rendered knowing has two principal meanings, 1st, to see, look at, behold; 2nd, to perceive, discern, understand. In the latter sense it should be understood in Matt. xxii. 29. They nead the Scriptures, but did not understand them. Some of the Jews, as the Dr. says, devoted much time to "fanciful speculations," which may explain why they did not know or understand them. The Dr's next quotation to show that the Jews neglected the Scriptures is Matt. xii. 3. "Have ye not read what David did," &c., which surely cannot be taken as an indication that.

v. 34.

On Lord's Day morning at a meeting preparatory for baptism, while the pastor was reading a hymn of Dr. Watt's in which these lines occur:

" If justice call for sinner's blood The Saviour shows his own." The congregation was startled amazingly by a cry from Groves, who was his handkerchief into his mouth, an effort that made, his outcry still more startling. The service over, the Pastor made his way towards poor "Billy," who by this time had recovered somewhat his selfpossession, and was framing and making his apologies for the inter-

ruption he had made. His language was inimitable, but even to this hour I see dering; but I think the former should saying as the pastor approached, "O there is no other imperative word in this help it. I'se try to stop it but I could not." Assured by the pastor that he was not to blame for his anxiety, and urged to put his trust in the Saviour version therefore is not suggested by the who had shed his own blood, was now pleading before the throne of God for all that felt their need of forgiveness, he became calm and peaceful.

> A few days after he came before the An approximation may help the reader to some of its expressiveness. "Oh stealing and drinking and I'se been in Roosha, Proosha, France and O what a sinner." And then the idea of run my blessed Jesus had after me." His appearance, language and gesture, taken in contrast with what he had been, made a most solemn and yet joyous impression on all present. He was received, baptized and became an exemplary follower of the Lord Jesus Christ. No sooner had he entered the church than he sought improvement. He entered the Sabbath School, relearned the alphabet, for he had nearly forgotten it, and learned to read. It was pleasing to see the progress he made, soon he was able to read easy selections from the Bible, he established family worship,

right up to the desk, turning, faced the audience laying his hand on his breast breast. And then followed one of those powerful appeals accompanied by a reference to his own case, as an instance of the long suffering and mercy of God, as an overwhelming motive to every sinner however vile, to come to Jesus with confidence and without de and saved. To him it seemed impossible that any should fail after he had found mercy. "Sinners," he would say, "look at me, old drunken Bill Groves, saved, Christ will save you."

He grew in grace and knowledge and in favor of all the brethren. He was a shining light. The light reflected from the back ground of his past life. He lived to witness for the truth by his subsequent life for a number of years, vainly trying to stifle his cry by forcing comforting the hearts of many, and strengthening the cause of God in his neighborhood. The breatout inclution

> In his last illness he was sustained by the Christ he gloried in. One of his his brethren called to see him and read from the Song of Solomon, "Let him kiss me with the kisses of his mouth " his soul was filled to overflowing. The embraces of his Saviour carried him in ecstacy to his anticipated home. He was no more a waif in childsome, but washed, justified to be forever with the Lord. No wonder that when death came he was triumphant.

A REFLECTION.

Within the limits in which the subject of the foregoing remarks was well known for the last thirty years of his life, are many to-day, some of whom respectable for their social position and was the sentiment of every true child of privileges from childhood, in Sabbath Schools, under the admonition of Christian parents, and the preached Gospel, are yet, giving no evidence of being the children of God through what a sinner I'se been. I'se been faith in Jesus Christ. Are these only living to prove that they belong to that class, of whom the Saviour said, "Pub-England : O I'se been over the world licans and harlots shall go into the kingcursing and swearing, and drunken. dom of God before you." Matt. xxi. 31. If "Billy Groves" was a witness God's mercy following him all his days, against them, when he stood before brought out the expression, "O what a them, urging them with great earnestness and deep feeling to seek an interest in Christ, from the mercy of Christ as exhibited in his own case; will he not rise up in the judgment against them? Many will read these remarks, and remember the scenes referred to, let them consider, for "many are called but few chosen." J. C.

recognize, discern. The words " have ye not read " occur frequently, see Matt. xix. 4; xxi. 16; xxii. 31; Mark ii. 25; xii. 10, 26. The question plainly implies they had, and the Saviour directs their attention to the particular Scriptures, he quotes. To the Pharisees who asked him a question concerning divorce (Mark x. 2.) he answered "What did Moses command you?" At once they answered, "Moses suffered us to write a bill of divorcement and put her away." To the lawyer who asked him about the way of life, (Luke x. 25,) he said. "What is written in the law, how readest thou ?" the Lord thy God," &c. From these, and other passages and circumstances, it is clear that the Jews were well acquainted with the Scriptures, which, in conversation with them the Saviour always appears to take for granted. The up and down in her room, and a chafing "For had ye believed Moses ye would and a wearing all to herself, and them have believed me, for he wrote of me." tears she couldn't shed was a wetting This verse implies very strongly that they read Moses. Christ does not charge them with not reading, but while reading for not believing, sould be side, and "When Doctors disagree, &o."

Milton, Jan. 9.

P. S. Dean Alford gives ten authorities for the indicative, (Ye search), and nine for the imperative (Search) which with himself makes ten, so that Alford is no help to us. We have ten on either Wolfville, Dec. 2nd, 1876.

He who is everbody's friend is either very poor or very rich.

.....

He who offends against heaven has none to whom he can pray.