

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.

"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."

"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."

"No, Abijah, no," says I. "them 'ere cloaks ain't for old women like me."

"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."

"Well I never!" says she, "I thought you had an idea that everybody ought to wear sackcloth and ashes."

"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."

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;

That night Maria had the children kneel down and say their prayers in her own room, but I never see her shed no tears, nor hear her a grieving.

Correspondence.

For the Christian Messenger. "Ye search the Scriptures."

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 may be well to remind the reader that the word *ercunat*, translated *search*, is in the same form in the indicative mood as in the imperative in the 2nd person plural, present tense; hence the difficulty about the right rendering of the word.

The Dr. admits that "the Jews generally did read the Scriptures, or hear them read, and that some devoted much time to fanciful speculations on them;" and adds "but it does not appear that the rejecters of Christ to whom he spoke searched them."

Barnes says "There is an abundance of evidence that the Jews did search the books of the Old Testament"

The Dr. argues, quoting *Storkins* with whom *Parkhurst* agrees, that the emphatic position of the word demands the imperative: "I claim on the other hand that considering the Saviour's object in arguing with those Jews, viz. to prove his Messiahship, and appealing to the very Scriptures which they searched so thoroughly as testimony thereto, the emphasis of the word tells much more strongly in favor of the indicative."

The reference to *Matt. xxii. 29*. "Ye do err not knowing the Scriptures" does not help the Dr.'s case in shewing that the Jews did not read them. The word *eidotes* from *eido*, here rendered *knowing* has two principal meanings, 1st, to see, look at, behold; 2nd, to perceive, discern, understand.

At once he replied, "Thou shalt love 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 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 Dr. in his long and wide experience must have met with men and read of many others, who were remarkably well acquainted with the Scriptures, who searched them, as perhaps few Christians do, and like the Jews, devoted much time to fanciful and sceptical speculations on them, but failed to see the Lord Jesus Christ there.

The reader will please notice the force of the word "for" in both readings of v. 39. To sum up—"Ye deny that I am the Messiah. I have told you that I am; John told you the same truth; my works testify that God sent me; the Father himself, which hath sent me hath borne witness of me; ye search the Scriptures, and professedly for the highest possible purpose, and those very Scriptures themselves testify of me."

In the Gospel by John, published by the American Bible Union, containing the Greek version, King James's, and the Revised, there is a note on the verse in question. For the sake of such as have it not, I will quote it, as 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 *ercunat* will bear either the indicative or imperative rendering; but I think the former should in this case be preferred.—1st. Because there is no other imperative word in this immediate connexion. The nearest command, or exhortation, is in the 45th verse.—The rendering of the English version therefore is not suggested by the immediate context.—2. Because the persons addressed were Jews, who were remarkable for their diligent study of the Scriptures. As the Saviour never urges them to the observance of the Sabbath, no doubt because they were already punctilious, and unnecessarily strict in its observance, so, for similar reasons, he would not be likely to urge them to the study of the Scriptures.—3. Because 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 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. 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 side, and "When Doctors disagree, &c."

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, if man he might be called, whose presence was a terror to those whose strength was no defence against the lawless conduct of the drunkard.

Born on the borders, between England and Wales, he had scarcely the language of either. Apprenticed to a tailor, he ran away from his master and enlisted as a man-of-war's-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 years.

His presence at the house of God and apparent interest was rather an embarrassment to the timid preacher, who feared that the motive of this one hearer in particular, might be for the purpose of 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 Wilnot Mountain, and adding to its numbers by the conversion of sinners among whom was "Billy Groves" as he was generally called.

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 vainly trying to stifle his cry by forcing 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 interruption he had made. His language was inimitable, but even to this hour I see him, as he stood bathed in tears and saying as the pastor approached, "O sirs you must forgive me, I se could not 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 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 church and related in his way the state of his mind. It was indeed unique in manner, while in matter it was the sentiment of every true child of God. I the sinner; Christ the Saviour. To give his exact language is impossible. An approximation may help the reader to some of its expressiveness. "Oh what a sinner I se been. I se been stealing and drinking and... I se been in Roosha, Proosha, France and England: O I se been over the world cursing and swearing, and drunken. O what a sinner." And then the idea of God's mercy following him all his days, brought out the expression, "O what a 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,

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 I se getting better."

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."

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 right up to the desk, turning, faced the audience laying his hand on his breast he said, "I se a young hand at this business, I feels it here," smiting his 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 delay, assured that he would be received 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, comforting the hearts of many, and strengthening the cause of God in his neighborhood.

In his last illness he was sustained by the Christ he gloried in. One of 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 ecstasy to his anticipated home. He was no more a waif in childhood, nor in manhood all that was loathsome, 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 moral character, and some, I fear not a few, are all that is opposite in position and character, notwithstanding their 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 faith in Jesus Christ. Are these only living to prove that they belong to that class, of whom the Saviour said, "Publicans and harlots shall go into the kingdom of God before you." *Matt. xxi. 31.*

If "Billy Groves" was a witness against them, when he stood before 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.

Wolfville, Dec. 2nd, 1876.

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

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

(To be continued.)