

Correspondence.

For the Christian Messenger.

"Baptism in a Nutshell."

6. BAPTISM IN THE HOUSE OF CORNELIUS.

Act xx. 44-47, "Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?"

Dr. Taylor asks, (he does not assert, unless by way of a question, as his manner is) "Can this possibly mean anything else than that water should be brought and poured upon them?" Yes, it can possibly mean something else, and that which ones own common sense dictates, viz: Can any one forbid, or object to these persons being baptized, seeing they have the necessary qualification—having "received the Holy Ghost."

But apart from all this, Dr. T. should know that those in good circumstances had in their dwellings abundant means of bathing or washing the whole body. Cornelius was a man of position, a centurion, a man of means, he "gave much alms to the people."

And after all, what have we to do with finding water for them and others to be baptized in? If they were baptized, then they found water enough for the purpose, wherever it was. Rev. C. Taylor, M. D., D. D., and Rev. T. O. Summers, D. D., to the contrary notwithstanding. Strange there should have been such a great scarcity of water at those particular times, when people were to be baptized!

7. BAPTISM OF SAUL.

The Dr. says, "In the original Greek it reads, 'Having risen up (or stood up) he was baptized'—right there in the room where he was." If by immersion would it not have said, "He went and was baptized?" And further on in speaking of what Ananias said to Paul, (Acts xxii. 16) he says, "The original is, 'Having risen up, be baptized'—right here where you are." The reader will observe how closely Dr. T. connects his own words with those of inspiration; putting them into the mouth of Luke and Ananias. Physicians have peculiar marks and signs I believe, known only to themselves and the initiated; perhaps the physician Luke inserted some such mark or sign in the 'original Greek' by which the physician Taylor could see that Saul was to be baptized 'right there where he was,' and if Luke, M. D., was told to write that, and did not, then he is not to be trusted any more than C. Taylor, M. D., for making him write it if he was not told to.

Now, if Saul was to be sprinkled, or poured upon, as the Dr. labours so zealously to prove, what need was there for him to rise up? especially if as Dr. T. suggests "he was probably (note the word) too weak to walk." If to be immersed, how could it be done without his first 'having risen up,' whether he was sitting or lying down, and whether baptized 'right there where he was' or outside the house?

The word in the original is *anastas*. The same word is used in Luke xv. 20, "And he arose (*anastas*) and came to his father," "right there where he was," according to Dr. Taylor's version. In the Septuagint in Jonah iii. 3, the same word is used; we will see how the Dr.'s version will suit there: "So Jonah arose (*anastas*) and went to Nineveh" "right there where he was."

Paul, in speaking of his baptism (Rom. vi. 4), calls it a *burial*. Which most resembles a burial, friendly reader, sprinkling, pouring, or dipping? And does not Paul himself, in that verse, shew us how he was baptized? The shifts that some of our Pedobaptist brethren are put to prove their case, only shew the weakness of their failing, falling cause.

8. BAPTISM OF THE JAILOR.

The first statement under this head is, "The jailor and all his family were baptized in the night and in the prison, (Acts xvi. 33) where it is most unwarrantable to presume that there was enough water to immerse." The italics are the Dr.'s, by which I suppose he intends to emphasize the words so marked. It is a pity he should emphasize so emphatic a mistake as to say they were baptized in the prison, and it only tends to shew the rottenness of his nut. If we are to believe the inspired physician, then the baptism did not take place in the prison; for in vs. 30 (Acts xvi.) we are told that the jailor "brought them (Paul and Silas) out" of the prison. Nor did the baptism take place in the jailor's house, as some say, for after the preaching, believing, and baptizing, we read in vs. 34 that he (the jailor) "brought them (P. & S.) into his house." Is it not possible then that they were baptized in the prison yard? for Judson tells us that "the prison yards, as well as the yards and gardens of private houses in the East are furnished with tanks of water." But enough; the record says they were baptized, therefore they were, and they found water sufficient for the purpose, otherwise they could not be.

9. ISRAELITES BAPTIZED UNTO MOSES.

Mr. T. in speaking of the cloud says, "It would be natural that, as it passed over their heads, drops from it should fall upon them," and a little further on, "Besides this baptizing, Paul says, 'they were baptized in the sea.' Here, by the way, the learned Dr. has discovered two baptisms: one, the night before the Israelites crossed the Red Sea, when the cloud "removed and went behind them;" and the other "in the sea;" Doctor, "Go and do thou likewise." Have two baptisms. He continues, "This could only have been by their being sprinkled by the spray from the walls of waters as they went through on dry ground." The learned Mr. Taylor, Doctor of Medicine has been mixing matters a little here, and we will try to analyse them. First, it is difficult to see how a pillar of cloud could sprinkle six hundred thousand men besides women and children. Second, it is hard to understand how a rain-cloud could give light as we find from Ex. xiv. 20, this one did. In Ps. cv. 39 we read, "He spread a cloud for a covering, and fire to give light by night," and in Nehemiah ix. 12, "Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go." If Dr. Taylor is to be believed, we must conclude that this was a rain-cloud by day, and a fire-cloud by night. Alas for this D. D. of Kentucky, he can find no water where there is plenty, and plenty where there is none. Third, and last, and best. Dr. T. says "they could only have been (baptized) by their being sprinkled by the spray from the walls of waters, &c." Here we have a most remarkable phenomenon—If there was spray there must have been wind to cause it, (unless two companies of whales were stationed along each side and threw it over them, which is as easily proved as that there was no spray at all), and as Dr. T. says the spray sprinkled the Israelites from the walls of water, for he says *walls not wall*; then we have the wind blowing from two directly opposite points at the same time and place! This is something new under the sun, for certain. If he had said 'wall,' it would not have been quite so bad, but I suppose he saw that would not answer, for the spray to reach across the people, lest it might cause too much to fall on those who were nearest that side; so that he has raised the wind and made it blow north and south at the same time, thereby causing a spray to rise and meet midway! And how dry would the ground or the people be with the spray falling while they were crossing from one shore to the other? Ex. xiv. 22 says they 'went into the midst of the sea upon DRY GROUND! Of your charity, reader, "Tell it not in Gath, publish it not in the streets of Askalon." If this Rev. M. D., D. D., has any reputation to lose, he had better look pretty sharply after it. He says again, "Referring to this very event, Ps. lxxvii. 16, says: 'the clouds poured out water.'" In one place he says that *drops fell* from the cloud, and now that the clouds *poured out water*. ("Oh, consistency

thou art a jewel!" Would that thou wert better known in Kentucky.) In these two views Dr. T. sees no distinction between sprinkling and pouring, which, of course, he ought to see, and I ween does see, but he is great at 'mixing.'

Unfortunately, however, for him in Ps. lxxvii. 16 it is *clouds* (plural), not *cloud*. And besides, in the original Hebrew the passage reads, "The waters overflowed;" and the Septuagint, "The great sound of waters;" the German, "The swollen clouds poured out waters;" the French, "The clouds poured out a deluge of water;" the Douay, "Great was the noise of the waters;" and it is more than probable, if not positively certain, that Ps. lxxvii. 16 refers to the crossing of the Jordan, at which time that river overflowed all his banks, when the waters came down from above and stood up on an heap. See Joshua iii. 14-16. And to shew that this overflow was not the result of melting snow,—it was harvest time; and where did the water come from but from the clouds, and the noise but from the rush of the of the river, caused by the clouds pouring out water. I wonder what the qualifications for D. D. can be in Kentucky. Judging from the Nutshell, it would seem as if all that is required is to make the sun set at ten minutes to ten in the morning, find water where there is none, and none where there is plenty, make the wind blow in two opposite directions at the same time, and make the Bible mean what it was never intended to, and never can mean. Well, after all, the man that can do all this, and more of the same kind, deserves a high title, and Rev. Mr. Taylor has succeeded admirably, at least to his own satisfaction and apparently to a good many thousands beside. Surely they must be very hungry for arguments if they are satisfied with what Dr. T. provides.

10. BURIED WITH HIM IN BAPTISM.

On this the Dr. utters the following sage remark, "If our immersionist friends still insist that the mode is here referred, to let them bear in mind that, in burial, the earth is *sprinkled, poured, put upon* the body, which is not immersed into the earth." There reader, and that from a Doctor of Divinity!! It is to be hoped they do more than that in Kentucky, and if our good friends would *sprinkle, or pour, or put upon* the person sufficient water to bury them, as a person is buried in the earth, the most bigoted Baptist would find no fault. He says further, that "pouring is the most scriptural mode." Why then do they not practice the most scriptural mode? Here we behold the natural progress of error, they have put baptism aside, to give place to pouring, and pouring to give place to sprinkling, the next step, I suppose, will be to put that aside and use a damp sponge, and the next to shew them a little water in a glass or other convenient vessel, and then discard it altogether.

But we hope better things of them, and that they will, sooner or later, (the sooner the better,) give up the meaningless institution of man's devising and appointing, and return to the ordinance of Christ's appointment, which he sanctioned, and of which he therefore alone approves.

From California.

We find in the *Evangelist*, May 17th, of San Francisco, the following account of the ordination of I. M. Kalloch:

A council called by the Metropolitan Church to consider the propriety of ordaining Mr. I. M. Kalloch, met at the Metropolitan Temple, May 12th. Rev. J. A. Frost of San Jose was chosen Moderator, and Rev. Lyman Chase Clerk. The council, after hearing the candidate's relation of his christian experience, call to the ministry and views of doctrine, unanimously approved of his ordination. On Sunday last the ordination services were held at the Temple, his father, Rev. I. S. Kalloch preached the sermon from the text, "If any man preach any other gospel to you than that ye have received, let him be accursed." Gal. i. 9. Rev. Dr. Taft of Santa Rosa made the ordaining prayer, and was assisted in the laying on of hands by brethren Frost, Hulbert, President Greene, and the father of the candidate. President Greene delivered the charge in a very impressive, earnest and feeling address. The hand of fellowship was extended

by Rev. E. B. Hulbert of the First Church. His address was full of good cheer and expressed a tender and generous welcome to the work, joys, trials and reward of the ministry of Christ.

It was one of the most interesting ordination services we ever witnessed. The attendance was very large, every seat was occupied, and many stood throughout the service. The fact that the candidate had consecrated his life to the work in which his father is now engaged, and in which his grandfather also had been so useful, affected the great company of witnesses. He goes into the work followed by the prayers of all who know him, and especially of the church of which he is a member.

In the same paper we have an account of the Baptist Convention of the State held last month:

Our State Convention met on Thursday evening last week, at the Metropolitan Temple, and closed Sunday night at Union Hall. We have never before seen such a large gathering of our people on this coast, never such enthusiasm, such unity and vigor as this Convention showed. Never were there so many reasons for encouragement as at the present time. The attendance showed fair representation from the remotest sections of California and Nevada. Oregon, and even British Columbia sent us brotherly greeting by the presence of Bro. Pierce of Portland and Bro. Carnes from Victoria. The missionary work performed by brethren Bateman and Baker seemed wonderful. Nearly 20,000 miles have been traveled by them in the work of the Lord. The interests of California College were presented by the Secretary of the Education Board. The aid extended to our field by the American Baptist Home Mission Society, awakened profound gratitude. The Chinese Mission work, under the care of Bro. Francis, showed much progress, and the need of greater facilities for the cause was most manifest. Our Sunday School workers were inspired by a deeper consecration.

The vast destitution of our immense territory, the calls for missionary help from a hundred places, and the need of such service in a hundred other places, impressed every one with a sense of the magnitude of the work in which the Convention is engaged. The Woman's Missionary Society held a meeting of thrilling interest. Between two and three hundred delegates were present and the congregations filled the Lecture Room of the Temple, at times filling the adjoining room. The closing service at Union Hall was attended by an immense audience. The Baptists of the city, the delegates and their friends crowded this great hall, the largest in our city. Short and stirring addresses were made by brethren Kalloch, Frost, Baker, Bateman and others, and pledges for the support of the missionary were made amounting to \$500. The singing during the meeting was under the direction of Prof. Stimson, leader of the Metropolitan choir, who with his sweet singers contributed greatly to the spiritual joy of all the meetings.

The ladies of the Metropolitan church, materially assisted by friends in other churches, spread tables daily at the Temple for lunch and supper for all; the Baptists of the city opened their homes for friends from abroad and received well deserved thanks for their cheerful service thus rendered to the Saviour's cause.

NEW ZEALAND.—Some friend has sent us a copy of the *New Zealand Herald* of April 11, containing an interesting account of a Sabbath School Anniversary at Mount Eden at which about 80 persons sat down to tea, after which Mr. L. W. Eaton—who was formerly well known to many of our brethren in the eastern part of the province—took the chair. He made a few opening remarks:

"If there was anything noble in life, he said, it was to see the young engaged in the work of their Lord and Master. He had chosen in early youth the Saviour's side, and throughout a long and arduous life he had never had cause to regret that step. The speaker then commented on the trying nature of the Sunday-School teacher's work and concluded by giving some excellent advice, deduced from his own experience, to those preceptors of youth."

Subsequently addresses were delivered by Mr. Ralph Stewart on the subject "Despise not the day of small things;" by Mr. Fry on "A few of the hindrances to Christian work, and how to deal with them;" by M. Ellyett on "The preparative work of Sunday-school teachers;" by Mr. C. Hill on "The practical work of the Sunday-school;" by Mr. R. B. Shalders on "The memory of God in relation to Christian work;" by Mr. Carey

Brown on "The good done by Sabbath-schools;" and by Mr. F. G. Ewington on "The objects of Sunday-school teaching." During the evening the following selections of music were sung by the Tonic Sol-fa Class, under the leadership of Mr. Cranwell:—"Blessed Jesus," "Martin Luther's Chorale," "O Rest in God," "Trust in the Almighty." The proceedings were brought to a conclusion by the pronouncing of the Benediction by the Chairman.

In Memoriam.

MRS. MARY J. PARKER.

"Change! Oh, wondrous change! Burst are the prison bars! This moment here—So low In mortal prayer—And now Beyond the stars."

Mary J., the beloved wife of Mr. Osmond Parker, and eldest daughter of Deacon Jeffrey Burgess, of Dartmouth, died at Pleasant Valley, Hants Co. April 10th, aged 29 years. Our departed sister was brought to the knowledge of Jesus in early life and united with the Baptist Church in Rawdon, continuing in its fellowship until called to the better church above. Her piety was modest, but firm and decided, appearing more in what she did than in what she said. Her house was open for the preaching of the gospel. She loved the religion of the cross of Christ, delighted in Christian society and was much esteemed by all who were acquainted with her. We have no doubt but that her death was precious in the sight of the Lord. Just before the Angel of Death came with the message, "Friend, come up higher," she was heard to offer earnest petitions to God for her partner in life and her dear children, and then repeated that well known stanza,—

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.

A husband has been bereaved of a faithful and affectionate wife; six children of a kind and devoted mother. Of a family of ten brothers and sisters, she was the first to be called away. Those who are left, rest assured that her happy spirit is now before the throne of God and the Lamb, there to spend a blissful eternity in the society of the pure and holy. While her husband and family, parents, brothers and sisters, relatives and friends, deeply mourn their loss, may they kiss the rod and remember that He who was wounded alone can heal.

"Weep not that she is gone,  
But rather strive to gain  
An entrance to that rest  
Where she is free from pain.

Say not that she is dead,  
She lives above the sky;  
A crown of glory on her head,  
A Saviour ever high.

Then let us strive to win  
The blessing SHE has won,  
That WE may enter in  
To our eternal home."

Com. by M. W. B.

BESSIE BLAIR SALTER,

wife of I. K. Salter, and eldest daughter of A. M. Wills, of Pughast, died at Mendocino, California, on this 27th of April of congestion of the lungs and dropsy, aged twenty eight. It is less than a year since Bessie left her native land. Both she and her friends hoping a change of climate might benefit her health, but finding she was not at all benefited, they intended to return home in a few months at least. But, while we were anticipating her return to her earthly home, the Father had designed that she should go to her Heavenly Home to inhabit the mansion her Saviour had prepared for—the Saviour she has loved and trusted since her childhood. She suffered intensely during an illness of several weeks, but she bore it patiently. When told by her physicians she could not live, she said she would like to have gone home to see her friends if it were God's will. She prayed for each one of her family. When she could no longer articulate, she looked up in her husband's face and smiled, as he bent over her trying to catch her last words, and just ceased to breathe. Truly "Death is swallowed up in victory." She sweetly sleeps on the far off shores of the Pacific, with her infant son who preceded her a few weeks. "Those who sleep in Jesus will God bring with Him." And we doubt not in that great day, some souls, whom in her weakness and self-distrust she strove to bring to Christ, some of the beloved children of the Sunday School, will shine as stars in her crown of rejoicing. "Thanks be to God for his unspeakable Gift."—Com.