troubles, and helped him to undress; and then she drew the curly head on to her tired shoulder, and sang to him as she had done to baby until he fell asleep. And if her arms ached as she laid him gently down, and if she fell asleep over her prayers, as if the restless baby kept her wakeful till the gray morning dawn, who was to know it save and, perhaps, the dead mother whose name she sobbed in her sleep before the sun fell on her face and awoke her? (To be continued.)

## Correspondence.

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For the Christian Messenger. · United States Correspondence.

WASHINGTON, D. C., March 5, 1878.

The President held his last levee of the season at the White House on Tuesday evening last, and, as a matter of course, the great mansion was crowded. The Blue Room, which is only of ordinary parlor size, was the scene of the introductions and hand-shaking, and the erowd was hustled along through this into the other apartments, at last emerging into the great East Room, which was never yet so full that no more could enter, I think. The costumes worn by the ladies were brilliant and rich, as usual. Mrs. Hayes wore white silk and gauze—a dress she has her neck.

Murphy and the temperance cause Glory. still holds sway here, and this is the Reformer's fifth week in Washington The last two Sabbath afternoons he has addressed an out-of doors meeting from the Capitol steps, the audience numbering about 10,000 persons; and several mass-meetings have been held in the big market house. A hundred dollars and more have been spent for blue ribbon, at 25c. per roll. The badges are but two or three inches of this ribbon tied in a knot and attached to the left shoulder or tied into a button-hole. And still the tide is sweeping on and the enthusiasm abates not a whit. It is getting to be the fashion to be teetotaller here, so there is hope for the Capital; for, after all, the fashion carries the day. A wight is luckless indeed who is entirely out of style.

Lent begins this week, and as it approaches the festivities of the social world grow more and more gay. They will fall flat enough when it arrives, and I fancy few will be sorry that the end of dressing and dancing and flirting and whirling has come and a season of rest arrived. I fancy, too, that few of these society devotees will be in a mood, either of body or mind or soul, for serious fasting and praying. They will be too tired and worn out for anything but a protracted season of exhaustion and ennui. Life is too short a thing and to serious a thing to be frittered and wasted away as we see it here. It brings a feeling of sadness to reflect how much good to the people God has put into this world of his, and for them what might be done with the time, the tal ent, and the money that is expended upon what is infinitely less than useless MERRILL.

For the Christian Messenger.

Reform Club and Religious Revivals at Bridgewater.

Mr. Editor,—

Two of the largest and most interest ing Temperance meetings ever held in this town took place last Thursday evening and a week previous in the new Presbyterian Church. R. M. Duff, son of Rev. Mr. Duff, in the Chair. Nearly 400 signed the pledge. The last meeting was addressed by Revs. Hunter and Robertson; also, W. H. Owen, Esq., Barrister, and W. J. Gates, in ten minute speeches, appropriate to the occasion Rev. Mr Gillen (Episcopal) offered prayer. The afternoon of Thursday was spent by the brass-bandsmen in patrolling the streets, and playing before the meeting at the Starratt Hotel, now kept by Mr. Card as a strict temperance house. This fact causes great rejoicing; and Mr. Card joining the Reform Club is a great triumph for the temperance people here. Thus there seems to be going forth a healthful influence in this community, preparing

the way, we verily believe, for a large revival of a better cause than even this good moral cause, temperance.

RELIGIOUS.

Rev. Mr. Weeks has been holding extra meetings for a few days, and so could not attend the temperance meeting on Thursday, though his heart is in the work. Five were baptized yester-He who neither slumbereth nor sleepeth, day, and joined his church. Quite a number of the Sabbath School scholars have also professed conversion, and still others have asked the prayers of the Christians. Thus, the Sabbath School seed, sown for years past, is seemingly now "shooting up," giving much encouragement to Sabbath School workers, who never wearied in their devoted work. "In due season ye shall reap if ye faint not," is a faithful saying.

Mr. Weeks seems happy in his work. It is to be hoped that the other churches in this town will also labour for the conversion of the young, and as many of them have, in the strength of the Divine Spirit, taken one good step in reformation, they may be influenced to consecrate their hearts and lives to the service of the Great Reformer, Christ.

This \*tidal wave' is overflowing the land, hiding intemperance (and, we hope, other evils), also the liquor traffic, from view, and in proportion as Divine aid is sought, so will success attend the

Is not the spirit of the Master in appeared in four or five times. Lillies | this work? May that Divine influence of the valley were in her hair and a continue to go forth, convincing of sin massive chain of Etruscan gold about and regenerating the people, until the whole earth shall be filled with His

Yours, &c., VERITAS.

For the Christian Messenger. Rev. Mr. Lathern and his Wit-

Mr. Editor,—

Rev. John Lathern, Wesleyan minister of Charlottetown, P. E. I., is the author of a work on Baptism, to which he has given the title "Baptisma: A three-fold Testimony." It is dedicated to the young people of Mr. Lathern's charge, and it seems from the Preface that its substance was first addressed to them from the pulpit, and is now pub lished by request.

In Article VI, headed "Witnesses," two commentators, viz., John Wesley and Dr. Adam Clark, are brought to the stand to testify in favor of the Sprink ling and pouring theories which the author of "Baptisma" is endeavoring to defend. The character of the evidence he brings forward, however, is not calculated to give much support to his cause; and Mr. Lathern is correct when he states that testimony from such sources is considered "valuable' by the advocates of the only Scriptura Baptism, namely: The immersion of believers, and believers only, in water upon a profession of their faith.

Mr. Lathern's first witness is Rev John Wesley, and he complains that Mr. Wesley's opinions "have been ad duced in a confident and ostentatious manner as constituting valuable conces sions," and in a foot-note he informs us that Wesley, when he left Oxford, was a firm and perhaps bigotted adherent of the Anglican Church and an extreme Ritualist. "Believing that the Rubric favored immersion" (it commands it) "he attempted on one or two occasions to enforce his views," and Mr. Lathern declares it unfair to adduce statements made antecedent to the great change by which his whole life was revolutionised in proof of his opinions upon questions of theology and of worship, and asks us to "fall back" upon Wesley's later standard works.

Now, as we happen to have some of "Wesley's later standard works," the very ones that are sold at the Confer ence Office and containing the doctrines which Wesleyan ministers are bound sincerely and fully to believe, we shall see what this chief "witness" has to say upon the matter in question.

Wesley's Notes on the New Testament, "corrected by himself" many years after his return from Georgia are of course included in the list of his standard works; and in these Notes he has much to say on the subject of Baptism. Hear him :-

Note on Matt. iii. 6. "Such prodigious numbers could hardly be baptized by immersing their whole bodies. It seems therefore that they stood in ranks on

along, cast water on their hands or

After reading this we are at no loss to understand why Mr. Lathern, at the very beginning of his book, is so anxious to have his readers believe that "John's baptism was not Christian baptism," and in "regard to its nature and mode of administration" is of "no authorative obligation in the Christian Church." The author of "Baptisma" has evidently been following John Wesley in his narrative of these solemn transactions rather than the New Testament story, and we do not wonder that he should declare such a burlesque is not Christian

Matt. iii. 16. Mr. Wesley translates "from "the water. Acts viii. 36. "Certain water "-" Thus even the circumstances were under the direction of God." Acts viii. 38, He renders, "They both went down into the water," and in his note he informs us that "they both went down out of the chariot," and adds, "It does not follow that he wa baptized by immersion, the text neither affirms or intimates anything concerning it." He translates verse 39, "And when they came up out of the water,"

So much for Mr. Wesley's notes on Matt. 3 and Acts 8, but in Romans we find him, as Mr. Lathern intimates, getting a little nearer "perfection," his judgment becoming more "matured."

Wesley's Notes on Romans vi. 3 reads: "We, through baptism, are into the ancient manner of baptizing by immersion. Once more. Col. ii. 12, "Which he wrought in you when you, as it were, were buried with him in baptism." The "Ancient manner of baptizing by immersion is as manifestly alluded to here as the other manner of baptizing by sprinkling or pouring of water in Heb. x. 22."

Let the reader turn to Heb. x. 22, nay, let us follow Mr. Wesley there, and what do we find as a crumb of comfort for the advocates of the sprinkling theory? Not one word about baptism; —this is all he says:—

"And our bodies washed with pure water, all our conversation spotless and holy, which is far more acceptable to God than all legal sprinklings and

Now, what says the author of "Baptisma" to the teaching contained in the above "Notes," not from the pen of John Wesley, the "firm," "bigotted," "Ritualist," but John Wesley, the "venerable" founder of Wesleyanism. after the "great change" by which his "whole life was revolutionised." That Wesley's teachings are contradictory and inconsistent is plain enough to any one who comes to the consideration of them with the least degree of impar-

But as this witness evidently does not declare the whole truth let us see what sort of evidence Mr. Lathern gets from Dr. Adam Clark. And the first thing we meet is a complaint that somebody quoted a sentence from this commentator "to an intelligent audience in Charlottetown without important qualifications which follow." Mr. Lathern says that the bulk of the people present, not having the commentary, could only carry away one impression, "but what must have been their indignation . . . when they came to read the whole passage" Dr. Clark's comment on Rom. vi. 4 reads: "That it is probable the apostle alludes to the mode of adminis tering baptism by 'immersion,' but little farther on he "qualifies" this by saying "that it is not absolutely 'certain he does so." Mr. Lathern says the "great Wesleyan Commentator" made a "generous concession:" If so he did wrong, as no concessions should be made in a matter where truth is demanded. But on the 5th verse of the same chapter the Dr. is somewhat clearer. He says: "If we take the word planted in its usual sense we shall find it to be a metaphor as beautiful and expressive as the former (burial). When the seed is inserted in the ground it derives its nourishment from that

ground," etc. Again, on Col. ii. 12, "Burial," &c., alluding to the "immersions practiced in case of adults wherein the person appeared buried under the water, as Christ was buried in the heart of the earth. His rising again the third day

tism as an emblem of death in volun- departed brother Stronach, who was

the edge of the river, and John, passing | tarily going under the water, so they receive it as an emblem of resurrection in coming up out of the water, thus they are baptized for the dead."

> Why did not Mr. Lathern give these sentences as an "embodiment of Dr. Clark's opinions"? And with whom should that intelligent audience have been "indignant"? But Dr. Clark must now contradict that other witness, John Wesley, on Acts viii. 38. The Dr. says they alighted from the chariot into the water, "he probably plunged himself fully aided the cause of higher educaunder the water, as this was the plan which appears to have been generally followed among the Jews," etc.

> And now what are we to think of these two witnesses? They contradict themselves. They contradict each friend, and a liberal supporter. He was other. They contradict very much of what Mr. Lathern himself has written, and, worse than all, they contradict the Word of God. Mr. Lathern has damaged a weak cause by putting them on the stand, and if the young people of his charge will but "consult and compare' their pastor is not walking by the "same rule," or minding the "same thing," so far, at least, as baptism is concerned. We sincerely hope that his "judgment may become more matured," so that he may see it his duty to be buried with Christ in baptism in himself.

Yours, &c., ALPHA. Yarmouth, March, 1878.

> For the Christian Messenger Exposition of Scripture.

"Though they say, The Lord liveth; surely they swear falsely."—Jer. v. 2.

I have heard a sensible man, who was a diligent student of the Bible, quote this text to prove, that if what one says is really true, and yet he does not himself believe it, in him it is falsehood. The sentiment appears to me correct; but the text was mis-applied. The Israelites were accustomed, when required to testify under oath, to hold up the right hand, (Gen. xiv. 22; Ps. cxliv. 8,) and to appeal to the living God, Jehovah, for the truth of what they affirmed. They were to swear by Him | and praise, "I went when I could." only (Deut. vi. 13). The form of words used by them seems to have been church ever found in him a brother on elliptical, as indeed it is with us: and | whom they could depend, and his death our translators have deemed it needful | leaves a vacancy not easily filled. Amid to supply the word as, which, though not expressed in the original, is implied, "As the Lord liveth." (Judges | wife and two daughters, he was susviii. 19; 1 Saml. xx. 3; 1 Kings i. 29.) | tained by grace, and when his own form Had Jews who did not believe in the | was weakened by disease, the "earthly existence of Jehovah (Ps. xiv. 1) simply | house" being dissolved, the same unswearing falsely, and so exposing themselves to a fearful "curse." Zech. v. 3,4.

In conclusion it may be remarked, that all who have in any measure the charge of children or youths, should take special pains to instil in their minds, both by precept and example, a due regard for strict véracity, and a deep reverence for the names and attributes of Deity. It may then be hoped that the dreadful crime of false swearing with all its fearful consequences in time and eternity, will be in a great degree exterminated.

C. TUPPER.

In Memoriam.

MR. NELSON STRONACH.

It has pleased the King of Zion to and this emerging from the water was bestow on his people a variety of gifts. an emblem of the resurrection of the Some possess valuable talents for exbody, and, in them, of a total change of hortation and prayer; and others are specially endowed with wisdom for On 1 Cor. xv. 29, "They receive bap- counsel, a spirit of beneficience, &c. Our

long a valued and useful member of the Baptist Church of Upper Wilmot, being a self-diffident man, was not accustomed to take an active part in devotional meetings; but he was a wise counsellor, and a truly beneficent man. His services as a Trustee of schools, an overseer of the poor, and an adviser and helper to those in distress, will be greatly

Having by honest industry and frugality acquired some property, he cheertion, and evinced an interest in mis sions. The writer, under whose ministry Bro. S. sat for many years, and at whose hospitable board he was always a welcome guest, ever found him a accustomed to subscribe more largely than any other person, and to pay his subscription quarterly in cash. The writer, reposing entire confidence in his integrity, as well as in his judgment and prudence, appointed him one of the executors of his Will. It was a source authorities, they will find that after all of grief to him. that a hurt received by a fall, put it out of his power to comply with a request from this beloved brother, near the close of his-life, for an interview, with special reference to some property entrusted to him, as executor to an estate, for our Foreign Mission. The same cause prevented attendance after the "ancient" and only scriptural at his funeral, as likewise the visiting mode. Meanwhile, let him not charge of the bereaved family. But for this grafted into Christ," and same chapter, others with want of candor when that there might have been some further 4th verse, "Buried with him," alluding element seems to be so sadly lacking particulars noticed in this memoriam. Providence, however, orders all right.

May the pious widow, who has happily known and acknowledged the precious Saviour ever since she was nine years of age, and the children bereft of an excellent father, though now widely scattered abroad, be so richly blest, that all may be at last an unbroken family in heaven!-Communicated by Rev. C. Tupper.

At Milton, Queen's Co., on the 16th of Feb., of consumption,

MR. ISAAC FREEMAN,

aged 67 years. Bro. Freeman was for nearly twenty-five years a worthy and consistent member of the Milton Church He loved the house of God, and exhibited that love by his punctual attendance on the means of grace. He was able to say when sickness was preventing his meeting with his brethren for prayer

His pastor and the members of the the Providences of God under which he was called to part with an affectionate said 'Jehovah liveth,' though it would | seen, but powerful and comforting suphave been falsehood in them, yet it port was his. The close of his life was would not have been false swearing. As | peaceful, happy and full of hope. The the text evidently refers to making | fear of death and the gloom of the grave oath, the usual practice of supplying were removed, and calmly he waited for the word as, would in this case have the messenger sent by his Heavenly removed the obscurity. (So also in Jer. | Father to call him home. At his reiv. 2.) It would then read naturally quest, Bro. Gates, of Liverpool, who and plainly, "Though they say, As the often visited him during his sickness, Lord liveth; surely they swear falsely." attended his funeral, improving the To the same purport Luther, in his occasion by a sermon founded on Rev. German version, has it, "Though they vii. 9, 10; Revs. J. A. McLain and E. say, (Bey dem lebendigen Gott,) By the Barker (Congregationalist) assisting in living Goo," &c. Though these ungodly | the exercises. May the great Head of people professed to acknowledge JE- the Church comfort the remaining mem-HOVAH by appealing to Him in their bers of the bereaved family and the oaths, yet they impiously denied Him by church, who by this providence have been called to part with a kind father and faithful brother.—Com.

## Donation.

It gives me much pleasure to make known the very great kindness of my friends of this vicinity. On Thursday, the 21st inst., about 130 of our people with Lockport friends, came in with their baskets and parcels in abundance. It was a delightful social evening, not easily forgotten by pastor and people. In cash, wood, flour and groceries of all kinds, we were better off by \$140. Taking into account the many little tokens of the kindly feeling which we are constantly receiving from this dear people, and also the peculiar tightness of this season in money matters, we are led to wonder at the liberality of the people. We cordially express our gratitude and desire to be, under God, a means of more abundant blessing through the Gospel of His dear Son. Osberne, Feb. 23rd, 1878.

[The above is, we presume, from Rev. E. N. Archibald, but it has no signature. It should have appeared last week.]