

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.

Correspondence.

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.

Murphy and the temperance cause still holds away 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;

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.

MERRILL.

For the Christian Messenger.

Reform Club and Religious Revivals at Bridgewater.

Mr. Editor,—

Two of the largest and most interesting Temperance meetings ever held in this town took place last Thursday evening and a week previous in the new Presbyterian Church.

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.

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 work.

Is not the spirit of the Master in this work? May that Divine influence continue to go forth, convincing of sin and regenerating the people, until the whole earth shall be filled with His Glory.

Yours, &c.,

VERITAS.

For the Christian Messenger.

Rev. Mr. Lathern and his Writings.

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 "Baptism: 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 published 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 sprinkling and pouring theories which the author of "Baptism" 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 Scriptural 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 adduced in a confident and ostentatious manner as constituting valuable concessions," 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.

Now, as we happen to have some of "Wesley's later standard works," the very ones that are sold at the Conference 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

the edge of the river, and John, passing along, cast water on their hands or faces."

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 authoritative obligation in the Christian Church."

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 was baptized by immersion, the text neither affirms or intimates anything concerning it."

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 ingrafted into Christ," and same chapter, 4th verse, "Buried with him," alluding to 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."

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 washings."

Now, what says the author of "Baptism" 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 impartiality.

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 administering baptism by 'immersion,' but a 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 and this emerging from the water was an emblem of the resurrection of the body, and, in them, of a total change of life."

On 1 Cor. xv. 29, "They receive baptism as an emblem of death in volun-

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 under 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 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" authorities, they will find that after all 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 after the "ancient" and only scriptural mode. Meanwhile, let him not charge others with want of candor when that element seems to be so sadly lacking 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 only (Deut. vi. 13). The form of words used by them seems to have been elliptical, as indeed it is with us: and our translators have deemed it needful to supply the word as, which, though not expressed in the original, is implied, "As the LORD liveth." (Judges viii. 19; 1 Sam. xx. 3; 1 Kings i. 29.) Had Jews who did not believe in the existence of JEHOVAH (Ps. xiv. 1) simply said "JEHOVAH liveth," though it would have been falsehood in them, yet it would not have been false swearing. As the text evidently refers to making oath, the usual practice of supplying the word as, would in this case have removed the obscurity. (So also in Jer. iv. 2.) It would then read naturally and plainly, "Though they say, As the LORD liveth; surely they swear falsely."

To the same purport Luther, in his German version, has it, "Though they say, (Bey dem lebendigen Gott,) By the living God," &c. Though these ungodly people professed to acknowledge JEHOVAH by appealing to Him in their oaths, yet they impiously denied Him by swearing 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 veracity, 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 bestow on his people a variety of gifts. Some possess valuable talents for exhortation and prayer; and others are specially endowed with wisdom for counsel, a spirit of beneficence, &c. Our departed brother Stronach, who was

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 missed.

Having by honest industry and frugality acquired some property, he cheerfully aided the cause of higher education, and evinced an interest in missions. 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 friend, and a liberal supporter. He was 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 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 at his funeral, as likewise the visiting of the bereaved family. But for this there might have been some further particulars noticed in this memorial. 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 and praise, "I went when I could."

His pastor and the members of the church ever found in him a brother on whom they could depend, and his death leaves a vacancy not easily filled. Amid the Providences of God under which he was called to part with an affectionate wife and two daughters, he was sustained by grace, and when his own form was weakened by disease, the "earthly house" being dissolved, the same unseen, but powerful and comforting support was his. The close of his life was peaceful, happy and full of hope. The fear of death and the gloom of the grave were removed, and calmly he waited for the messenger sent by his Heavenly Father to call him home. At his request, Bro. Gates, of Liverpool, who often visited him during his sickness, attended his funeral, improving the occasion by a sermon founded on Rev. vii. 9, 10; Revs. J. A. McLain and E. Barker (Congregationalist) assisting in the exercises. May the great Head of the Church comfort the remaining members of the bereaved family and the 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. Osborne, Feb. 23rd, 1878.

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