

Miscellaneous.

**STUDENTS FOR THE MINISTRY.**—Students for the ministry, did I say? Let there be students in the ministry. What intense and tireless energy works the brain of Mr. Cook! What rigid application and incessant toil characterize the habits of Edison! Mental power means patient and persistent thought. Genius is the triumph of labor. No man can preach who thinks his education is finished. The course at college and the seminary is only elementary. The higher departments are not fully entered until a man is forty-five. Mentally, as well as physically, a man is not at his best before that age.

A great many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it. An impression is to them the same as if they obeyed it; to appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think it as heroic as though they died at the stake themselves. They come to take what God has planted in them as a substitute for a practical Christian life.

**POLISHING.**—It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.—*Dr. Guthrie.*

**A POPULAR FALLACY CONCERNING OVERWORK.**—The subject of overwork is one of the greatest importance to study, and has to be discussed daily by all of us. My own opinion has already been expressed, that the evils attending it on the community at large are vastly overestimated; and, judging from my own experience, the persons with unstrung nerves who apply to the doctor are, not the prime minister, the bishops, judges, and hard-working professional men, but merchants and stockbrokers retired from business, government clerks who work from ten to four, women whose domestic duties and bad servants are driving them to the grave, young ladies whose visits or Sunday performance on the organ are undermining their health, and so on. In short, in my experience I see more ailments arise from want of occupation than from overwork, and taking the various kinds of nervous and dyspeptic ailments which we are constantly treating, I find at least six due to idleness to one from overwork.—*Dr. Wilks in London Lancet.*

Habits of thought constitute the best part of education, and these are formed mainly during the first ten years. If the training is superficial then it is rarely corrected afterwards. Many preachers are more than half made before they leave the primary department of the common school, but many more are utterly spoiled. If we have superficial education the fault is not entirely in the college. If we have superficial preachers the blame should not attach to the seminary alone.

A minister's wife once asked the late Dr. Eadie, in company, how he became attached to the Secession Church when his father was a member of the Relief. "Oh," said the doctor, "I can easily explain that. Some of the children went with my father and some with my mother; but my father took nothing in his pocket for the 'interval,' while my mother always took bread and cheese, so I went with the bread and cheese."

"Old Hundred," a tune which will endure as long as there are Christian hearts to ascribe praise to Him "from whom all blessings flow," is, says an American contemporary, compiled from four old Gregorian chants, probably by Franc, who furnished the music for the Geneva Psalms, published in 1564. It was known originally as the "One Hundredth Psalm" in that collection. Hence its present title.

The Evangelists' Association connected with Mr. Spurgeon's Metropolitan Tabernacle devotes its attention especially to the evangelization of London. During the year just closed it has supplied 82 chapels, established 30 evangelistic services, and conducted in all 1,084 services of various kinds.

Within the last year Queen Victoria has given \$25,000 to the temperance cause. Four members of the royal household are total abstainers.

The temperance women in many places in Indiana had free lunches, with tea and coffee, near the polls on election day, to keep the voters from drinking.

Correspondence.

For the Christian Messenger.  
Open Letters on Baptism."

NO. IX.

PARADISE, Nov. 11th, 1878.

Rev. D. D. CURRIE:—

*My Dear Sir,*—From your last two letters in the *Wesleyan* of Nov. 2nd and 9th, it seems to me that the matter between us may now be laid down in such a manner that no one will find much difficulty in concluding whether there is any ground for the accusation made against you of falsifying the Greek Lexicons named on page 12 of your Catechism, and of naming two as lexicographers who never completed a lexicon, viz., Cole and Dwight. The charges, as you are aware, were first made by the *Toronto Bible Index* of Sept. 1877, and since repeated by the *Visitor*, *Messenger* and myself.

You say on page 12 that certain Greek lexicons give certain meanings of a certain word. This I have, and do still most stoutly deny. You, on the other hand, stand by your Catechism. I will now quote from your Catechism, page 12:

"What are some of its (*baptizo*) significations as given in the best Greek lexicons?" Here I want to call your special and particular attention to two words in that question, namely "as given."

"SCHREVELIUS, a great Master of the Greek language, gives these definitions of *baptizo*," &c. Here I call your attention again to the three words "gives these definitions," which you then give, viz.: "To immerse, to wash, to sprinkle, to moisten, to wet."

The above is equal to saying that "to immerse, to wash," &c., are the definitions as given by the lexicons you name, and by this it is apparent that at present we have nothing whatever to do with any other lexicon or dictionary whatsoever, than those you mention in your Catechism. Further, in *Wesleyan*, Nov. 9th, bottom of 1st column, 1st page, you say:—"The question for consideration now is one of *lexicons*; and the point is not so much what the dictionaries should say, as what they do say." [Italics yours.] Just so, Bro. C.; that is the point. We have to see what the lexicons in question actually say; the definitions of the word *baptizo* "as given" by them; not definitions of their definitions, but the very identical words themselves. By your own words you are bound to adhere to this.

I have given above the definitions of Schrevelius as found in your Catechism. Now I will give them as found in his lexicon now in your possession, and quoted by you in your second letter. You write thus:—

"SCHREVELIUS. What is the meaning of *baptizo* according to Schrevelius? The Latin meanings of Schrevelius are: *mergo, abluo, lavo.*" You then add: "Upon this point we all agree." That Bro. C., is what I have been labouring all these months to get you to come to. I have laboured hard and long; and if "upon this point we all agree," then "upon this point we all agree" also, that *mergo, abluo, lavo* are not the definitions "as given" on page 12, and *vice versa*, the definitions "as given" on page 12 are not the definitions "as given" by Schrevelius; and therefore, according to your own testimony, the charge of falsification is completely sustained. Let me again remind you that what you give are not the definitions which Schrevelius gives, but the meanings "as given" by somebody else of *mergo, abluo, lavo.*

Your brethren who so kindly sought to help you out of your difficulty, condemned you in the very act of seeking to clear you; for they say, . . . "We find that the said Lexicon (Schrevelius) gives *mergo, abluo, lavo*, as meanings of the Greek word *baptizo*."

According to your own words, in *Wesleyan*, Nov. 9th, Scapula, Hedericus, Schleusner, Suidas, give Latin definitions of *baptizo*, while, as in the case of Schrevelius you represent them as giving them in English.

Passow gives his definitions in German, therefore they are not in English, and are not the definitions "as given" by you. Do you see that, Bro. C.? Before you can clear yourself, you will have to find some edition of these

lexicons which give as meanings of *baptizo*, the identical words found on pages 12 and 13 of your Catechism.

You say nothing of Grove and Gases, I have thought it might be because they happen to be on page 13. Is that so? I want to remind you that in your book you give the *exact words* as meanings of *baptizo*, which Grove gives as meanings of *bapto*; which two words you know are not the same, for on page 72 you say "bapto means to dip, but *baptizo* does not mean to dip." A statement none but yourself would venture to make; that *baptizo* does not mean dip. You have not attempted to acquit yourself of the charge of falsifying Cole and Dwight. In your Catechism you call them Lexicographers. In your letter you speak of Cole as a "writer," who says *baptizo* means so and so. Of Dwight, you say, "I have no means of verifying what has been said about Dwight; as I can find no book within reach that speaks of him." Why, my dear sir, what do you want with a book that speaks of him? Have you not his lexicon? We don't want what books say of him, but the definitions he gives in his lexicon of the word *baptizo*. What is wanted is, two lexicons of which these men, Cole and Dwight, are the authors or compilers. Nothing else will do. Do you see that? To tell us what White and others say is the meaning of *abluo* and *lavo*, is a side issue, which you strongly protest against, and therefore should not be introduced into this discussion.

Having said this much, and finding you ground your hope of deliverance on the meanings of those Latin words *abluo* and *lavo*, which you find certain dictionaries give "sprinkle" as the meaning of, and even then not the ordinary or literal, but the remote and figurative, which is not a proper way of proceeding, any more than if you were asked the meaning of an ordinary word, you were to give a figurative meaning. I have now to say that neither of those words ever or anywhere mean sprinkle notwithstanding what certain dictionaries say. "I admit," says Carson (p. 56) that lexicons are an authority, but not an *ultimate authority*. Lexicographers have been guided by their own judgment in examining the various passages in which a word occurs; and it is still competent for every man to have recourse to the same sources. The meaning of a word must ultimately be determined by an actual inspection of the passages in which it occurs as often as any one chooses to dispute the judgment of the lexicographer."

In this case, I beg to dispute the judgement of the lexicographers you name, and all others that give sprinkle as a meaning, in any sense, either literal or figurative, of the words *abluo* or *lavo*. I have not Friedmann's nor White's dictionaries, but I venture the statement that neither of them gives a quotation from any author, containing the word *abluo* or *lavo* where they might be properly translated sprinkle. I also ask you, Mr. C., to produce any Latin prose quotation containing either word where it could be so translated, or any English translation of any Latin author where either word is so translated. No man, believe me, would risk his reputation by giving it such a rendering. You yourself would not, Mr. C. Will you translate the following from Virgil? line 719 . . . "donec me flumine vivo abluero." Will you or any other person render it, "While I shall sprinkle myself in the living stream?" or "Niveos abluo unda boves," by "The wave sprinkles the snow-white oxen?" (See Ainsworth under *Abluo*), or "Maculam abluere" by "to sprinkle away the stain?" (See the same.)

Or take the word *lavo*; will you or any other translate the following from Ainsworth's Latin dictionary under *lavo*, which he says means to besprinkle: "Virgo it, lavit, redit" by "The maiden goes, sprinkles, returns?" Or the following under *lavor*, passive form of *lavo*, "Hæc macula lavi non potest" by "This stain cannot be sprinkled away?"

No man who has any reputation to lose would thus translate those sentences. Nor will the passage be produced where either words may be lawfully translated thus. So now I have to tell you that you are as far off as ever from acquitting yourself. You have by your two letters only confirmed what has been said of your treatment of the

lexicons, viz., that you have falsified them, and manufactured the meanings; and not only so, but you have shewn us the process of manufacture.

Next, I want to say to you that it is not well for one in your position, and looking forward to the editorial chair of a religious newspaper, (which, for the sake of the Methodist Church and your own, it is to be most sincerely hoped you will yet see the wisdom of allowing some one else to fill,) to be giving so much room for your honesty and integrity to be so often questioned. A fresh case occurs in your last letter (*Wesleyan* Nov. 9th). After naming certain Latin lexicons or dictionaries, that give sprinkle as a meaning of *lavo*, you say, "The *Toronto Bible Index* has affirmed, and Rev. John Brown has shouted: 'Absolutely not one lexicon gives sprinkle.'" I simply ask you is that fair? is it honest? is it true? Did you feel happy when penning those words, when at the same time you knew that what was said was that "absolutely not one" of the Greek lexicons named in your Catechism gives sprinkle as a meaning of *baptizo*, and not that "absolutely not one" Latin dictionary gives it as a meaning of *lavo*, which is what you evidently wish your readers to understand.

In the *Chignecto Post* of Oct. 3rd (received to-day) the Editor administers a gentle rebuke to you and me (for which he has my thanks), and calls upon us to be charitable; I am trying to profit by his advice; but when I see such conduct in such a man my charity is stretched to the utmost limit, and I feel very much like sharpening my pen to a very fine point. Still I will try to remember his advice, for it is good.

Yours,  
J. BROWN.

P. S.—I have written the above in anticipation of your refusal to have a public discussion, and also anticipating that you will not accept any reasonable terms whereby you will be helped further into the furnace.

For the Christian Messenger.  
More about our Visit to Cape Breton.

Dear Messenger,—

It is too soon for me to learn, through your columns, the fate of my last week's contribution; but since a sort of inspiration for scribbling has come over me, and presuming that your good judgment will lead you to deal wisely with my productions, I will venture to fulfil my promise by giving you a few items in reference to our late pleasant visit to the island of Cape Breton.

The day and hour for the commencement of the journey has come, all are in readiness, and we are off. The afternoon is exceedingly warm, and for 12 or 15 miles the road is rough. But the horse is spirited and able, our hearts are merry and the scenery is charming. So the journey from Parrsboro' Village to Five Islands is soon performed and greatly enjoyed. Just here permit me to say that, according to our humble opinion, that man is greatly to be pitied who could ride through the above mentioned settlements, on a lovely evening in the first of September, and not be moved with emotions of admiration. Beautiful, beautiful, indeed, the scenery! Those islands and head-lands and capes! and the placid Bay! mirroring on its own peaceful waters all within its ken! Mountains and hills, clothed in variegated foliage; rocks, lifting their hoary heads, bold and bare,—buildings, upon the water's edge,—shipping, upon its surface and birds upon the wing—all mirrored, beautifully mirrored, by this old and distinguished photographer—seize the attention of the traveller and awaken within him feelings of joyful admiration.

Tea-time came and found our trio seated at the table of an old friend and brother, Isaac Corbett, whose good wife and daughter had spread for us a repast which was certainly a suitable supplement to the pleasures and fatigues of the afternoon's ride.

Tea over, and fitting religious exercises, we journeyed again; nor ceased till forcibly reminded of the poetic line, "A light in the window for thee, brother," by seeing through the uncurtained window of a brother minister's study, a "Bright and shining light."

It looked inviting,—we were tired,—

we approached and were welcomed. Old friends again, and warm; nor did we fail to enjoy their society and hospitality. From our own personal experience we can not do less than speak in favorable terms of the large-hearted and cheerful hospitality of Rev. A. E. Ingram and his beloved partner. "Very well," you say, "and no marvel; it is natural for Englishmen to be noble."

Morning came, and we journeyed again till the hour of noon, when, though unexpectedly, we met once more with dear and tried friends of long ago, and Cape Breton friends these were, though Cape Breton itself was still far away.

An hour or two with Bro. Thompson and family, during which time remembrances of sweet and precious seasons experienced in by-gone days were revived; and our hearts were quickened and comforted as we thought of the—

"Sweet by-and-by,"

when—

"Those long parted meet again,  
And meet to part no more."

Leaving Highland village, we pass along the coast of the Cobequid Bay via Great and Folleigh Villages, and still on till we have reached the beautiful town of Truro. Here again we meet old and tried friends; and, as of old, are received by them with such marks of Christian kindness as to compel the belief that we are welcome. Few only who have the ability of causing one to feel more at home while participating in their hospitality than do Bro. Wm. Faulkner and his kind family. One of their number, however, we greatly missed. Sister Tillie, now Mrs. Churchill, was not there. But we thought and spoke of her and were comforted both when we thought of the good work in which she is now engaged, and also of the certainty we have of a re-union with her and the other dear ones of our missionary band in the—

"Land beyond the storms."

Morning came again,—and evening,—and a long rough drive filled the interim. Now, for the first time since leaving our quiet home, we are in the midst of strangers. Only for a little, however; for scarcely have we entered the village of New Glasgow when the home of Bro. Morrow—not to-morrow, mark—was opened for our accommodation; and never have we received more whole-souled kindness from any hand than we enjoyed while at the dwelling of Bro. Morrow. Long and happily may he and his kind lady live and greatly may they prosper.

While in this home we were continually reminded of Bro. Horatio,—of Acadia College,—of Newton Theological Seminary,—and now of the missionary band in Burmah. And scarcely need we restrain the heart-felt prayer,—God bless Bro. Morrow and his noble wife, and make them greatly successful in leading the perishing heathen to the Saviour of the lost.

Another day, by land and water, and we find ourselves on the island of Cape Breton. We care not now to picture or paint the scenes and scenery of the day and evening. Enough to say they were pleasant; but not more pleasant than what we now enjoy in the hospitable and elegantly furnished home of Peter Paint, Esq., Senr. Port Hawkesbury, or few other ports can produce citizens more considerate and kind. Many a servant of Christ has received kindnesses at the hands of this man and of his family. Pardon me if I express the desire that God may reward them all a thousand fold.

Very truly yours,  
J. F. KEMP-TOR.

Parrsboro', Nov. 4, 1878.

P. S.—Quite a fall of snow to-day in Parrsboro' and vicinity. Sleighs are flying and the bells are ringing merrily.  
J. F. K.

Father Gavazzi expects that in 1880 there will be 300 congregations of his church in Italy. In 1848, there was but one evangelical church member in all Italy. In 1872, there were 100 congregations, 10,000 communicants, and 30,000 hearers in the chapels every Sabbath.

Dean Stanley sailed for Europe on Wednesday, Nov. 6.

D. L. Moody is holding afternoon meetings at the Mount Vernon Place church, Baltimore, Md., with congregations equal to the capacity of the building.