

"To the theatre last evening, Miss Florence? That is just what I want to speak to you about," answered the doctor as he turned the horse from the principal street on which they lived to one less frequented.

Florence looked up almost with a feeling of despair. Had he come to blame her too? "Well, what about it?" she asked hoarsely.

The doctor paused to clear his throat, while he placed a shawl more closely around his companion and readjusted the robes. "Forgive!" is a hard word for most of us to say, even to those whom we love, and it was no easier for any proud-spirited Dr. Ronselle than for any one else; only that when he once made up his mind that it was right to do anything, he would do it, let it cost what it might. So now, since this was the only word which would satisfy his sense of right, he was gathering courage to say it manfully.

"Miss Florence," he began at length when the robe had been arranged to his entire satisfaction, "I want to tell you that I'm sorry for the part I took in the plan adopted to induce you to go with us last evening, and, I want to ask you to forgive me for it; can you?"

"A 'plan' to induce me to go? Was it then arranged beforehand?" cried Florence in surprise.

"Did you not suspect it?"

"I remember now," reflected Florence, "that Ethel spoke last week of going to see that play, and said what a glorious sleigh-ride it would be." She paused a moment, as if deep in her own thoughts.

"Indeed, I should not have urged it had I thought that there could be the least harm in your going. I thought you spoke from prejudice, not knowledge, and perhaps if that prejudice could be overcome you would learn to think there is no wrong in it.

Correspondence.

For the Christian Messenger, From Rev. W. E. Hall.

Dear Brother,—

I see my note in the Christian Messenger of the 10th inst., has called forth an article in the last Wesleyan from Rev. Joseph Gaetz, of Aylesford. Had the author not signed his name I think I should have known him by the style—a mixture of supposed wit and bald assertion.

He says, "Of course, you know, Mr. Editor that Methodist Ministers always start the discussion on baptism."

If Mr. G. means to tell the truth in a joke, I accept the statement. If he means to insinuate that the Baptists are the ones who start and say the most about "water" "in this valley," I deny it. I was over 3 years with this church before I ever referred to the question of baptism in any of its pulpits. And not then till after Mr. Tuttle had preached on the question several times and then brought Mr. Musgrave this way to aid him. Perhaps I did not do my duty in delaying so long. Be that as it may, I would like to ask Mr. G. if he can say the same for himself and other "Methodist Ministers" who have labored "in this valley." When he has answered my question I will allow the public to judge how much truth there is in the insinuation.

Again, "If Mr. Hall means by obeying his Lord, the brother was immersed, will he be kind enough to give the chapter and verse containing the Lord's command?"

Well, perhaps Mr. G. does not know where "the Lord's command" to baptize is. Most persons know the command to baptize is joined to the commission to preach. Matt. xxviii. 19.

The mode was beautifully expressed by "our brother" the evening after he was baptized. He said in meeting 'he was thankful he had the privilege that day of being buried with Christ in baptism.' Rom. vi. 4. Did Mr. Gaetz ever have converts repeat that passage after he had sprinkled them.

Mr. G. draws Rev. John Brown's name into his letter. No wonder. Perhaps that name might be found on the hearts of some of our Methodist Brethren.

Mr. G. thinks "It is just possible that the Pede-baptist brother had a little outside help to assist his conviction on one side." That is just possible. He does not say on which side the help was

but I have sufficient evidence to believe Mr. G. was in Melvern, during the revival, doing a little of that work. Probably that is what suggested to his mind the expression "unsuccessful endeavor." One more quotation. "Now Mr. Hall professes to be an expert in detecting the cause of this Pede-baptist conversion to his faith, perhaps he will account for the convictions of a number who have been brought up and educated in the immersionists' faith who have recently been baptized with water and received on trial in the Methodist Church." Here he positively states that I "profess to be an expert," &c. He qualifies his statement in no way. It is either true or false. If true I ask Mr. G. when and where was the profession made? I want no evasion, I ask for no bombast, but I demand an explanation, or a confession that the statement is not true. As for those "baptized with water and received into the Methodist Church," &c., I do not know of one such case in this community. Mr. G. had better give their names.

Yours, &c., W. M. E. HALL.

Melvern Square, May 24th, 1880.

For the Christian Messenger.

Thoughts for Unconverted Readers.

BY R. S. MORTON.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter iv. 18.

The righteous here referred to, are those who have been regenerated, by the Holy Spirit, and justified by faith in Jesus Christ, having renounced all their own righteousness, they look for salvation alone through the blood and righteousness of Christ. They, from the heart hate sin, and love holiness; and by obedience to the laws and commands of Christ, are constantly striving to live a holy life, and to glorify God, in their body and spirit, acknowledging that all they have and are, belong to God. They are thankful for the good they receive, and patient; and resigned under affliction; and are ever ready (as much as in them is) to relieve the sufferings and want of their fellow creatures; and anxious to promote the kingdom of Jesus, and to be instrumental in saving the souls of others. And yet, notwithstanding all their faith, benevolence, piety and zeal, they are often tempted, and sometimes drawn into sin; and then they are chastised with the rod of affliction, and are made to cry out in bitterness of spirit, "Lord blot out my sin and restore unto me the joy of thy salvation." And so beset are they at times, by temptations and fiery trials, that they begin to tremble and to say, "Hath God forgotten to be gracious, hath He in anger shut up his tender mercies," &c. And thus, "through much tribulation" they are "saved so as by fire." Saved by faith in Jesus, not by works, or righteousness of their own. The language of their heart is

"The best obedience of my hands, Dares not appear before thy throne; But faith can answer thy demands, By pleading what my Lord hath done."

But if the righteous scarcely be saved, where shall the ungodly and the sinner appear? This is an important question, one that should startle every unconverted person, because God hath appointed a day in which He will judge the world in righteousness, and then He will reward every man according to his works. Oh sinner, be not deceived God is not mocked, "for whatsoever a man soweth, that shall he also reap." To live in, and love sin, is to treasure up wrath against the day of wrath. To reject Christ is to secure the damnation of your precious soul. To refuse to repent of your sin, and to accept of pardon, as it is offered to you in the gospel, will be to kindle upon your soul the fire that shall never be quenched, and to fix in your breast the worm whose terrible gnawing shall never cease to torment. Perhaps you have often been warned to flee from the wrath to come; but still you live on in your sin, careless about your future destiny, and although at times you have been made to tremble, as some faithful servant of God has reasoned of righteousness, temperance and judgment to come, or when some friend has suddenly been stricken down by death, or when you have yourself been brought low by disease, or some surprising event

has for the moment placed your life in peril; yet you have managed to shake off your fears, and still to harden your heart against God, and sin without control. Perhaps you have thought that God did not notice your sin, or that if He did, He would not punish you for it, or perhaps you have embraced the false notion, that the wicked will be burned up, and annihilated in a short time, at the last day, and therefore you have but little to fear, but the Bible teaches us that God will certainly punish the sinner, that all who die without repentance will be tormented forever and ever. Do not, I beseech you trifle with the teachings of the Bible, nor with the eternal interests of your precious soul. "Ah, guilty sinner ruined by transgression, what shall thy doom be, when arrayed in terror. God shall command thee, covered with pollution, up to the judgement, wilt thou escape from his omniscient notice; fly to the caverns, seek annihilation. Vain thy presumption, justice still shall triumph in thy destruction." But perhaps some of you are saying, yes, I know the ungodly will be punished, and they ought to be, but I am quite moral, I try to be honest, and don't get drunk, nor do I lie, or steal, nor am I guilty like those ungodly fellows, who neither fear God nor regard man. Well morality is good, but morality is not enough, "Ye must be born again," or you can not enter into the kingdom of God, unless you do believe in Jesus, and obey his commands; your unbelief, and disobedience will surely prove your ruin, and there may be others who are saying, well I am all right, for I have been baptized, or at least I have been told that I was baptized when I was an infant, and have partaken of the Lord's Supper, and I go to church quite often, and attend to other religious duties. Yes, but all that is but vain boasting, unless you have passed from death unto life, and been made a new creature in Christ Jesus, without this divine change of heart your profession is a lie, and you are just like those religious Pharisees of whom the Saviour spake when He said to His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye can in no case enter into the Kingdom of God."

'Tis not by works of righteousness, That our own hands done; But we are saved by sovereign grace, Abounding through God's Son."

But, it maybe, there are still others who don't believe that morality, or even being baptized in infancy, will save the soul. They believe that it is necessary that they should be converted and believe in Christ, and be baptized upon a profession of their own faith, in order to be saved; and they suppose that they have experienced all this. But notwithstanding their noble profession they can manage to neglect the House and the worship of God, for months together, and refuse to give of their means for the support of the cause of Christ, or for the relief of the needy. They can overreach and cheat in a bargain, they can make fair promises and neglect to fulfil them. They can at times curse and swear; and worse than that, they can fabricate and circulate lying slander, to the injury and grief of their brethren. And, yet, after having done all these things, they say "I am converted once, and of course, I am all right. There is no man that liveth and sinneth not; and Christ is our advocate and His blood cleanses from all sin." Yes, but your life proves that your heart has never been cleansed by that precious blood, that you are not a regenerated person, but are still "in the gall of bitterness and in the bond of iniquity." That you are a deceived soul; and unless you repent and obtain the pardon of your sin, and be renewed in the spirit of your mind, by the Spirit of God you will soon be found among those who may plead their goodness at the bar of God. But to whom the judge will say, "depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Mistaken souls that dream of heaven, And make their empty boast; Of inward joys, and sins forgiven, While they are slaves to lust!

Nothing but truth before his throne, With honour can appear; The painted hypocrites are known, Through the disguise they wear.

Ah yes! The carnal, covetous, worldly-minded professor. The man-made Christian, and the moralist, are all under the same condemnation as the ungodly sinner. All of them alike must

be changed by the Spirit of God; and be made new creatures in Christ Jesus, or they will all alike, be at the last, cast into the lake of unquenchable fire; and will be tormented day and night, forever and ever. Oh, careless sinners! Oh, worldly-minded and hypocritical professors! you live upon God's bounty from day to day, and have the privilege of mingling with God's people, during your stay in this world. But, remember, that by and bye God is going to separate the precious from the vile. And, oh!

"What shall soothe thy bursting heart When the saints and thou must part? When the good with joy are crowned, Sinner-where wilt thou be found?"

There is, thank God, one way of escape from the wrath of God, for you. But, only one way, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him, shall not perish but have everlasting life."

May the Holy Spirit convince each of you, of your need of Christ, and enable you to believe on him and be saved.

While the Holy Ghost is nigh, Quickly to the Saviour fly; Then shall peace thy spirit cheer, Then in heaven shalt thou appear.

For the Christian Messenger.

Baptist Biddings in Nova Scotia.

No. 5.

The Island of Cape Breton had some early Baptist Biddings. In the year 1820, Mr. William Avern came to Sydney, he was a native of England, born in 1791, and was a member of one of the Baptist Churches in London. Whether brother Avern was the first Baptist that visited the Island, I am not prepared to say, yet evidently he was the first at Sydney that stood forth publicly to proclaim Christ and his salvation to his fellow dying men.

When this good brother came to this neighbourhood, he found religion at a very low ebb. Very few knew or cared much about it, but sin abounded in every form. As a Baptist he was alone, and although numerous were the obstacles and difficulties that were continually presenting themselves in his way, yet he felt it a duty he owed to God, to his own soul, and to his fellow men, not to keep his light under a bushel, but to persuade them to become reconciled to Christ Jesus. To this end he held public religious meetings, and though many times cast down, yet was not destroyed; and he struggled on in this way in spite of every opposition for several years. Little did he know that the great Head of the Church was at this same time in the councils of his own will overruling in a providential way the affairs of his kingdom, so that a young man would be raised up and prepared as a co-helper and companion for him in the ministry. Here I must be permitted to go back to Guysborough and Manchester. I have in previous numbers spoken of the glorious revivals that took place in those places under the preaching of Mr. Payzant in the year 1819, Mr. John Hull was one of the young men who at that time gave up his heart to God and having found the Saviour precious to his own soul, he exhorted his companions to become reconciled to Christ. His humility and earnestness soon convinced the friends of the gospel to look to him as one destined for usefulness in the church, and urged him to devote his time and talents more fully in view of the Christian ministry. For something more than a year he laboured faithfully in his own neighbourhood much to the spiritual improvement of the community as well as growth in his own soul.

In 1821, he visited the Island of Cape Breton, and travelled across the Island. In order to show the spiritual deadness that reigned at that time on the Island, and the opposition that was ready to face the man that would attempt to invite sinners to come to Christ, I may narrate a circumstance as I received it from the persons engaged. When Mr. Hull went into the neighbourhood of Bras-d'or, there was a meeting appointed to take place at a house in the evening, and in this community there was a young man Mr. S. who at this time was a champion in the service of the god of this world, and who having gathered a number of his associates was ready to be their leader, as they considered the young preacher one of those who would turn the world upside down, and who had come to torment them before the

time. They therefore agreed to go to the place of meeting, put out the lights and then to fall upon the preacher and beat him. Before entering the door, he proposed to his comrades to go in and sit quietly for a short time to hear what he might have to say before they commenced the work of destruction. But almost the first word that sounded in his ears was like an arrow from the quiver of the Almighty. It filled his soul with terror and alarm as to his own condition as a sinner before God. He subsequently assured the writer that such was the agitation of his soul, that it unhinged all his muscular powers, so that his knees smote one against the other, and he went from the place in the greatest distress and agony, for he felt himself as a condemned sinner, and ready to sink into a yawning hell, such was the distress that overpowered him, that he had no mind to work or eat or sleep. His mother seeing that something troubled him inquired the cause, when he told her to go and hear the young preacher, and perhaps, she would feel as he did. Here a new sensation filled the mother's mind. What can all this be about? What has the young preacher said or done? I must go and judge for myself. The sabbath came, and although twelve or fourteen miles had to be walked, yet the mother was there in good time, and heard for the first time the proclamation of the Lamb of God that taketh away the sins of the world. As the son had predicted, the Lord applied his own word to her heart and conscience, so that she too was led to cry for mercy. This was a day of God's power, for in this one family there was the mother, five sons, and three daughters, one after the other brought to seek an interest in the pardoning blood of Christ. Yet this work of grace was not confined to one or two families, for there was a general awakening among the people, and they now loved to meet together for prayer and to speak of the love of God to their souls.

On one of these occasions a Mrs. G. said that one day she was busily at her work, but seeing a number of persons going to a house where they met for religious worship, a thought pressed upon her mind so strongly that she could not resist going to unite with them. Having been brought up in the Roman Catholic Church, she had never been in a Protestant religious meeting, at the door of the house she met a young man and inquired what they were doing inside. He in a joking way said that they were making Christians. She opened the door and went in. At that moment one of her neighbours was engaged in prayer, and the words used were, "O Lord have mercy on my poor soul." The conviction at once came home to her that if her neighbour needed the mercy of God, how was it with herself. The exercises of that meeting opened to her mind and heart a new discovery of spiritual things so that she was led to offer earnest prayer to God that he would enlighten her understanding of these great things and make her his child. The Lord heard her prayer, came to her deliverance and she found joy and peace in believing.

As soon as it was noised abroad that she had united with the Protestants, every effort was used by her Catholic friends to convince her of her errors and danger, and finally the anathema of the church was pronounced upon her. Yet the joy and peace she now had from her new found hope in Christ, was as an anchor to her soul and kept her steadfast and unmoveable in the Lord Jesus. Our sister at this time could not read, but desired to become acquainted with the Word of God. She therefore persuaded her husband to read the Bible to her. One day he was reading of John baptizing in Jordan. This was something new to her, her husband said he had never seen any person baptized in that way, but he had heard of a people called Baptists who would go to a river, men and women, and be baptized by being covered up in the water. She thought much upon it—a short time afterwards Mr. Hull came to see her and she told him of the new kind of baptism that her husband had found in the Book, and she thought it must be right. Mr. Hull in those days was in connexion with the Congregationalists, but he smiled and said that he thought she would see a person baptized in that way before long. For his own mind had been exercised upon the subject and