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The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXI., No. 7.

Halifax, Nova Scotia, Wednesday, February 16, 1876.

WHOLE SERIES.
Vol. XL., No. 7.

POETRY.

Idle Hands.

My hands are such idle hands,
Though the need of their work seems great,
I am trying the lesson to learn,
"Those serve who patiently wait."
Not much like my early dreams
Of an active and busy life,
Have been the years that have brought to me
So much of pain and strife—
The strife that was in my heart
Before I had learnt to say
"Dear Lord, I am not afraid to go
Where Thou wilt lead the way."
My hands seem so idle now,
But I try to keep them true
And clean, and clear from the grasp of one
Who would find them work to do.
I lie on my couch and think,
Not so much of the wearing pain
As of the home—the blessed home—
Where I shall be well again.
I shall not be weary there,
And my hands will have work to do
I pray my faith to the end will bear
The test of the tried and true.

RELIGIOUS.

A Good Doctor.

Here is one of Mr. Moody's illustrative stories: A few years ago a young Frenchman came from Paris to London to consult the celebrated physician, Dr. Forbes Winslow; he was a nobleman in France, and he had letters of introduction from the French Emperor, requesting special attention to the study of the case. They were afraid he was going out of his mind, that his reason was disturbed, and the Emperor wanted the doctor to save him. The doctor examined him, and found there was something preying on his mind, and said to him:
"Have you lost any friend; is that what troubles you?"
"No, sir," he answered.
"Have you lost any wealth; any property?"
"No, sir."
"Have you lost any position in your country?"
"No, sir."
A knowledge of his trouble being necessary to proper treatment, the doctor said:
"Be honest with me, and tell me what troubles you."
The young nobleman said there was nothing; but finally, after much persuasion and hesitation on his part, as if he was ashamed to tell, he said:
"My father was an infidel, my grandfather was an infidel, and I was brought up an infidel; but for the past two years or thereabouts has haunted me night and day:—Eternity, and how shall I spend it?"
"Ah," said the doctor, "I can't help you" and the young nobleman sprang wildly to his feet, exclaiming: "Is there no help for me? Am I to be haunted with this spectral thought day after day, and night after night?" And the doctor said, "No, you came to the wrong physician." He was a Christian doctor, and he told him of Christ crucified, and he pointed him to the fifty-third chapter of Isaiah; he told him how Christ was wounded for our transgressions: how he was bruised for our iniquities, and the chastisement of our peace was laid upon him. He held him up as the sinner's substitute, "and now," said the doctor, "I was an infidel like yourself; but I learned to believe in the Lord Jesus, and found peace to my aching heart; and now," he said, "it is all light beyond the grave." And the young man said: "Doctor, you don't believe that, do you? You don't believe that Christ left his place at the right hand of God, and came down to this world, and suffered and died in the place of sinners?" "Yes," said the doctor, "and I got peace by believing; and now your reason won't let you believe it." They got down on their knees to pray, and the doctor,

being a godly, praying man, poured out his heart in supplication to God for the poor French infidel, and on its conclusion he bade him good-day, telling him to call again. The young man visited him daily, and they prayed together, and finally, one day a flood of light burst upon his soul, and he went back to Paris a child of God, healed of his afflictions, and having no trouble about the uncertainties of eternity. He is in peace and harmony with the Son of God.

The Fence Story.

A man who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well, on the whole. I sometimes get mad and swear, but I am strictly honest. I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said: "Well, Jack, is the fence built, and is it tight and strong?" "I canna say that it is all tight and strong," Jack replied, "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What!" cried the man, not seeing the point, "Do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect or it is worthless?"
"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord. It seemed to me that we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on ship-board, and a storm was driving us on the rocks, the captain cried: 'Let go the anchor!' But the mate shouted back: 'There is a broken link in the cable.' Did the captain say, when he heard that: 'No matter, it's only one link. The rest of the chain is good. Ninety-nine of a hundred links are strong. It's average is high. It only lacks one per cent of being perfect. Surely the anchor ought to re-pect so excellent a chain, and not break away from it? No, indeed, he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all; that he might as well throw the anchor overboard without any cable, as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away, and try to get a new one that we know is perfect."

"He who sends the storm steers the vessel."

So said an old ship-captain to me when describing a storm at sea; when he told of the awful gale, the vivid lightning, the billows mountain high, the ship tossed about like a plaything for the rude winds and waves to buffet; then his voice became softened, his eyes glistened amid tears as he added, "But Ma'am, *He who sends the storm, steers the vessel*, and at last we were brought safe into port."
"That is a very comforting thought," said I; "I wish we could all remember it when storms are raging, and there seems little hope of peace and safety."
"Yes, ma'am, it is a great comfort, and if we only believe and trust, all will be right. When the storm of ad-

versity sweeps over us, and the sunshine seems shut out for ever by clouds of sorrow, when we cry aloud in our anguish, 'All thy waves and billows have gone over me,' let this ray of light into the sinking heart, and all will be right in His good time. The clouds will disperse, the sunshine glitten over the waters, the mighty winds and waves at His voice will cease their raging, and there will be a great calm, that 'peace of God which passeth all understanding.'—*American Messenger.*

FOREIGN MISSIONS.

The Cocanada Mission.

The following is from the *Siam Advertiser*, published in Bangkok, edited by Rev. S. J. Smith:

It will be remembered that for a season the Rev. Messrs. Churchill and W. B. Boggs and their wives temporarily resided in Bangkok, while the British North American Baptist Churches were contemplating establishing a mission to labor for the Christianization of the Siamese Karens, with perhaps a base of operations in Bangkok, or some other suitable location in Siam.

Other missionaries of this body of Christians were temporarily located in Burmah. The missionaries in both countries were to collect facts concerning the Siamese Karens, and come to a determination as to the best location for a base of operations for this interesting people.

These missionaries finally reported unfavorably as to giving these resources exclusively to the Christianization of the Siamese Karens, and that a base of operations for labor for them would be better in Burmah than in Siam.

On reception of this report a Convention of the Baptist churches of British North America was convened, and the result was an order for these missionaries to proceed to Cocanada and join the Rev. Mr. McLaurin.

In compliance with this order the Rev. Messrs. Churchill, Boggs and their families proceeded to Cocanada. By a letter received from the Rev. Mr. Boggs, dated Oct. 4th, 1875, we are able to announce that all the missionaries at that station were in excellent health, and were happy in their present preparatory work, and the prospect of future usefulness among that people.

The climate is spoken of as being very pleasant, and at the time of writing they were pretty comfortably situated as regards their house and domestic arrangements.

The compound where they are at present is large and pleasant. Their house is large and airy with a fine promenade on the roof. The neighborhood is quiet, so that most of their surroundings are adapted to their comfort.

Cocanada and vicinity have no natural beauties, being situated in the delta of the Godavary River, all is tame and flat, very much like that part of Siam over towards Petchaburee—vast paddy plains stretching away as far as the eye can reach.

At Cocanada there is a view of the sea, but the region is so near the level of the sea that the view of the ocean is not very extensive. There is a refreshing sea breeze and the ships and steamers can be seen at the anchorage 5 or 6 miles distant. As the anchorage of that place is the safest anchorage between Madras and Calcutta, it is much frequented by ships. Two steamers call regularly at that place every week, and sometimes three—they are of the British India Line—running between Calcutta and Bombay, and between Rangoon and Madras.

The English mail comes very regularly, reaches Cocanada every Tuesday morning, in about 5 weeks from America. The Mail is conveyed to Bombay, by P. & O. Steamers, thence to Hyderabad by rail, and the rest of the way by coolie.

30 or 40 miles North of Cocanada, a hilly country begins, and from there on to the north, as far as the Telugu country extends it is pleasantly diversified with hills and valleys.

Recently three of the missionaries of that place travelled some 200 miles north of Cocanada, and accomplished the trip by bullock cart all the way. They took a tent with them. They found this method of travelling much more fatiguing than travelling by boat as in Siam.

They travelled in the night, usually pitched the tent near morning, and rested during the day. They visited all the important towns as far as they went, including Vizagapatam and Bimlipatam on the sea coast, and Vizianagram, a large British Military station 17 miles inland from Bimlipatam. At Vizianagram 10 English speaking Eurasians were baptized, and a regular Baptist Church was organized.

The country it is said is densely peopled. The portion of it in which the Canadian Baptist Mission, may be supposed to be situated, comprises the three northern districts, the Godavery, the Visagapatam, and the Ganjam. The length of these three districts combined is about 200 or 300 miles on the coast, and there is an average depth of about 50 or 60 miles. Within these limits there are more than 5,000,000 of Telugus, there are 1280 towns and villages having upwards of 1000 inhabitants each.

These people are Hindus, worshippers of Brahma, Vishnu and Siva, and their other myriad gods. The gospel has, however, gained glorious triumphs among them in other portions of the country, and the new missionaries, believe it will be equally successful in their location.

Rev. Mr. McLaurin baptized 120 or 130 in that mission last year.

The missionaries are expecting, before long, to separate, and take up different stations where they will respectively settle down for work.

The language of the Telugus is spoken of as a grammatical and well developed language, and much attention has been made to euphony. It is called the Italian of the East; but in the mouths of coolies it does not sound much like the soft and musical language of Dante.

At the date of this letter, the missionaries of that mission were in excellent health and spirits and were looking forward hopefully to opportunities for doing good.

For the Christian Messenger.

Bible Sprinkling.

A METHODIST MINISTER'S ATTEMPT TO CLAIM FIFTY DOLLARS OFFERED FOR SCRIPTURE PROOF THAT "MERE WATER" WAS EVER SPRINKLED OR POURED BY DIVINE AUTHORITY, FOR ANY MORAL, CEREMONIAL OR RELIGIOUS USE.

Dear Sir,—

The following correspondence from the *St. John Daily News* of the 26th ult., and 3rd inst., will I believe, be perused with interest by many of your readers. Should Mr. Harper reply to my communication, I will see that you get it, and also my reply I may make to it.

Yours respectfully,

A BIBLE STUDENT.

Feb. 7.

To the Editor of the *Daily News*.
SIR,—The *DAILY NEWS* of January 18th, contains the following card:

"INFORMATION WANTED.—\$50 REWARD.—To any Methodist, Congregational, or other Clergyman, who will produce 'the Scripture, giving book, chapter, and verse, that sprinkling and pouring 'mere water on any person or thing for 'any moral, ceremonial, or religious use' was ever done by the authority of God 'since the world began.'"
The above sum will be paid over 'by the subscriber as soon as the above terms are complied with.

"GEORGE GARRATTY."

In reply to Mr. Garratty, I submit the following several considerations:—

1. It is apparent from the Scriptures that every high priest who was called and set apart "to do the service of the Ministry, and the service of the burden of the tabernacle of the congregation," had to enter upon this office of the priesthood, according to a divinely ap-

pointed arrangement, which involved the following particulars: First, "Every high priest taken from among men is (was) ordained," Hebrews, v. 1, before he could enter the work of the ministry. Secondly, The lowest age at which the high priests were ordained, and the age beyond which they must not continue in the office, were repeatedly indicated: "From thirty years old and upwards even until fifty years," (Num. iv. 3,) were the appointed limits. Thirdly, Baptism with water was required, by divine appointment, to be administered to every high priest at the age of thirty years, as an indispensable part of his ordination. "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. . . that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations," Exodus xl. 12-15. Fourthly, The particular mode of this washing, or baptism, to which the priests were subjected at their ordination was established by divine authority: "And the Lord spake unto Moses saying, Take the Levites from among the children of Israel, and cleanse (wash) them. And thus shalt thou do unto them: Sprinkle water of purifying upon them." Numbers viii. 5-7.

2. In the baptism of our Lord we have evidence in the same direction. Christ Jesus was "the Apostle and High Priest of our profession," Hebrews iii. 1. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest," Hebrews ii. 17. As it behoved him to fulfil every requirement of the law, the following points are obvious. First, that Christ should not enter upon the work of his ministry until he attained the age of thirty years. Secondly, that he should not do so, even then, without the required ordination. Thirdly, that this ordination involved baptism with water. Fourthly, that Christ's baptism must have been by sprinkling, as the Scriptures indicated. There was no law that required our Saviour to be immersed. There was a law that required him to be sprinkled with water; and at thirty years of age. If he was not so sprinkled he was a violator of the law.

3. In the way which God provided for cleansing persons from the leprosy we have another proof that God's mode of cleansing, or washing, the bodies of men, is through the sprinkling of water upon them. In Leviticus xiv. 7, it is said: "He shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." One Naaman, a Syrian, was a leper. The Lord's prophet, Elisha, told him to "Go and wash in Jordan seven times," 2 Kings v. 10. The English version of the Scriptures says he "dipped himself seven times," 2 Kings v. 14. The Septuagint (Greek) version says: "He baptized himself seven times." It is obvious that he must have been sprinkled with the water seven times, for several reasons. First, God's law, and its inspired representative, Elisha, required Naaman to "wash" seven times, and the only mode God has appointed for washing the bodies of men, as an act of religious purification, has been by the sprinkling of water. Secondly, he must have been sprinkled seven times, because in no other way could a cure have been effected; and "his flesh came again like unto the flesh of a little child and he was clean" 2 Kings v. 14.

4. We have, moreover, the "authority of God" for sprinkling water in religious ordinances, in Ezekiel xxxvi. 25, where the Lord, in speaking of these days of the Christian dispensation, says: "Then will I sprinkle clean water upon you, and ye shall be clean."

The apostle Paul, in Hebrews x. 22, speaks of the real baptism of the Holy Spirit, and of the symbolical baptism with water: "Having our hearts sprinkled from an evil conscience, and our bodies washed (sprinkled) with pure water." The washing of our bodies must mean sprinkling, for two reasons: First, that in the mode in which the baptism of the Holy Spirit is given, and the shadow must in form resemble the substance; and Secondly, God has never in the scriptures appointed any other mode, but sprinkling, for washing the bodies of men as a religious ordinance.

5. Moreover, Paul, when speaking of the "divers washings," or as the Greek version has it, "divers baptisms," Heb. ix. 10, says:—Moses took blood and water and "sprinkled both the book and all the people," Hebrews ix. 19. And Paul afterwards explains that Moses sprinkled the tabernacle and vessels of the ministry with blood. But "all the