

For the Christian Messenger.

Dr. Adam Clarke on Baptism.

Mr. Editor,—

In the little tractate on Baptism recently published by Rev. John Lathern of Charlottetown, exception is taken to the manner in which Baptists quote from the writings of Dr. A. Clarke in relation to the baptismal question. The particular passage alluded to occurs in Clarke's Commentary on Romans vi. 4, in which the distinguished commentator remarks that "it is probable the apostle here alludes to the mode of administering baptism by immersion." A little further on Clarke adds, "I say it is probable that the apostle alludes to this mode of immersion; but it is not absolutely certain that he does so, as some do imagine." In reference to this passage Mr. Lathern remarks:—

"The great Wesleyan Commentator made the concession, that there was probable allusion to immersion, because, he tells us 'some do imagine it'; and the concession is quoted without any cognizance of the accompanying argument: sufficiently cogent and positive, we should say, to balance all probabilities that rest only upon the imagination."

A more glaring piece of sophistry we have not met with for some time past. The author would induce his readers to think that Clarke's statement was simply—"Some do imagine it; and the concession is quoted without any cognizance of the accompanying argument: sufficiently cogent and positive, we should say, to balance all probabilities that rest only upon the imagination." But what are the facts of the case? Simply this, that Dr. Clarke, after a most careful, thorough and impartial examination of Rom. vi. 4, declared his deliberately formed and honest conviction in these words:—"I SAY that it is PROBABLE that the Apostle alludes to this mode of immersion;" and he intimates that "some do imagine" it is "absolutely certain," but expressed his unwillingness to take quite so positive a stand. The passage is unquestionably a very strong expression in favor of the doctrine of immersion. And it is in perfect harmony with Dr. Clarke's views as set forth in other parts of his Commentary. For instance, in some observations at the close of Mark's Gospel, we find the following statement:—"That the baptism of John was by plunging the body (after the same manner as the washing of unclean persons, and the baptism of proselytes, was) seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there." Again, in Colossians ii. 12, the allusion to burial calls forth this statement:—"Buried with him in baptism, Alluding to the immersion practised in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth."

It was evidently the fixed conviction of this learned exegete that immersion was the ordinary mode in which the ordinance of baptism was administered to adults. And yet, in the face of these facts, Rev. J. Lathern with many other Pedobaptists, has the temerity to charge us with unfairness in using the above quotations as being favorable to our views! CANDOR.

The Christian Messenger.

Halifax, N. S., November 28th, 1877.

NEW SUBSCRIBERS FOR 1878

Please send on your address at once, and we will forward the CHRISTIAN MESSENGER, from the date of receiving your subscription, to Dec. 31, 1878 for the price of one year!

Never was it so necessary as it is now that active effort should be made for the spread of Truth. The most effectual means of doing this, next to the living voice of the preacher of the Gospel, is by the weekly religious press.

We would respectfully ask each one of the thousands of our respected readers, Do you wish to benefit your neighbor and his family? Do you desire to help your church and minister? Do you aim at promoting Education, Temperance, Sabbath Schools, and all good institutions in your neighborhood? Try and get every family to take the *Christian Messenger*. We know of no way in which so much good may be done by you, so cheaply, and with such far-reaching results as by getting all your neighbors to become readers of the *Messenger*.

We offer the above inducement and doubt not many who may be informed of it will at once become subscribers. Please try and let us hear from you soon, and you will greatly oblige

THE PROPRIETOR.

THE FISHERY COMMISSION

which has been sitting in Halifax for the past six months has at length come to a conclusion, and on Friday afternoon announced the award they had agreed to make.

The Commissioners were Mr. Delfosse, Belgian Minister to Washington, Judge Kellogg, for the United States, and Sir Alex. Galt, for the Dominion of Canada.

Mr. Delfosse, the Chairman announced that by the vote of himself and Sir Alex. Galt, the Commission awards to Her Majesty the sum of FIVE AND A HALF MILLIONS OF DOLLARS as compensation for the fishery privileges given to the United States under the Treaty of Washington; Judge Kellogg, the American Commissioner dissenting.

Many of our readers may not fully understand the objects of the Commission. The proceedings have been kept strictly private during their sittings in Halifax. The enquiry we believe has been most exhaustive embracing our commerce and fisheries for a number of years past, and what would be an equivalent for the unrestricted use of our inshore fisheries by American fishermen. At the Joint High Commission, at Washington, the U. States offered us \$1,000,000 for the use of our fisheries in perpetuity. This was declined by the British Commissioners. The U. S. then proposed that the Canadian and United States waters should be used in common by the fishermen of both countries. Canada of course declined this proposal, subsequently it was agreed that the United States fishermen should have the use of the fisheries in common with Canadians for twelve years, and that the remuneration therefor should be submitted to arbitration. This was about five years since. This arbitration is what has been before the Commissioners. And they award

1st The free market for fish and fish oil in the United States;
2nd. The right to transport goods by railway in bond;
3rd. The right to carry goods in vessels from port to port on the St. Lawrence, and the Great Lakes, within United States territory;
4th. An award of FIVE AND A HALF MILLIONS OF DOLLARS for the use of the Fisheries by the Dominion;
5th. And finally our claim to territorial jurisdiction over the bays and waters outside of the headland line, unimpaired, and our right to deal with the questions of bait and transshipment, &c., at our pleasure, fully recognized.

This is perhaps the most important question that has ever been between the two countries, and the Commission sitting at Halifax, is a recognition of our city in reference to Dominion affairs it has not had before.

Although the amount of award is much less than is claimed, yet it is generally accepted and regarded as near as we might expect, and far better than going into an angry quarrel, and keeping up a state of irritation between the two countries. Telegrams from Washington, say the award will be accepted and, of course, the money paid.

THE WEEK OF PRAYER

observed at the beginning of each year for so many years past will shortly be here. In advance of receiving the Circular of the Evangelical Alliance, we place before our readers the Programme prepared for 1878, so that arrangements may be made for carrying out the meetings in each locality according to the circumstances of the several churches:

Sabbath, January 6th.

SERMONS: Christian union perfected. Rev. vii. 9, 10.

Monday, January 7th.

PRAYER AND PRAISE:—Remembrance of personal and relative mercies; prayer for the Divine blessing on past privileges and for a humble and contrite spirit.

Tuesday, January 8th.

PRAYER:—For the Church of Christ in all lands; for its deliverance from errors for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

Wednesday, January 9th.

PRAYER:—For Christian families—for sick and afflicted members; for children at school, and for all youth in our colleges and seminaries of learning; for young men entering upon the active business of life, and for those abroad; for our sons and our daughters openly confessing Christ.

Thursday, January 10th.

PRAYER:—For Nations—for rulers, magistrates and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors "wide and effectual" for publishing the Gospel; and for the reign of righteousness and peace.

Friday, January 11th.

PRAYER for the circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

Sabbath, January 13th.

SERMONS:—Christian life, "Let your light shine." Matt. v. 16.

REV. G. M. GRANT

has been receiving various farewell addresses and *souvenirs* during the past week, on his leaving our city for his new position in Kingston. The Dalhousie College Alumni presented him with a handsome *epergne* and Address. The St. Matthew's congregation, on Friday evening, together with invited friends, met in the basement of the church, and presented to him, by the hands of Sir William Young, a magnificent service of solid silver, comprising about 70 pieces, costing somewhat over \$700. On one of the principal pieces is an inscription—"Presented to Rev. G. M. Grant by the members of the congregation of St. Matthew's, as a mark of esteem and affection, Nov. 22, 1877."

A valuable painting of a favorite scene on the N. W. Arm, was also given to Mrs. Grant.

We shall feel that Halifax in losing Mr. Grant, has parted with one of its most useful men and active philanthropists, and we doubt not his new field of labor will be enriched by this removal. We wish for Mr. and Mrs. G. all possible good in their new home, and for Mr. Grant abundant success in his work as Principal of Queen's University at Kingston, Ont.

"THE ORIGIN OF THE WORLD."

Judge Marshall has once more presented the world with a pamphlet; this time entitled, "Fictions and Errors in a Book, on 'The Origin of the World, according to Revelation and Science,' by J. W. Dawson, LL. D., Principal of McGill University, Montreal." Exposed and condemned on the authority of Divine Revelation by John G. Marshall, formerly Chief Justice, &c., in the island of Cape Breton." We have not read Dr. D's book, but have here long quotations from it with criticisms upon them.

The Judge thinks that the theory of regarding the six days of creation as long periods of time, comprising perhaps millions of years, is altogether inconsistent with the Scripture record, and not to be in any way reconciled with the Divine Word.

Many of the generally received geological facts he pronounces "fancies" and "falsities," and sees no necessity for any other theory than the old one; to meet all the demands of science. With this belief he does not spare Dr. Dawson, or any of his teachings as given in this book. Sometimes he is severe, at others he becomes quite sarcastic over the period theory, so that one would think him in the full vigor of life instead of being the octogenarian that he is. We cannot resist the temptation to copy a paragraph as a specimen of our venerable friend's mode of treating the author he is discussing:

"Now, here, I will say, that the naturalists, and geologists, who employ themselves in searching for, and ascertaining, the plants and natural fruits; or the layers and stratas of coal, and other minerals, and stone, and other substances, which will serve for the useful purposes and comforts of life, are general benefactors, valuable members of society. But those of them who are running hither and thither, and delving in the earth, or groping about in old dens, and caves, to discover bones, stone implements, and fossil substances, or old broken pottery from the Nile, or other rivers, to serve as proofs of the age of the world, and to be laid up in museums, for the gaze for the curious, —these pretentious scientists are merely useless lumber in society, and some of them even dangerous nuisances as to divine revelation, and religious belief, especially in relation to certain classes of the youthful population, which I need not name.

If one of these savans finds a broken skull, a bone or tooth, a joyous shout soon goes forth in their ranks, throughout the four quarters, and discussions are held, papers written and read before associations, as to whether the precious relic belonged to man or beast; and especially as to its antiquity, whether 10,000 or 20,000 years, or less or more; and further, whether it belonged to the paleolithic, paleolithic, glacial, or other periods; or that "of the men of the caves and gravels."

And various decisions are given on these most important points. Finally, the treasure is hid up carefully in some museum, for the gratifying inspection of all future generations.

Away with all such *trumpery* and *rubbish* in this age of advanced civilization and intelligence, and useful activity, and real science."

Dr. Dawson has heretofore been held as a champion defender of the Bible against the prevalent scepticism of the age, and has shown that perfect harmony exists between the works and Word of God, in the account they give of Creation, but the Judge will have none of him, and adheres strictly to his six-days-of-twenty-four-hours theory, in which the world and all things upon it, and the heavenly bodies were created! He believes that the deluge, which he holds covered the whole earth, is quite sufficient to account for all the geological discoveries of modern science!

Dr. Dawson says:—

"It accords with both records that the work of creation in this period was gradually progressive. Species after species was locally introduced, extended itself, and after having served its purpose, gradually became extinct. And thus, each successive rock formation presents new groups of species, each rising in numbers and perfection above the last."

On this Judge Marshall remarks:—

"As regards the Scripture records, there is not a particle of truth in any of these assertions. He knows well that there is no Scripture to sanction them. This inspired authority expressly says they were all created on one day, having an evening and a morning; and says nothing about progression, or succession of species. All this is mere fictitious invention. But, further, as to the geological record of these different species of animals, all persons will know that in those rock formations, if there are indeed any likenesses to animals, they could only be mere impressions, and extremely imperfect, after the many millions of years, according to the Dr., after they had been made; and as to ascertaining differences of species through long successive ages, it is simply incredible and fabulous."

We shall not attempt to offer an opinion of our own as to which of these learned gentlemen is most in harmony with divine revelation, further than to suggest that we think the difficulties surrounding a belief in the shorter days of creation, are greater than those of the longer periods.

A WONDERFUL INVENTION.—SPEECH CAPABLE OF INDEFINITE REPETITION FROM AUTOMATIC RECORDS.

We give the following article which we copy from the *Scientific American* of Nov. 17th. We do not place it in our Science column, seeing that it is much beyond the present line of scientific demonstration, and may be regarded we think rather as speculation or conjecture.

"It has been said that Science is never sensational; that is intellectual, not emotional; but certainly nothing that can be conceived would be more likely to create the profoundest of sensations, to arouse the liveliest of human emotions, than once more to hear the familiar voices of the dead. Yet Science now announces that this is possible, and can be done. That the voices of those who departed before the invention of the wonderful apparatus described in the letter given below are forever stilled is too obvious a truth; but whoever has spoken or whoever may speak into the mouthpiece of the phonograph, and whose words are recorded by it, has the assurance that his speech may be reproduced audibly in his own tones long after he himself has turned to dust. The possibility is simply startling. A strip of indented paper travels through a little machine, the sounds of the latter are magnified, and our great grandchildren or posterity centuries hence hear us as plainly as if we were present. Speech has become, as it were, immortal.

The possibilities of the future are not much more wonderful than those of the present. The orator in Boston speaks, the indented strip of paper is the tangible result; but this travels under a second machine which may connect with the telephone. Not only is the speaker heard now in San Francisco for example, but by passing the strip again under the reproducer he may be heard to-morrow, or next year, or next century. His speech in the first instance is recorded and transmitted simultaneously, and indefinite repetition is possible.

The new invention is purely mechanical—no electricity is involved. It is a simple affair of vibrating plates, thrown into vibration by the human voice. It is crude yet, but the principle has been

found, and modifications and improvements are only a matter of time. So also are its possibilities other than those already noted. Will letter writing be a proceeding of the past? Why not, if by simply talking into a mouthpiece our speech is recorded on paper, and our correspondent can by the same paper hear us speak. Are we to have a new kind of books? There is no reason why the orations of our modern Ciceros should not be recorded and detachably bound so that we can run the indented slips through the machine, and in the quiet of our own apartments listen again, and as often as we will, to the eloquent words. Nor are we restricted to spoken words. Music may be crystallized as well. Imagine an opera or an oratorio, sung by the greatest living vocalists, thus recorded, and capable of being repeated as we desire."

The above is the editorial summary introducing a letter from Edward H. Johnson, Electrician, explaining the apparatus by which this marvellous result is said to be secured.

Our enquiry last week about "female brethren" seems to have awakened in our good Wesleyan brother some of his tendencies to hydrophobia. Instead of answering our enquiry, he, strangely, goes off into an effort to determine the period to which the *Messenger* belongs, and comes to the conclusion that it must be the *diluvian*. He says: "It is one of the messengers from the ark, that went out to see nothing but water. Give it its proper name and all difficulties will vanish—the *Diluvian Messenger*."

Thanks, brother, for the similitude. We delight in bringing the olive branch to the poor tired ones, waiting and longing for the new purified earth.

If we belong to the *diluvian* surely our neighbour must belong to the *Anti-diluvian*. Just think of it—the *Anti-diluvian Wesleyan*. Proverbs xxvi. 5.

Yet he need not be so alarmed as to be always thinking of the diluvian element. We never administer it, as he and his brethren do, to unwilling subjects.

CHRONOLOGY OF THE WEEK.

	A. D.
Nov. 19. Death of Bishop Wilkins.	1672
" Death of Dr. Valpy.	1854
" 20. Cape of Good Hope discovered.	1497
" Death of Cardinal Wolsey.	1530
" Missionary Williams murdered.	1839
" Death of Lord Elgin.	1863
" 21. Death of Sir Thos. Gresham.	1579
" 22. Death of Archbishop Tillotson.	1694
" Death of Lord Clive.	1774
" 23. Council of Clermont: origin of the Crusades.	1094
" 24. Death of John Knox.	1572
" Death of Genl. Havelock.	1858
" 25. Death of Dr. Watts.	1748
" Death of Dr. Kitto.	1854

BELCHER'S FARMERS ALMANAC FOR 1878, has made its appearance, and is filled with matter which should be always at hand as it is constantly in demand. Besides the calendar it contains all necessary information respecting public offices and officers. The Time Table at page 78, will be very useful to parties engaged in the coasting trade. The Agricultural notes at the foot of the Calendar pages contain a number of valuable hints, worth the price of the book.

EDUCATIONAL RECORD.

Professor J. E. Wells, LL. D., of the Woodstock Institute, read a paper before the last Convention of the Baptists of Ontario, on the Relations between Religious Denominations and Secular Education. It is a well considered, thorough and able discussion of the subject, but it is too long to reproduce in our columns. Exception will be taken to many things in the paper; indeed *The Globe*, while admitting its ability does not seem to be pleased with the general drift of the article, but it leaves its readers quite in doubt as to what it would substitute in place of the principles to which it seems to be opposed.

Professor Wells's propositions are these: (1) Christians are bound by the highest obligations, as far as possible, to imbue with the saving influences of their holy religion every current of human thought and feeling. (2) They can hope to do this only by having recourse to the fountain-heads of thought and feeling, and imbedding those influences in their schools and colleges. (3) They can secure this only by securing educators and educational institutions of the right stamp.

Prof. W. inclines to think that at the present time there is too much tendency to throw upon the state the chief responsibility in determining the character of