### CORRESPONDENCE

## THE VOICE OF SCRIPTURE.

MR. EDITOR.—The situation becomes alarming, and dark clouds are gathering on the horizon, which will burst in thunder some of these Journeying on Monday, preaching on Tuesday, and having today read more carefully the Messenger's to reply; when lo! the Messenger of 26th Jany. comes in, uttering in loud | this pin, I'll stop it. tones a warning of danger ahead, foreboding not only utter ruin to me, but in the universe.

He talks mysteriously of my setting up some nine pins, and of his rolling the ball of truth to take down balf a dozen of them, (why not the whole nine) at once. I have not nine pins in the world. There are some clothes-pins in the house; but what the ball of truth has to do with them I cannot tell. I suppose be alludes to some game or other which idleness plays to kill time. He is more intelligible when, "in great swelling words of vanity," such as all readers of the controversial literature of Baptists must be familiar with, he threatens to put over my candle a good Pedo-baptist extinguisher, "and out it goes." He says, "Nearly all Pedo-baptists of reputation are more or less on our side," but I do not pretend to know what all Pedo-baptists of reputation have said, and that he knows, I do not believe. A. told B., B. told C., and - Y. told Z., and from Z. he may have learned a great deal. He trades largely in gossip, as he has been informed of what I have "been ringing out, in private and in public, from the chimney corner and from the pulpit," for more than twenty years!! But the concluding sentence of this editorial note should be in the hands of every Pedo-baptist of Nova Scotia. It is in the form of a prayer. "May the time soon come when the delusion (infant baptism) shall cease to blind immortal souls; when it shal! no more lead those whom it has blindfolded into the ways of darkness; when it will be no longer available to the adversary for peopling the world of darkness." This is plain speaking. All ministers are instruments of the Devil in peopling the regions of eternal woe. Hitherto I have not suffered myself to cause the prophet cid not "come out.be bantered or browbeaten into mixing | call on the name of the Lord his God. up infant baptism with the discussion of and strike his hand over the place, and ment. It is not from above. the mode of baptism. I have not writ- recover the leper." There is another ten one sentence in defence of infant evidence. If the disease had not been baptism. And if the Presbyterian Wit- local he is clean. ness, the Pedo-baptist Revds. and DD's of Nova Scotia sit silent under this grave imputation on their principles and standing and labors, if they prefer their ease, and popularity, and character for liberality, to the vindication of the truth of the Gospel, the Messenger cannot be much blamed for insinuating or saying they do not believe what they profess and preach and practice. Then is the infidelity that is bound up in the has the ignorance or the impudence Baptist system creeping into the Pedobaptist churches. But I turn to the Messenger of Decr. 8th.

I will not contend with the Editor on the subject of courtesy. If to ask pardon of a man of whom you have spoken disrespectfully be uncourteous, unless you take off your hat to every dog who barks at you as you pass along the road, then I hope to be even found uncourteous. According to his own rule, the Messenger is a most courteous gentleman. He has ascribed words to me, placing them between inverted commas, which I never used. Does he ask pardon? No. When he represents me as professing to determine the time, the manner, and the persons by whom, immersion was introduced he gives an untruthful representation of both my words and my ideas. Does he ask pardon? No. That would be uncourteous. He gave the substance. And when he gives my words, they are so separated from the connection that my views are not fairly exhibited. At the cost of repetition, I shall state what I did that the original word used by the say. Urging the exclusive authority of the divine testimony, as against the antiquity of immersion, and the general practice of the ancient church, I stated that if it could be shown beyond the possibility of contradiction, that baptismal immersion was practised in the days of the Apostles and before their eyes, we are no nearer to the determination of the mode of baptism, unless it is provor practised immersion. That there adapted to the end, and is still acting Now I do not intend here to argue the were in the days of Paul "false Aposthemselves into the Apostles of Christ." we know. That there were in John's days, an ambitious spirit who refused would, we know. I have no stronger conviction that none but a minister of ple, expressive, universally applicable, water with his hand and apply it to the and divinely instituted ordinance of part. purification by sprinkling, into personal immersion, for which there is no evidence in all the Bible. The phraseology of my former letter proceeded upon this knowledge and this conviction.

to it again and again, to find cases to neutralize the appeal. I took no no-

extermination to all the Pedo-baptists to suppress the fact that this dipping Mr. S. obey God, when instead of covwas not for its own sake,—the birds were not the baptized, the blessed,-but that the fluid, into which they were baptized.

He does not deny that "priests were dipped." What is the evidence? He says it. That is all. We know they

were washed. We turn to the case of Naaman, the only other case he adduces to prove that immersion is not always expressive of ruin beyond remedy; and here we discover a reckless triffing,—a deceitful dealing-with the divine word, which it is painful to contemplate. tempted to ask, Is he a Christian at all? does he fear God? does he tremble at | command or other authority, such as His word? I had advised him that, in | we have in that case, for introducing the narrative of the transaction, the word himself is supplied by the transla- in the olden time, John baptized; the servants to wash himself; is not repre- his resurrection, sent the apostles to sented as dipping himself. We have baptize. Nobody is taken by surprise the Messenger twice emphasised himself. tion to ask and none is given. If bap-He seems to have had some glimmering tism is unto repentance, we are told. If that this word himself had a bearing on it is for the remission of sins, we are the making good his case, omit it, and told. If it is with pure water as disther than the diseased part. We have water, or water mingled with ashes, we similar language in Jno. 9. 7. Our are told. If into the name of Christ we Lord says to the blind man whose eyes are told, But where is a hint given of he had smeared with clay, Go to the a change in the ordinance of which pool of Silcam and wash, and he went sprinkling is the symbolic rite? No and washed. Will the Messenger say he where. Absolutely no where. "We immersed himself? or that he washed affirm," says the Messenger, "that his eyes only? He will not say he im- Christian baptism, the baptism of mersed, but he might ask, "How does Christ's church of this dispensation, had Mr. S. know he did not immerse him- no existence in the old dispensation." Pedo-baptists are led blindfolded into self? In such terms he asks, "How This is bold; but all resting on a false the ways of darkness. Pedo-baptist does Mr. S. know that the disease (of assumption. It is most true that what Naaman) was local?" By the clearest he calls "Christian baptism, the bapevidence Naaman was disappointed be- tism of Christ's church of this dispen-

We have a few words more respect-

ing Naaman's cure. The Messenger

must have a fling at the translators of our English version of the Scriptures. "King James' scholarly servants dress the command, as given in the word " wash." Here there is an insinuation integrity. Here is a denial that the original word signifies to wash; and he broadly to insinuate that if the translators had been honest men, the prophet would have been made to say, "Go and dip in Jordan seven times." His rule for fixing the significance of a word few scholars will adopt-to make the signification of a general term depend on a particular application of it. A man is murdered. He was stabbed through the heart. To murder signifies to stab fatally. Or, he is poisoned. To murder signifies to poison. Or, he is strangled. To murder signifies to strangle. Such is the process by which the scholar ly servant of the Baptists proves that he was right, in saving that Naaman was commanded to dip himself seven times in Jordan, and discovers his gross ignorance of Hebrew and the laws of languages, or—that he is determined to uphold the doctrine of immersion at the sacrifice of Scripture, literature, character, and common sense. I challenge any person who has any plaims to be called a Hebrew scholar in Nova Scotia or elsewhere, to state over his own name prophet does not properly and invariably signify to wash. I challenge such person to say that the original word implies any one mode by which the purification may be effected. Washing may be performed by dipping, scouring, rinsing or sprinkling, but wash does not signify either dip, scour, rinse, or sprinkle and when the process is not prescribed. the person commanded to wash is at ed that Apostles themselves preached liberty to use what means he pleases according to the saying of him who laid tles, deceitful workers, transforming his command upon him. I have just as good a right, upon the Messenger's rule of exposition, to say wash signifies to sprinkle as he has to say it signifies to recognise him, and forbade such as to dip; and the word of inspiration does not necessarily lead to the conclusion that Naaman did anything more than satan was capable of changing the sim- dip the part affected, or even lift the

We may now look at that half loaf over which the Messenger chuckles. He is very ungrateful. I gave him a whole loaf, in stating that so far as the word is concerned, baptism will cover the The Messenger is sorely troubled by whole person as completely as if he was

truction; and he labors hard, recurring of the leper, of any other unclean person, is the purification of the whole man. The prescribed mode is sprinkling. tice of Asher dipping his footin oil, (an This is the symbol of entire cleansing. example of personal immersion!) as I The editor asks me two questions which never supposed he was silly enough to he considers both pertinent and importrecur to it. But he has again brought ant, but which I consider an indication it up. Asher is immersed in oil for his of great confusion of ideas. "Would foot has been dipped in it. Will the the priest have obeyed God had he cov-Messenger accept a person as really bap- | ered the leprous person with the fluid editorial of Dec. 8th, I had sat down tized, when he has dipped one foot in instead of sprinkling him?" Certainly the water? If he roll his ball against not; for he had been otherwise instructed; but the leprous person was wholly The Messenger does not deny that cleansed, or he would have been sprink-'birds were dipped," but he is careful led without being baptized. "Does ering the subject of baptism, he only applies to it a few drops of the fluid?" Certainly I do. My object is the washdipped, may be sprinkled for the purifi- ing—the baptism of the whole person, cation of the unclean person. He was and God has ordained sprinkling as an adequate symbol of all this.

The Messenger challenges me "to bring from God's word a commandby which to link the baptism of John and Christ with any thing that went before." THERE IS NONE; so he is him slumbering in a chair on one side of a right, it is impossible to bring it. My authority for linking the baptisms of the former age with baptism now is the total absence of any such command. When something new, as the Lord's Supper, is to be introduced, we have minute instructions; but where shall we find a immersion? Baptism was administered tors. Naaman is not commanded to disciples baptized during our Lord's wash himself; is not entreated by his personal ministry; and the Lord, after simple wash, wash, and dip. Yet has by a novelty. They have no informathe command and the act extend no far- tinguished from blood and water, salt sation." the Old Testament is perfectly innocent of. So also is the New Testa-

By their rite, Baptists cast in their lot with the old world who were immersed and perished, while Noah and his house were baptized and saved, with the Egyptians who were immersed in the Red Sea and died, while the Israelites were baptized, and saved. Whenever, wherever, by whomsoever introduced, the doctrine of baptizmal immersion had its origin, as it has its against both their scholarship and their perpetuation, in a rabid fanaticism, which is well described in the words of Robert Hall, speaking of a kindred evil—I quote from memory—" A thickskinned monster of the oeze and the

and no discipline can tame." Mr. Editor. I shall trouble you with another paper, not, however, to close the total weight is over 25 tuns. Of the larger argument.

W. SOMMERVILLE.

#### ADMINISTRATION OF THE COM MUNION.

MR. EDITOR.—While guarding against the ritualistic tendencies ef the present day, we should, at the same time, as followers of John Wesley, exercise care against the admission of any violations of uniformity or order in the administration of religious ordinances. Many years since in connexion with the old Nova Scotia District, a departure from our usual custom in dispensing the elements in the Communion was introduced. This was made a matter of brotherly conversation in our annual District Meeting and then promptly checked. But of late I have observed a similar deviation from order, upon which I venture to make a few observations.

Our long established usages in administoring the Communion has been for the communicant in ungloved hand to receive the bread from the hands of the Minister. In the new custom, to which I advert, the Minister presents the plate, and each communicant takes the bread therefrom. point as to which is the preferable mode: to some it may seem a matter of very trivial consequence. What I desire to see solemn and important Sacrament.

ministration—one minister differing in this from his predecessor, or worse still where two or more Ministers are officiating in the ordinances together, differing in their modes-we may evoke among our people discussions on the subject which will not tend to edification.

By the regulations prescribed in the book of Discipline, page 146, which enmy appeal to the fact that immersion plunged fifty fathoms deep. In every joins that the Communion shall be delivin water is uniformly introduced in the case baptism contemplates the purifica- ered to the people into their uncovered every day in the year."

Word, as an emblem or means of destion of the whole person. The baptism hands, sanction is undoubtedly given to But if this is not thought sufficiently definite, and if any of our Ministers give a decided preference to the newly introduced mode, let the matter be brought up for consideration in our Annual Conferences, and the desired change be sought at next General Conference. But, in the meantime, let us keep eo our old usage, and let uniformity in the observance of this Sacrament be maintained.

Yours, &c., Feby. 1st, 1876.

#### NAPOLEON AND THE DRUMMER BOY.

The following little incident is related by Count de Segur, one of Napoleon's personal staff, in his recently published

One day, preceding an engagement, the Emperor sought a short interval of repose and shelter from the weather in a farmhouse at Haslack, where M. de Segur found stove while a drummer, also slumbering occupied the other.

Astonished at this spectacle, he ascertained that on the Emperor's arrival they tried to turn out the drummer, who resisted saying that there was room enough for all, that he was cold, was wounded, was very well there, and would remain where he

On hearing this, Napoleon laughed, and ordered that he should be left in his chair since he so strongly insisted on it. Thus the Emperor and the drummer-boy were sleeping vis-a-vis, surrounded by a circle of generals and dignitaries, standing waiting for orders.

THE MINISTER'S WIFE .- London Baptist Magazine furnishes the following statement, which is worthy of serious considerstion: "The minister's wife ought to be selected by a Committee of the Church. She should be warranted never to have babies, or headache, or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody a cheerful drudge. She should be intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day. aborer, and be always at leisure for 'good works,' and ready to receive moining calls; she should be secretary to the Band of Hope, the Dorcas Sosiety, and Home Mission; she should conduct Bible classes and mothers' meetings; she should make clothing for the poor and gruel for the sick; and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too."

THE EMPEROR BELL.-The third largest bell in use in the world was recently placed in the southern tower of the cathedral in Cologne, Germany. Three castings were made, of metal obtained by melting French cannon, captured during the Franco-Prussian war. Two were unsuccessful, but the third was perfect. The twenty guns used weighed 50,000 German pounds, and to these was added 80,000 lbs. of tin. The time of melting was but ten hours, and twenty nine minutes sufficed to mire, which no argument can convince fill the mould. The cooling continued for four weeks. The bell is 10 feet 8 inches high, and 11 feet 2 inches in diameter. Its bells in existence, two, those of Moscow, weighing respectively 193 and 63 tuns. are broken. Pekin has one bell weighing 53 tuns, and Novgorod, Russia, one of 31 tuns-both of which are in use.

> An exchange, commenting upon the dangers of cleanliness," says that what with doctors and sanitarians, the man of the nineteenth century bids fair to be driven into a state of primitive savageism. Whatever we eat or drink somebody enjoins us to avoid, and now the physicians of New York have "concluded" that a terrible amount of disease is occasioned by the use of soap. Not only, we are told, has the diptheria prevalent among washerwomen been traced to impurity in this popular detergent, but lung fever and kidney diseases in adults, and many other complaints in children. The cause suggested is the impure condition of the fats used in the manufacture; and toilet soaps, in which the impurity may be masked by perfumes are reported to be the worst. It would be well that our analysts should turn their attention to this matter, if that which is popularly regarded as a chief agent in promoting health has really become an important source of disease.

A WONDEREUL CLOCK .- One of our foreign exchanges gives an account of "a marvellous piece of mechanism, which has just been exhibited in Paris. It is an eight day clock, which chimes the quarters, plays three tunes every twelve hours, or at any intervals required. The hands go round as follows: one once a minute; one once an hour; one once a week; one once is the maintainance of uniformity in this a month; one once a year. It shows the moon's age, the rising and setting of the sun, the time of high and low water, half By having differences of mode in ad- ebb and half flood; and there is a curious contrivance to represent the water, which rises and falls, lifting some ships at high water tide as if they were in motion, and, as it recedes, leaving them dry on the sands. The clock shows the hour of the day, the day of the week, the day of the month, the month of the year; and in the day of the month provision is made for the long and the short months. It shows the signs of the zodiac; it strikes or not and chimes or not, as may be desired; and it has an equation table, showing the difference between the clock and the sun for TRUST IN GOD AND DO THE RIGHT

Courage, brother! do not stumble. Though thy path be dark as night: There's a star to guide the humble-"Trust in God, and do the right."

Though the road be long and dreary. And the end be out of sight: Foot it bravely, strong or weary-Trust in God, and do the right "

Perish "policy" and cuming, Perish all that fears the light; Whether losing, whether winning, Trust in God, and do the right.

Shun all forms of guilty passion Friends can look like angels bright: Heed no custom, school or fashion "Trust in God and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man and look above thee, "Trust in God, and do the right."

Simple rule and safest guiding— Inward peace and shining light-Star upon our path abiding-"TRUST IN GOD AND DO THE RIGHT."

### THE SILVER CROSS BY GEO. KLINGLE.

She laid in his hand a tangled thorn. Crimsoned with berries, mountain-born; She had nothing else, though his locks were white. Nothing to give on the Christmas night: But he smiled and laid on her braids gold

The fingers shrivelled and spare and old. And was gone; but a cross of silver light Lay where he stood on the snow-drifts

A morsel of porridge; the hands were small That divided the porridge, then gave it But he smiled and bowed his locks of

white.-Frosted with snow of the Christmas night,-Smiled and bent to the child face-cold-Touched with the fingers shrivelled and

And was gone; but a cross of silver light Lay where he stood on the drifts of white.

Faces peered from cottage and hall Out on the midnight, great and small, Out on a pilgrim, shriveled and old. Pleading for alms; but who could have told That the little Christ on each threshold

In strange disguise—for evil or good, That the angels bearing His gifts might blessed by the cross on the drifted snow ?

## WAITING FOR ME.

Waiting for me, yes waiting, In the beautiful Home above, In the land of unfading flowers. In the dwelling place of love.

Waiting for me, ves waiting, Till my cares and trials are o'er, Then shall I join thee dearest On the bright and happy shore.

Waiting for me, yes waiting, Till our Father calls me home; Till I hear the joyful message, Bidding me cease to roam.

Waiting for me, yes waiting, To welcome to the rest Of the ransomed ones in glory, Who are forever blest.

Waiting for me, yes waiting, In that sweet "By and bye," Where the heart shall know no sorrow, Nor tear drop dim the eye.

Waiting for me, yes waiting, In the land of the "Far away." On the banks of the beautiful river, We shall walk in endless day.

Waiting for me, yes waiting, Where angels hymn their lays; Where tears give place to gladness, And prayer is lost in praise. Waiting for me, yes waiting, Soon shall I join you there,

In the land of the pure and the holy,

Soon dearest Libbie I'll meet thee, In the Home of our Father above, There we shall nevermore sorrow, But rest in the fulness of love. Dec. 9, 1875.

And rest in our Saviour's care.

# WHEN A MOTHER PRAYS FOR HER

CHILD. The purest tone, that thro' creation sounds The purest ray, that reaches heaven's bounds. The holiest flower, that toward the heaven

The holiest flame, that toward the heaven doth grow, You find alone, where, by true love beguiled, A mother prays in secret for her child.

Oh! many, many tears will here be wept, Before the last sun of our lives be set; And many an angel sent from God, below, To count the sacred tears on earth that

Yet richer far and holier than they all, A mother praying for her child, let's fall.

Behold you cot, still small, and hid away; It's single lamp, reluctant, cast its ray; It looks so troubled, cheerless, wretched,

And yet the very house of God is there! There love and faith have stooped from heaven and smiled— A faithful mother prayeth for her child.

Call it a false trust--Fancy's bastard gift-Because the scene no fleshly eye can lift! Yet none shall rob me of this counsel sweet. This heavenly counsel, O my soul, repeat,

Angels of God do ever gather there, Where for her child a mother kneels in prayer !- Selected.

CHILI

"If I could when the time now when I'm by Harry will and I'll get re about how go Dear me! if day-ish all the good Sundays heavenly-mind school; - but and all the re try one's good it's wicked; b son that it is is because it i body is in a nice and clean gloves. Mo come down. a high hill and One's old thin worse Monday Oh dear! this most wish I co and bear them I know it would work one's self mind because Mother says I Well, I do; but

rapt, angelic loc be helped to fee with Edith, ar and ladylike, a dowdy. "I suppose t who had so m sometimes think and have high t power for good think as if they phere, and all th don't seem to be I wonder if I ou self first. I su

easier to be hel

at the stake, si

get cross. "There's Mil bed. Mother say I notice Mike do at once. He cou That's just my t worked at just of could pull it up fault every moru pray hard over it wonder if I've round?

"Well I kn

That's one for

says I'm cross ( ter). Thats fo mother says I fin things and peop think I have en am selfish-every mother). But I pulses. I gave poor sewing-girl carry mother's. dosn't she? I ha before. I guess harm to put in se I want two more declared Minnie her book in bota Josie was stingy. ing uncharitable. long names; th while getting ric more. Elizabeth know what that well. You're vair as long as there needn't deny it. lovely hair, with arched eyebrows? bug me. Your s temptiable fault is Impatient, Fault Uncharitableness,

Sarah, that is a fin U., V. I'll remem Bessie descende lofty seat on the g slowly into the hou "Cousin May, y a text for me.' "Yes I remembe

chosen?" "I've changed want a text. I wa "D., I., F., S., U. child mean? Dif not it. Dear, what you sure you have

"Yes, it's all right flowers and vines Just make them us "You odd little r

So the letters wer up over Bessie's b could guess what t said he guessed she cret society. Some like girls, trying to

He was a little sister only smiled an in her hot impatien him to thinking. Only Jesus and

the letters meant. time a look up at the to Him saved her, t smaller and smaller they withered away a and Bessie said, than "The Sunday joy the week new."—The