Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q.—Was Cornelius a sinner before he was baptized? If so, how was it the Lord heard his prayer, when the Bible teaches us that "God heareth not sinners?"

A.—Certainly not such a sinner as the Bible teaches, that God will not hear. Those whom he will not hear are such as "regard iniquity in their heart," and "have set at naught all his counsel, and will have none of his reproof." When *such* shall call upon God "he will not answer," "for they have hated knowledge, and did not choose the fear of the Lord."

But the same verse that tells us that "God heareth not sinners," John ix:31, also tells us whom he will hear. "But if a man be a worshipper of God, and doeth his will, him he heareth." Such was Cornelius. Though not a Christian, not having yet heard of Christ, he was a worshipper of God according to the knowledge he had. And "being a devout man, and one that feared God with all his house, and gave much alms, and prayed always," God heard his prayers, and sent Peter to him with the gospel, which told him of Christ, and "what he ought to do," which word was gladly heard and joyfully received.

Q.—By what authority do we give the "hand of fellowship" to those who have obeyed the gospel?

H. M.

A.—The practice of giving the "hand of fellowship" rests upon no higher authority than that of custom. The expression "hand of fellowship" is found in Gal. ii:9, when Paul speaks of James, Cephas and John, who, in this way, expressed their confidence in him and Barnabas, and recognized them as fellow workers in the gospel of Christ. Thus, when we extend the "hand of fellowship" it is not to *make individuals members of the Church*, but to express our confidence in them, and to welcome them to the fellowship of the saints.

Q.—What sense was Jesus Christ to be the son of David?

SOPHIE M. LAMONT.

A.—God had before promised to David that he would "establish his seed forever, and build up his throne to all generations." This promise he fulfilled when he sent forth "his Son Jesus Christ which was made of the seed of David according to the flesh, Rom. i:3; and thus, being a Prince of the house of David, he was "David's son" according to the flesh.

Q.—By comparing Luke xxiii.43, John xx.17, and 1 Tim. iii.16, would we understand that the spirit goes immediately to heaven, or to the spirit world to await the judgment?

SOPHIE M. LAMONT.

A.—In John xx:17 and 1 Tim. iii:16 the writers are speaking particularly of the ascension of our Lord after his resurrection, and make no reference to the spirit between death and the resurrection. All we can know of the words of our Lord as found in Luke xxiii:43 is, that there is some place, called here "paradise," in which both he and the penitent thief were to be on that same day on which they both died.

Selected.

THOMAS PAINE'S RECANTATION.

The following communication is taken from the *Standard*, of Chicago. It would be well for our readers to preserve it as a matter of history:

"As I have received a number of letters from strangers in various sections, asking for more information about this noted person, and feeling there may be others to whom a few additional facts may be profitable, let me further say that Thomas Paine in early life was a friend and an intimate associate of Elias Hicks, with whom my aunt resided for years. Hence they were all well acquainted, and had worshipped in the same congregation till Hicks became the leader of the Hicksite Quakers, Paine, the standard-bearer of deism, and Mary, still in the faith abiding.

"Thus the parties stood when Thomas was taken with his last illness, which lasted for some time. Weeks before his death 'he was forsaken of all his friends,' whose character one fact will ambrotype. Often they would pause in front of his house and shout, 'Hello, there, Tom. How are you?' When with a groan he would turn to aunt, saying, 'Ah, Mary, thee sees what company I've kept.' The great burden of his being was his guilt in inflicting on the world his 'Age of Reason.'

"On one occasion he asked Mary, Hast thou read my 'Age of Reason?' On her answering, 'Yes, Thomas, I have,' he said: 'And what didst thou think of it?' she replied: 'I thought it so bad I burned it up.'

With deep emotion he exclaimed: 'Would to God everybody had done the same! For if the devil ever had an agent on earth, I am that one.'

"This 'Age of Reason' was the thought that made him such a coward; he would not be left alone day or night, and if the candle went out or was removed, he was in mortal horror. It was well known to aunt that for weeks before he died, Paine was extremely anxious to give to the world his recantation of his 'Age of Reason,' as they often conferred together about it, and she served him as his amanuensis when his strength would fail him, as it often did for hours. The sheets as they were filled up were placed on a shelf over his writing table, and were there when he died. But after the funeral they were nowhere to be found, though aunt made diligent search for them.

"She always told me that she had no doubt 'the company I've kept' took and burned them, as they knew full well that Paine had done that righteous act.

"J. H. RASCO,
"Bloomington, Mich."

From this it appears that Thomas Paine did recant on his death bed. A few years since, Paine's recantation was published in the *Courier Journal*, of Louisville, Ky. The recantation was found in an old book by Bro. Zach Smith, of Eminence, Ky. At the time Bro. Smith gave abundant evidence of its genuineness. In face of all this, flippant infidels will tell us that Paine died firm in his infidelity. This they cannot prove by well authenticated documents. But what do infidels care for authenticated documents?—*Sel.*

SOME CURIOUS THINGS.

The Bible has surely been abused worse than any ancient book. I wish to state something curious about the ancient word *Bapto* and its cognates.

The word appears often in the ancient text, and few only have noticed that every time and place that a doctrinal point is likely involved, that, instead of translating it, a transferred word is used—such as *baptized*, *baptizing*, etc. But whenever and wherever a doctrinal point is not likely to be invaded, every time the word is translated clearly. I will tabulate: Matt. 26:23; Mark 14:20. *embapto*—dippeth. Luke 16:24; John 13:26. *Bapto*—dip; dipped. John 13.26. *Embapto*—Dipped. Rev. 19:13. *Bapto*—dipped.

Other things are equally curious, such as "pour," "sprinkle," "wash," "bathe" and *Bapto*. "Pour" (in the Bible) has 15 Hebrew words and 31 Greek words. "Sprinkle" has 2 Hebrew words and 16 Greek words. "Dip" has 2 Hebrew words and 3 in Greek—one of the three is *molumo*, found in the Septuagint in Gen. 37.31, where the Hebrew *Tobal* is found, which *always* means to "dip." "Wash" has 4 words in Hebrew and 11 in Greek. "Bathe" has 2 words in Hebrew and 2 in Greek.

I come to the New Testament. Here "sprinkle" occurs seven times: Heb. 9:13, 19, 21, and 10:22, *Rantizo*. In Heb. 11:28, it is *Proskusis*. Heb. 12:24 and I. Peter 1:2, it is *Rantismos*.

Again, "pour" occurs oftener and more words. Matt. 26:7; Mark 14:3, *Katakeo*. Luke 10:34, *Epikeo*. John 2:15; Acts 2:17, 18; Acts 10:45, and 16.1, 2, 3, 4, 8, 10, 12, 17, it is *Ekkeo*. John 13:5, *Ballo*. Rev. 14:10, *Kerannumi*.

It is curious that there is no Hebrew nor Greek word that is *common* to these three actions!

"Sprinkle nor pour" is *ever* a translation of the *Bapto* family. The only element ever said to be used in sprinkling are "water of separation," "blood mingled with water," "blood."

There is no account of any apostle ever pouring water on any person or thing by authority.

"Pouring and sprinkling" are seriously doubted by the best informed people on earth. "Immersion or dipping" is not doubted by anyone. All honest infidels confess that if the Bible is true, "immersing in water" is what the Saviour taught in Matt. 28:18, 19.—*Gospel Echo.*

THE WORK OF THE HOLY SPIRIT.

SYNOPSIS OF SERMON.

Text: Romans viii:11.

The reason why there is so much confusion and misunderstanding concerning the work of the Holy Spirit is the failure of those who discuss the subject to make the proper distinctions in the various operations of this prominent Paraclete. Let us make the propositions clear on this matter. We have—

1. The Holy Spirit as a Revealer. This power was exercised by inspiration, and the evidence was by signs and miracles. This promise was made to the Apostles, and was necessarily confined to the apostolic age. In that age alone was the Spirit to guide into all truth, and men were to speak as the Spirit gave them utterance. When the revelation was completed, that part of the Spirit's work was done, and he no longer manifests himself in that way; hence the baptism of the Holy Spirit, as manifested on Pentecost and at the house of Cornelius, is not to be expected to-day, and those who pray for the "baptism of the Holy Spirit," for a "Pentecostal shower," etc., are guilty of perverting the word of God and making the subject one of uncertainty. This can be seen at once if we ask ourselves, has God made a complete revelation or not? If we say he has, then there is no necessity for the inspiring power of the Holy Spirit. If we say he has not, then we can see that a finished and complete revelation is impossible, and man cannot be held to the Bible as a guide, for it is not complete. This no believer in Christ can accept, especially if he be a Protestant. So we may conclude that the day of miracles has passed, and so the work of the Holy Spirit in inspiration has come to an end, and all the scriptures that refer to that subject have been fulfilled. We have—

2. The Holy Spirit as a Regenerator and Converter. In this case the word of God, which was given by inspiration, is the instrument the Holy Spirit uses, and is manifested by testimony; hence faith comes by hearing, and hearing by the word of God, and no man has ever had any faith to work by love and purify his heart unless he has received it by the word of God. "How shall they believe on him of whom they have not heard?" as given by Paul, is equal to a positive affirmation that no man can get faith except it comes by hearing the word of God. For this reason we send the gospel, the word of the Lord, to the nations who know nothing of Jesus the Christ. In fact, all of the early opposition to foreign missions came from men who believed in a special miraculous work of the Spirit independent of the word in the conversion of the sinner. Many friends of missions still hold to the theory, but how they can reconcile the theory with their practice is to us an unsolved problem. If men would be converted they must