

CULLINGS AND COMMENTS.

A young man, who was proud of his atheism was seen ridiculing the story of David and Goliath, asserting that it was impossible for a small boy to throw a stone with force enough to break the skull of a giant. He appealed to a Quaker in confirmation of his theory. "Well," said the man of broad-brimmed prejudices, "it depends. If the giant's head was as soft as things appears to be it could be done easily." We wish that we could have a good sprinkling of Quakers around here.

The *Christian Advocate* (Methodist) speaks of the Baptist as "a comparatively recent sect," and the *Baptist Herald* is moved to offer it "a nice chromo" to "give the name of the man or men who founded this sect since the apostles." So the Baptist brethren offer a Methodist editor "a nice chromo" to tell them who founded their sect since the apostles! Well this speaks better for their information than the futile efforts to trace an unbroken line of Baptist churches back to the apostles! But if the idea has at last dawned upon them that some man established their sect since the apostles, we suggest that it is of no good to squander "nice chromos" to find out who he was. He is long since dead and beyond reproach, and the better course would be to save the chromos and join the Church of Christ.—Inasmuch as Christ never founded the Baptist Sect, it is of very little importance about the founder. We would not give a bottle of St. Jacobs oil to find out his name.

Mr. A. M. Averill, a Baptist preacher of some note from the North, seems to be troubling our Texas brethren of the Baptist persuasion no little on the questions of "succession" and "landmarkism." He holds that these theories are not entertained by the Baptist scholarship of America, and seems much inclined to censure Drs. Graves and Ray as mere cranky advocates of an untenable position as to these questions. He submits a long list of eminent names, notable among which is that of Dr. Osgood, "one of the American Committee of Revisors engaged with the Canterbury Committee in revising the English version of the Old Testament Scriptures," as taking position against "succession" &c., &c. On this point Dr. Osgood says: "I can not affirm or deny the connection (succession), but can only say that after twenty years' study on that question I have not been able to trace it. Those who make the assertion contained in the question, do so on grounds that will not stand the slightest scrutiny."—O. P. G.—"The world do move," even Baptist's of the more intelligent type, can see the foolishness of the "succession theory." *Let the light shine.*

"A MAN" who has to be continually protesting and displaying his honesty, will be sure to be suspected of shakiness in that particular; and when editors have to keep up a perpetual clatter about their soundness in the faith and their peculiar devotion to the principles of the reformation, it will be generally considered that there is a screw loose somewhere. Men of established reputation for soundness in the faith do not need a constant parade of their soundness." Ex.—This is about what we have thought for some time. Empty Bells are noted for their "Soundness," but they have no brains.

It is said by a Methodist exchange that in the North Texas Conference Journal appears this entry: "M. J. Martin and W. E. Weaver were granted a super-do-nothing." We don't know what that means unless these brethren were specially set apart by the conference to baptize infants!—This is a funny way to put it, but it seems about right.

The orangemen had a glorious 12th of Ireland, in Meaford. The crowd was estimated to be 5000. Parading Speechifying etc, was the order of order. To a Yankee it looks foolish.

The Scriptures give four names to Christians, from the four cardinal graces. Saints for their holiness; Believers, for their love; Disciples, for their knowledge.—*Central Methodist*, etc.

The Spirit of Christ sweetly calms the soul of a suffering believer not by taking away all sense of pain, but by overcoming it with the sense of his love.—*Gurnel*.

The culprit may elude the officials, flee his country, but he cannot escape the pursuit of a guilty conscience. That lodge where he spends the night, remains around his couch when he sleeps, sits with him at the table, goes with him into his retirement, gazes at him as he looks in the mirror, and follows him in all of his wanderings. That is an unpleasant companion whose presence cannot be avoided.

Use sin as it will use you; spare it not, for it will not spare you; it is your murderer and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it brings you to the grave, as it did your Head, it shall not be able to keep you there. You love not death; love not this cause of death.—*Naxter*.

An honest unbeliever, who had never heard of the Bible; received one for a gift, and at once began to read it.

"Wife, dear," said he, "if this book be true, we are astray."
Still he read, and exclaimed, "Wife, dear, if this book be true, we are lost!"

He continued to search the sacred book. God's gracious spirit shone on it, and with joy he said, "Wife, dear, if this book be true, we are saved!"

CHRISTIANITY is the only true and perfect religion; and in proportion as mankind adopts its principles and obey its precepts, they will be wise and happy.—*Hon. Rush*.

RANTIZING NOT BAPTIZING.

In his debate with Mr. Rice, nearly forty years ago, Mr. Campbell said, in effect, that no translator, ancient or modern, Jew, Gentile or Pagan, had ever translated *baptizo* or any of its family by sprinkle or pour. Mr. Rice quoted Rev. xix: 13, "and he was clothed with a vesture dipped in blood." He produced certain versions, the Peshito Syriac, made in the second century, the Vulgate made by Jerome in the fourth century, and some saying of Origin—all of which had a word which means to sprinkle in this passage. Hence, the author of the Syriac version, and Jerome and Origin all translated *bapto* to sprinkle. Mr. Rice pressed this with no little effect upon the audience. Mr. Carson, some years before claimed that these translators did not know the meaning of *bapto* otherwise they would not have translated it by a word that means sprinkle. But Mr. Campbell took higher ground, and claimed that these translators had a different Greek text, a text that had *rantizo* and not *bapto*. If they had a text containing *bapto*, how did it happen that all translated it here by a word to sprinkle, but everywhere else by dip or its equivalent? But, aside from this, planting himself upon the unchanged and unchangeable laws of philology, Mr. Campbell said it was impossible for *bapto* to have such a meaning, and hence there must have been another text, lost at that time, containing another word.

Mr. Rice, who was a wily debater and good at special pleading, said that Mr. Campbell would change the work of God in order to carry his point; that no such extra text had ever been in existence, and we can imagine, made it unpleasant for Mr. Campbell. Since that time, however, an immense advance has been made in Textual Criticism. What has been the result? Such a manuscript has been found containing *rantizo* and not *bapto*, which reading has been adopted by the recent Revisors: hence the Revised Version has—"And he is arrayed in a garment sprinkled with

blood." It was this text that Origin, Jerome and the author of the Peshito Syriac had before them, and not that which the King James' translators had before them. If this had been known at the time, it would have robbed Mr. Rice of a deal of thunder. We again reiterate the statement that no translator, ancient or modern, Jew, Gentile or Pagan, has translated *baptizo* or any of that family of words by sprinkle or pour, and challenge any one to produce such an example.—*Old P. Guide*.

A BEAUTIFUL STORY.

A young man who had been on a three days debauch, wandered into the reading-room of a hotel where he was well known, sat down stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags, but she had a sweet, intelligent face, that could scarcely fail to excite sympathy. There were five persons in the room and she went to each begging. One gentleman gave her a five-cent piece, and she went to the gentleman spoke in of, and asked him for a penny, adding, "I haven't had anything to eat for a whole day." The gentleman was out of humor, and he said crossly, "Don't bother me; I have not had anything to eat for three days." The child open her eyes in shy wonder, and stared at him for a moment, and then walked slowly towards the door. She turned the knob, and then, after hesitating a few seconds, walked up to him, and gently laying the five cents on his knee, said with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get mere somewhere." The young man blushed to the root of his hair, and lifting the little girl in his arm, kissed her two or three times in delight. Then he took her to the persons in the room, and those in the corridors and office, and told the story and asked contributions, giving himself, all the money he had with him. He succeeded in raising over \$40, and sent the little one on her way rejoicing.—*Selected*.

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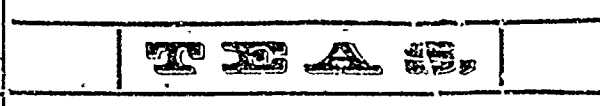
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