

WATER, WATER, WATER.

For C. Walker.

DEAR BROTHER.—I copy the following from Missouri Baptist Journal, thinking that it might interest some Pelobaptist reader. The above city must come from some Baptist, as it is frequently though slanderously said, that they are continually calling for this element. A mistake for once, is from Peter's baptism in regard to the quantity of water in which to immerse (the 3,000) on the day of Pentecost. Sixty years ago Dr. Horster agreed that the people could not have been immersed in Jordan for want of water. Dr. Olin visited it in 1840 and says near to Jericho the river is from 30 to 40 yards wide, some of the party bathed in it; some were drowned. Lucet, Lynch and his party passed down the river in metallic boats from the sea of Galilee to the Asphaltites Now for the 3000. The Kedron rises north of Jerusalem and falls into the dead sea, having three bridges within the space of a mile in the northern part of the city, according to Dr. Olin. The Gibeon rises northwest of the town and unites with the Kedron near the northeast corner. The upper and lower pools are on this stream; the lower contains one and one half acres; the lower is a more public pond or pool 592 ft long by 345 broad and 35 ft deep—equal to 4 acres. Pool of Siloam, 53 ft long 18 broad and 40 ft deep. Pool of Herodiah covers over 1 acre. Bethesda 360 ft long, 130 broad 75 deep. The sea under the Temple which has been lately measured, 736 ft in circuit, 42 deep. Dr. Barclay estimates this to contain two million gallons. These are public except the one under the temple. These statements are taken from books of travel by Drs. Robinson, Spencer, Barclay, and Samson. But admitting plenty of water where were the admiring tators to come from to immerse so many? Many persons have held their watches and found two persons per minute can be easily immersed; the twelve apostles could immerse one in a minute, 340 in four hours; but add the 70 and we have 32 administrators, divide 3000 82 and each has about 26 candidates. (10th chap. of Luke for the account of the seventy disciples.) But the 12 could perform the whole allowing one person a minute for each apostle. It is to be hoped the shrieks for water in order to prove immersion impossible will now cease. Pelobaptists have measured and gauged their pools, and their reports, if ardently desired, may put a quietness on the subject. I condense somewhat, as the article copied from is rather a long one and your paper is small, but I hope ere long to see a weekly made out of it and the Index combined. Yours in the one hope, J. F.

A PREACHER FROM THE BAPTISTS.

The Chattanooga Weekly Commercial of Sept. 3rd, says:—

At the close of the revival services at the Christian Church, Wednesday evening, Dr. D. M. Breaker, a Baptist minister, of high standing, excellent abilities, and well and favorably known in the South, presented himself for membership, and read to the congregation the following statement:—

We should like to give all that Bro Breaker said on the occasion; but for want of space, we give what we consider the most interesting. After speaking of the motives which did not actuate him, he gives the real ground of change:—

For many years I have preached exactly what I believed, and nowhere has my doctrine been challenged by any regular Baptist, except that some of them have, good-naturedly, called me a "Campbellite."

It may be asked, if you could express your honest convictions of Scripture meaning, and your disapproval of what you regarded as unscriptural in practice, without molestation, why not remain with them? I answer "When I joined the Baptists, I did so because I regarded them as being nearer to the Scripture pattern than any other professors of religion I then knew. It has been my determination all along, if I should find a body of

Christians whose doctrine and practice were in accordance with the rule, to transfer my membership to them. In this little band of disciples I find the representatives of Christ as I understand it. Consistency, therefore, demands that I should unite with them.

I do not, of course, believe what the Church in Christ is falsely charged with teaching, nor do I accept the interpretations of extremists; but I do heartily believe the doctrine taught by the great body of the brethren. It will be seen from what I have said that the change is not one of sentiment, but of position merely. I am in belief just what I have always been, and shall teach hereafter exactly as I have heretofore, just what I understand to be the meaning of God's word.

I would like, on this occasion, to specify the points of difference between the Baptists and myself, but I have not time for that. And as this statement is intended for publication, I must make it brief. Those to whom I have preached know very well what I hold to be wrong; for I have spoken openly everywhere.

I wish to say, finally, that my decision is not a hasty one. For years I have prayerfully considered the matter. I have availed myself of every opportunity to acquire information from all possible sources. To the points in dispute I have given months of careful, scrutinizing thought; and as the result of my investigation, I now declare myself a Christian, with no other creed but the Bible, and no other leader but Christ.

We welcome our brother among us, and we hope that neither he nor we shall ever regret the union. We have a grand plea—the plea of God and his blessed word. We do not expect to see eye to eye on every point, but we can, notwithstanding, preach the simple gospel all the same. We invite our brother to write an article, giving the points of difference between the Baptists and himself. Our readers would be delighted to read these points of difference.—Old Path Guide.

DEAR BROTHER.—Being of an enquiring nature pardon me, if I trouble you again with a question or two. I read in Acts 8th chap. 37th verse: "And Phillip said if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Common Version." I find that Griesbach omits this verse entirely, alleging as his reason that it is not in the Vatican M. S. nor in the ancient Syriac. "In referring to Prof. Milligan's (Reason and Revelation page 228) I find that this verse is wanting in the Syriac, Coptic, Ethiopic and several other ancient versions or M. S. S. Also in Cod. Sin. A, B, C, H, L, and more than 40 cursive manuscripts. And hence is rejected as spurious by Grotius, Mill, Westein, Pearce, Gratz, Tischendorf, Triggelles, Afford, and many other able critics. If this is spurious, what authority can we, who profess to take the Bible, the whole Bible, and nothing but the Bible for our rule in faith and practice, present the question contained in this spurious passage to individuals as a test of their faith, and then immerse them if they answer in the affirmative? If this is spurious, and I see no reason to doubt it, there is evidently to my mind no authority for our action; any more than there is for the sprinkling of babies. Would it not be better to teach the things concerning the Kingdom of God and the name of Jesus Christ, as did Philip in Samaria, and then, when persons believe the things concerning the Kingdom of God, and the name of Jesus Christ, do as Philip did immerse them.

Esquimaux.

Meaford, Sept. 18th, 1882.

REMARKS.

What Enquirer says about the Eunuch's confession being expanded on the last translations of the new Testament, is true, but his statement that "there is no more authority for it than for infant sprinkling," is wide of the mark. If the confession of the Eunuch was the only Scripture that could be cited as authority for

our confession, we would feel a little badly over it. But there is abundance of scriptures for the confession of faith in Christ as a pre-requisite to baptism. We are only commanded to baptize those who believe, and how can we tell or know that they believe if we do not ask them. The confession of faith in Christ settles the question as to whether they are believers or not; this being settled we are at liberty to baptize them. Peter confessed "Thou art the Christ the Son of the living God." Our Saviour said "Upon this rock, I will build my church." What "Rock?" Why the truth contained in the confession of faith. Here then is the foundation of the church, couched in the confession of faith in Christ as the Son of God. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Now from this it is evident that what is believed in the heart must be confessed with the mouth. What does a man believe in his heart, but that "Jesus is the Christ, the Son of God." We hope that Enquirer does not think that all the authority for the confession is found in the confession of the Eunuch. Only in one place is "Repentance" connected with baptism directly, while it is elsewhere referred to than any other, we presume that Enquirer would not favor the idea of receiving unrepentant ones to baptism, if some revisers should find that "Repent" was an interpolation in Acts 2:38, according to the most reliable M.S.S. Enquirer would be in as much of a quandary what to do even if he was to adopt his own suggestion and baptize "those that believe the things concerning the Kingdom," for how could he know whether they believed unless they confessed their faith in the Kingdom of God? Where is your thus-saith the Lord for requiring a confession of faith in the Kingdom? Let us not run wild on either side of this question. He that has faith in Christ as the King, Priest and Prophet, will believe the things concerning his Kingdom, so a confession of faith in Christ as the Son of God, is a confession of faith in the things of the Kingdom.

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