

enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm took! I'm a cash-boy! Don't you know when they take the parcels, the clerks call 'Cash? Well, I'm that! Four dollars a week! and the man said I had real pluck—courage, you know. And here's a dollar for breakfast; and don't you never cry again, for I'm the man of the house now!"

The house was only a little ten-by-fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked faint; and then she looked—well, it passes my power to tell how she did look as she caught the boy in her arms, and hugged him and kissed him, the tears streaming down her cheeks. But they were tears of thankfulness now.—*Youth's Companion.*

High Church Proceedings.

A working man of the name of George Blackhall has been fined at Worship-street Police-court the full penalty of £5 for "riotous conduct at church." He was a parishioner of St. Michael's Mark-streets London. He presented himself to receive "the sacrament according to the order and ritual of the Church of England." On being presented by the vicar with what Mr. Blackhall pronounced to be not bread such as is usually eaten, but a wafer which has been decreed to be contrary to law, he protested very strongly, and at the same time threw some of it on the floor. He was indignant at being forced either to go away without communicating or to accept that from the hands of the vicar which the law courts have pronounced to be an illegal substitute for bread such as is ordered in the rubrics. It is stated that Mr. Blackhall retained a portion of the consecrated wafer, and this caused the vicar a considerable amount of painful anxiety. He offered not to institute proceedings if the broken part of the wafer were returned. This Mr. Blackhall declined to do. Accordingly the clergyman proceeded against him for "brawling in church." It appears that Mr. Blackhall held up the fragment of the wafer in his hands and exclaimed, "This is not bread—it is a blasphemous mass." There were not more than a dozen persons present, according to the account given in the reports. Of these, some proceeded to eject Mr. Blackhall, in which they succeeded. It was proved on the trial that "there was no scuffle." Mr. Blackhall was seized, it is said, by some persons present, and he called out, "Take your hands off me." These are the facts as stated in court, but that which comes out most prominently is the offer of the vicar not to institute proceedings if Mr. Blackhall would return the broken fragment of the wafer. It is significant that still Father Nihil is very anxious to get this piece of wafer which he maintains had no right to have been given him.

Witty but True.

Some of the sayings of that pious, but witty, English clergyman, Rev. Rowland Hill, were remarkable for hitting the nail on the head. Not another blow was needed to drive it home.

Being very much grieved at the conduct of some of his congregation, who were frequently unpunctual, he once offered the following prayer:

"O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come."

He once said of a man who knew the truth, but seemed afraid to preach its fulness: "He preaches the truth as a donkey mumbles a thistle—very cautiously."

On a wet day a number of persons took shelter in his chapel, during a heavy shower, while he was preaching; he remarked: "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Entering the house of one of his congregation, he saw a child on a rocking horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress."

A professed Christian, who was addicted to drinking, asked him impudently, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?" "No," he answered, "for there is none in it."

A lady who professed religion, but whose daily practice was not in harmony with it, once said to him, "I am afraid lest, after all, I shall not be saved." "I am glad to hear you say so," replied Mr. Hill, "for I have been long afraid for you, I assure you."

Correspondence.

For the Christian Messenger. Concerning John iii. 5.

Mr. Editor,—

In reply to your anonymous correspondent in the Messenger of August 18th, allow me to say that my "far-fetched unsatisfactory and strange exegesis which transmutes water into word, was not sought out "as Crito" infers, to escape the conclusion that baptism "is essential to salvation."

It was "sought out" in the hope of reaching the truth, and was published for the purpose of eliciting the views of my brethren with regard to an important passage concerning which there seems to be a great diversity of opinion.

Crito is not quite correct in saying that "Mr. R. takes.....spirit.....not as the Holy Spirit, but as breath or air." If he looks he will see that I regarded the Spirit as the agent, and the word spirit as a symbolical name applied to the third person of the Trinity, and indicating the office he performs in regeneration.

Crito believes that the phrase "born of water," refers to baptism as symbolizing the great radical moral change produced in regeneration by the Holy Spirit. Let us remember that our Saviour's word, "Except a man be born, etc." constitute an answer to the question of Nicodemus. "How can a man be born when he is old?" and from them we must reasonably expect to find, not what symbolizes the change, but how the work is to be performed. Now if the answer really is "Except a man be born of baptism and the Spirit, etc." I see no "escape" from the doctrine "that baptism regenerates." (Nor do I wish to escape it if the word teaches it.) Again—the Saviour teaches that man cannot enter the kingdom except he be born of water and the Spirit; but Crito says that he may be regenerated, and of course by implication enter the kingdom, "and baptism never follow," that is to say, it is not essential for him to be "Born of water." The water may be omitted as in the case of the dying thief, and yet he may enter the kingdom. With regard to Titus iii. 5. Crito has given no additional light but he would evidently have us read, "He saved us by the baptism of regeneration and renewing of the Holy Ghost." The symbol again occupying the place of the instrumentality, which seems to me "unnatural and unsatisfactory," Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word." The last clause of this passage Crito would render "bathing of water in conformity with the word—the rule by which the sacred bath or baptism is to be administered." Will the original admit of such a rendering? Perhaps I am not competent to judge; but we will ask Dean Alford. He was a Greek scholar and ought to have known. We will appeal to him, not for a theological opinion, but for a grammatical critique.

In his comment upon this passage he says, "But we must not join *en remati* with *to loutro* nor with *ton hudatos* for the former would require *to en remati* and the latter *ten en remati*, there being no such close connection as to justify the omission of the article, indeed the specification being here absolutely required after so common a term as *to loutroton ton hudatos*, so that we are referred back to the verb *agiasse* and participle *katharisas* preceding. The former connection is not probable on account of the participle intervening. The latter is on all accounts the most likely. Thus ends the critique. But I cannot refrain from quoting the next sentence because it bears upon the point under discussion. "Thus the word preached and received is the conditional element of purification, the real water of spiritual baptism." In accordance with the above quotation it would be perfectly legitimate to render the passage thus, "That he might sanctify it, having cleansed it by the washing of water, even by the word." This rendering would not be "strongly adverse to Mr. R's. exegesis," and harmonizes, with our Saviour's declaration to his disciples, "Ye are clean through the word," 1 Peter iii. 20, 21. Crito has referred to this difficult passage to show that baptism is used as though it were made essential to salvation and then

calls upon Mr. R. to "rescue the apostle from so strange, heretodox and dangerous position." There is no need of this. If Crito has a clear understanding of this passage I have not. But of two things I am confident. 1st. That baptism is here called a figure. 2nd. That salvation is ascribed to the work of Christ. With the remarks upon Acts x. 22. I entirely agree. They do not affect my exegesis.

Crito's comment upon John v. 26, and Ephesians ii. is very satisfactory, but there is one thing in the former passage to which I would like to call his especial attention. "The dead shall hear the voice of the Son of God, and they that hear shall live." Can anything be more decisive in shewing that the "voice," or word is the instrumentality by which the great change is effected?

In closing I must apologize to the general reader for using so many Greek words. I am not fond of this, and I make no pretensions to Greek scholarship; but in this case it seemed to be unavoidable.

W. H. RICHAN.

August 26th.

For the Christian Messenger. "Faith Cures again."

Dear Editor,—

"Pastors" second letter is in a serious tone, thus differing from the former; but with your permission I will make reply to it. I do not answer because I am eager to prolong the discussion simply, or because I want the last word, or merely to make "Pastor" see that he is treating my article on "Prayer and the Sick," as if it were on "Oil and the Sick."

"Pastor" thinks my answers "indefinite." He asked, if "oil" was "essential to faith cures," and I said, in substance, No. He asked what kind of oil Dr. Cullis uses, and I said, "I do not know." He asked, "Is it necessary to oil all over," and I reminded him that it is anointing not oiling that James advises. My answer would have been more definite if I had said, "No," but I supposed the other clear. For the sake of definiteness, then, I now say that it is not necessary to "oil all over." To his last question it is true that I answered as you did; but if he will look closely he will see a little added to the thought expressed by you.

"Pastor" states that the article on "Prayer and the Sick," "inculcates the propriety of anointing them (the sick) with oil." He is mistaken. The anointing was mentioned incidentally only: I stated that Dr. Cullis "anointed with oil, according to the scriptures, and then prayed for her recovery." Later I spoke of the efficacy of prayer, saying nothing about the oil. Surely there is a difference between the description of an incident, and the inculcation of a principle, or the recommendation of a practice. But suppose that a writer advocates it. "Pastor" seems to object to this anointing chiefly because of its resemblance to a Romish practice. Grant that there is a resemblance, but what of it? Many of the Romish practices are wrong only because they are distortions of truth. Tradition is mixed with commandment, and so the whole becomes deluding and dangerous. And yet the commingling of truth and error may resemble the truth itself. But this furnishes no good reason for rejecting truth.

"Pastor" finds another objectionable feature in my article, based also on its resemblance to something Romish. He says, my article claims "that miracles are common, now, in Boston." Again he is mistaken. Here are my exact words. "These are only two cases of many which are occurring yearly. God cures instantaneously. Miracles have not ceased." These cures are wrought in Boston more numerously than in most places, perhaps, but my words had reference to the whole of Christendom. In Nova Scotia the prayer of faith has been rewarded by a miraculous cure.

Truly, James speaks of "the elders," and no doubt "the elders should be called. But if only one of 'the elders' has the needed faith, then let him follow the scriptural injunction, or direction. I cannot but wonder if "Pastor" would be willing for "the elders," even, to anoint with oil

I agree with "Pastor" in believing that ordinary answers to prayer are not miracles; but some extraordinary answers are miracles. A miracle is defined as "a deviation from the known laws of nature." Now when a sick person becomes well instantaneously, simply in answer to prayer, surely there is a very distinct "deviation from the known laws of nature." I affirmed that such cures are occurring yearly. This I re-affirm. My first article was written to awaken thought concerning an important subject. This letter is written chiefly to call the attention of your readers back from the non-essential oil to essential faith. By all means "let us not injure a glorious cause with oil?" Neither let us allow our thoughts to be altogether drawn away from the extraordinary facts of faith by any ridicule directed against a strict observance of the words of scripture.

Yours very truly, GRAHAM GREYHAIL.

For the Christian Messenger.

A visit to Prince Edward Island.

Prince Edward Island in the charming months of June or July is sure to yield enjoyment to the traveller, and especially so if a previous residence has gained him friends, and hospitality. In the summer of 1862, the writer was led, by a gracious Providence to that Island, and with the exception of a single winter, to labor in the gospel till the summer of 1870, in Bedeque, Tryon, Cavendish and Summerside, besides occasional visits to all the other localities where Baptist Churches then existed. It was a real pleasure to visit the scene of former labors, and once more to grasp hands warm with Christian affection in the consciousness that not one among them all is coldly given. My stay was principally in Cavendish, taking the appointments of Brother Woodland, who with his family, had gone on a visit to friends in Nova Scotia. Here in 1862 were found two or three Baptists, surviving remnants of the church that had previously existed there. The labors, and triumphs of other days are recalled, and the tokens of the blessings that have attended the efforts of others of God's servants are thankfully noted.

Brother Woodland is deservedly endeared to this people in the various sections of his field, and is highly esteemed as an able and faithful preacher of the word. A church was recently organized on the Rustico road. Brother Macdonald gave your readers an account of a revival in that place about two years ago. The Lord, by a wonderful providence, took our brother there, and blessed his efforts, in the conversion of a goodly number. The result is a marked change in the community for good, the converts have held nobly on to their profession, and enjoy the confidence and respect of the people around them. Brother Woodland should be able to give his whole time and strength to this and the Cavendish field. They have, I believe, unaided, built their Meeting house, and show a most commendable disposition to help themselves. It is a question whether a people who will not support the institutions of the gospel in their midst, are worthy the assistance of the Missionary Board—but a church taking the start that this has, deserves the sympathy and fostering care of the denomination. To help such pays.

The writer had the pleasure of meeting with a goodly number of old friends in Bedeque and Freetown, and of speaking to them of the great salvation. Pastor Archibald, a beloved co-worker in other days, is laboring among this people with good acceptance. This church, since its separation from Tryon laments its inability to furnish a suitable support to the pastor. We trust a greater blessing will come to them in consequence. They will have more preaching than formerly, and the larger demand for the exercise of Christian beneficence will have its reward from the Master who honors the devotion of his people. Brother Bradshaw, recently returned from the South with impaired health, has taken a farm in Freetown. The change in employment has already produced a beneficial change. He may yet be able to resume his work in the gospel field.

A hasty visit to Summerside, can only be made—just sufficient to call upon a

few of the brethren and to learn a little of their plans and prospects. So many new buildings have arisen that I could scarcely identify the house formerly occupied by Bro. Stephen Baker—where a few disciples used to meet for prayer, and mutual edification. The seed was planted in faith and hope; the tree has grown therefrom, which has already borne much precious fruit. Brother Hinson is here earnestly preaching the gospel. Many come to hear. May multitudes press into the kingdom, and the church become greatly efficient, in its efforts against the multiplied phases of error and sin.

From Summerside I go to Lot 16. Here where once our sister Campbell dwelt alone, as a Baptist, is a church established upon the gospel foundation, and enjoying the stated ministry of the word, with a comfortable place in which they can worship God. Thus Truth wins her way.

I had also the privilege of seeing some friends of Charlottetown, and of speaking to them in their new place of worship. Pastor Macdonald is deservedly esteemed in the church and community. The Lord has greatly blessed him here; we hope much for the future of the Baptist cause in this city. The brethren feel the burden of debt that rests upon their new church, but they hope by systematic effort in time to wipe it out. If any of your readers would like to invest some of their capital—they would do well to send it to Bro. Macdonald for the new church. They may be assured of good returns on the promise of Him who hath said "Give and it shall be given unto you." "That which he hath given will He pay him again."

A brief visit to Uggis in our programme, and with peculiar satisfaction we greet our dear friends in Christ, who remain. Many are gone to other lands, and some have passed away to their heavenly home. Here in the spring of '63 we enjoyed our first revival season in the Island. It was a gracious work. Our aged brother McLeod was made glad in gathering in the sheaves, the fruit of long, patient and faithful labor. From this revival came brethren L. G. McDonald, J. McLean, and J. A. Gordon who have all proved good workers in the vineyard, and the sainted John McDonald—who became one of the most gifted of Acadia's sons, but who in the far west found an early grave.

Bro. McLeod emigrated to this country fifty one years ago. Forty three years of that time have been spent in his present home. About 12 years since he resigned his charge of the church. He still preaches occasionally.

Being favored with horse and carriage by the son of our good brother, we proceeded to East Point—passing through Dupdas, where we are hospitably entertained at the house of our worthy bro. Deacon Wm. McLeod. At East Point we met pastor Gordon—and other dear brethren and friends to whom on Sabbath morning I am permitted to speak. In the afternoon—I go to Souris—with Bro. Gordon—9 miles away, and after addressing the people return to the Point, and listen to an earnest and forcible discourse from my brother, on the redemption wrought by Christ Jesus. Bro. Gordon has recently received a call to Milton, Yarmouth. His departure from this Island would be much regretted by all the brethren, and a source of sincere grief to the church, for whom he especially labors. He will probably see it his duty to remain with his present charge.

Brethren Crandall and Munro are at present on the Island. It is to be hoped that they will be persuaded to remain. M. P. F.

For the Christian Messenger.

Ordination at Port Hawkesbury, C. B.

A Council called by the Port Hawkesbury Baptist Church to consider the advisability of ordaining Bro. W. J. Swafeld, pastor, met Aug. 20th, 1880, at 2.30, P. M.; Rev. L. M. Weeks was appointed President, and A. W. Armstrong, Secretary.

DELEGATES PRESENT.

From Port Hawkesbury Baptist Church—Deacon Peter Paint, and Brethren S. Embree, and John Davis.

From Sydney—Rev. F. Kidson.

From Antigonish—Rev. L. M. Weeks, and Bro. J. A. Walker.

Brethren W. A. Hutchinson, Canso,