

and no less. Spiritual influences are often indeed set forth under the term "water;" but that "water" means "word" simply, cannot I believe, be shown. Besides, the ground-work which Mr. R. lays for his exegesis, viz. that as "water" is a purifying element for the body, so the "word" is purifying or cleansing as respects the soul, is equally valid and good to show that "water" means faith or hope for each of these exercises is purifying or cleansing. (Acts xv. 9; xxvi. 18; 1 John iii. 3.)

To sustain the exegesis which turns "water" into "word," Mr. R. refers to Titus iii. 5, where the Apostle mentions the "washing of regeneration and renewing of the Holy Spirit;" and he takes the washing, or *loutron* (bath, bathing) as meaning "water," which here again he takes as identical with the "word." But *loutron*, however, does not mean, though doubtless it may imply, water. I understand this washing or bathing as referring to baptism. Mr. R. complains that "Crito" throws no light on the passage. However, I will try. Reference to a similar construction and in a similar spiritual relation may be helpful.

In the Evangelical history it is recorded that John the Baptist "preached the baptism of repentance for remission of sins." (Mark i. 4; Luke iii. 4.) Let this be considered. Now, as we do not interpret "the baptism of repentance" as meaning the cause of repentance, or the means of repentance, but as the symbol or sign of repentance, which, with faith, is the condition of remission of sins, and so of salvation; so in like manner the "bath or bathing of regeneration,"—should be understood, not as the bath that produces, procures, or is the means of regeneration, but as symbolizing the great spiritual change effected in believers by the Holy Spirit. Mr. R. explains the "washing (bathing) of water by the word" in the same way. But he will find it a most difficult thing to make his exegesis stand. *Loutron* in the previous passage he took as meaning "water," but here he has *hudos*—(water) in closest connexion with *loutron*, and it will be hard to manage both. Consistency will require him to take *loutron* in the same sense here, which would give us the strange and unmeaning combination—"with the water of water by the word!" or, applying his exegesis of "water" (John iii. 5) we shall get the strange expression—"With the water of the word by the word!"

The Apostle did not write in that strange manner, nor would Mr. R., but he has been led into it by a false principle or method of exegesis.

The rendering, however, on which Mr. R. seems to have settled down with satisfaction is this;—"That he might sanctify it, having cleansed it by the washing of water, even by the word." This, he says, would not be strongly adverse "to his exegesis." No, certainly not, it harmonizes most completely with it, for it identifies "water" with "word,"—the very thing Mr. R. wanted all along, but could not get till now. But, alas for his exegesis, he has gained his point by eliminating *en* (by, in, conformity with,) from the text! No doubt this was done unintentionally, but nevertheless it was done. Restore *en* and the harmony and identity will vanish at once.

Mr. R. doubts if there be authority for my exegesis of *en*; if however he will examine Dr. Robinson's N. Y. *Greek Lexicon* he will find good authority and sufficient examples to sustain—"no conformity with," "conformably to."

Notwithstanding Dean Alford's "Grammatical Critique" quoted by Mr. R. and which apparently supports his views, that learned commentator exegetically takes "water" in the above passage as meaning the "Baptismal water." I append a part of the worthy Dean's note;—"But here (v. 26) inasmuch as the sanctifying is clearly a gradual process carried on till the spotless presentation (v. 27) and the washing cannot be separated from the introductory rite, baptism, it is best to take *Katharisas* as antecedent to the *hagiasis* by the laver (not washing, as E. V., a meaning the word never has) of the water (of which we all know) viz.: the "Baptismal water." The Dean adds;—"We can hardly set aside the reference to the purifying bath of the bride previous to marriage. (See on v. 27 and conf. Rev. xxi. 2.) I quoted Heb. x. 22, and explained the "wash-

ing" as referring to Baptism, and in this view Mr. R. concurs, but says the passage has nothing to do with his exegesis; but believe otherwise.

Either all three passages,—Tit. iii. 5; Ephes. v. 26; Heb. x. 22,—refer to baptism, or neither of them does. In the first we have *loutron* ("bath, or bathing"); in the second we have *loutro tou hudatos* ("with the bath, or bathing of the water"); and in the third we have,—*Leloumenoi to soma hudati Katharo* ("bathed as to the body with pure water"); the terms *loutron* and *loutro* showing both as to derivation and meaning, the closest relation; besides, the general import of the passages is in the same direction. How Mr. R. can take the two former as meaning the "word," and only the latter as referring to baptism, I cannot conjecture, except that in this case "bathing the body with the word" is so incongruous and unsuitable as to be intolerable.

But bath, or bathing with the word is equally incongruous and unsuitable in the other passages.

My reference to 1 Pet. iii. 21 was to show that the objection which might be urged against my exegesis of John iii. 5, lies with still greater force against the Apostle's positive statement that as the "eight souls (in the ark) were saved by water,—the like figure hereunto, even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Mr. R. confesses that he has not a clear understanding of this passage; but is confident of two things,—1st that baptism is here called a figure; 2nd that salvation is ascribed to the work of Christ.—"Yes; but why not notice the important phrase—"Baptism now saves us?" It appears plain that if baptism is a figure, and yet baptism saves us, the salvation must be of a corresponding character—in "figure"; otherwise, we shall be compelled to accept the unscriptural and absurd dogma that baptism is essential to salvation. Thus, this passage and my exegesis of John iii. 5 substantially agree, and throw light the one upon the other.

I am happy to find that Rev. John Brown of Edinburg gives in substance the same view of the passage. "How, he asks, does Baptism save? It is an emblematical representation of what saves us,—the expiatory, justifying blood of Christ;—the regenerating, sanctifying influence of the Spirit; and a corresponding confession of the truth thus represented." (Com. on 1st Epis. of Peter.)

Had the fact of the symbolic nature of baptism duly been considered, my exegesis of the phrase "Born of water," would not have been regarded as making baptism essential to regeneration, or salvation, any more than a belief (which I suppose all Baptists hold) that all dying in infancy are renewed by the Holy Spirit, and this, of course, without their hearing or understanding the "word," discredits or sets aside the proclamation of the Gospel as the ordinary and divinely appointed means whereby the world is to be enlightened, regenerated and saved.

Mr. R. while approving of my remarks on John v. 26, yet asks,—"Can any thing be more decisive in showing that the "voice or word is the instrumentality by which the great change is effected?" Of course it is; for when Christ speaks as therein represented, there is power put forth, that quickens into new life dead and insensible souls; otherwise, they would never "hear," though men preached his word ever so much.

CRITO.
Sept. 21, 1880.

For the Christian Messenger.
P. E. Island.

To the Editor of the Christian Messenger.
DEAR BROTHER,—The P. E. Island Baptist Quarterly Meeting convened with the East Point Church on Tuesday 21st inst., at 7½ o'clock, P. M.

In the absence of Rev. E. N. Archibald who was appointed to preach the Quarterly Sermon, Rev. J. B. Woodland delivered a clear and impressive discourse based on Rom. v. 10—Subject: "The great reconciliation." Met again on Wednesday at 10 o'clock, A. M. After singing and prayer Rev. J. B. Woodland was chosen Moderator, and the undersigned was re-elected Secretary.

Rev. C. C. Burgess read a clear, logical and well digested paper. Subject: "The Lord's Supper, its intention, and the qualifications of those who partake of it."

The reading of this paper, as well as the discussion to which it gave rise, occupied the whole morning session.

In session again at 2½, P. M., after the usual devotional exercises, the work for next quarterly meeting was distributed as follows: Rev. J. B. Woodland to write a paper on "The rights and privileges of a pastor by virtue of his office, in his own Church and in the denomination, as well as the limitations of those privileges."

J. A. Gordon to write a paper on "Prayer as a cause of personal spiritual growth and condition of spiritual blessings."

Bro. J. A. Ford, (Lic.) be requested to write a paper, Subject: "How far is a Christian justified to engage in worldly amusements?"

Revs. E. B. Corey, E. N. Archibald and D. G. McDonald, be requested to perform the work assigned them on previous occasions. Rev. Mr. Crandall to prepare an exegesis of 1 Cor. iii. 11-16.

Rev. J. B. Woodland presented a paper on "Union meetings," after which quite a lively and brotherly discussion followed. The thanks of the meeting were presented to Bro. Woodland for his paper. Rev. D. G. McDonald presented a skeleton of a sermon based upon Psa. xc. 7, 8, and Heb. iii. 7, 8.

Time and place of next Quarterly Meeting to be settled upon by Revs. C. C. Burgess, and J. A. Gordon.

At 7.30 an evangelistic meeting was conducted, where all the ministering brethren present as well as some laymen spoke. God by his Holy Spirit was evidently present. We have continued those meetings, though our brethren had to leave us.

Deep seriousness pervades the whole community. Many are anxious, and some have found Christ as their precious Saviour.

Yours in gospel work,
J. A. GORDON.
West River, East Point, Sept. 26, 1880.

In Memoriam.

MR. BEEN SPROULL,

Died at Lower Granville, Sept. 21st, aged 75 years, leaving a widow and a large circle of friends to mourn his departure. Our deceased brother was the subject of religious awakening in his thirteenth year, but was not brought into the enjoyment of religion until twenty-five. He was baptized by Rev. I. E. Bill, and received into the Lower Granville Church, in August, 1832, and remained a faithful member until God said, Come up higher. Several years of his early life were spent in training the youth of this and adjoining sections, and many of his pupils remember his earnest prayers, both in the school and their own homes. The Sabbath School interest was dear to his heart, and he labored for many years in that department of Christian effort with assiduity and success. Until encompassed by infirmity, he was a constant attendant in the house of God, at the preaching of the Word, and social services. His last afternoon out of his own home was spent in Conference, where he gave testimony to the goodness of the Master. For many years he filled the office of Church Clerk, and was regarded as one of the pillars of Zion. His last illness was protracted and lengthened, his sufferings constant until death released him. He viewed himself as a sinner saved by grace, and pressed on his pastor repeatedly, faithfulness to the living. A large assembly convened to pay the last offices of respect to the deceased. The pastor addressed them from the text selected by our Brother, "Prepare to meet thy God."

F. BRATTIN.
Granville Ferry, Oct. 3rd, 1880.

RELIGIOUS INTELLIGENCE.

TRACADIE, Sept. 30th, 1880.—Dear Sir,—I have just returned after a visit of ten days with the Church on Guysboro road, where we held special meetings. The good cause was very low, their deacon, who is a godly man, has not been able to keep them together, on account of failing health. Although I cannot report any conversions during my stay, God's children were greatly

revived. The outlook is prosperous, the fields are white for harvest. The Tracadie field is rather on the increase, I baptized one in August; our prayer and conference meetings are kept up with some interest.

Yours, &c.,
ARTHUR W. JORDAN.

DOMINION & FOREIGN NEWS.

DOMINION OF CANADA.—It was rumored at Montreal on Saturday that the Dominion Government have asked for tenders for eighty locomotives, to be delivered at the rate of twenty a year.

A Winnipeg despatch of the 26th inst says:

"The Presbytery of Manitoba has consented to the formation of a second Presbyterian church in the northern part of the city, and a committee has been appointed to extend a call to the pastorate, to the Rev. Mr. Pitblado, of Halifax, N. S."

Four hundred head of imported cattle for breeding purposes are in quarantine at Quebec, 200 of which are owned by American importers, who prefer the St. Lawrence route to direct shipment to the United States, owing to the ocean route being reduced one-third, and the perfect freedom enjoyed by Canadian cattle from disease. The last returns, in the absence of any stock being imported to Halifax, which must necessarily be quarantined, show that the Maritime breeders of stock are not making efforts to improve their stock by importation of foreign high breeds.

UNITED STATES.—A new paper, entitled *Il Progresso Italiano*, has made its appearance in New York, devoted to the advancement of the Italian race.

A negro man was murdered near Tyler, Texas on Monday last week by two negro women, who beat him to death with clubs, horribly mutilating his body.

A large elephant called "Chief" while being taken from a car at Charlotte, N. C. on Monday, became enraged, crushed Mr. King, his keeper, to death, and pranced through the streets, but was finally re-captured.

At Jacksboro, Texas, on Monday last immense swarms of grasshoppers appeared coming from the north. A farm near there, was completely devastated even cotton stalks being devoured.

A London special to New York says Commander Cheyne asserts that the Franklin expedition to the Arctic was killed by starvation, owing to the contractor furnishing such putrid meats in cans, that they could not be eaten. The same contractor supplied the subsequent expedition, of which Cheyne was a member, with canned meat, which proved to be nothing but offal, and had to be thrown away. Cheyne makes the charge publicly, and calls for an inquest upon the remains of Lieutenant Irving, when he will give his testimony proving the truth of his charges.

ENGLAND.—Constables are stationed in and around the yacht *Livadia*, at Glasgow, belonging to the Russian Czar, owing to reports that Nihilists had been sent from the continent to blow the yacht up. The coals on the yacht were removed for examination, and divers were examining the vessel's bottom.

Private accounts say that the state of the West of Ireland is very alarming. It is well known that other land owners are marked for assassination and will be shot on the first opportunity.

A man named Gannon has been arrested on suspicion of being concerned in the murder of Lord Mountmorris and lodged in jail.

A proclamation has been issued in Ireland offering £1,000 reward for the apprehension of the murderers of Lord Mountmorris.

Parnell states he does not fear any prosecution against speakers of the Land League, as they would be abortive. Illegal drilling continues.

RUSSIA.—All the editors in chief of St. Petersburg journals were summoned before General Melnikoff, and told that their continued discussion of a constitution for Russia has displeased the Czar, and that nothing more on the subject will be allowed to appear, as during the present reign it would be premature to discuss a constitution.

GREECE.—Greek recruits are pouring into Chalkin by thousands. The army will soon number 40,000 men.

A great fire broke out in a hotel at the foot of the Chradoc. Many shops and houses were gutted and serious loss sustained.

ITALY.—Gen. Garibaldi and his son Nunotte have resigned their seats in the Chamber of Deputies, at Rome.

A despatch from Rome, Oct. 2, says, Garibaldi, in spite of the urgent advice of his best friends, is determined to carry out his intention, and will probably leave Caprera tomorrow and arrive at Geneva on Sunday. The situation is rife with most serious possibilities.

There is great anxiety in official circles about Garibaldi's movements, which have formed the theme of discussion at three Cabinet Councils.

GERMANY.—The Prussian Government have requested that a state of siege be proclaimed at Leipzig and Hamburg. They are considered the hotbeds of socialism.

The strike which began recently with

carpenters has extended to turners, weavers and other workmen, and is assuming a serious phase.

An explosion of firedamp occurred in a mine near Essen District. Eleven workmen were killed, and the same number seriously wounded.

TURKEY.—The Paris correspondent of the *Times* telegraphed to London on Thursday last: "The instructions to the French admiral not to fire a shot in the event of the bombardment of Dulcigno, have not been plainly avowed until this morning. They are justified on the ground that the constitution debars the President from declaring war without the consent of the Chambers. This, evidently an after thought, was adopted in deference to the lately manifested repugnance of the public to French intervention in the East."

The *Times*' leading editorial says: "If France draws back from giving reality to the demonstration, the concert of the Powers is for the present at an end. The ridicule of having sailed to Gravosa for the purpose of sailing back again will attach in the first instance to France, but the other Powers must take their share of it. They have been misled by France, and thus been induced to commit themselves to a game of brag which has not succeeded, and which could not have been expected to succeed. Even a weaker power than Turkey might safely venture to snap her fingers at a demonstration which is to bark, but on no account to bite."

A special to the London *Standard* from Ragusa reports that Dulcigno is in flames.

Dulcigno is said to have been burned by order of the Albanian League.

The London *Daily News* says: "The Cabinet Council on Thursday had before it a request of the Porte that no further action be taken by the powers before Sunday."

The European ambassadors were instructed to grant the request of the Sultan, but at the same time to demand that the Porte shall order Riza Pasha to allow the surrender of Dulcigno, and withdraw Turkish troops from the town. Riza Pasha advised the inhabitants to remove their families to a place of safety, in case of bombardment, but the people refused, saying they would rather die than submit to Montenegrins.

The *Times* says: France has no intention to isolate herself, there are signs that the Porte is becoming alarmed.

News.

PROVINCIAL APPOINTMENTS.—*Annapolis Co.*—To be a Justice of the Peace—Johnson W. Oakes, New Albany.

Richmond Co.—To be a Justice of the Peace—William Dorion of Port Royal.

Cumberland Co.—To be a Commissioner for taking Affidavits &c.—Edward B. Blenkhorn, Esq., of Amherst.

Pictou Co.—To be a Commissioner for taking Affidavits, &c.—John McGillivray Esq., barrister, of New Glasgow.

Digby Co.—To be a Commissioner for taking Affidavits, &c.—John A. Russell, Esq., of Digby.

Colchester Co.—To be Members of and to constitute a board of Health at the Acadia Mines,—Robert Foreman, Edw. Huestis, and John W. McDonald, M. D., L. R. C. S. E., Esquires.

Queens Co.—To be Commissioners for the removal of obstructions in Brook between Big Tobatic Lake and Tupper Lake, under Chapter 66 of the Revised Statutes, 4th Series,—David Sheriff, Benjamin L. Telfer, and James Tupper, Esquires.

Inverness Co.—To be a Justice of the Peace,—John A. Gillis of Glenville.

THE CIVIC ELECTIONS on the 1st were very quiet. The Mayor was re-elected by acclamation in all the wards. There was no contest for Aldermen in Wards 1, 2, 3, and 5. Wards 4 and 6 only had rival candidates for the honor of serving their fellow citizens. The names of the elected were—

- Ward 1.—Alderman Fraser.
- " 2.—Alderman Murray.
- " 3.—Robert Motton.
- " 4.—George McLellan.
- " 5.—Alderman Houlette.
- " 6.—Alderman Nisbet.

The Council now stands as follows:—Mayor, Stephen Tobin.

Aldermen—Ward 1—J. C. Mackintosh, Thomas Clay, George Fraser.

Ward 2—Dr. Thomas Trenaman, A. G. Hessein, William Murray.

Ward 3—G. A. Sanford, Thos. P. Connolly, Robt. Motton.

Ward 4—Dr. Thos. Walsh, Francis O'Connor, Geo. McLellan.

Ward 5—W. T. Woodill, J. R. Graham, Laurence Houlette.

Ward 6—David McPherson, D. M. Storey, William Nisbet.

We were glad to learn last week, when at Wolfville, that Mr. Andrew Johnson who was so seriously injured by a bull is expected to recover. Much sympathy was expressed for him by his numerous friends. He has heretofore been very useful in promoting Exhibitions and improvements generally.

An unknown loaded topsail schooner ran into the steamer *Scud* off Cape Jack, at two o'clock on Friday morning. The schooner struck the steamer ten feet off the wheel house, on the starboard side, smashing three boats and carrying away a portion of the *Scud*'s bulwarks.