

Correspondence.

For the Christian Messenger.

REV. MR. CURRIE versus "WENTWORTH."

No. 2.

Rev. Mr. Currie affirms that "the right arm of immersionist defence, in these times, is the alleged inconsistencies of Pedobaptist divines," that this "is the immersionist plan of argument," that this "is the immersionist stratagem," that the Baptist Pulpit and Press rely, mainly, if not exclusively upon "the alleged inconsistencies of Pedobaptist divines" to "prove that their (Baptist) dogmas are true." He further says, "We have never yet heard of their 'appeal to the sacred text' in justification of their innovation." "We have never yet heard of 'an appeal to the sacred text' that proved that one must be put under the water in order to be baptized. We have never known one 'sacred text' quoted that proves that immersion ever was the sign or symbol of blessing, or mercy, or cleansing." This reminds us of Whately's pamphlet entitled "Historic Doubts Relative to the Existence and Achievements of Napoleon Bonaparte"—only Whately's pamphlet is ingenious, and Mr. Currie's assertions are simply artful; the one has a worthy purpose, the other a tricky design. There is an obscurity in the construction of some of our opponent's sentences, cunningly contrived, so as to bear a double interpretation, under the shelter of one he sees a chance to escape in case he should be called upon to explain himself. But the impression he evidently wishes to make on the minds of those of whom he writes cannot be concealed by the tergiversations of his style.

Our reviewer says the Baptists rely on "the alleged inconsistencies of Pedobaptist divines" to "prove that their dogmas are true." Is that it? Why did not Rev. Mr. Currie say concessions, instead of "inconsistencies?" But that would not answer his artful design. It were infinitely better for you, Mr. Currie, to fail in carrying your point than to succeed by stooping to such charlatanism. That Baptists do not rely upon the concessions of learned Pedobaptists to prove the position in dispute is a fact as well known by Rev. Mr. Currie as by those whom he can never address himself but in the language of defamation. When do Baptists appeal to such concessions, and for what purpose? When they wish to refute the conclusions of ignorance and prejudice in the sphere of Scripture interpretation, and to produce the best corroborative proof that the Baptist view of the subject in controversy is valid. But what reply shall be made to our opponent's assertion, that he has never known Baptists to appeal to the Scriptures for proof of their position on Baptism? Is that a confession of ignorance? Let those with sufficient credulity so regard it. Rev. Mr. Currie will seize the opportunity which he has provided for himself in the Jesuitical construction of his sentences, to escape. But escape by a quibble is as disreputable as the quibble itself.

We have said there was but one of three courses to be pursued by a writer who wished to do away with the testimony we have cited, either to prove it to be fictitious, or distorted, or worthless. The amazing versatility of Rev. Mr. Currie's mind enables him to adopt the three methods, and the three all at once! Hear him. "It is less perilous, generally to make some Pedobaptist clergyman appear to say what he never meant to say, and never did say." "They are wrongfully made by Wentworth to testify that their own teachings are false." "An examination of the works of those Pedobaptists will show that they have been most disingenuously misrepresented." Garbled quotations are given, which place them in a light never anticipated by them, and which make them appear to say what they never meant to say. "Their pretended quotations are fictitious, or are garbled or distorted." "Pedobaptists are misrepresented as having given utterance to views which the never expressed, and which their published writings and their well known christian character indicate, they never could have said." The italics are ours. Brave man! Who can surpass you in the bravery of your assertions? Neither your superior, nor your equal

in audacity is to be found among the living. Did you suppose your readers would credit your statements? Rev. Mr. Currie tells us that he has not access to many of the books quoted. And one would infer that his stock of Biblical Literature is rather scanty. Nor does he need to have access to our authors, or to any others. His unbounded egotism own is sufficient to sustain his utterances—in his own estimation.

Now which have we done—fabricated, or garbled our citations? We have neither fabricated nor garbled. The charge of fabrication is as insulting as it is preposterous. But has not Rev. Mr. Currie proved our quotations to be mere fabrications? Proved? He has not attempted anything in the shape of proof. He seems to think it quite sufficient for him simply to assert or deny. But he has detected a mistake—a single mistake—through the aid of Professor Schaaf's list of an author's publications. By the merest accident he discovered that Professor Lange, of Bonn, was not the author of one brief quotation, which by an inadvertence we ascribed to that scholar, but which should have been credited to another German author of the same name, Professor Lange, of Jena. Wonderful discovery! The discoverer has immortalized his name. Oh, what a magnificent opportunity for Rev. Mr. Currie to do something that will tell against the effect of Wentworth's citations. How plausibly and eloquently can he prate over the charge of forgery. Parturient montes, et nactur ridiculus mus! An opponent with one spark of generosity in his composition—with the least degree of that sobriety which marks a scholarly mind—would have supposed and said this quotation by Wentworth is evidently credited to the wrong author. But little minds are caught with trifles. We regret our mistake, but our regret is mitigated somewhat by the fact that it affords occasion to show up the character of the man who has thrust himself into the field of religious controversy. Now our mistake is acknowledged, and has also been explained in a former article, will Rev. Mr. Currie have the manliness to withdraw the flagrant accusation of forgery which he has reiterated with every form of insulting speech? That is too much to be expected from him.

The charge of garbling is equally unfounded. Not in a single instance has the accuser sustained with evidence his accusation. To garble, according to Lexicon and Usage, is to mutilate and corrupt an author's language so as to convey a false impression of an author's meaning. In our quotations we have omitted nothing necessary to convey the exact and entire meaning of our authors; nor have we ever obscured an author's meaning by any of our comments. The quotations and the misadversions are so separate and distinct that no one will confound them. We have, when it was essential, and when it was not essential, quoted entire paragraphs, and even whole paragraphs, and cited, moreover the arguments of our authors in declaring their adherence to infant baptism. Does Mr. Currie say, that is Wentworth's mere assertion? Then we appeal to any one to take our quotations to the works from which we obtained them, and make a rigid comparison. Does Mr. Currie still say, the common people have not access to the works you quote? Then we challenge any man who has, or can have, access to the books, to produce a single case of garbling in our articles. What has Rev. Mr. Currie done? What should he have done? He makes the broad, unqualified and serious charge of garbling. Then what should he have done? This—he should have given Wentworth's quotations, and then the exact language from the authors themselves. Has he done that? No, and nothing of the kind. Does Rev. Mr. Currie say, that would occupy a great deal of space? We answer, first, after publishing such a grave charge, if it required the whole sheet of the Wesleyan to prove the charge, it should have been used for that purpose. Exclude the charge, or admit the proof with the charge. Second, the space that has been occupied by Rev. Mr. Currie would have been nearly if not quite sufficient. Third, the columns crowded with his insolent prating about "immersionists," "Anabaptists," "charity," "dishonesty," "Dr. Cripp," "Wesley," and other irrelevant topics, would have been more profitably filled with evidence substantiating the charge. And, fourth, Rev. Mr. Currie would have saved himself

from the contempt from which nothing but a penitent confession can now rescue him. But what has Rev. Mr. Currie done? Aside from what we have intimated, he has attempted something which by an abuse of language he denominates a "cross-examination." He gives us, now and then, a few sentences, and these in a dilapidated condition, to prove—what? To prove that Wentworth's Pedobaptist authors have taught and practiced infant baptism! Mirabile dictu! Why did he not attempt to prove that 2 + 2 = 4 = 0. But he must do something to make it appear as if he were overthrowing Wentworth. He cross-examines our witnesses. Oh, ye men who make your fortune and your fame in the profession of Law, come learn at the feet of this modern Gamaliel what it is to cross-examine a witness. When he was not acting the part of a witness himself, he would put a question to our witnesses on matters entirely aside from the case in court. We commend him to the practice of Law, and as a candidate for the Bench—the bench of a primary school.

One more article will complete all the notice it is necessary to give our ineffable critic—and much more than he merits.

WENTWORTH.

For the Christian Messenger.

THE REMEDY FOUND.

Mr. Editor,—

Having read and re-read again and again the paragraph in the Messenger of March 22nd, commencing, "Wanted, a remedy for making people honest," and finding it so much in unison with what I have been turning over and over in my mind for some time past, I cannot let it pass without pointing out the remedy, as I understand it.

When persons are diseased in body, they consult a physician for a remedy for that disease; and when they are attacked with a disease of the mind or heart, would it not be well to apply to the proper source for a remedy for that disease. Dishonesty is a disease of the heart. We read in God's Word of a good and honest heart. Such a heart as that will pay the printer and others when the bill becomes due.

But I must hasten to point out the remedy. Reader, you will find it in the directory of the Great Physician. If you will turn to the 12th chapter of the Preacher, and read the 13th verse, you will find the remedy for dishonesty, and all other diseases of a like nature. When Moses lifted up the serpent in the wilderness, that became the remedy for those that would look, while those that did not look at it received no benefit therefrom. So those that will not receive the remedy that I have pointed out, and act upon it, will be dishonest still.

The words, "Owe no man anything," we believe, does not mean that we are to pay for all we buy the moment we receive it; but we are to pay for it when it becomes due. If a man buys an article upon certain terms of payment—it may be three, six, nine months, or according to a certain promise to pay at such a time—when that time comes he must pay his bill, to be an honest man, and if the remedy prescribed has been taken, according to the directions given by the Great Physician, the bill would not be standing from month to month and year to year.

It is a sad fact that many, even professors of religion, allow bills to pass on from time to time, and even at the end of the year do not call upon their creditors and square their accounts. If all persons would act upon the honest principle, and settle their bills at the proper time—that is, when they become due—what an amount of trouble and anxiety would the farmer, the mechanic, the merchant, the minister, yes, and the printer, escape, and all would enjoy life better, with all its waxings and wanings. God would be honored, man would be more honest, and truth would prevail. Gentle reader, I feel like saying, in the language of the Great Apostle to the Gentiles, "Am I therefore become your enemy because I tell you the truth?"

Middleton.

For the Christian Messenger.

THE BIBLE FOR THE TELOOGOS.

AMERICAN BIBLE UNION, 32 Great Jones Street, New York City.

S. SELDEN, Esq.

My Dear Brother,—The subject of the

Telogo Scriptures, which has long been under consideration by the officers of the Bible Union, came up yesterday in the Board upon a report from the Committee on Versions. Communications had been before the Officers and the Committee on Versions from various parties, among whom were Rev. W. K. Anderson, of B. dalbane, Ontario, Ont., J. Holman, of Brooklin, Rev. Dr. Murdock, Cor. Sec. of the American Baptist Mission Union, and Rev. John C. McLauglin, Missionary to the Telogoos, all advising that the Bible Union should become the medium through which the contributions of churches and individuals, for the printing of a faithful translation of the New Testament in the Taling language (the speech of the Telogoos), may conveniently reach their objects. Bro. Jewett, the translator or reviser selected by his fellow missionaries, is duly accredited as a competent scholar, and has already commenced his work. Great interest in the object, and the peculiar circumstances of the case, was manifested in the Committee on Versions and in the Board. The resolutions, unanimously adopted in the Committee, were, with the same unanimity, and with corresponding zeal and sympathy, passed by the Board. The resolutions constitute the American Bible Union the required medium for the raising and transmission of funds for the Telogo Scriptures, and appoint Rev. J. W. Sarless, D. D., Rev. Hiram Hutchins, and Rev. A. C. Osborne, D. D., a Special Committee to correspond with religious papers, and to prepare and publish suitable appeals for the object. The members of the Committee were all present, and will immediately enter upon their work. In the meanwhile, we hope that there will be no delay, either on the part of Churches or of individuals, in the collection, and remittance to our Treasurer, of funds for the Telogo Scriptures.

THOS. ARMITAGE, President.

WM. H. WYCKOFF, Cor. Sec.

April 6th, 1871.

LETTER FROM MISS NORRIS.

The following letter was received by the Secretary of the N. S. Central Board of the Woman's Missionary Aid Societies; and although not stated for publication, yet it was thought that the members of Societies generally would be pleased to read it.

HENTHADA, Feb'y 4, 1871.

My Dear Mrs. Selden,—

Here am I in the place towards which I was looking when I saw you last. Our dear Master has brought me safely and pleasantly to the end of my journey, and has enabled me to begin my work for this people who have been so long cut off from the sources whence we draw our greatest comfort. Things in prospect generally differ very much from things as they are, yet I do not know in this case that it has been much more than "things seen mightier than things heard." These people are to me very like our Indians; their surroundings are not so good—i. e., so clean; their disposition is better. I think nothing is more noticeable in this country than the difference between the Christian and heathen Karens. Of course this difference is not sudden; but those who have been educated at the schools, and especially their children, are very much changed from the Karen in his native jungle. Yet one cannot but be sorely struck with the thought, "What is this among so many?" A great work has been done, and all the rest is lying waiting for laborers. How strange it seems that those who love the Master who died for them, can carelessly see human beings, who by nature are just as they, perishing year after year, degraded in this life, hopeless for the life to come. It is sorely the spirit of the Master.

The prospect here is encouraging. I trust Nova Scotia will begin her work in a rich blessing to Henthada, where all her Missionaries labor now. "Those that are faithful in that which is least are faithful also in much."

It is most touching to see with what delight all hail the "new mamma." The Burmans plead earnestly for me to come and teach them; the Karens watch lest I should be persuaded. Amid these strange scenes and faces, feeling never far from home, because Heaven is just as near as ever, I am trying to overcome the barrier in language that effectually seals one's lips at first. As you may imagine, I have found it hard to know how to decide between the claims of Henthada and Basein. Certainly I have followed advice in coming here. What the issue will be I do not know. At Basein there is more work to

do, but it is English, and would so far hinder me. Here the Karens speak no English as a rule, and I am constantly helped. The only difficulty here is room, but Mr. Smith will not allow that to be a hindrance, and is having a room built. This was all done before I came. The missionaries everywhere have shown the utmost kindness, which, seeing that I come as I do, make me feel very grateful to them.

It is very pleasant to be associated with Nova Scotia friends. Our home news is common, and we have so many things of interest to one another, that if it is right for me to stay, I shall be very happy here.

My mind often reverts to pleasant hours with friends, and I am very thankful for them; they cheer me still. Please remember me, with much love, to the members of your Societies in Halifax. I look back to those Societies now as the foundation at home on which my work out here rests. If your work is insufficient, my building must be more or less insecure. If we all are faithful, the Master will be equally pleased with all, and our work shall stand. God bless my dear sisters at home who could not come, whose hearts and hands are yet busy for this work. "Their labor is not in vain in the Lord."

Yours, very affectionately,

H. M. NORRIS.

For the Christian Messenger.

IN MEMORIAM.

MISS ANNIE SOPHIA MARTIN,

daughter of Mr. Jehiel Martin, senr., of Caspereaux, died on the 2nd inst., of consumption, aged 21 years, after a lingering illness of more than three years, during the most of which time she was confined to the house and to her bed. The deceased had not made a public profession of religion, but always led a remarkably exemplary life, so that she won the affections of all right-thinking people who became acquainted with her. Previously to her sickness she had been a member of the Sabbath School taught by Bro. J. M. Allen, where she became deeply impressed with the vital importance of having a personal interest in Christ. These impressions ripened into a satisfactory evidence of pardoned sin and peace with God through our Lord Jesus Christ. The writer had the satisfaction of visiting her frequently during her protracted sickness, and never had it been his privilege to witness greater patience under suffering and a more perfect reconciliation to the Divine will. Of her it could be truthfully said—

"Sister, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening  
When it floats among the trees."

She retained her senses, and the power of speech, up to the last, and took an affectionate farewell of her aged parents and all present.

A few moments before she died her mother said to her, "You love God?" She replied, "Yes, I love God; may he be merciful to me;" and then added, "It is all right. Glory, hallelujah." The occasion was improved by a sermon by the writer.

May the Lord give comfort to the mourners and sanctify the bereavement to the good of all concerned.—*Com. by Rev. E. F. Fushay.*

MRS. ELIZA SCOTT,

wife of James Scott, died at Brookfield, Colchester County, March 23rd, 1871, in the 67th year of her age. Sister Scott was a daughter of the late Sylvanus Snow, of Granville Mountain, Annapolis County. In early life she was baptized by Rev. William Elder, and united with the Church at Wilmot Mountain. After marriage, and settling at Middle Stewiacke, she united with the church in this place. Our sister was one of the old school Christians. It was the privilege of the writer to visit her during her illness. Her conversion and Christian experience were very clear and Scriptural. She rejoiced in the glorious hope of immortality and eternal life, through our Lord and Saviour Jesus Christ. Our sister for many years, gave evidence of true piety, while enduring great suffering from a protracted illness and cancer in the mouth. She glorified God by faith, patience and resignation to his will. Her death was precious in the sight of the Lord. May all the bereaved friends and relatives prepare to meet her in the Better Land.

The writer endeavored to improve this solemn occasion to an interesting congregation from 1 Cor. xv. 26—"The last enemy that shall be destroyed is death."—*Com. by Cornelius Kennedy.*  
Brookfield, Colchester County, April 4.