

"pour upon" were struck out, reasons for which you will find on pages 316, 317 in G. D. Debate, and partly quoted on page 30 of pamphlet, where you will find the following: "Thirty years have passed and the Lexicon has gone through six editions, and all the Padobaptist scholars of the civilized world have not been able to find any sufficient authority in the whole domain of Greek literature, to justify them to give 'pour upon,' much less 'to sprinkle upon' as a proper meaning of baptizo."

You quote Alexander Campbell who says, "I say the dictionaries are sometimes wrong, and that I can prove." I will say the same Mr. Currie, and I can prove that those dictionaries that give "pour upon" or "sprinkle" as meanings of baptizo are wrong, and the man is not to be found who can prove the contrary. This may seem a strong assertion, but I make it fearlessly, and am prepared to stand by it, come who may to oppose it.

I now leave your letter, and will go on to show how you have perverted the Scriptures.

Catechism, page 15. "In Daniel iv. 33, Nebuchadnezzar, it is said, 'was driven from men, and was baptized (it is translated wet in the English version, but it is baptized in the Greek) with the dew of heaven.' It is manifestly impossible that his baptism with dew could have been by immersion."

Here you say "it is baptized in the Greek." Turning to the passage in the Greek (Tischendorf's Edition, 1850) the word is not found in the whole verse. We find ebaphe, which is from baptizo.

In page 72 of your Catechism I find the following: "The word baptizo means to dip, but baptizo does not mean to dip; and it is the word baptizo—the word used in the Scriptures—whose signification is the object of inquiry." In the above extract from p. 15, you state what is positively untrue, I suppose in order to make Baptists appear ridiculous by making them say that Nebuchadnezzar was immersed or dipped with the dew of heaven; but instead of succeeding as you had hoped, you say that very thing yourself. In the Greek the verb is baptizo, which you say means to dip, therefore, according to you, Nebuchadnezzar was dipped with the dew of heaven. How true it is, "Whoso diggeth a pit shall fall therein." And yet in the face of such open perversion of the Bible you tell us that "Not one statement was made in the Catechism of Baptism without the most positive assurance that its positions, on the points under discussion, were absolutely impregnable." See your pamphlet, page 9. And in your preface you invoke the blessing of God upon your book!! Alas! Alas! Out of the 131 pages contained in your book I have marked above 100, and some in three or four places, in which error is clearly manifest, and which at one time I meant to expose, but recent revelations and a few more I may make will be sufficient to show how far you are to be trusted. Besides, following you in all your subtil ways and erratic meanderings is wearisome, wearisome work. Some one that has more patience than I must expose what I omit. As to the remaining pages which I have not marked, they are principally quotations from authors, where you have not much chance to stray, but when once left to your own resources you betake yourself to error at once. I had written "like a duck to water," but "my other self" advised me not to put it, so I drew the pen across it. It was true though. Nor are you over careful even in quoting, for on page 35 you say that Tertullian "writes of infants of a 'guiltless age' being 'brought to baptism,'" whereas he wrote no such thing. What he says is this, "Wherefore does this guiltless age hasten to the remission of sins?" Instead of Tertullian teaching infant baptism, he teaches the very opposite. Hear him. "Let them come (that is children) when they are of ripe years, let them come when they understand, when they are taught whither they are coming, let them be made Christians when they know Christ. Wherefore does this innocent age," &c. I am sorry to have to say it, but there are very few honest pages in your book, and if the old philosopher Diogenes who was once seen going through the streets of Athens with a lighted candle at noon in search of an honest man, should arouse from his long sleep and renew his search in a town I will not name, and meet with a man I will not name, I fear that he would not on meeting him blow out the candle and say "Eureka."

You remind me very often of Nancy Jones, the Welsh woman of Llanfair-olch-gwynog-bwlch-y-andys-sibigogo, in North Wales, who used to say that whenever she opened her mouth to speak English she put her foot into it. So with you, whether you quote lexicons, or letters, or the Fathers, you manage somehow to put your foot into it,—you must blunder. But I must return to my work, and I will now shew you another specimen of your handiwork.

P. 16. "In Numbers xix. 18, the ritual requires that 'a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent and upon all the vessels.' In these 'baptisms' there could not have been immersion." Now mark,—you put a full stop after 'vessels,' whereas in the verse

there is a comma, and no full stop is found till we come to the end of the 19th verse, where we find that the person to be purified is to "bathe himself in water, and shall be clean at even." In your quotation you profess to give the ritual, whereas you give but a small part, omitting with great care that part which seems to oppose your theory. Anania and Sapphira brought a part of the price, saying it was "so much," you bring forward part of the ritual and say, "so much."

Same page. "Throughout the New Testament the Greek word baptizo is used in the sense of sprinkling, or pouring on." To quote this is sufficient to shew its folly. To prove it you quote two passages which refer to the descent of the Spirit. But that part of your catechism was written 14 years ago. You know better now I hope. If not it is high time you did.

P. 17. "Are the terms used to denote the descent of the Spirit figurative? No, when God baptizes with the Spirit, the thing is real, and the term literal."

Here are two serious misrepresentations of truth. 1. You teach what the Bible nowhere teaches, viz., that God baptizes. 2. That the Spirit is real. On the same page you call the Spirit an element, whereby you teach that the Spirit is a substance which may be poured out like water. I almost tremble to write those words, although writing them to expose error. Really, Bro. Currie, it seems to me that you do not understand the difference between what is real and spiritual, and literal and figurative, for you say immediately after the above quotation, "We are not to suppose that because the term employed was spiritual, it was therefore figurative. (In one line you say the term was literal (whatever that means) and in the very next it was spiritual.)"

Further to prove your theory you quote and misapply a passage from Prov. i. 23, found on

P. 18. "I will pour out my Spirit unto you." Here you put a capital S where a small one is found in the Bible itself. Besides, that verse has no reference to the Spirit, as any one may see who will read from the 20th verse, which begins, "Wisdom crieth without," &c. Wisdom is here personified and represented as saying, among other things, to those who would listen to her, "I will pour out my spirit unto you," &c.

Same page. "Matthew iii. 16. 'He saw the Spirit of God descending like a dove, and lighting upon him.' Here was baptism but no immersion." Here you teach that the Saviour was baptized twice. He had already been baptized by John, and you call the descent of the Spirit like a dove—baptism. You most clearly commit yourself to that.

Besides, you teach that Christ was baptized with the Spirit! Do you see that? We read that he himself would baptize with the Spirit, but where, besides in your Catechism, do we find that he would be baptized with the Spirit himself? On the next page (19) you say, "He (God) poured out upon his Son, visibly and really," and that "He called it baptism." (Italics yours.) What was poured out "visibly and really"? and where did God call it baptism? Nowhere, Mr. Currie, nowhere, NOWHERE. This is all an invention of yours. My respect for a man who thus deals with the Word of God diminishes at a rapid rate. Did the Saviour need the baptism of the Spirit as poor, weak, helpless men did? Such treatment of God's word, Mr. Currie, by a minister, or any other man, is simply pitiful and highly reprehensible. Write and argue nobly and manfully to sustain what you believe in, but do not pray you pervert and torture the Book which I trust you have some respect for, in the way you do. It is infinitely worse than falsifying lexicons.

P. 19. "The Holy Ghost descended upon the disciples, and sat upon them, and this he calls baptism." (Italics yours.) Here again is a statement which has not the shadow of a foundation of truth in it. Ist. It is nowhere in the Bible said that the Spirit sat upon the disciples. 2nd. It is said that "cloven tongues like as of fire sat upon each of them." 3rd. It is nowhere said that these tongues like fire (not fire, but like fire) were the Spirit, and those who say that they were fire say what is neither true nor Scriptural, and those who say they were the Spirit are equally far astray. "What is written, how readest thou?" 4th. The cloven tongues sitting on the disciples are nowhere called baptism. 5th. If the tongues of fire were the Spirit, as you teach, and if the disciples were filled with the Spirit as the record teaches, then we have the Spirit on them and in them at the same time. If you are right, (and you declare that every statement in your Catechism is absolutely impregnable)—then the Bible is wrong, for your teaching is entirely contrary to what is found there, not on the matter just named merely, but on many others which I have already and may yet further reveal; and we may as well lay it aside and take up your Catechism instead. That, however, some of us are not yet altogether prepared for, but will rather say,

"Should all the forms that men devise, Assault my faith with treacherous art; I'd call them vanity and lies, And bind the gospel to my heart."

Yours as before,

J. BROWN.
Paradise, Nov. 26rd, 1878.

For the Christian Messenger.
Notes from the Tabernacle.

It may be interesting to the readers of the Christian Messenger to know that last Sunday was the anniversary of our entering the Tabernacle on Brunswick St., and in some respects it has been an eventful year. Our record of ingathering has not been as full as we wished in a spiritual point of view, nevertheless the pages are not all blank, and we are glad that signs of coming blessing are already manifesting themselves to the encouraging of our hearts.

And now that the pastor is again at his post, and the rallying note sounded in well known tones, it is the hope and prayer of the watchful ones in Zion, that not only will there be travail for souls, but such Christian unity of thought and action as shall be pleasing in the sight of Jesus, and tend under the divine guidance and strengthening to promote the glory and extend the kingdom of our Lord and Saviour Jesus Christ. Brethren, pray for us, and you shall be sharers in our joy. And in future issues of the Christian Messenger, as strength may increase and allow, we shall endeavor to furnish you with reports of our progress and a few good things gleaned during the past months of absence and affliction.

And now, as in this present life things temporal and spiritual both affect our church prosperity, and works as well as prayers are needed when we use the words of James iii. 16, "Be ye warmed" to our congregations. Therefore excuse an appeal concerning things material and help us if you can; we need it; and shall thereby be better able to vigorously prosecute the work, if we owe no man anything as a church. Material sent, or your personal attendance at the Tabernacle on Wednesday, Dec. 18th, will be esteemed a great favour.

The ladies in attendance will supply you with a good tea, and if you wish, oysters to your hearts content.

The Christmas tree will be an attraction, and moreover there will be a large supply of Christmas trees, all ready trimmed with a great variety of dolls and toys, clocks and ladies' satchels, etc. The price will be such as to meet the convenience of all. Trees trimmed with an assortment of goods from 50 cents and upwards. Please remember this and bring the children to select their tree.

J. F. AVERY.

RELIGIOUS INTELLIGENCE.

First Installation Service at Shelburne.

When a number of small churches have been for some time left without pastoral care, and sister churches and their pastors behold the cause languishing, how natural their joy when they know that, in answer to prayer, God has sent them one to watch the flocks and lead them into the green pastures of His Word.

Hearing that the Home Mission Board had arranged for the services of Rev. G. Goudy for Shelburne and vicinity, and that he had arrived with his family on the field, it was thought very appropriate that an installation service or a meeting of welcome should be held both for the comfort of the new pastor and the encouragement of the brethren about to receive him. Accordingly, arrangements were made to meet on Tuesday, Nov. 26th. We regret that through sickness Bro. Richan was not able to participate with us.

The sermon was delivered by the Lockport pastor, Bro. Lockhart, on "Christian Love," from Col. iii. 12, 14. It was a highly instructive and timely presentation of the great essential truth of our holy religion.

A short address was then given by Bro. Archibald, of Osborne, on the origin, nature, and responsibilities of the office of an ambassador of the Lord Jesus Christ. How the minister should view it, and the church that receives his messages. He closed by extending the hand of welcome to Bro. Goudy on behalf of his brother ministers and the churches gladdened by his coming. He gave him assurance of a desire to cooperate with him in ardent labor for extending Christ's cause in this county.

Bro. Lockhart then gave a short but telling address to the churches represented on their duty to their pastor, that they might help him to preach for

the honor of Christ and salvation of the lost.

The choir, with the help of their fine organ, added greatly to the interest of the service with well selected pieces finely rendered.

We left our prayer on their altar for God's rich blessing on the Union.—*Com. by Rev. E. N. Archibald.*

Ordination at Sackville, N. B.

A Council convened in the meeting house of the second Baptist Church, Sackville, N. B., on Wednesday, the 22nd of November, at 10 o'clock, a. m., to consider the propriety of setting apart Brothe. E. Good, to the work of the Gospel ministry, and the pastorate of the second Baptist Church, Sackville.

Delegates reported themselves from the following Churches, invited:

Amherst, N. S., Rev. D. A. Steele and G. F. Miles; Carlton, N. B., Rev. Edward Hickson; Dorchester, Rev. D. S. Carpenter, and Bro. Knapp; Germain Street, St. John, G. M. W. Carey, and Bro. Geo. Masters; Moncton, N. B., Rev. T. Todd and Rev. Goldrup; Point de Bute, N. B., R. C. Wry; West Onslow, N. S., Rev. C. H. Martell; Shediac, G. J. Evans; Second Baptist Church, Sackville, Brethren E. Reed, Titus Hicks, L. Wheaton, J. Ford, W. Ayer, C. W. Richardson and Ruben Thompson.

The Council organized by appointing Rev. G. M. W. Carey, Moderator, and Rev. C. H. Martell, Clerk.

Brother Good was then asked to give an account of his conversion to God, call to the Christian Ministry, and views of Christian doctrine.

This being done in a clear and perfectly satisfactory manner, the Council unanimously resolved to recommend the church to proceed with the ordination, and the following arrangements were made and carried into effect in the afternoon.

The Sermon by Rev. G. M. W. Carey, text, 1 Tim. iv. 5.

Ordaining prayer by Rev. G. F. Miles. Right Hand of Fellowship, by Rev. C. H. Martell.

Charge to the Candidate by Rev. D. S. Carpenter.

Benediction by Rev. G. E. Good.

INSTALLATION AT THE FIRST BAPTIST BAPTIST CHURCH, SACKVILLE, N. B.

In the evening at 7 o'clock, several of the ministering brethren assembled with the Baptist Church, and the following Installation service was held.

Sermon by Rev. C. H. Martell.

Charge to the Pastor, Rev. G. E. Good, by Rev. C. Goldrup.

Charge to the Church by Rev. C. H. Martell.

Benediction by the pastor.

The services of the day were profoundly interesting to the visiting brethren and gratefully enjoyed by the people. Brother Good is much beloved by the church and people among whom he ministers in spiritual things and we wish for him a long and successful ministry. C. H. M., Sec'y.

MELBURN SQUARE, Dec. 2nd, 1878.—

Dear Bro. Selden,—The same Messenger that so often brings to our homes the glad tidings of God's grace manifested in the salvation of souls, also, brings to us by times the sad intelligence of friends departed and homes desolated. While we have frequently been led to sympathise with the bereaved, (many of whom may have been unknown to us,) as we have read in your pages during the past months of the sad havoc made in happy families by that terrible disease diphtheria, we have had cause to thank God that our own community has so long been spared from its ravages. But the pall of darkness has at last settled on us. The family of Bro. Ebenezer Stronach (son and namesake of the old father whose memory is so dear to many) is being sadly afflicted. Last Tuesday we laid in the grave Mary Elizabeth, aged 3 years and 4 months and yesterday Ella T., aged 9 years and 3 months, was placed by her side in the church yard. They were both members of our Sabbath School and were children of much promise.

Still the cup of sorrow for the afflicted parents does not seem to be dry. The prospect is this morning that death will claim another before the setting sun. May the God of all grace sustain them in their sorrow. Every precaution is being used to prevent its spread among other families, but we fear "the end is not yet."

Yours in haste,
WM. E. HALL.

NEW GLASGOW, Dec. 2nd, 1878.—The church here has been made glad by the return of Rev. David Freeman. He intends remaining with us through the winter. Yesterday he preached to us from the words of the great Apostle, "When I come to you I will come in the fullness of the blessing of the gospel of Christ." At the close of the morning service we went down to the river and he (Mr. F.) baptized a young man from Stellarton, who in the evening was received into the fellowship of the church. There are others inquiring for the truth, and although the days of the persecution of the Baptists are not altogether done away even in this nineteenth century, our principles are advancing in this place. To God be all the praise.
Yours in Christ,
M. C. OLDING.

BILLTOWN, CORNWALLIS.—Dear Bro. Selden,—I am sure you and all lovers of Zion will be glad to hear that God is making manifest His power to save in our midst. We have been engaged during the past three weeks in conducting special services. The church has been greatly quickened, and quite a number of persons have doubtless found the Saviour to be precious. Very many in our community are thoughtful, and have manifested anxiety about their soul's salvation.

It was my happy privilege to administer the ordinance of Christian baptism to four rejoicing candidates yesterday morning. The morning was quite cold, but still a large congregation assembled at the water to witness the baptism. At the close of the forenoon service they were welcomed to the fellowship of the church.

Yours &c.,
SIDNEY WELTON.

Dec. 9. 1878.

DOMINION & FOREIGN NEWS.

DOMINION OR CANADA.—The first shipment of Manitoba wheat, by rail from Winnipeg, was made on Wednesday last.

The Indians at Ottawa have presented Lord Lorne with a handsome bead cap. A gang of pickpockets, who have been operating at Ottawa recently, were captured on Thursday night by the local detectives.

UNITED STATES.—A heavy storm blew down the telegraph wires between New York and Boston on Wednesday last.

The schooner Caledonia went ashore on Libby Island early on Tuesday morning Dec. 3. The captain and crew of five men were all lost.

At New Orleans on Tuesday evening a skiff containing five boys was upset by a steamboat and three drowned.

At Columbus on the 6th inst., a large boiler used at Hayden's mills exploded while a number of workmen were standing around, killing two men instantly and probably fatally injuring three others.

SOUTH AMERICA.—It is said that the ex-President of Peru, Prado's assassination occurred while he was entering the Senate Chamber.

ENGLAND.—The imperial Parliament was convened on Thursday last. The Queen's Speech was very short. In it Her Majesty regrets that she has been compelled to summon Parliament at a date earlier than usual, but the action of the Ameer of Afghanistan compelled her to send an expedition into his territory, and she has taken the earliest opportunity of calling Parliament together and making to it the communication required by law. Assurances from all foreign powers are friendly. Her Majesty proposes that after full deliberation upon matters which have led her to anticipate Parliament's usual time of meeting, and after suitable recess, it should proceed to consideration of various measures for the public benefit.

In the discussion of the Queen's Speech Lord Beaconsfield said he believed the worst of the commercial depression was over, he expected that in a year the position of affairs would be very different. He added, in reference to business prospects, that the recent words of the President of the United States coming from such a quarter on such a subject cannot be treated with too much consideration, enterprise in America reacts on that of England. "Look forward," said he, "with much confidence to the influence of American industry and enterprise shortly producing more favorable results than we can now estimate."

In the House of Commons after short discussion the Address in reply to the Queen's Speech was adopted without division.

TURKEY AND RUSSIA.—Turkey acknowledges her liability to pay 300,000,000 roubles of indemnity, and agrees to pay it in yearly instalments.

Suliman Pasha is sentenced to be imprisoned for 15 years.

FRANCE.—M. Delbrequé, director of the mint, has been arrested, charged with abstracting 1,300,000 francs worth of silver bars, belonging to Rothschilds, and substituting galvanized copper bars.