

His death on earth was the beginning of his life in heaven. We must all pass the river of death, but if we die in faith we shall enter into the rest which is reserved for the people of God. *Christian Intelligencer.*

For the Christian Messenger.

Our Churches and our Pastors.

In appearing before your readers in the capacity of an evangelist, I feel it necessary to give a word of explanation. In the first place, I should like it to be known how anxious I am to continue to labor in the land of my adoption, rather than go further west or return to England. And then, until I get a permanent settlement, I have thought I could do a good work for the denomination in visiting other localities and by preaching, lecturing, and conversing with the people, seek to bring in the unconverted and strengthen and encourage God's people.

From the commencement of my pastoral labours in this Province, six years ago, until I resigned my charge at River Hebert, the Divine blessing, both temporal and spiritual, has exceeded my expectation. Also the general kindness shown to me and my family by those acquainted with us, has kindled a love for the people of Nova Scotia, that would render it undesirable to move to any other part of this continent. Together with this, I have laboured in unison with the faith and order of the Baptists here.

Notwithstanding all this, I utter a word or two of complaint. It is a lamentable fact that there should be so many churches without ministers, and yet a large number of pastors struggling with difficulties and seeking a change, and some others actually disengaged. It is easy to see the consequences of this to the interests of our glorious cause. The Lord only knows how sad I have felt when I have reflected that in this country the advantages of the Baptists are immense; but in many cases so little improved.

As sure as we live, as a denomination, this is a matter that requires our most serious consideration. What is the remedy?

H. BOOL.

Cash Received toward Fund for re-building Acadia College.

Per H. H. Bligh, Esq., Halifax:—	
J. Y. Payzant, Halifax.....	\$ 100 00
G. H. Fielding, do.....	16 67
George Fraser.....	25 00
Jno. S. McLean.....	25 00
C. H. Whitman.....	20 00
M. H. Richey, M. P.....	25 00
	\$211 67
Per Rev. A. J. Stevens, Fredericton, N. B.:—	
A. Seeley.....	\$ 50 00
Wm. Bradley.....	15 00
Thos. Hoben.....	20 00
T. H. Rand.....	100 00
Chas. S. Ingraham.....	20 00
Thomas Logan.....	25 00
Wm. Wheeler.....	50 00
S. A. Wilmot.....	25 00
A. D. Zerna.....	50 00
Alexr. Gibson.....	200 00
E. R. Burpee.....	100 00
Mrs. C. Spurden.....	10 00
H. C. Creed.....	10 00
G. E. Fenety.....	100 00
Wm. Lamont.....	10 00
J. S. Withrow.....	4 00
Mrs. Geo. Gillman.....	10 00
G. F. Hoben.....	25 00
G. T. Whelpley.....	10 00
Benj. Evans.....	4 00
Mrs. Benson Smith.....	5 00
S. Cook.....	2 00
John Moser.....	40 00
Richard Phillips.....	10 00
Edwd. Jack.....	5 00
J. W. Steadman.....	30 00
Miss Wilson.....	5 00
Geo. A. Miles.....	10 00
Moses Jewett.....	2 00
William Mabie.....	4 00
T. U. Burpee.....	5 00
G. A. Yandall.....	10 00
P. D. Mackenzie.....	2 00
Elijah Clark.....	10 00
Thomas Temple.....	25 00
J. M. Wiley.....	10 00
J. P. Sherwood.....	5 00
G. W. Fletcher.....	5 00
Geo. McKeen.....	5 00
John Edgecombe.....	10 00
	\$1038 00
Per Rev. I. Wallace:—	
Eaton Bros., Wadeville.....	\$ 30 00
Walter Weathers, do.....	2 00
Hon. W. B. Troop, do.....	2 00
Abt. Miles, Grandville Ferry	10 00
W. H. Weatherspoon, do	25 00
R. Delap, do	5 00
Jas. E. Shafner, do	4 00
Capt. Jno. Johnson, do	12 00
Geo. Murdock, Bridgetown	1 00
Edward Eaton, do	2 00
Mrs. Edward Eaton, do	2 00
	\$95 00

Jacob Denton, Digby.....	\$ 10 00
Prof. Higgins, Wolfville.....	25 00
Philip Hamilton, Berwick.....	1 00
	\$36 00

A. D. W. BARSS,
Treasurer.

Wolfville, Nov. 9, 1878.
(*Christian Visitor* please copy)

MISTAKES.

1. It is a mistake for a pastor to suppose that he can have his people take an interest in the religious movements of the day without having a religious newspaper circulated among them.
2. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own denomination, and contribute liberally to the support of its institutions, unless they are readers of a newspaper devoted especially to the interests of that branch of the Christian Church.
3. It is a mistake for any one to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family, as by subscribing and paying for a well-conducted religious newspaper.
4. It is a mistake for a man to begin to practice economy by stopping his religious newspaper. To do this is to deprive himself and family of a great benefit.
5. It is a mistake for any one to suppose that a newspaper can be made exactly what every one would like it to be. The general taste and wants must be consulted.
6. It is a mistake for any one to think that editors can, by any possibility, admit to their columns every article that is sent to them. They must often decline contributions ably written, because space is demanded for something of present interest, which the Church and the world wish to read.
7. It is a mistake for one who can compose lines containing a certain number of syllables, to suppose himself a true-born poet.
8. It is a mistake to suppose that a large sheet is necessarily a better newspaper than a smaller one, or contains a greater amount of good reading matter.
9. It is a most extraordinary mistake to suppose that editors have much leisure, lead an easy life, or are too well paid.

POLITICAL.—Hon. Mr. Holmes made statements at Pictou regarding the finances of Nova Scotia that deserve the gravest consideration. We do not think the truth of his statements has been challenged. This being the case it will be the duty of the men at the helm to look most seriously at the task before them. The public credit must be saved at all hazards. Everything must go before that. The real state of the finances should be ascertained beyond dispute. The condition of the railways now building, east and west, should be ascertained. It is most discreditable to our late financial officer that the Province should be in debt \$130,000 to the banks, and that \$100,000 of next year's subsidy should be already expended. The country will justify the new Government in following up a system of the most stringent retrenchment and economy.—*Witness.*

The Christian Messenger.

Halifax, N. S., November 13, 1878.

CONCERNING MR. CURRIE'S CHALLENGE.

We have before us the views of the several parties challenged by Rev. D. D. Currie, with respect to his having falsified the Greek Lexicons in his Catechism of Baptism. The editor of the Toronto *Bible Index* regards the Revs. E. S. W. Pentreath, J. E. Brown and Joseph Hogg, clergymen at Moncton, who signed his certificate as Mr. Currie's Committee, and says:—

1. His committee do not testify that Schrevelius defines baptizo by *sprinkle*, and they never will.
2. They testify that Schrevelius defines baptizo by three Latin words, *mergo, abluo, lavo*—which when correctly translated are *dip, bathe, wash*. This is all true, and is not in dispute.
3. They also testify that one of the meanings of *lavo* is *sprinkle*. This is also true, but it does not reach the point in controversy.
4. Let the committee testify that when Schrevelius defines baptizo by *mergo, abluo, lavo*, he means *dip, bathe, sprinkle* instead of *dip, bathe, wash*, and we will attend to their testimony. Nothing less than this will help Mr. Currie. This testimony they will never give. They know perfectly well that Schrevelius

uses *lavo* in its primary and almost universal sense of *wash*. Let them assert something that will meet Mr. Currie's case and we will give them further space. Let there be no evasion.

5. By the same artful artifice which Mr. Currie here uses we can prove that *dip* is defined *sprinkle*.

We now directly ask the committee to say *yes* or *no* to the question, Does Schrevelius define baptizo by the word *sprinkle*? We will cheerfully give space to their reply.

The committee will need to reach their arms a little deeper into the pit before they can bring their friend, Mr. Currie, to the top. We will anxiously watch their further efforts to rescue their perishing brother. We are willing to hold the lamp for them to give them light in the night. The night is far spent and the day is at hand.

Our brethren, the editors of the *Christian Visitor*, accept Mr. Currie's challenge, after a fashion. They have written him, asking for a definition of the term "churches," from whom the twelve men he proposes may be chosen, and they offer to meet him for the purpose of examining the Lexicons, provided he will pay the expenses of said twelve men coming to Moncton for that purpose. They say, "To bring twelve or more persons from different parts of Canada would be an expensive matter. However, we accept this part of your challenge with this condition, that you pay the expenses of the men, if you insist on twelve examiners being appointed."

The Rev. John Brown has written a letter to Mr. Currie, accepting the "challenge," on the same conditions, in which he says:—

"I will undertake at the same time and place, and subject to the same conditions as those named by the *Visitor*, to prove that you have perverted the Word of God, which is, as you admit, an offence which I have accused you of, and which accusation, if I understand you rightly, you are prepared to prove is 'without foundation in fact and absolutely untrue,' while I, on the other hand, am prepared to prove that it has a very strong foundation in fact, and is absolutely true.

Moreover, as you admit this to be a grosser offence than misrepresenting the Lexicons, you cannot refuse me the opportunity to sustain the charge, and yourself to deny it."

If we could perceive any indication of sincerity in Mr. Currie's vaunted challenge we might ourselves be disposed to consider whether or not to accept it, by waiting on him at his home in Moncton, in company with twelve Pedobaptist men; but, whilst he puts it forth, first of all, to the public, with such conditions as are evidently intended to prevent its acceptance, we think it simply a waste of time to banter other conditions, which, of course, will not be accepted. We have said but little, editorially, on the matter, and if Mr. Currie has anything to say to us or our readers he knows our address, and will receive from us all the courtesy and attention a gentleman of his position has a right to expect, but he must not suppose we have either time or inclination to follow him in all his meanderings.

Mr. Currie seems to take it for granted that the proposed parties will not assemble at Moncton, for the purpose named, and gives the *Wesleyan* of last week four columns on the subject, in the larger portion of which he tries to prove something else than what is required of him, and so becloud his readers as to lead them from, rather than to, the point in dispute. This is a little too bad—to send out invitations to parties and then immediately to commence publishing the evidence which they were promised should be presented to them when they met.

Mr. Hinkle Condon, Inspector of Schools for Halifax County, recently received from Toronto the sad intelligence of the sudden death, by diphtheria, of his second son, Mr. Alexander Wells Condon. A fine young man of 20 years of age, a member of the second year's class of University College, Toronto. His elder brother, Mr. Fred. Condon, is a member of the senior class of the same institution, and secured the best medical advice and attendance in the sudden exigency. The youth, whose career of promise has been thus unexpectedly cut short, stood very high in the esteem of all who knew him.

The people of St. John are talking of following after Fredericton and taking the necessary steps to place the Permissive Prohibition Bill before the citizens.

A letter from the Rev. Henry Cocks Baptist Manse, Ballymena, Ireland, will appear in our next.

MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

There have been doubts in the minds of some people as to whether any law exists in this country against marriage with the sister of a deceased wife. Whilst it is clear that no law of consanguinity could interpose to prevent such union, the ecclesiastical law, in England, has in the mother country raised what is now commonly regarded a most unrighteous barrier. It has been supposed by some people that this fact should operate here, but we find in one of the most influential papers of Ontario in reply to the enquiry of "a subscriber," the following:

"There is no law in Canada that can be enforced against the man who marries either the sister of his deceased wife or that sister's daughter."

Efforts have been made in England to get rid of the restriction and a majority of the people's representatives have repeatedly pronounced in favor of a law to repeal that rule of the church and remove all doubts on the question, but in the House of Lords it has been rejected. In some of the colonial Legislatures laws of this character have been passed and have received the Royal assent, shewing that in that estate of the realm there is no antipathy to such marriages. If any doubt existed as to the legal restrictions in such cases in this Dominion there might be necessity for a law providing for, and deciding, the matter so that all uncertainty might be removed.

The Baptist Churches in Montreal are feeling the pressure of the times. Some of their principal monied men have met with serious reverses in their business, and are unable to carry out their projects as they intended. The St. Catherine Street Church, and the First Baptist Church worshipping on Beaver Hall Hill have found it necessary to combine. The former body had a debt on their new building of over twenty-nine thousand Dollars besides a floating debt of over two thousand dollars, whilst the latter had a debt of over eight thousand dollars. They have agreed to unite under the name of The First Baptist Church, and remove to St. Catherine Street, and then sell the Church edifice on Beaver Hall Hill, the proceeds to help pay off the debt on the two buildings.

Rev. J. L. Campbell was the pastor of the St. Catherine Street Church and Rev. A. H. Munro of the First Church. Mr. Campbell tendered his resignation and Mr. Munro the pastor of the First Church will remove with the church to St. Catherine St. This may be regarded as a happy solution of a difficulty, especially so, seeing that it was all done without a dissenting voice. A similar movement is contemplated by some of the churches of other denominations.

It is pleasing to see that many of the students at Acadia College are active Temperance men. The Athenæum gives a notice of the resuscitation of the Acadia Temperance Society, and that the old members welcomed heartily some fresh recruits.

The following gentlemen were elected to fill the various offices:

- B. F. Simpson, *President.*
- Cleveland, *Vice President.*
- W. F. Parker, *Secretary.*
- E. J. Morse, *Treasurer.*

W. H. Robinson addressed the meeting encouragingly. He congratulated the Students on having such a Society, and expressed himself as being much pleased that the Temperance wave, which had rolled along through our delightful valley, had flowed up over the Hill.

The *Witness* gives us a pleasing account of the House-warming at the Theological Hall, Pine Hill, North West Arm, on Thursday evening last. It says: Among the guests of the evening were His Honor Governor Archibald, His Worship the mayor, Judge Jackson, U. S. Consul, David Allison, LL. D., Superintendent of Education, &c. Dr. Burns presided. Prayer was offered by Rev. S. Houston. After introductory remarks by the Chairman, there were very happy and appropriate speeches by Governor Archibald, Mr. Tobin, (Mayor), Judge Jackson, Rev. Drs. Donald and Waters, Professor MacDonald and Principal MacKnight. Music, vocal and instrumental, formed a pleasant feature of the evening's proceedings. Refreshments were furnished at the close of these proceedings.

It is expected that Thanksgiving Day in Nova Scotia will be on Thursday, the 28th Inst.

Mr. Editor,—Will you, or some one skilled in the management and discipline of churches, kindly answer the following questions:—

1. Is it in accordance with scripture and the constitution, rules and usages of Baptist churches, for female members to have a voice in the business meetings of the church when engaged in the discipline of its members?
2. Is a member properly expelled from a church when that expulsion is effected by a majority vote of a church meeting where the female members number three to one of the male?

Information through the MESSENGER on these points will be thankfully received by

A READER.

The writer of the above says the questions have not arisen from anything that has occurred in the church of which he is a member. We do not presume to be "skilled in the management and discipline of churches," nor does our brother intimate that we are; but as we fear that the "some one" whom he might wish to answer his enquiries would not assume that character for himself, and he would get no reply from others, we may remark that the answer to the first question would be a reply to the second, so we may regard them both as but one, and in reply would suggest that we know of no case likely to arise requiring discipline in which female members are not as deeply interested as males, and in which they have not an equal claim to be present and perform their duty to Christ and to their brethren and sisters in the church.

All the New Testament representations of a church lead us to believe that men and women were alike present when the church had assembled, and enjoyed equal privileges in prayer and fellowship (Gal. iii. 28; 1 Cor. xi. 18.) Even at the warm discussions in the church at Corinth, which were perhaps required to remove the debasing errors previously entertained by the converts from "heathenism, women were present without any restrictions, but they were not required to enter into the debates. The apostle doubtless saw that they needed this as a protection from what might lead to disorder and confusion, and the directions are simply as to the wearing of the hair to preserve the distinct recognition of them from men. 1 Cor. xi. 3-15. Baptist churches are congregational in the reception and discipline of their members, and not governed in these respects by a presbytery or district meeting, or any other meeting, except that of the church itself, nor by any irresponsible individual.

Christianity restores to woman what heathenism has taken from her. Any diminution of her rights and privileges reflects on and injures man as much as woman by depriving him of her tenderness and innate refinement, and her quick intuitive sense of what is proper and right.

We may suggest that in a case of expulsion of a member as in that of the reception it should, if possible, be, not by "a majority," but by a unanimous vote.

Most of our readers have doubtless heard of the Amherst mystery. A young woman named Cox is subjected to some strange influence supposed by many to be connected, through a third person, with the Evil One. It is at present most unaccountable. Dr. Carritte, Rev. Mr. Temple, and Dr. Clay have no hesitation in testifying to the reliability of the statements made and the genuineness of the manifestations. The matter should be carefully investigated and if any persons are partising any black art, or other art, in the matter they should be punished severely.

We are glad to see the courts of justice occupied in defence of the Indians: A man named Driscoll, arrested for insulting a squaw on the Quinpool Road and assaulting her and her husband, was arraigned in the Police Court the other day and fined \$10 or 90 days.

Rev. W. B. Boggs and Mrs. Boggs embarked on the *Nova Scotian* yesterday for Liverpool, G. B., and will proceed immediately via Suez Canal to India. A number of friends were on board taking leave and wishing them a safe and pleasant passage.

The New Normal School Building at Truro, is expected to be opened this day Wednesday.

The Young Men's Christian Associations are holding this as a week of special prayer. They also invite all Christian churches to make the condition of young men the subject of their special concern during the week. Meetings are being held each evening in the Y. M. C. A. Hall commencing at 8 o'clock.