

there came a learned man to the society, wishing to join. They only had one hundred members, and they were full. He made his application, and the president gave his answer in this way (filling a glass with water to the brim). There was not a word exchanged; he saw that there was no room for him, but stooping down, he picked up a rose leaf, and very gently laid it on the top, and there it was. Now, if thou art full of business; if thou art a member of Parliament, and a member of the municipal council; if thou art immersed in business, it is full; but pick up one rose leaf and just lay it there for your Master on the top of all thy work, and it may be, there will be more perfume in that extra work which costs thee great self-denial than in all that there was there beside. He said he was afraid some of them were rather beginning to neglect their Sunday Schools. In London many of their wealthy people lived out of town, and consequently their sons and daughters who were the best educated, did not come into the town to help in the Sunday-schools. Some of the schools were consequently suffering from want of teachers; but let it not be forgotten that the influence of Sunday-schools was so great they could not overestimate it. ("Hear, hear," and applause.) He mentioned as an illustration that when he was a little boy he saw a vase upon his grandmother's mantelpiece containing an apple, but could not understand how it got there until the next spring he saw in the garden another vase tied on to the tree with the small apple placed through its neck, so that the fruit grew larger inside it. Thus, while they could not get aged sinners into their churches, they must use Sunday-schools to secure the rising generation. And when the children did come to the Sunday-School, let the teachers try and make it as pleasant as possible for them. Do not let their girls say as one little lady who reported have said to a minister who asked her, "And now, Mary, my dear, why did the Ethiopian eunuch go on his way rejoicing?" "Please sir," she replied, "because Philip was done a-teaching of him." (Laughter.) He was afraid that many a child had gone her way rejoicing that the teaching was done; but the teaching ought to be of such a character always that the children would be glad of it. (Hear, hear.) Let them try and get the elite of the church to be engaged there, and not leave it entirely to the young people. He liked to see the grey-headed man as superintendent—he meant that grey-headed man who was an old boy when he was over sixty years of age, just as genial and hearty as ever he was, and yet with the experience which entitled him to respect.

For the Christian Messenger.
Not up to Time.

Dear Brother,—

Up to the times or not, a shower of cold water should not be poured on the flickering flames of a good enterprise. Yet the Secretary of the Executive Board in his last Epistle to the churches, urges each to send the Union "a half-yearly collection." Is it not known to every intelligent reader of the Messenger that many of our Pastors are urging their churches to send a quarterly contribution? They are succeeding, and money is being sent. And some sections have given more during the last quarter than they gave during the whole of the preceding year! Many of our church members say that a yearly or half-yearly contribution is enough, and they will tell us now that the Secretary of the Executive Board asks but "a half-yearly collection" and the quarterly exceeds the yearly! Why does he ask less than we are attempting to send?

PASTOR.

For the Christian Messenger.
College Agency.

FROM REV. ISA. WALLACE.

Dear Editor,—

I continued at River John until the 29th inst., and saw the hopes expressed in my last note to you abundantly realized. A very deep and powerful work of grace is in progress there: Two were baptized on Sabbath the 20th by Bro. Crandal, and seven last Lord's Day by myself according to Bro. C's request. In the last meeting at which it was my privilege to be present, the little sanctuary at "The Oak" was filled to its utmost capacity. A large number requested prayer and some signified that they had found the Saviour.

The pastor, Bro. C., will likely baptise several again next Sabbath. He should have the prayers and sympathies of his brethren in the large and important and, in some respects, difficult field he occupies. He is supported in part by the Home Mission Board and richly deserves the subsidy granted.

The following subscriptions for the rebuilding of Acadia College were obtained there:—

J. Semple, Jr.....	\$ 4 00
A friend (paid).....	0 50
David Rodgers, (pd).....	5 00
W. J. Prendergast.....	5 00
A. J. Ayers.....	2 00
Wm. Sellers, (pd).....	1 00
J. D. Gauld, (pd).....	2 00
C. E. Henry.....	1 00
D. Kitchen.....	0 50
McKenzie and Lawdon, (pd).....	2 00
George Gordon, (pd).....	1 00
Chas. McLennen, (pd).....	6 00
Robert Allan (pd).....	1 00
Dr. Collie, (pd).....	1 00

Yours truly,
ISA. WALLACE.

Gaspereaux, Oct. 30th, 1878.

The Christian Messenger.

Halifax, N. S., November 6, 1878.

CENTENNIAL AT WOLFVILLE.

BUT THREE PASTORS IN ONE HUNDRED YEARS.

The 1st Horton Church Centennial was held at Wolfville on Tuesday of last week. A large congregation assembled in the church in the morning. After devotional exercises the pastor, Rev. S. W. DeBlois, proceeded to read an elaborate and exhaustive paper on the history of the past hundred years, so far as the records shew. It was a most interesting document, and will probably be put into some permanent form for the use of members and friends. One of the remarkable things it brought forth was that during the century of its existence the church has had but three pastors. On its first establishment Rev. Nicholas Pearson became its minister, and continued to labor with the church—whose membership extended for several years from Newport to Nictaux about one hundred miles—till 1791, when he removed to New Brunswick. Mr. Pearson was an English Baptist who had settled in the county, and by his gifts and abilities made himself acceptable to the people.

This church from its early days became a witness for the truth on the question of baptism and communion. The church at Cornwallis was established a few months earlier in the same year, but it was at first a Congregational church, and on the 22nd of July, 1780, passed the following resolution:—

Voted, "That the Baptist Church of which Rev. Nicholas Pearson is pastor have no right to sit in any council with this church (to give advice, or council in any matters of difficulty among us,) neither have this church or any member of it a right to sit with them, or call for them as a council so long as they renounce fellowship and communion with this church."

Subsequent conference was held which appears to have led the Cornwallis Church to different views and practice on the subject of baptism.

In 1795 the Rev. Theodore Seth Harding became the pastor of the Horton Church and so continued for 60 years. During Father Harding's pastorate he had assistance, from time to time, from several of the ministers residing in Wolfville, more particularly from Rev. Dr. Pryor for some years. From June, 1855, when Father Harding died, to December of the same year the church was without a pastor. In 1855 Rev. Stephen W. DeBlois became its pastor and has continued for 23 years. During his pastorate there have been many remarkable manifestations of Divine power resulting in the conversion of hundreds of souls to Christ. May he long continue and increase constantly and frequently fresh tokens of approval in new seals to his ministry, as the years are bringing him also on towards a sixty years pastorate. The paper occupied nearly two hours in its recital.

The Afternoon Meeting was occupied by Addresses from several gentlemen who spoke to Resolutions offered to the meeting.

The first of these was moved and spoken to by Rev. Dr. Sawyer, seconded by Rev. S. March, and spoken to by Rev. David Freeman, as follows:

Whereas God in His infinite mercy and love has preserved the 1st Baptist Church in Horton for one hundred years as a visible Church of Christ, walking in His ways and preserving the ordinances of the gospel in their purity,

Therefore Resolved, That we place on

record our hearty and cordial acknowledgement of thanksgiving and praise for past mercies and favors thus bestowed.

The second resolution was submitted by Rev. Dr. Welton and seconded by Rev. J. W. Manning.

Whereas, The 1st Baptist Church in Horton has been connected in various ways with our denominational enterprises in reference to education, missions and other objects during a century of advancement,

Therefore Resolved, That in our thanksgiving to God for His grace bestowed on this church, we would also recognize His goodness and mercy in building us up as a denomination and greatly enlarging the sphere of our operations in this land.

The third resolution, moved by Rev. Dr. Crawley, was seconded by Rev. James Stevens as follows:

Whereas, As a people we heartily recognize the doctrine of spiritual influences both in individuals and churches as essential to the work of conversion and to the advancement of the cause of God, and therefore note with gratitude the many revivals which have taken place in the 1st Baptist Church in Horton and in our institutions of learning in the vicinity,

Therefore Resolved, That we place on record to day our earnest desire and prayer for the more abundant bestowal of the power of the Holy Spirit and the overcoming grace of God in the future history of this church and all connected therewith.

It may be known to our readers that each of these gentlemen would speak with force and appropriateness on the topics entrusted to them. The meeting was one of no ordinary interest.

THE CENTENARY TREE.

At the close of the congregation adjourned to the grounds at the south of the Church edifice, and there planted a fine Centenary Tree—a horse chestnut.

A basket of acorns and horse chestnuts was provided, and a number of the friends present took one, either an acorn or a horse chestnut, and planted them around the central tree. If they should all grow there will be quite a grove at the back of the church.

Taking the ground occupied by this, the only Baptist Church in 1778, there are now about twenty churches with a membership of 4829, which have come directly or indirectly from that one. Indeed we can hardly tell which of the churches has not had some connection with the one at Wolfville.

In the evening, Rev. S. B. Kempton, preached from 1 John v. 19, a most impressive discourse, on two great facts stated—that believers are of God, and unbelievers are in the wicked One.

COMMENCEMENT OF THE 1ST HORTON BAPTIST CHURCH'S SECOND CENTURY.

The following letter just received from a member of the church may very appropriately follow the foregoing:

WOLFVILLE, Nov. 2, 1878.

Dear Bro. Selden,—Good news, from yourself and from your readers, always receives a hearty welcome, and I am sure I have some to communicate. God has come into our midst, not in wrath but in much mercy. To His name be all the praise.

Tuesday last was the close of the first century of the first Baptist church of this township; and the commencement of the second. At the first conference in the second century, held on Saturday last, ten young men of the College and Academy were received for membership and baptized the day following by the pastor, Rev. S. W. DeBlois. A most glorious manifestation of the power of God, prophetic, we humbly trust, of larger blessings in store, for the century to come, not only for the College, but for the church and community generally. If the little one has become great in numbers and usefulness in the time that is past, what may not be expected for the time to come. God grant the continued blessing of His grace, for His name's sake.

It was cheering in a high degree to see those converts willingly, joyfully and intelligently, thus consecrating themselves to their Divine Lord and Master.

One feature of this gracious work deserves especial notice. The subjects are all from the "Hill." Parents residing in P. E. Island and New Brunswick as well as in Nova Scotia, will rejoice in the conversion of their sons, though sent to Acadia for an education more immediately connected with the secular duties of the present life. This is no new feature in the history of these institutions of learning. From the beginning it has been so, and, blessed be God, we are encouraged to hope it will continue to be so. Let any one acquainted with the history of those educated at the Horton Institutions look over the list, and they will be surprised to find that so large a proportion have given and are giving evidence of being the children of God through faith in the Lord Jesus Christ, and are filling many of the important offices of life, or have passed to their reward on high.

What a noble representation the liberal, who have initiated and sustained these institutions, have in those who have devoted themselves to the work of

evangelizing the world; lifting up the down-trodden, proclaiming liberty to the captives and the opening of prisons to those who are bound. All honor to such. Their work is before them and their reward will follow them. ***

REV. D. D. CURRIE'S DEFENCE AND CHALLENGE.

The cuttlefish is charged with affording help, by its bad example, to certain literary characters, in the mode it adopts to escape from its pursuers. When unable to avoid a personal conflict it surrounds itself with a mass of inky substance which blackens the water all around and enables it to double in any direction it chooses, and by so doing evades its enemies.

Rev. D. D. Currie, after being so distinctly called upon by his brother, Rev. A. W. Nicolson, to meet the Rev. John Brown's charges of falsifying the Greek Lexicons "definitely and decisively," has come out in the *Wesleyan* like a very Bombastes Furioso, charging Mr. Brown with having in his letters put him into a very warm place. He says:—

"As I waded into Mr. Brown's pamphlet I soon found that the atmosphere was remarkably hot. It seemed as if history was repeating itself; and that, some how or other, I had got into a burning fiery furnace; and I thought of Shadrach, Meshach, and Abednego, (see Daniel 3rd chapter). These modern Nebuchadnezzars have laid violent hands upon three of us now, as their prototype did, two thousand years, and more, ago,—namely, Rev. A. W. Nicolson, Editor, Halifax; Rev. John Lathern, Charlottetown, and myself; and they, "being full of fury," have bound us with Baptist cords, and have cast us alive into the midst of their burning fiery furnace.

The Rev. Nebuchadnezzar Brown has assumed the part of master of ceremonies. It is difficult to conceive how he, and the other "most mighty men," could have made the furnace much hotter than it is. Mr. Brown has the impression that he has heated it seven times hotter than other Baptists are wont to heat it. A few centuries ago, Mr. Nicolson, Mr. Lathern, and myself would have been burned at the stake in such fires as blazed at old Smithfield, in England, if the Rev. John Brown had then been having his day."

As our readers have become familiar with Mr. Brown's letters they may form a judgement as to where the fuel came from which seems to have made Mr. C. so uncomfortable. There was nothing combustible in them. Mr. Brown dealt far more with water than with fire, and he would make no restrictions as to quantity either, but would have a sufficiency to cool off and extinguish every spark that he, (Mr. C.) had by his own efforts brought together and fanned into a flame for his own destruction. "Hot" of course Mr. C. is hot. Not only so, but he drags two brothers in with him into the fire of his own kindling and wishes to make martyrs of himself and them also. But that will not do. Mr. Nicolson begs to be excused. Hear what he says in the same paper:

"Mr. Currie appears in another column, in reply to Rev. John Brown. The Editor disclaims the figure of the three Hebrew children, so far as he is concerned. He is not in a furnace. He is not in a hot atmosphere: Nebuchadnezzar does not rule. Nebuchadnezzar has not bound with Baptist, or any other, cords, the Editor, at least."

The editor doubts the existence of the fire which Mr. Currie feels so keenly, for he says:

"Moreover, we have the apprehension that if there be any furnace, any fire, it has not been kindled by Nebuchadnezzar this time, and if there be any victim it is Nebuchadnezzar himself and not the three 'children.'"

Mr. Brown will we presume quite satisfy the editor of the *Wesleyan*, that no fire has been kindled on him, but we suppose he is almost chilled with waiting for Mr. C's defence. If Mr. Currie had not so surrounded himself with sparks and smoke, surely he would never have put himself into such an unfortunate condition. He has now in his letter to the *Wesleyan* ventured to give publicity to the mode by which he has tried to convince himself he has not falsified the Lexicons. Our readers will be amused to find out how he has done this. He went to three clergymen at Moncton and obtained from them the following paper:

MONCTON, N. B., Oct. 19, 1878.

To whom it may concern:

We the undersigned have this day examined the Greek-Latin Lexicon of Schrevelius, nineteenth edition, published by Johnson and Warner, Philadelphia, in the year 1808, now in the possession of Rev. D. D. Currie, and we find that the said Lexicon gives "mergo, abluo, lavo," as meanings of the Greek word "baptizo."

We have also this day examined the Latin-English Dictionary of John T. White, D. D., of Corpus Christi College, Oxford, Rector of St. Martin Ludgate, London, fourth edition, published by Longmans, Green & Co., London, 1870, and we find that the said Dictionary gives the following: "To wet, moisten, bathe, bedew," and "to sprinkle," as meanings of the Latin word "lavo."

EDWIN S. W. PENTREATH,
Rector of St. George's Church
Moncton.

J. EASTBURN BROWN,
Rector St. Paul's Reformed
Episcopal Church, Moncton.

JOSEPH HOGG,
Minister of St. John's Presby-
terian Church, Moncton.

Now what does this paper shew? Does it not really prove all that Mr. Brown has said? His charge was that "not one of the Greek Lexicons quoted by Mr. Currie in his Catechism gives sprinkle as a meaning of it, (baptizo), absolutely not one."

Instead of putting Schrevelius' Greek Lexicon by itself or with any other Greek Lexicons before these three clergymen, he imposes on them the *Latin English Dictionary* of Dr. White as if that were necessary to determine the true and proper meaning of the term lavo. Surely the paper given above over the signature of the three clergymen was not written by them, but by Mr. Currie, for them, or they would have given the first and full meanings as well, and not the last and figurative meanings alone, as if they were the proper and only meanings of the Latin word. Here are the meanings of the term as given by Dr. White:

I. Properly (A) To wash, bathe, lave, (B) Especially: Passive, in reflexive force, To bathe oneself; to bathe. II. By metonymy, that is in a figure of speech, it is used (A) 1. Of a river; To wash, in the sense of flow against or close by. 2. Of the sea: To flow over, wet. (B) Of tears, To wet, moisten, bathe, bedew. (C) To sprinkle, wet."

An English Dictionary would be quite sufficient to determine the meaning of lavo, by its derivatives. Let any one turn to lavo, laver, lavement, lavatory, &c., and they will find that the meaning is invariably connected with, or relating to washing or covering with water, and not at all with sprinkling.

We should have been disposed to let this matter rest pretty much with Messrs. Brown and Currie, if Mr. C. had said nothing further than that we have above referred to, but he has advanced further and proceeded in his impertinence, to the pretence—for we can regard it only as a pretence—of offering a challenge to Rev. John Brown, to the Editor of the *Toronto Bible Index*, to the Editor of the *Saint John Christian Visitor* and to the Editor of the *Halifax Christian Messenger* to meet him in Moncton, face to face, and says:

I pledge myself to prove in the presence of John Brown, and others, if he shall accept this challenge, by the testimony of learned lexicons, that I am blameless of the accusations made against me, &c.

He then surrounds himself and his pledge with such conditions as will afford him perfect security, by making it next to impossible for such meeting to be held, for he adds:

"2. The contemplated meeting shall take place not later than the thirtieth day of November, 1878. Mr. Brown shall name a day to suit himself within the date aforesaid. He shall send a notice thereof to me, at Moncton, N. B., by letter or Post Card, one week in advance of such date as he may choose, that I may not be absent at the time of his coming hither.

"3. A committee of twelve, or more, persons shall be appointed, as inspectors, to examine the authorities submitted by me. The said Committee shall prepare a report, in duplicate, setting forth the facts as they may find them; one copy of which report shall be handed to me for publication, and the other copy shall be published in the aforesaid Baptist periodicals.

"4. Mr. Brown shall have the privilege of appointing all the twelve inspectors. He may select them from among the adherents of any creed, from any rank, or occupation in life; and the parties may be chosen from among the residents of Moncton, or any part of Ontario, New Brunswick, or Nova Scotia—provided, however, that no person shall serve on said Committee, who is identified with either of the churches to which Mr. Brown, or I, belong," &c.

He offers the same challenge to each of the parties named above, and adds, "subject to the same conditions."

Mr. Currie winds up his tirade with the following characteristic paragraph:

Let the parties hereby challenged appear with their several Committees, and we shall then see who the parties are that are to be singed by the flames of this Baptist Burning Fiery Furnace.

Each man is to bring forward 12 men, (not one of them to be a Baptist),