

dances. We never hear of music in tents of Abraham and the early patriarchs, and therefore it is not improbable that this also was one of the finest of the spoils which Moses brought with him from his house of bondage.—From Dr. Taylor's "Moses the Lawgiver."

For the Christian Messenger. The Lexicons again.

Dear Editor,—

When the discussion of the lexicon question ended some months ago, it was my intention to let the matter rest in peace, and I assure you it is with considerable reluctance that I again refer to it. The reason why I do so now is simply this, that since the challenge made by Rev. D. D. Currie to meet me and others, it has been so frequently stated both in public and private, and very lately before a large congregation by a prominent Methodist minister, that I, with others, having charged Mr. Currie with falsifying certain Greek lexicons, feared to meet him when he challenged us to do so.

Without again entering into the merits or demerits of that challenge, or the question whether it was accepted or not, and to prevent any further misstatements with reference thereto, I hereby offer to meet the Rev. D. D. Currie at such time and place, and under such conditions as will or may be provided for hereafter, to discuss the question of the lexicons; and that there be no misunderstanding as to the point or points at issue, Mr. C. will be expected to prove:—

- 1. That the ten named on pages 12 and 13 of his catechism are lexicographers, and
2. That they give the definitions of baptizo as given by him. Mr. C. of course to take the positive, I the negative. Also at the same time and place I shall undertake to prove that Mr. C. has falsified the Word of God. In this case I will take the positive, he the negative.

I would suggest that Mr. C. and I choose one each, which two shall choose a third, who shall make all necessary arrangements as to adjudicators &c.

As I expect to be in Halifax about the beginning of September, it would be convenient to me if the discussion could take place there on any day (Sunday excepted) during the first week of that month. If any of the above seem unfair, I am ready to listen to any suggestion.

Yours truly,

Paradise. J. BROWN.

P. S.—I beg to reciprocate the kindly good-will expressed by Rev. A. W. Nicolson in a late number of the Wesleyan. In return I beg to congratulate him upon his retirement from the arduous and unenviable duties, and in his case, something like bonds, of editorial life. We have indeed, as he stated, been in warm contests together, and in expressing his opinion that I enjoyed it as much as he, I think he was quite right, and I will only add that if he enjoyed it as much as I, he had a rather luxurious time.

For the Christian Messenger.

"His Appearing and His Kingdom."

THIRD ARTICLE.

In view of the prejudice that exists in many minds against all "Second Adventism," I desire here to make one remark:

A belief in the pre-millennial advent of Christ is not to be held responsible for the follies and excesses of some of those who hold the doctrine. With more reason might we consider the denial of it chargeable with the inhuman cruelties of the persecution suffered by its adherents in the early ages. True Christian Chiliasm disclaims all attempts to fix the day and hour of the Lord's return. Its attitude is that of expectancy, based upon the sure word of promise. It teaches that the faithful servant should ever be found "watching." It holds out a warning to those who say, "My Lord delayeth His coming;"—"He cannot come in my lifetime, for the Millennium must first be ushered in and roll its round and its beginning seems yet to be far in the future."

Continuing to present testimony with reference to the belief of the early Christians, I make the following selections:

II. DECLARATIONS OF MODERN WRITERS.

Chillingworth logically argues: "Whatever doctrine is believed and taught by the most eminent Fathers of any age

of the Church, and by none of their contemporaries opposed or condemned, that is to be esteemed the catholic (i. e. universally prevailing) doctrine of the Church of those times. But the doctrine of the Millennarians was believed and taught by the most eminent Fathers of the age next after the Apostles, and by none of that age opposed or condemned; therefore, it was the Catholic doctrine of those times."

Bishop Newton says: "The doctrine of the Millennium (as held by Millennarians) was generally believed in the three first and purest ages."

"In all the writings of these centuries," says Gieseler, "Chiliasm is so distinctly and prominently mentioned that we cannot hesitate in regarding it as the general belief of that age."

Mede asserts that "Chiliasm was the general belief of all orthodox Christians in the age immediately following the Apostles, and none were known to deny it but the heretics, who denied the resurrection."

"I challenge the opponents of these views," says Cunningham, "to produce a single passage from any writer of authority in the three or four first centuries, in favour of the modern figurative interpretation of the words of Dan. vii. 13, 14, and of our Lord in Matt. xxiv. 30, and Luke xxi. 27."

Mosheim says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen." (About 250 A.D.)

The late Dean Alford wrote: "The whole church for 300 years, understood Rev. xx. 1-6 in a plain, literal sense;" and, "It is the most cogent instance of unanimity which primitive antiquity presents."

"In the first two centuries of the Church's history," says Dr. S. H. Kellogg, "centuries distinguished above all others for their record of evangelistic zeal and activity, there is not the slightest hint that the Church was expecting any general conversion of the world to follow as the result of her glorious labors and sufferings." That is to say, the Christians of those days did not understand such passages as the 60th chapter of Isaiah as being predictions of the universal diffusion of the Christian religion with its accompanying blessings, through the preaching of the gospel.

My last quotation under this head is from the great historian Edward Gibbon, whose "solemn sneer" at the Christian religion detracts nothing from the value of his testimony on this question. He says: "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenaeus, who conversed with the Apostles, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of orthodox believers. * * *

As long as this error (!) was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians." LUKE.

July 14, 1879.

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Halifax, N. S., July 23, 1879.

AT THE EASTERN ASSOCIATION

there were 11 ministers present belonging to the Association: Revs. J. F. Kempton, D. A. Steele, J. J. Armstrong, G. F. Miles, A. W. Bars, S. Thompson, M. P. Freeman, D. W. Crandall, J. E. Goucher, T. B. Layton and H. Bool. Besides these the following were among these invited to seats with the Association, Revs. Dr. Tupper, George Armstrong, D. H. Simpson, Wm. George, and Solomon Smith.

It was found on Monday morning that the Baptist House of Worship would be uncomfortably crowded, and as the Presbyterian House had been freely offered, the congregation adjourned thither. Rev. C. H. Martell preached the Associational Sermon—an excellent presentation of gospel truth shewing the necessity for experimental religion.

Invitations were received for the Association to be held next year from the Churches at Onslow and Advocate Harbor. After some discussion it was voted that it be held at Advocate Harbor. Rev. H. Bool to preach the Associational Sermon, Rev. M. P. Freeman to be his alternate, and Rev. D. A. Steele to write the Circular Letter.

On Monday afternoon the Infirmary Fund was brought under consideration and several addresses

were given seeking for the best means of making the Fund more reliable and permanent. The total of invested money, and money in the hands of the present and late Treasurers of the Fund amounted to \$928.88.

The Report on Missions was presented by Rev. George Armstrong, and laid on the table for further consideration in the evening.

Rev. J. E. Goucher read the Report on Education.

In the evening the Mission report was further considered and good speeches were made upon the subject, Rev. Dr. Tupper spoke at some length.

Rev. W. George, missionary of the American Union, referred in a very touching style to the prayer-meeting of this Association held last year in reply to an appeal from himself sent to the Mission Rooms at Boston and copied into the Messenger. They were being surrounded by cholera, and some died even in the missionary compound, but his family were all preserved notwithstanding that they were nursing and caring for the sick and dying. He and his wife had made all needful preparations in case either of them were taken, but could not understand how it was they escaped. When the Messenger arrived, they saw that prayer had been offered at the time of their great danger, and believed that it had been heard and answered.

He gave an interesting account of a visit to a native village, and shewed how the Burmese despise the idea of God shewing mercy and love. The only idea they entertain is that of justice and retribution.

Revs. M. P. Freeman, D. H. Simpson, G. F. Miles and A. W. Bars also spoke to good effect on mission work in its several departments.

On Tuesday morning after several items of routine business had been done the Education Report was taken up and excellent addresses given on the subject by Revs. J. E. Goucher, D. A. Steele, C. H. Martell and Dr. Tupper.

The Denominational Literature Report, read by Rev. A. W. Bars, was was subsequently considered and discussed at length.

We regretted that it was necessary for us to hurry away to enable us to reach the station in time. We learn that afterwards Reports on Sabbath Schools and Temperance were also severally considered and spoken to.

A Resolution was passed requesting the clerks of Churches to be more careful in future in sending correct statistics of Sabbath Schools.

The following brethren were appointed Delegates to the Convention: John Bigelow, S. McKinlay, Hans Mills, John Read and Moses Lowe.

A hearty vote of thanks was given by the Association to the church and friends at Goose River for the kind hospitality shewn to the delegates. This was well-deserved, especially for the arrangements made for meeting the delegates coming by railway, and carrying them back to Oxford station a distance of about 15 miles. The total of Baptisms in the churches of this Association was 149.

The morning session was extended so as to close the business of the Association before adjournment.

The rain which fell on Monday night made the ride on Tuesday a most enjoyable one. Railways have the advantage in speed, but for the pleasure of seeing the country and enjoying the diversity of hill and valley, they are not to be compared with a comfortable carriage and pleasant company over the common roads.

This was the first time of our meeting with the friends at Goose River, but we hope it will not be the last. We shall hold it as one of the bright spots in our life's journey, and shall always have occasion to remember the kind and pleasant families we met with there.

AT 6 O'CLOCK IN THE MORNING.

About 30 years ago Dr. Brock—pastor of the Baptist Church at Bloomsbury, London, commenced a midsummer morning sermon to "Young Men and Maidens" and continued it up to 1872. The service was always attended by crowded, deeply interested audiences. On that occasion seven years ago the venerable preacher took for his text the words—"One Mnason of Cyprus, an old disciple," making the quotation, "an old disciple," the basis and groundwork of his instruction and appeals. As the service was about to close, the Doctor, leaning over the pulpit said,—

"We shall never meet here like this again. Shall we meet in heaven?" and extending his hand, he

said,— "Now, your hands, all of you, and with your hands your word. Shall we meet in heaven? The Lord helping us, we will." The Baptist adds: We were assured last Sunday by those who were present on that occasion, that the whole congregation leaned forward involuntarily, some actually extending their hands as if to grasp a last and loving adieu.

Since that time the pleasing duties of this annual engagement have devolved upon others. For four years Rev. J. P. Chown has proved his power to attract the youth and flower of the city to this early meeting.

On the 24th ult. the morning was clear and beautiful, and long before the time for beginning, troops of young men and women might have been seen wending their way towards the newly renovated and noble-looking edifice.

The sight from the pulpit steps was deeply interesting. Look where you would, faces beaming with youth and springtide met the gaze, and suggested many happy thoughts respecting the possibilities of their future lives. Here and there a few grey locks might be seen, but the hoary head was decidedly a marked exception. To the right of the preacher sat a distinguished member of the Chinese embassy in the person of Mr. Young-ye, in native costume, and to the left a poor man clad in blouse and fustian, with hobnailed boots, evidently the only representative of labour present in working clothes.

The services began by singing the hymn— Sweet is the work, my God, my King.

After which Mr. Chown read a few verses from Luke xxiii., xxiv.; this was followed by an earnest and appropriate prayer, in which he praised God for the return of that "joyous anniversary wherein so many have been blessed."

The hymn, "I lay my sins on Jesus," was sung with great spirit, and at its close Mr. Chown announced as his text Luke xxiv. 1, "Now upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them."

From these words much valuable and important instruction was gathered. The holy women were referred to as worthy examples of being followed, and fit models for youthful piety. Their errand of love, which brought them to the sepulchre, formed a prominent feature in the discourse. Their surprise, earnestness, fervour and courage, all served as powerful illustrations to enforce precepts and lessons of practical Christianity.

"STUDIES ON BAPTISM."

It might be supposed that no necessity existed for any new work on this subject, and yet here we have a respectable volume of 516 pages, just issued from the press of H. A. Young & Co., Boston. Many of our readers may not know that Dr. Dale, a Presbyterian minister of Pennsylvania, a short time since, published a work in four "tremendous" volumes, as they were called by some of his friends, on "The Usage of Baptism," severally entitled "Classic," "Judaic," "Johannic," "Christic and Patristic" Baptism, in all numbering 1800 pages. In these he endeavoured to sustain Infant Baptism by the use of synonyms and by defining baptism as an intusposition (a within-putting or enveloping) or controlling influence. He ignored all the lexicographers, and gave the word in question so great a latitude of meaning that his readers are left in a maze on the subject which prepares them for adopting almost any meaning they choose to attach to the term baptize.

This new book by Rev. David B. Ford includes a review of "Dr. Dale's Inquiry into the usage of baptism," and gives a new examination of the subject, shewing the latest objections offered to immersion, with the most thorough refutation that could be desired. The work is well written, and in an excellent spirit, and will doubtless, exercise a wide-spread influence. It combines the history with the philology of Baptism, and presents the arguments in the most convincing form that we have yet seen. It will be read by enquirers on the subject with much satisfaction.

The Baptist Collegiate Institution at Woodstock, Ont., have succeeded in getting their Observatory complete. The Baptist gives the following description of the building and its arrangements:—

The telescope room is of octagonal form and is sixteen feet in diameter, this room is surmounted with a hemispherical dome that revolves on rollers

and is moved by a pinion working in a circle of cogs. The telescope is mounted upon a hollow cast-iron pier which in turn is placed upon a brick pier that extends four feet into the ground and is placed upon grouted stone-work. The computing room is ten feet by ten. It will contain a case for books, reports, etc., a stove, and other accommodations. The transit room is ten by twelve, and is a solid mason work pier with a stone on top for the transit instrument.

The siding of the building is upright boards thoroughly dried and tongued and grooved and painted as put up. The roof is galvanized iron. All the wood-work above the floors on the inside and on the outside is dressed and painted. The telescope is about thirteen feet from the ground. The people of Woodstock have subscribed about \$800. After our building is paid for we shall not have much left for anything else. We ought to have a transit instrument and a chronometer. Five hundred dollars would purchase very fair instruments. A first-class chronometer can be had for \$250.

The appointment of Mr. Fletcher to the Classical Professorship of Fredericton University, does not seem to trouble the Intelligencer as much as it does our brother of the Visitor. The editor of the former remarks:

"Every thing being equal, we, like many others, would rather that a New Brunswicker, a graduate of our own Institution, should occupy the position; but it must not be forgotten that the situation is not easily filled to be well filled; that it requires more than mere knowledge of the subjects to be taught, and as not many of the graduates of the University have, as yet, entered the profession of teaching, it is not surprising there are few who have excelled. We certainly think the charge made by some, when speaking of this appointment, that no New Brunswicker need apply, is scarcely justifiable when it is remembered that the last classical Professor, whose place Mr. Fletcher is appointed to fill, was not only a native but a graduate of our own University.

While we, with others, would be pleased to see our own men promoted, yet we bow to the judgement of those, who should know best what are the requisites of the person to fill so important a position."

We have some noble examples of benevolent consideration for Higher Education Institutions in the United States. An addition was made to the list a week or two since in the person of Judge Asa Packer, who died at Mauch Chunk, Pennsylvania. His will provides for the adding of \$1,500,000 to the endowment of Lehigh University, besides providing \$500,000 for its library. One of our exchanges remarks that "it is the most munificent legacy ever left by one person to an American College, and by it he has erected a monument to his own memory that will never cease to speak of his far-sighted beneficence. More than this he has put his money to a use that will forever dispense manifold blessings of the best type on the young men of his country."

We have known some of our College students of former days to have so much determination to obtain an education that they would deny themselves in the matter of food, of what we commonly regard as necessary animal food, using only the plainest fare. Perhaps however Scotland has a hardier race, seeing that the proportion of College graduates in that country is greater than in almost any other. Dr. Guthrie, in his autobiography, tells several touching anecdotes of the hardships cheerfully endured by some of his fellow-students. Here is one:

"A stout country lad came to the University of Edinburgh, bringing with him a large chest. For three months he took no meal at any hotel or restaurant, and asked nothing from his landlady except hot water. It turned out that his chest was filled with oatmeal, brought from his country home, and he himself cooked it with hot water received from the landlady, adding as a relish a little butter and salt."

Our City Fathers have sought to give the citizens—their children—some innocent amusement in the form of an out-of-door presentation of the drama. The play "H. M. S. Pinafore" was exhibited in the public gardens by the company now performing at the Theatre, except—the Academy of Music. The weather was not altogether favorable, and it did not prove wholly satisfactory. Still about \$500 was raised, \$200 of which will be available to expend on the gardens.

This is perhaps as near an approach to the legitimate drama as may be expected from those who have "hardly any" scruples on the subject, and was free from the vulgarity and exposure of ballet dancing. It was therefore at