For the Christian Messenger.

REV. MR. CURRIE *versus* "WENTWORTH."

Having terminated our series of articles, published in the *Christian Visitor*, on the TESTIMONY OF PEDO-BAPTIST WITNESSES, we are now at liberty to turn our attention to Rev. Mr. Currie and the strictures he has sent forth through the *Provincial Wesleyan*. We hardly need say we part from a pleasant to a painful labor. After the edifying and elevating fellowship we have been holding with the learned and candid scholars from whose rich stores of Biblical Literature we have been quoting, it is anything but agreeable to discharge the duty now devolved upon us. It is true that the standard authors, whose productions we have been citing on the subject in dispute, advance sentiments which, with all deference to their superior wisdom, we cannot accept. But their scholarly and frank concessions afford some excuse for the seeming boldness of our dissent. However, the communion with such *thinkers* and *writers* has been most delightful. Their attempts to defend infant baptism are, for the most part, so straightforward, so free from all the low trickery of the mere controversialist, so dignified in language, even when they come down from the calm deliverances of the Judge on the bench to the special pleading of a mere advocate at the bar, that one, however much opposed to their views, cannot but admire their spirit and their style. And now we must quit the noble company we have been keeping, and enter into a repugnant connection with a widely different species of writing. We must confront a mere *sophist*, one in whose mental structure there is scarcely a single element in common with the minds of our distinguished authors. But it seems to be necessary to give Rev. Mr. Currie some notice. It is to be feared that any rejoinder to such a writer will be an utter waste of effort. It is difficult to believe that Rev. Mr. Currie could be induced to open his mind to an argument, or to employ his pen with the least degree of prudence. With him white *is* black, and the moon *is* made of green cheese. But, say some, it is not Rev. Mr. Currie you have to consider in this matter, it is the interests of truth. There are those, it is to be feared, who have been misled by his audacious assertions and negations. The pernicious impressions made by his reckless pen should, if possible, be removed. Yes, but in vindicating the interests of truth in this connection, one is obliged to speak of the man who has imperilled those interests; and when controversy comes down from principles to persons, then it is always unpleasant, and rarely profitable.

We are nearly bewildered with the character of the antagonist who has placed himself in our path. We have read considerable controversial literature, and some quite recreant to the claims of morality and logic, but nothing so totally destitute of rectitude and reason as Rev. Mr. Currie's latest issues, unless we except his "CATECHISM OF BAPTISM," which is simply an *outrage* on Religion and Reason. We try to forget him; we try to forgive him; try to fancy that he is a mythical personage. We gaze at his recent articles in the *Provincial Wesleyan*, and ask in profound amazement, Can it be that any sane man wrote these sentences? Is not the whole thing a *joke?* But there they are, printed in a religious periodical, over the signature of D. D. Currie, who is a preacher, somewhat fluent, among the Wesleyans, and recognized by his denominational *confreres*, so we are informed, as an expert controversialist on the subject of baptism. One thing is clear, and ought now to be considered settled beyond dispute, viz., that Rev. Mr. Currie is an accomplished expert in all the subtle and despicable artifices of the sophists. Had he presented his articles anonymously, any one familiar with his *brochure*, "A Catechism of Baptism," could easily detect the authorship by what are called internal evidences, or the characteristics of an author's style.

Now the course Rev. Mr. Currie has been pursuing in his strictures on Wentworth, (Dr. Cramp needs no defence; if he does, he can take care of himself), cannot but bring reproach upon religious discussion. It is certainly discreditable to the religious journalism of our country. For several weeks he has been filling from two to three of the spacious columns of the *Provincial Wesleyan* with repulsive dogmatism, violent tirades, insolent accusations, opprobrious appelatives, cynical sneers, artful quibbles, wily evasions, flagrant garbling, and wretched travesties. These have been reproduced in each weekly effusion with a wearisome reiteration. And *this* is what the gentleman denominates a refutation of Wentworth's citations from Pedobaptist authors, and in his last he has the hardiness to say that this rhodomontade "is written in defence of Pedobaptist clergyman whose reputation has been uncharitably assailed by Ana-Baptist writers." *Tolle jocus—non est jocus esse malignum.* And this is the man who comes forward as the *defender* of clergymen! *This* is the man, whose utterances in the Pulpit and through the Press on the sacred ordinances of Christ's Church have been coarse jests. *This* is the man whose harrangues against the Baptist denomination and its ministers have from first to last been characterized by a grossness of temper and of language passing beyond the outmost limits of charitable toleration. Witness his recent ebullition of insolence on the venerable Dr. Cramp. What uncouth flings. What monstrous charges against one whose age, and whose reputation for learning, piety and usefulness, ought to afford some protection from such assaults. But no, Rev. Mr. Currie seems to be endowed with a kind of bravado that incites and sustains him to an extent of offensive language from which any other man would recoil. His tirades against a denomination and its ministers ought to be unnoticed. But there is something due to the interests of truth, and the interests of truth require that the man who so inexcusably trifles with those interests should himself be severely chastened. But neither Reason nor the Rod, it is to be suspected, will prove salutary to Rev. Mr. Currie. *Procul O! procul este profani.*

There was but one of three courses that could be consistently pursued by any writer disposed to contest the citations of Wentworth—either to prove them to be *fictitious*, or *distorted*, or *worthless*. But, strange as it may seem, Rev. Mr. Currie, mounted on his fiery pegasus, has been making a furious charge in all these directions at one and the same moment. Returning from the field of conflict, he reports himself in Cæsarian style, *veni, vidi, vici!* Wonderful man! It will be difficult for the Wesleyan Conference to find a field broad enough for the development of his extraordinary capacities.

In his reply to our brief notice of his first article will be found a specimen of *his* method of making quotations. Wentworth said, "It would be difficult to produce from the periodical literature of the day another such jumble of ideas." Rev. Mr. Currie quotes thus: "Wentworth thinks 'it would be difficult to produce from the periodical literature of the day' *any attack upon the 'Baptist belief' like those found in these articles.*" Whew! He would have his readers believe that Wentworth pays him a *compliment*. Why is "Baptist belief" enclosed with the quotation symbols? The phrase is not in our article. But for amalgams, called quotations, just wait awhile. Take another example. Wentworth is quoted thus: "Proceed, Mr. Currie, but in the execution of your purpose be admonished. . . . Wentworth will follow closely on your path. . . . He will not spare you. . . . Mr. Currie must not complain if he is severely dealt with." That is the quotation. Then Rev. Mr. Currie says: "That Anabaptist thunder has a tremendous rumble." Ah, yes, but the gentleman was careful enough to extract "the Anabaptist thunder" by garbling and suppression—*suggestio falsi et suppressio veri*—and so the "tremendous rumble" is not heard by Wesleyan readers. Does Rev. Mr. Currie know the meaning of the word *garble*, and how honest men regard the writer who resorts to that vice in order to make an impression against an opponent? But let us not delude ourselves with the idea that any exposure of Rev. Mr. Currie's tricks will produce a blush of shame in his stolid face.

Five articles have appeared from the pen of our reviewer, in the *Provincial Wesleyan*. The first carries in its caption a falsehood, and the falsehood is vigorously maintained in this and in every subsequent production *ad finem*. Baptists are denied the designation by which they are universally known. The elegant vocabulary of Rev. Mr. Currie gives us "immersionists," "immersionist thought," "immersionist argument," "immersionist defence," "immersionist dogma," "immersionist pulpit," "immersionist stratagem," "Anabaptists," "Anabaptist writers," "Anabaptist position," "Anabaptist stratagem," "Anabaptist thunder," "Anabaptist press." The vulgarity and venom of Rev. Mr. Currie are patent in his appellatives, designed to asperse the people whom he hates, and to whom he delivers lectures on the subject of Christian Charity. Few things are more reprehensible in controversy than to deny to a denomination of christians their accepted designation. The man who does this more than any other we ever knew, is Rev. Duncan D. Currie, a Wesleyan preacher, and a noisy declaimer on the moral excellence of Christian Charity. We might have used the terms Rhantists, Pedorhantists, Rhantism, Pourers, Sprinklers &c., and the terms would have been more true to language and logic, but none the less discourteous to others and discreditable to us. But Baptists can endure Rev. Mr. Currie's slanderous appellatives if he can sustain the weight of odium which his discourtesy entails upon him.

WENTWORTH.

For the Christian Messenger.

HALIFAX, April 8th, 1871.

Dear Editor,—

Would you be so kind as to allow me to occupy a small space in the *Messenger*, for the purpose of acknowledging the kind and generous sympathy of these Christian friends; or P. E. Island, who have done so much towards those poor widows and children left without husbands' and fathers' care, by the wreck of the unfortunate Schooner "Emeline" on her return from the Bay of Islands, Newfoundland, in January last.

All the means that Captain Saville and my brothers possessed they had with them, in their vessel: a large and very valuable cargo all of which was lost—thus leaving their families in a sad state of destitution. But many noble hearted friends have come forward and given them great assistance, for which I desire on the behalf of the widows and the rest of our families, to return them our sincere thanks. As it is out of our power to thank them, personally, I shall take the liberty of first—thanking Rev. John Davis—Pastor of the Baptist Church, Charlottetown, and J. H. Fletcher Esq, Editor of the "Island Argus" for the active part they have taken and through them to those ladies and gentlemen who (in Charlottetown and other parts of the Island,) have in any way rendered assistance to those afflicted ones, and that the blessing of our Heavenly Father; the God of the widow and orphans, may rest upon them all for time and eternity is the prayer of your sorrow smitten

Brother in Christ,
EDWIN CLAY.

For the Christian Messenger.

WOMEN'S MISSIONARY AID SOCIETIES.

QUARTERLY REPORT OF THE NOVA SCOTIA AND P. E. ISLAND CENTRAL BOARD.

The Central Board, at their Quarterly Meeting held on the 4th of April, instructed their Secretary to present to the Societies in Nova Scotia their views with regard to the disposition of the funds received by them since their appointment. At their first meeting in October, 1870, $368.61½ was received; at the next, in January, $90.50; while at the meeting in April $348.95 was sent in—making a total of $808.06½ for Nova Scotia and P. E. Island. The Treasurer of the Foreign Mission Board had received $102.25 from the New Brunswick Societies last December, and probably another instalment may have been forwarded this quarter. This will bring the income of our Societies up to $910.31½ to this date. It has been suggested that the Societies at the Convention to be held in Yarmouth next August, might be in a position to sustain Miss DeWolfe as well as Miss Norris, thus enabling the Foreign Missionary Board to devote more of its funds to the maintenance of Native Preachers, &c. But to secure this object we must act with one mind, and be prepared to keep up our subscriptions to the present amount at least.

The Secretary has had communication with twenty-eight of the Societies formed in Nova Scotia, and it would be well if these would now seriously and prayerfully consider this matter, and when writing to the Secretary the next time a remittance has to be forwarded, state the opinions and feelings of the friends respecting the proposed plan.

In order to carry out the above object, we must calculate upon being required to raise $1000 annually,—$400 a year for each of the Missionaries as stated salary, and $100 each for contingent expenses, such as a Native Teacher, sickness, travelling, &c.

We should feel grateful to the Pastors of those churches who have not yet formed any Women's Missionary Societies among themselves, if they would aid the good cause by bringing this matter before the attention of the sisters.

M. R. SELDEN,
Sec'y Central Board.

Falmouth,—Miss Lizzie Harding	$6 00
Canning,—Miss Sadie S. Cogswell	3 25
Truro,—Miss M. Faulkner	37 50
Hillsburgh,—Miss S. Marshall	12 00
Beaver River,—Miss Gertie Raymond	10 00
Canada West,—"Giver"	3 00
Clementsvale,—Mrs. Mary McNeil	14 00
Bridgetown—Miss Jessie Chipman	6 00
Hebron,—Miss L. Churchill	12 00
Chegoggin, West Yarmouth,—Mrs. Matilda Trask	8 00
Pine Grove, Wilmot,—Mrs. Jos. North	14 00
Canso,—Mrs. A. W. Bigelow	25 25
Amherst,—Miss A. Cutten	10 00
"A Friend"	5 00
North Sydney,—Mrs. J. B Moore	7 00
Hantsport,—Maria E. Armstrong	32 75
Cavendish, P. E. I.,—Miss Emily Clark	7 60
Windsor,—Rev. D. M. Welton	20 75
Canard, Cornwallis,—Miss J. D. Rand	12 25
Wolfville,—Mrs. T. A. Higgins	18 00
Do. from S. School	8 00
Upper Aylesford,—Mrs. E. H. M. Read	4 50
Halifax,—Granville Street Church, Mrs. E. D. King	44 35
Halifax,—North Baptist Church, Mrs. Steele	27 75

The Christian Messenger.

Halifax, N. S., April 12th., 1871.

We regret that we have been unable to give the whole of "Wentworth's" letter in our present issue. The unusual demands on our space have compelled us to defer the remainder, with several editorial and other articles also, till next week.

We may just mention to those of our readers unacquainted with the *Visitor*, that the writer has for a number of weeks past been giving to the readers of that paper articles on the "Testimony of Pedo-Baptist Witnesses."

Two or three weeks ago Rev. D. D. Currie, Wesleyan Minister, now at Fredericton, gave, in the *Provincial Wesleyan*, strictures on "Wentworth's" articles. As the *P. Wesleyan* circulates in Nova Scotia as well as in New Brunswick, "Wentworth" thought his replies should have a place in the *Messenger* as well as in the *Visitor*. We have been tempted ourselves to offer some remonstrance against the utterances of Rev. Mr. Currie, but prefer that it should be done by the writer of the articles himself.

The communications on another page from our venerable friend Judge Marshall, will explain themselves. It is not for us of course to question the wisdom of Rev. Dr. Pickard's decision respecting what he will insert in the *Provincial Wesleyan*, but as there is nothing disrespectful in the Judge's letters, we see no objection to their insertion in our columns.

Our object, as stated a week or two since in giving, the Exposition, Questions &c., of the Bible Lesson, on our 4th page, was rather for the purpose of aiding parents and others in obtaining a thorough acquaintance with the portion of Scripture, so as to be able to give the instruction it contained to the children and young persons in their families. We are glad to find that another purpose is also being served by them. One of the Yarmouth Sabbath School teachers, Mr. J. B. Kinney writes:—

"The Sunday School Lesson as arranged in the *Messenger* is very convenient and adds much value to the paper. We use it as a Lesson book in our Sunday School."

Notices, &c.

WESTERN HOME MISSIONARY BOARD.

There will (D. V.) be a meeting of the Western Home Missionary Board, at the residence of Deacon Chipman, Bridgetown, on Tuesday, the 18th of April, at 2 o'clock, P. M.

M. P. FREEMAN, *Sec'y.*

ACADIA COLLEGE ATHENÆUM.

The sixth lecture of the course, before the Athenæum, will be delivered by J. B. Calkin, Esq., M. P. P., on the evening of April 21st, in the vestry of the Baptist Chapel, Wolfville, commencing at 7 ½ o'clock.

SUBJECT.—"OLIVER GOLDSMITH."

W. A. SPINNEY,
April 8th, '71. *Cor. Sec.*

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Perreaux,—Mrs. J. L. Sandford. $7 00

M. R. SELDEN, *Sec.*
April 11th, 1871.

LETTERS RECEIVED.

Stetson Holmes, $4.50. G. W. Freeman, Esq., $27.00. C. A. Hammond, $2. E. J. Cogswell. H. R. Cunningham, Esq., $2.80. M. Kinsman, $4. Rev. W. S. McKenzie. W. J. Gates, 1 sub.—$10. per J. K. Bent. C. Kennedy. A. P. Shand, 1 sub. Rev. P. F. Murray. C. Y. Snell. Rev. S. W. DeBlois. J. S. Witter. Rev. E. O. Read. B. L. Telfer, $5. W. A. Spinney. Rev. J. A. Stubbert, $4. Rev. J. F. Kemptom. Rev. E. F. Foshay. G. C. Brown, $4.50. U. S.

News of the Week.

POLITICAL.

The candidates for the coming election on behalf of the Opposition in Halifax are named: P. C. Hill, M. B. Daly and John Geddes, Esqrs.

The Government candidates, according to the *Morning Chronicle*, are William Garvie, John Flinn and Donald Archibald Esqrs, but the *Abstainer* has Hon. Jas. Cochran instead of John Flinn, Esq.

It is said the Elections will come off at an early day, probably before the end of May. It is supposed that the Hon. Attorney General will be appointed to the Prothonotaryship, vacant by the death of the late J. W. Nutting, Esq., (Mr. Nutting's son has filled the office since his father's death). The *Witness* says "Mr. Garvie is to succeed to the Attorney Generalship, and Mr. Smith, of Liverpool, who had the promise of the Attorney Generalship is to accept the Commissionership of Crown Lands. Mr. Fairbanks is to be appointed Clerk in the Crown Lands office at a salary of $1200. Such at least is the talk."

Hon. Wm. Stairs, unwilling to sustain the measures of the Local Government, from whom he received his appointment, resigned his seat in the Legislative Council a few days before the close of the Legislature.

The PETER MCNAB AFFAIR has monopolized a large amount of the attention of politicians during the past week. Its first development was by a letter in the *Morning Chronicle* on Monday from Mr. P. McNab,—son of the Hon. James McNab, well known in the Nova Scotia political world for many years past,—stating that Dr. Wickwire had sought to induce his father to vote against the Government measures in the Legislative Council, by the offer to him (Peter McNab) of a situation at $700 a year under the Dominion Government. Here is the letter:

HALIFAX, N. S., 1st April, 1871.

MR. EDITOR,—

DEAR SIR,—I feel it my duty to call the attention of the public to an outrageous and infamous attempt made by the Dominion Government, through their agents in Halifax, to tamper with one of the oldest members of the Legislative Council.

On Thursday evening, 30th March, about 9 o'clock, Dr. Wickwire, a person of whom I know very little except that he has certainly proved himself anything but a gentleman, called at the residence of my father, the Hon. James McNab, and desired to see me, stating that if the Hon. James McNab could be persuaded to remain at home when the Government wished to pass their measures through the Council, a lucrative Dominion appointment should be given to me. I was astounded at this person's audacity, but, determined to see to what extent his impudence would carry him, I made an appointment with him for the following morning. Meanwhile I laid the matter before my father, who was almost speechless with indignation at the idea of such an atrocious insult being offered him. After consulting with my friends, it was agreed that I should keep the appointment with Dr. Wickwire, in order that I might, if possible, ascertain from whom the disgraceful offer emanated, and circumvent the outrageous, disreputable plans for carrying the coming elections by bribery and fraud, to the utter ruin of the political liberty of the Province. Subsequently the following documents were handed to me, which speak for themselves, and which I hasten to lay before the public as soon as possible:—

No. 1.

OTTAWA, 31st March, 1871.

To Dr. W. N. WICKWIRE,

Your telegram received. Anything Hill engages to do I will carry out.

CHARLES TUPPER.

No. 2.

HALIFAX, 31st March, 1871.

Dear Sir,

I will guarantee you a situation under the Dominion Government, in Halifax, worth at least $700 per annum, if you will carry out the arrangements which you and Dr Wickwire have arranged.

M. B. DALY.

Peter McNab, Esq.

No. 3.

My Dear Sir,

The telegram from Dr. Tupper to Dr. Wickwire has just been shown to us, in which Dr. Tupper states that he will carry out any arrangement made by Mr. Hill with you. Mr. Hill is just now absent from the city, but Mr. Daly, we understand, arranges the matter referred to with you for Mr. Hill. And we hereby undertake that Mr. Hill immediately on his return will ratify any agreement Mr. Daly shall make with you.

Yours truly,
D. McN. PARKER.
JAMES MCDONALD.

Mr. Peter McNab.