ild may do

Rev. A. W. NICOLSON. Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

## VOL. XXX

## HALIFAX, N.S. NOVEMBER 2, 1878.

NO. 44

OPEN LETTERS ON BAPTISM. LETTER NO. XIV.

MONCTON, N. B., Oct, 22, 1878. Touthe Editor of the WESLEYAN.

XXI. THE BURNING FIERY FURNACE.

On Friday last I noticed, by the Daily Times, of this town, that a pamphlet, containing open letters, by "Rev. John Brown, Baptist Minister of Paradise, Nova Scotia," addressed to yourself, and to myself, was then within my reach. I immediately procured a copy. On examination I found that those letters had previously appeared in the Christian Messenger. I never saw those letters until Friday last. I am not aware that I have, at any time, seen a copy of the Toronto Indez. I have seen a few numbers of the Christian Visitor during the last six

It appears that the Indea, Visitor, Mes. senger, Mr. Brown, and an uncounted number of anonymous correspondents, have been stirring up strange fires, with Baptistic vengeance, during the last balf year. 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 prtotype 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. 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 barned at the stake in such fires as blazed at old Smithfield, in England, if the Rev. John Brown had then been having his day. Things have changed, however, since then, somewhat.

Let us listen a moment to the crackle of the flames of this Baptist burning flery furnace. On the title page of Mr. Brown's brochure, and on pages 11, 15, 25, 26, and 32, &c., we have such gems as these :

"Falsifying certain Greek Lexicons" . . . "You falsity the testimony of every lexicon from which you quote". The charge against Mr. Currie is "not however of mutilating lexicons merely, which are human, but the word of God merely, which are human, merely, which are human, but the word of God which is divine." ... "I'm getting dreadfully impatient. Do, come along now." ... "Notwithstanding all, you will not attempt to justify or elear yourself of this most serious charge of false-blood" ... "It would take fifty columns to expose all the falsehoods contained in your second and third letters." You have stated things which are absolutely false, both as regards the lexicons and the Bible itself."

Mr. Brown worked away, stirring up the fire after this fashion, all summer, until in his last letter. page 58, he breaks out in one brilliant burst of Baptist rhetorie, and "argument," as follows :

"What have you been doing? You have told a long string of glaring falsehoods; and a lie, sir, is the blackest, ugliest, foulest thing under heaven. You have made statements about Greek dictionaries and the Bible, that are as false as if you had said twice four are seventy; and you know, you know your statements are false. You have most wilfully and deliberately perverted and misrepresented the word of God."

Some of the readers of Baptist papers in these parts, who are accustomed to Mr. Brown's peculiar style of reasoning, think that he is doing things up splendidly.
"Has not brother Brown," exclaims an impulsive sister, "made things hot for Mr. Currie?" "I guess he's got his fingers burnt now," is the reply. Some of our friends, doubtless, have woudered whether, or not, we would ever escape alive from that dreadful furnace. Other friends may have feared that we would perish in the flames. But others, again, whose faith wavered not, knew that we would-all three of us-come forth from the hot ordeal, without the smell of fire

Let us see what there is, and what there is not, in Mr. Brown's pamphlet, which de-

mands a notice from me. 1. He has accused me of two offences, namely, first, of perverting the Word of God, which he, properly, calls the grosser offence; and, second, of misrepresenting the lexicons. He makes no attempt to point out even one instance wherein I have perverted the Scriptures, so far as I have noticed. As the readers of my Catechism of Baptism, and Open Letters have access to the Scriptures, they can determine for themselves whether or not, Mr. Brown's accusation upon this point is

2. Mr. Brown accuses me of falsifying the lexicons. In his opening letter, in his pamphlet, he has given the substance of all that he subsequently affirms, upon this point. He refers to page 12, of my Catechism, where I quote Schrevelius, and the meanings of baptizo. The Index, Mes. | me, at Moncton, N. B., by letter or Post

givés 'to sprinkle' as a meaning of 'bap-tizo'—ABSOLUTELY NOT ONE." On sons shall be appointed, as inspectors, to of its Lord. page 28 Mr. Brown says:

"It may be well just here to give the definitions of baptizo from these lexicons, and then those MANUFACTURED ones given by Mr. Currie, so that they may be compored, and Mr. Currie's truthful-

Mr. Brown then quotes Schrevelius, who is the first lexicographer quoted in my list of authorities, and he then gives the English meanings of Schrevelius, as follows: "to baptize, immerse, wash off, bathe." In my Catechism I give, in addition, "to sprinkle, to moisten, to wet," which are not given by Mr. Brown, and which he accuses me of "manufacturing." The point now is, who is the false witness

Mr. Brown or Mr. Currie?

Let me now here quote from the Monoton Daily Times, of yesterday, the following correspondence, which will speak for itself. Let the reader note carefully whom the following testimony sustains-Mr. nature, showing that they are authorised Brown or Mr. Currie :-

To the Editor of " The Times." To the Editor of "The Times."
Your valuable paper of the 8th instant contained a notice of a pamphlet published at the office of the Christian Visitor, St. John, and written by Rev. John Brown, of Paradise, Nova Sectia, which calls for a brief reply from me. Rev. Mr. Brown asserts in his pamphlet that, on page 12 of a Catechism on Baptism published by me some years ago, "I falsified the Greek Lexicon of Schrevelius, and others, in saying that the Greek word baptizo means to sprinkle. Mr. Brown says, on page 3 of his pamphlet, that the Toronto Bible Index and the Caristian Visitor, affirm that "no lexicon gives' sprinkle" tian Visitor, affirm that "no lexicon gives sprinkle

as a meaning of baptize—absolutely not one."

As those assertions have raised a question of veracity affecting myself upon the one hand, and the Visitor, Index, and Rev. John Brown on the other hand, I laid before some of my brethren in the passessing the state of the control torate of this town, on Saturday last, one of the Lexicons, whose meaning I am accused of "falsify-ing." Those gentlemen have kindly furnished me with a paper, as follows:

" 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 Warne: 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 "bastiso."

We have also this day examined the Latin-English Distinctory of John T White D. D. of Corona

We have also this day examined the Latin-Eag-lish Dictionary of John T. White, D. D., of Corpus Christi College, Oxford, Rector of St. Martin Lud-gate, London, fourth edition, published by Long-mans, Green & Co., London, 1870, and we find that the said Dictionary gives the following: "To wet, moisten, bathe, bedeen," and "to eprinkle," as meanings of the Latin word "lavo."

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

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

"JOSEPH Hoge, Minister of St. John's Presbyterian Church, Moncton."

It is probable, Mr. Editor, that there are some books in Moncton, that the Editor of the Toronto Index, and the Editor of the St. John Christian Visitor, and the Rev. John Brown, of Paradise, have never yet seen. Yours truly, D. D. Gussis.

Moneton, N. B., Oct, 21st, 1878. te I silu 1/ XXII.-FALSE ACCUSEES CHALLENGED.

If the Rev. John Brown could have appreciated the courteous, delicate, and suggestive way, in which I indicated to him, n some of my earlier "Open Letters," that I had abundant proof to sustain the positions assumed by me, on page 12 of my Catechism, he would, perhaps, have been satisfied. I will now put my points in so striking a way, that any stupid Ne-buchadnezzar who would kindle the flames of a fiery furnace to convince men that they ought to bew down and worship his image, may comprehend the situation.

Challenge Number One.

I hereby impeach the Rev. John Brown, Baptist Minister, of Paradise, Nova Scotia, of the high crime and misdemeanour of being a public slanderer, and libeller, in asserting, as he has, in a pamphlet, of which he is the author:

First, That ABSOLUTELY NOT ONE LEXIcon mentioned by me, on page 12 of my Catechism of Baptism, gives "to sprinkle as a meaning of the word "baptizo;" And, second, in affirming that I MANU-

FACTURED the meanings there given by I hereby publicly chal lenge the aforesaid Rev. John Brown, to meet me, face to face, in Moncton, N. B., and to sustain the accusations for which I have hereby impeached him. The said meeting to take

place subject to the following conditions. 1. 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 blame. less of the accusations made against me by the aforesaid Rev. John Brown, and by the Halifax Christian Messenger, and by

fact, and absolutely untrue. 2. The contemplated meeting shall take place not later than the thirtieth day of subject is-November, 1878. Mr. Brown shall name a day to suit himself within the date afore-"to sprinkle" as one of said. He shall send a notice thereof to me, at Moncton, N. B., by letter or rost | 1. The mature of Chites of the superior of the supe

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.

5. 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 Moneton, 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.

5. The Committee selected by Mr. Brown shall have credentials over his sigby him, to act in this investigation, and showing that he desires them to furnish duplicate reports, as aforesaid, setting forth the facts as they may find them in the dictionaries submitted for their inspection.

6. As side issues are sometimes resorted to as a refuge, by those who are defending a bad cause, that they may cover up a retreat, and hide their confusion, no side issue shall, for a single moment, be permitted in this investigation.

7. The issues between us, upon which the said Committee shall report, shall be the two clearly defined, simple, sharp, distinct issues, above mentioned and no other. To open up other issues might require the attention of the Committee for a month, or more.
8. I will furnish a suitable place for

the meetings of the Committee.

Challenge Number Two.

I hereby publicly challenge the Editor of the Toronto Bible Index to meet me, face to face, here in this town of Moncton, where his accusations against me have been circulated, for the purpose for which I have challenged the Rev. John Brown, storesaid; and subject to the same conditions.

Challenge Number Three. I hereby challenge the Editor of the Saint John Christian Visitor to meet me,

face to face, here in this town of Moncton

for the purposes mentioned in the chal-

lenge to Rev. John Brown; and subject to the same conditions. Challenge Number Four. I hereby publicly challenge the Editor of the Halifax Christian Messenger to meet me, face to face, here in this town of Moneton, for the purposes mentioned in the aforesaid challenge to Rev. John

Brown; and subject to the same con-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. NOTES BY A PROBATIONER.

SABBATH AT THE THOUSAND ISLAND PARK SUNDAY-SCHOOL PARLIAMENT.

SERMON BY DR. POTTS.

The morning exercises was opened by an half an hour's exercises, after the plan suggested by Dr. Potts, Presbyterian. The meeting was virtually without a human leader. There was, however, no confusion and no wasted time-although between 1500 and 2000 people had responded to the call of the bell for worship. During the half hour allotted to this preparatory service some 60 or 70 persons had taken part, either by reciting single verses of Scripture or by very brief experimental remarks. In addition to this we had been led in sacred singing more than a score of times. Experience meetings of such interest can not be often expected in regular church work—yet doubtless if the persons taking part in them could be persuaded to speak with more brevity than is customary great good would often be the result. This "before" service was a most blessed preparation for the sermon, which came immediately afterward. Dr. Potts evidently enjoyed the advantage of this glorious feeling. There were elements in that congregation calculated to draw forth the best of what a preacher had within him. It was large, earnest, thoughtful the St. John Christian Visitor, and by the and devout. The preacher's text was Toronto Bible Index; and I furthermore "He must increase, but I must decrease." Dr. Potts commenced his sermon by saypleage myself to produce the testinony of scholarly lexicons to prove that the accusations aforesaid, made by the said Baptus tist newspapers, and by the said Rev. cusations aforesaid, made by the said Baptual valor. He attracted the attention of John Brown, are without foundation in the splendour of a glorious noon. There falls to the ground, There are predictions

CHRIST'S INCREASE—ITS NATURE AND

firm again, and again, and again, that he may choose, that I may not be absent one lexicon, quoted by Mr. Currie, at the time of his coming hither. ways been complete. And the church on the future. There is a time coming still has unfaltering trust in the divinity

> 2. It is not an increase in the power Christ. His word stilled the tempest. His word summoned the dead from the invisible state and they retook possession of their bodies. Jesus Christ has not more power to-day in this respect than he had

3. It is not an increase of His wisdom. Nor of his love. His wisdom and his love have always been infinite-incapable of

4. It is a representative, an official, an mediational increase. The increase spoken of is in the realm of the believer's soul. The revelation for the believer's soul is a gradual one. The revelation of Christ to a penitent sinner is the revelation of the pardoner. But the revelation to one who has walked 20 or 30 years is a revelation of purity and holiness. Until Christ increases in the believer's soul, it does not matter where else be increases.

The increase is seen in the institution of the church. Christ is it foundation. Christ is its head. Christ is its central sun. Christ is its glory. See how the church has increased! When organized it started with 120 members! Let your imagination travel through all the isles of the sea and then look upon those who stand before the throne-a great multitude that no man can number. Has not Christ increased? From the mere element of numbers we do not get an idea of this increase. Christianity to-day controls the commerce, the literature of the world.

The increase of Christ in the church is seen like the increase of a class in its scholars. How it has increased since many sat at the feet of Jesus! In another way we may measure this increase; as a physician in the number of patients whom he cures. Sin is a disease. It is widespread as the race. The gospel is the only cure for this malady. All that Jesus did in the days of his flesh for the bodies of

Christ is the name high over all in hymnology. All the churches sing his praise. His name is high over all in Christian literature. Jesus Christ is the model of all all the lives of his disciples.

Going outside of the pulpit. Here is a hospital, there an asylum, and here a ragged school. Why all this? Because of the increase of Christi. Why has he filled all history with the music of his nature ? And the power of his character? All writers are writing of Christ to-day. All men of mind are speaking of Christ to-day. God's people have nothing to fear. The waves of skepticism are breaking against the Rock of Ages, That increase has not reached its climax yet. It is working like leaven in the meal or like the light more and more upon the perfect day. It shall go on, and on, and on, until the gospel reaches its glorious consum-

mation. II. The certainty of this increase. He must increase. Must is the emphatic word

in this clause. This increase is certain from his character- He possesses a twofold relationship. On the one hand to man; on the other to God, "I and my Father are one." He was the fellow of Jehovah. On the manward side I read that "He was the son of man." He was a working man. He was a suffering man. He was a dying man. Whatever such a being undertook, he must successfully accomplish. Does not scripture, history and inward personal experience assure us of the success of Christ. Then look at the compatibility of Christianity to man and to all man's needs. The music we have heard this morning is not more adapted to our ears than Christianity is to our wants, The gospel of Jesus chronicle; and whatever praiseth itself Christ knows no geographical restrictions. It is not restricted on account of color or praise.—Shakespere. caste. Where has this gospel gone with out carrying comfort and healing? Call up all the missionaries and let them tell us whether the gospel has not universally banished the ills that afflict humanity. No tribe has been found too low; no people too base, but that the gospel could reach and bless.

The increase of Christ is necessary to the was nothing fretful in his testimony. It yet to be fulfilled. Ask of me and I will was with delight that John gave it. My give, &c. Look at the highly prophetic strain of the 42 Psalm. It seems unnatural-it is against all physical laws for things to go upwards: but Jesus has said profits by a superior understanding raises "And if I be lifted up I will draw all men his powers to a level with the height of I. The nature of Christ's increase. 1. It | unto me." This is a mixed state of plea. | the superior understanding he unites with.

when statesmen and learned men shall be ruled by Jesus. There is a time coming when light shall be everywhere and darkness nowhere; when instead of the Koran shall be the Bible; and instead of the Crescent shall be the Cross; when Christianity shall be everywhere and superstition nowhere. What transformations before them! You will look in vain for wars because the Prince of Peace, whose right it is, shall reign everywhere. He shall have dominion from sea to sea.

He must increase: because the increase of Christ is the only hope of humanity. The mission of skepticism is to destroy. The mission of this grand old gospel is to carry hope and salvation to a poor sinful and ruined world. He must increase-if not the devil triumphs. He must increase else—I spake it reverently—creation and redemption are gigantic failures! This effort fully maintained the preacher's well-deserved reputation. From beginning to end the interest of the congregation was sustained. Some declared this to have been the most successful service of the Parliament.

ANOTHER MASSACRE IN MEXICO

ATZALA, a few miles from Puebla, and where Rev. C. W. Drees lately opened a mission, has been the scene of the bloodiest onsets yet made upon Protestant missions in Mexico. The fanatical and ignorant papists rose against our people and twenty six were slaughtered. The rage of the mob seems to have been excited by the rapid growth of Protestantism, and the mission house at Puebla, where brother Drees resides, was attacked by a mob of fifty men, but they were soon dispersed by the troops. The priests had been de-claiming against the Protestants, saying "When will you arise and exterminate these Protestants?" Placards were placed at the street corners of the same incendiary character. The whole city was most excited, and our The increase of Christ in the church is the increase of a general in his army. The world is to be conquered as well as cured. When people are cured they are immediately turned over into the army of Christ When people are cured they are immediately turned over into the army of Christ and they become soldiers. There was a time when Christ's voice had not been heard; when his person, and character had not been known. Look at the power and place occupied by Christ to day compared with what it was when he was cornelled. and upon the occurence of the massacre went himself to President Diaz. The President assured Dr. Butler of his deep regret at the recent outrages. He said he would direct special vigilance to be exerlives that are worthy of our imitation or eised in protecting the free exercise of readmiration. His life is the inspiration of ligious privileges, and would furnish troops to prevent any threatened disaster. He gave Dr. Butler a letter to governor Boriella of Puebla and another to General Fertuche commanding the Federal forces in the region. But for these special orders of General Diaz, our mission in Puebla would probably have been exterminated. The President is not a Christian, nor as we understand, a believer in Christianity, but the people of the United States, and Methodists especially, must honor him as the fearless friend of liberty of conscience, and all liberty.

## Scintillations of Thought.

Faishood always endeavored to copy the mien and attitude of truth.-Johnson

We must not speak all that we know. that were folly; but what a man says should be what he thinks, otherwise it is

When our souls shall leave this dwelling the glory of one fair and virtuous action is above all escutcheons on our tomb or silken banners o'er us.

Before paper came into use, letters were written on wooden tablets made from boc or beech wood, and hence is derived the word book. Fancy rules over two thirds of the uni-

verse, the past and the future, while reality is confined in the present. He that is proud eats up himself; pride

is his own glass, his own trumpet, his own but in the deed, devours the deed in the The history of the world teaches no

lesson with more impressive solemnity

than this that the only safeguard of a

great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the Manners are the shadows of virtues: the momentary display of those qualities which our fellow creatures love and respect. If we strive to appear, manners

may often be rendered useful guides to the perfomance of our duties.-Sidney He who calls in the aid of an equal understanding doubles his own; and he who