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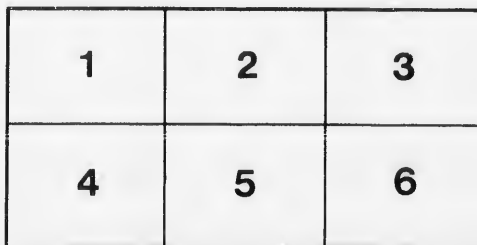
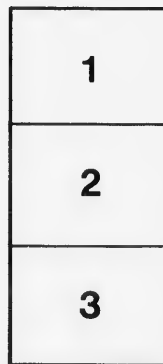
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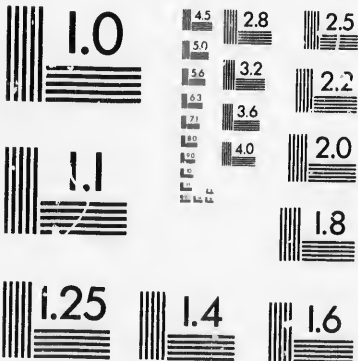
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BAPTISM.

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OPEN LETTERS

TO

REV. D. D. CURRIE,

Methodist Minister, of Moncton, N. B.,

AND

REV. A. W. NICOLSON,

Editor of the "Wesleyan," Halifax, N. .

OCCASIONED BY A CHARGE MADE AGAINST THE FORMER
BY THE "BIBLE INDEX" OF TORONTO, OF FALSIFYING CERTAIN GREEK LEXICONS.

WITH AN APPENDIX.

BY

REV. JOHN BROWN,

PARADISE, ANNAPOLIS CO., N. S.

SAINT JOHN, N. B.:

CHRISTIAN VISITOR" OFFICE, 85 GERMAIN STREET.
1878.

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J. CHALONER,
49 KING STREET, CORNER GERMAIN,
Saint John, N. B.,

(BRANCH AT DIGBY, N. S.)

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Wholesale and Retail Druggist.

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Methodist

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BAPTISM.

OPEN LETTERS

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SAINT JOHN, N. B.:

PRINTED AT "CHRISTIAN VISITOR" OFFICE, 85 GERMAIN STREET.

1878.

PREFACE.

The following letters explain themselves, therefore no explanation need here be given. Anything in the nature of controversy is greatly dreaded by some people; and while in itself it is not desirable, yet sometimes it is necessary; and if it in any way tend to lead to a more thorough searching of the Scriptures on the question or questions discussed, good will certainly come out of it. The writer is not one of those whose principle is "Peace at any price," and if he appear to be somewhat controversial it is not that he does not value peace, but *because he desires it*. By "earnestly contending for the faith once delivered to the saints" we believe we are obeying a divine injunction as well as doing something towards bringing about that unity of the church for which Christ prayed. "Controversy," says Mr. Ryle (Episcopalian), "is a hateful thing. But there is one thing which is worse even than controversy, and that is false doctrine tolerated, allowed, and permitted, without protest or molestation. It was controversy that won the battle of the Protestant Reformation. If the views that some men hold were correct, it is plain we ought never to have had any reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to relics to this very day! There are times when controversy is not only a duty but a benefit. Give me the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and you are never safe. The other frightens and alarms for a little season, but it is soon over and it clears the air."

If these letters seem to be severe, the only excuse the writer has to make is that the severity of the case with which he had to deal demanded it; and not, as some seem to suppose, because the Rev. Mr. Currie holds different views from him on the question of baptism: no, for he holds that every man has a right to advocate and contend for what he believes to be the truth, and he respects any man who sincerely and honestly does so, however far he may differ from him; but he also holds that no man has a right to resort to falsehood, perversion, and misrepresentation to sustain his theory, and when a man seeks help from such sources it only shows that what he seeks to support must be sadly destitute of the important element of strength, and himself of truthfulness and honesty.

That Mr. Currie has been guilty of falsehood and perversion of Scripture, has been made too sadly apparent; and at the end of this pamphlet it will be shewn that he has been guilty of misrepresentation. This, and the persistency with which he has stuck to his work, will account for the severe style in which these letters have been written. The writer only hopes the exposures made will in some measure tend to check the circulation of a book which carries error and falsehood with it wherever it goes, and serve to some extent to prevent its author from similar conduct in the future in anything he may write.

The writer does not apologise for one word, nor withdraw one syllable he has written, notwithstanding adverse and hostile criticism. If it can be shewn that he has made any misstatements or misrepresentations, falsifications, or perversions, he will do so very promptly,—*then, and not till then.*

Paradise, August 20th, 1878.

J. BROWN.

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BAPTISMAL CONTROVERSY.

DEAR EDITOR:*

A short time since I sent the following letter to Rev. D. D. Currie:

PARADISE, ANNAPOLIS CO., N. S., APRIL 19, 1878.

Dear Sir and Brother:

Will you allow me to call your attention to an extract from the Toronto *Bible Index* in the *Christian Visitor* of Nov. 28th, 1877? It has reference to page 12 of your *Catechism of Baptism*, where you quote from a number of Greek lexicons, and give (among others) "sprinkle" as one meaning of *baptizo*. This writer says that not one of them gives *sprinkle* as a meaning of it—*absolutely not one*. He also says that "Cole and Dwight are not lexicographers at all." Now, brother, this is what I would like to know, if you would favour me with a reply: Is there any ground for such a denial? If these lexicographers give "sprinkle" as one meaning of *baptizo*, I will (though late) write to the *Visitor* and deny what this writer affirms; and also to the *Bible Index*. There is evidently a misunderstanding somewhere. By replying to this you will confer a favour on

Yours very truly,

JOHN BROWN, Baptist Minister.

On May 11th I received a note from Mr. Currie acknowledging the receipt of my letter, and in reply thereto he says: "It has seemed to me advisable that I should answer your enquiries in a somewhat elaborate way, in a series of open letters in the *Wesleyan* at Halifax," etc. On opening the *Wesleyan* of May 11th I found my letter to Mr. Currie published under the heading "OPEN LETTERS ON BAPTISM," with an attempt to answer it, in which among other things Mr. C. says: "In a few *open letters* addressed to you I will endeavour to shew some of the errors of the Baptist Creed," etc. I sat down and wrote a reply to Mr. C. and sent it to the *Wesleyan*, supposing that as these letters were addressed to me, I should of course have the privilege of replying in the same paper. The Editor however refused to publish it, which leads me to address, through the *Messenger*, with your permission, Mr. Editor, the following

*The above letters appeared originally in the *Christian Messenger*.

OPEN LETTER TO THE EDITOR OF THE "WESLEYAN."

REV. SIR:

When I sent you my reply to Mr. Currie's letter in the *Wesleyan* of May 11th, I hardly expected you to publish it; so according to my faith it has been unto me. I do not forget when I was discussing the question of baptism with a venerable minister of the Presbyterian Church in the *Presbyterian Witness*—in which paper full liberty was given to us both, and from which paper I think, dear sir, you may learn the lesson of fair play—and when the Editor of that paper wished the controversy to be discontinued after a certain time, and the Presbyterian brother sent his communications to you, you very readily published them; but when I sent mine you refused the insertion. I felt at the time that you acted unjustly. I was therefore prepared for a second refusal; although this time it appeared to me even more reasonable that you should publish my replies to Mr. Currie,—which you yourself admit as right, but make an excuse for not doing so, which is dreadfully thin. You say: "Ordinarily, any one addressed by name in the columns of a paper would be entitled to the privilege of replying; but we inserted Mr. Currie's articles, not as controversy, but as the correspondence of a Methodist minister." You may insert it as "controversy" or "correspondence," which you please, and try to excuse yourself as best you can; but you will have some difficulty, I fear, to convince even the readers of the *Wesleyan* that you are acting justly in the matter. You say again: "Mr. Brown would scarcely expect the Baptist papers to publish Mr. Currie's letters." Under the present circumstances I certainly should not; I feel it is quite as much as I can reasonably ask that the *Messenger* publish my replies; but I can assure you, dear sir, that if Mr. Currie had addressed a private letter to me, and I had published that letter in the *Messenger*, or *Visitor*, with a reply thereto (and especially one so highly unsatisfactory as Mr. C.'s to me), and a promise of a series of letters addressed to Mr. C., and he had thought fit to reply to such letters,—that either of those papers would, with all readiness, have inserted such reply.

But, dear sir, you inadvertently and unintentionally give us the key to your refusal, in these words: "It would never do to open our columns to the sinuosities of a discussion of *baptizo*." Well, from your standpoint, I am much of the same opinion; and so long as you fear to trust your readers with what can be said in favor of believers' baptism and against infant and adult sprinkling, "IT WOULD NEVER DO;" no indeed, good sir, "IT WOULD NEVER DO." And I venture to say that, whatever fears may possess you, the *Messenger* and *Visitor*, did circumstances require, would have no fears whatever of allowing their readers to see all that may be said on both sides.

Error has always feared the truth, but sooner or later it will have to flee before it as the darkness before the rising sun. And as surely as infant baptism and sprinkling arose out of the darkness of error and superstition, so surely will it be overcome and borne down by the power of the Word of the Lord, and the light of the Sun of Righteousness. The time may be distant, but it is SURE TO COME. It needs no prophet to predict that.

Yours very truly,

J. BROWN.

The following is what was sent to the *Wesleyan* in reply to Mr. Currie, the insertion of which was refused:

OPEN LETTERS ON BAPTISM.

No. 1.

REV. D. D. CURRIE, METHODIST MINISTER:

Dear Brother,—It was with some surprise that I observed my letter to you of April 19th in the *Wesleyan* of May 11th, concerning page 12 of your Catechism. I have no objection to your thus publishing it, and I hope you will give a speedy and satisfactory answer. I did hope that you would at once have refuted the charge made against you of falsifying the lexicons. One single word, "Yes" or "No," would have answered my letter, but you speak of a comprehensive reply which will require the discussion of some points not directly raised therein; and in your private communication you speak of answering my enquiries "in a somewhat elaborate way in a series of open letters in the *Wesleyan*, of Halifax." I made no enquiries, but asked a very simple question, namely, if there is any ground for the denial made by the writer in the *Bible Index*? and one word would have answered the question. There was no necessity for anything elaborate; still I shall look with interest for your answer in whatever form or length you wish to give it. If you have falsified the lexicons, you should own up at once; and if you have been falsified you should with equal speed prove yourself innocent. A charge of this nature should not be neglected an hour, otherwise people will begin to suspect something is wrong.

Since writing to you I have obtained a copy of Grove's Lexicon (which you quote as giving *sprinkle* as one definition of *baptizo*), and for your sake I am sorry to say he does not give that word under *baptizo*; he does give it under *bapto*, but *baptizo* is the word in question, and is the word that is *always* used in the original in connection with the ordinance of baptism, and the word *bapto*, NEVER.

You ask in your Catechism, page 12: "How do you ascertain the classical meaning of the word *baptizo*?" and answer: "By the best lexicons of the Greek language." "What are some of its significations as given in the best Greek lexicons?" You then quote from ten of "the best lexicons of the Greek language." Of these, eight give *sprinkle*; but according to the *Bible Index*, not one of them does; SUIDAS gives no definition of *baptizo*, and Cole and Dwight are not lexicographers at all. I have Grove's Lexicon and your Catechism now open before me; you say, page 13: "Grove defines it [*baptizo*] 'To dip, plunge, immerse, wash wet, moisten, stain, sprinkle, steep, imbue, dye, colour;'" turning to the lexicon I find these defi-

nitions of *baptizo*: "To dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize; to depress, humble, overwhelm;" and in the middle voice, "to wash one's self, to bathe; to sink, faint, be dejected." Now we turn to the verb *bapto*, and what do we find? The *very words* are given as the meaning of *bapto* which you say Grove gives as the meaning of *baptizo*; the only difference is, you have changed the order of the words.

Now, Brother Currie, it seems to me that before you stand clear before your readers, you have to prove the following:

1. That the ten you name are lexicographers.
2. That they give the definitions of *baptizo* which you say they do.
3. That Cole and Dwight are among the best Greek lexicographers.
4. That Suidas defines *baptizo*, and that one definition is *sprinkle*.

It will not do for you to defend yourself on the ground that *baptizo* comes from *bapto*, which is quite true; for the word in question is *baptizo*, not *bapto*. With the latter word we have nothing to do.

I would here ask the reader what is his impression of the meaning of the word *baptizo* from the definitions given by Grove? And if *not one* of those whom Mr. Currie quotes as the best Greek lexicographers (provided the *Bible Index* be correct) gives *sprinkle* as one meaning of *baptizo*, but that "they ALL give 'IMMERSE' or some equivalent word as a definition of it, I ask, On which side does the argument turn? In favor of dipping or sprinkling? I should be greatly obliged, Bro. C., if some time in the course of your correspondence, you will be good enough to put these sentences into Greek: "I dip thee in water," "I sprinkle thee with water," "I wash thee with water," "I pour water upon thee;" they are very simple sentences, and as a Greek scholar you will find no difficulty. Should you require it, you will find an English-Greek vocabulary at the end of Grove's Lexicon. You say that your Catechism has been "repeatedly but unsuccessfully assailed." I was about to say that some people do not know when they are beaten, but that would savor of uncharitableness: I will say however, that I had begun an attack on it, but resolved to hold fire till this little skirmish is over; should I then think it necessary to continue, I feel that it will be a very easy thing to raze that citadel, and to shew that the fortification from foundation to parapet is of very inferior material indeed.

You quote seven representative Baptist writers who, you say, give eight different definitions of the meaning of *baptizo*.

I presume the words are these: "Dip, sink, plunge, immerse, imbathe, whelm, immerge, submerge." Now, my good friend Currie, let me ask you how wide is the difference between these meanings? Do they not all mean what Baptists always mean, whatever term they use, when they speak of baptism, namely, to put under water? It is superfluous to mention the taking out again, as every one knows this must be done of necessity; the very nature of the ordinance demands it, as well as the laws of God and man.

You also say Dr. Conant in his work gives sixty-three quotations from classic Greek authors, and translates the word in question "*immerse* ten times, *whelm* forty-five times, and *overwhelm* eight times;" adding, "ten times it is immerse against fifty-three times not immerse." Well, now, really this is splitting hairs very finely indeed. Is not the same idea conveyed in the three cases, namely, to cover or cause to be covered with water? You say Alexander Campbell gives twenty-four quotations in which the word *baptizo* occurs; but he renders it *sink* ten times, *overwhelm* ten times, and *overflow* once; adding, "Not in one instance does he render it *dip*." What of that? I ask, is not the same idea again conveyed, that of covering or causing to be covered with water? And even if there be some apparent difference in the definitions above given, they are not to be compared with the inconsistencies of our Pedobaptist brethren, who say it means to dip, and to pour, and to sprinkle, and to wash? Where appears the widest difference, gentle brother? And who are most consistent and united in their testimony? Does it not suggest Matt. vii. 4: "Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye"?

You ask: "May not a pen be dipped in ink a thousand times without being once immersed therein?" Yes, certainly; but dipping a pen in ink for the purpose of writing, and dipping a person in water for the purpose of baptizing him, are quite different matters; and your question, as well as that about the ship plunging amid the waves, is just a little play with words. I pray you, Bro. C., if you have any substantial arguments, bring them along, and use only such as you have confidence in the power of.

Let us, just for argument's sake, suppose that you and I are taking a walk along the Petiteodiac River on a hot day, and I say to you: "Brother Currie, let us take a dip in the river; it will refresh us." "Good for you," you reply; "you Baptists are always suggesting something or other for our benefit." Well, we go down, and you are soon undressed and in the water; you take a good plunge; but on looking round to see

where I am, you discover me on my hands and knees dipping my head into a little pool, or sprinkling water on my forehead,—you shout out, “Brown what on earth are you up to? I thought you came down for a bath.” “My dear fellow,” I reply, “so I did, and am I not bathing, don’t you see me dip myself in this pool, you don’t suppose that dip means that nonsense that you are at do you? If I dip my head, or sprinkle my forehead it amounts to the same thing. When you dip a pen in the ink you don’t dip it all do you? and you know that in your book, page 6, you teach that in the Mosaic ritual to *bathe* means *sprinkle*, and that *baptize* which means to dip, means *sprinkle* as well, so you see I am taking a bath sacerdotally and classically.” What would you say brother C.? Why you would be disposed to say that I was either joking or did not know the meaning of the simplest words; when I should look you very straightly in the face and say what Nathan said unto David. But to be serious; if you are really in earnest in this pen and ink matter, let me quote a few words from Dr. Gale: “What should we say of the foreigner who should allege that the English word *dip*, when applied in the expression “*They dipped the man in the river*,” does not necessarily imply that they dipped him all over, because he finds from the expression, “*dip a pen in ink*,” it is applied when only a part is dipped * * * * * “A writer must be perverse indeed who indulges himself in such quibbles, yet some of the gravest and most learned writers have urged this objection * * * * * But granting to the authors of this objection all their demands, I hope we shall find them dipping at least a part of the body of the person baptized.” Mark well the following from the same author: “It is strange to find Christians arguing that the word, though it signifies to immerse may be applied when only a part is dipped; yet in their own practice, *dipping* neither in whole nor in part, but substituting pouring or sprinkling in its place.”

You say again, Bro. C., that if I visit you this season you will shew me a bathing tub “wherein I may recline, and wherein water may be either sprinkled or poured upon me until I shall be thoroughly immersed therewith,” and you add that “if I hold that immersion is baptism,” I can there be “immersed by sprinkling or pouring. And this will be an immersion without either dipping or plunging.” I would very much like to pay you a visit, as I hear you are a *real fine fellow*, but I fear I shall not be able; but if you should feel like coming to see me, I should be most happy to see you, and to baptize you in our beautiful river after the true apostolic model. You know of course what that was: But to return to the “tub.”

You say in one part of your letter "Special attention should be given to definitions in our search after truth." Keep that remark before you all the way, it will save a good deal of writing. If you look at the definition of *immerse*, you will find it means to put into water (or other liquid), which would not be the case if I should get into your empty "tub" and you sprinkle or pour water on me till I am covered with it. Is that the way you manage it, Bro. C.? Most people fill the "tub" and then get into it; to get in and sit or recline till there is enough water sprinkled or poured for you to bathe in is rather a slow process, and one which you do not adopt, I trow. Taking you upon your own ground I will say that if you sprinkle or pour water on children or adults to the extent that you promise to sprinkle or pour it upon me in the "tub," I should for one let the question lie on the shelf for a while, and try to come to some kind of compromise.

Looking "at some of the absurdities of Baptist definitions," as you call them, you come to the following conclusions:

"1. Dipping, plunging, immersing, are not synonymous terms.

"2. Each of those terms has a meaning distinct from the other.

"3. Each of those terms has a meaning peculiar to itself."

The 3rd point is tautology; it means precisely the same as point 2.

You having stated that "dipping, plunging and immersing are not synonymous terms," and that "each of those terms has a meaning distinct from the other," let me call your attention to page 16 of your Catechism, question 43. "What is immersion? The act of putting into a fluid below the surface, dipping, plunging, overwhelming." Which are we to believe, Bro. C., your definition in the *Wesleyan*, or that in the Catechism? For you see they are totally different from each other? And how will your definition of immersion in the Catechism harmonize with the "tub" theory? I think if you open your eyes, brother, you will find yourself under the "tub." I wonder how you will get out.

You ask "Why may we not have a definition of the meaning of *baptizo* at once comprehensive and logical? Such a definition is possible." I presume by this that you can see your way to give such a definition, and I hope you will soon give it us, if indeed you have not done so already in your Catechism. We say *baptizo* means to immerse, and you say immersion means "The act of putting into a fluid below the surface, dipping, plunging, overwhelming." You must beware, Bro. C., or you will commit yourself, and your friends will

begin to think you are a Pedobaptist without the Pedo. If, however, you have any fresh light as to the meaning of the word in question it will be welcomed by not a few, and by none more than

Yours truly,

J. BROWN.

Paradise, May 14, 1878.

LETTER No. 2.

REV. D. D. CURRIE :

PARADISE, N. S., May 24th, 1878.

Dear Brother,—In your second letter to me in the *Wesleyan*, May 18th, you say that the *Toronto Index* and *Christian Visitor* affirm that the meaning of *baptizo*, as given in your Catechism is not correct and that it has seemed extremely strange to you that respectable Baptist periodicals should make so erroneous an assertion. I understand those papers to say that you do not quote *certain lexicons* correctly, and while you say that “not one statement was made in the Catechism of Baptism without the most positive assurance that its positions, on the points under discussion, were absolutely impregnable,” “it has seemed extremely strange to me” that in neither of your letters you have cleared yourself of the charge, or shewn in the slightest degree that the positions are impregnable, beyond the bare assertion that they are so. If the assertion be erroneous, why do you not shew it to be so? You have only to take the ten lexicons you name on pages 12 and 13 of your Catechism, and give under the word *baptizo* (copying carefully from the lexicons) the words given as definitions of its meaning. In my last I said I had seen Grove’s Lexicon, and that he did not give sprinkle; you say he does. Since that I have seen those of Schleusner, Selrevelius, and Hedericus, and neither of these give it; you say they do.

The writer in the *Index* when he said not one of those lexicons (those named in your Catechism) gives sprinkle as a definition of *baptizo*, he also said: “I am responsible for this denial; I make it with the definition of said lexicons before my eyes,” and concludes: “In behalf of every honest heart, that is now deceived by such statements; in behalf of the integrity of the ordinance involved; in behalf of the authority of Him whom all should love to obey, do we call upon the Pedobaptist ministry to give this matter their earnest and early attention.”

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J. BROWN.

24th, 1878.

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If this writer be incorrect, why has not some one shewn him to be so? Surely in the Methodist Church there are men enough who are able to test the assertion, yet I do not know that any such attempt has been made. You must be very friendless indeed, if you have been so much wronged that no one will venture a word in your defence. And if you have *not* been wronged, and what the *Index* says be correct, viz: "that you *falsify* the testimony of every lexicon from which you quote," to which you by your silence appear to plead guilty; and if others knowing this, publish and circulate your Catechism, are not you and they alike chargeable with upholding as true what has been proved to be false?

I hope for your own honor, and that of the denomination to which you belong, that you will lose no more time before you make it clear that the ten you name are lexicographers, and that they give the meaning of *baptizo* which you say they do.

You say that "different editions of lexicons of the same author give different meanings of the word, and that in some instances different copies of the same edition give different meanings."

This seems to me to be your only refuge, and I shall be glad for your sake (I shall indeed) if it transpire that the lexicons you quote from, and give the definition of *baptizo*, which you say they do, are different editions from those which the writer in the *Index* had before him. This may be done very easily. I shall write to the *Index* to-day, and ask what editions the writer had, and you can either privately or through the *Wesleyan*, name your editions, and we can soon settle the matter. I don't think you can object to this proposal. If however, it should come to pass that you have falsified those lexicons, and they, instead of giving *sprinkle* or *pour* as meanings of *baptizo*, give *immerse* or some equivalent word, we then have what you pronounce "the best Greek lexicons" giving what Baptists hold as the meaning of the word in question, and *not* what Pedobaptists contend for as its meaning. Take care, Brother Currie, that you do not pull down your house on your own head.

You also make the following statements: "Lexicographers and publishers, it appears, strange though it may be, desire to make money out of the sales of their books. * * * Baptists will not patronize those publishers whose lexicons give the offensive words "pour upon" and "sprinkle" as meanings of *baptizo*. "Lexicons therefore have been so changed as to suit the scruples of Baptist preachers, and thus secure a wider market." In reply I beg to say:

1. That Baptists only shew their good sense in not buying such lexicons as give such meanings of *baptizo*; for no lexicon worth

buying would give such meanings to that word, any more than they would give *dip*, immerse, or plunge, as the meanings of *cheo* (to pour), or *rantizo* (to sprinkle).

2. You seem to have solved the mystery why all Greek lexicons of any note do not give "pour upon" or "sprinkle" as definitions of *baptizo*, namely,—Love of money on the part of the publishers and lexicographers, and "to suit the scruples of Baptist preachers."

3. If they give the above words as meanings of *baptizo*, which, according to you they ought to, then Baptists will not buy their lexicons, so rather than not have a good sale for their books, they withhold the true meaning of a certain word, and give it a false meaning to please the Baptists and make money!!

4. What a set of rogues you make these men out to be.

5. Would you stand up in an assembly of intelligent men and make that statement?

Alas! Mr. Currie, your reasoning is as lame as a little dog I saw the other day which lost one of his legs in a trap; and I am afraid you have got yourself into a trap in which you will lose both yours; then you will have nothing left to stand upon.

But were you serious when you penned those remarks? Do you really mean to say that publishers, lexicographers and theologians would descend to eat dirt in the fashion you describe them? Brother Currie, listen a moment, I want to tell you something: You know that all lexicons of any note are against you, and instead of accepting the meaning they give of *baptizo*, you brand both publishers and lexicographers as dishonest men, because they give the honest meaning of that word, and not what *you* think they ought to give. And here, I ween, another mystery is solved, namely, why it is you give "*sprinkle*" as a meaning of "*baptizo*" in quoting the lexicons; they do not give that meaning, but they ought to, and as they ought to, but do not, you do it for them. Is not that pretty nearly correct, Bro. C.? You say, "The lexicons, though important, are human productions [that's so], and their utterances are to be cautiously received." You might have added "when they define *baptizo*." If, however, we cannot go to the Greek lexicons for the meanings of Greek words, then where are we to go? And if they are to be "cautiously received," what meaneth the question on page 12 in your Catechism, "How do you ascertain the classical meaning of the word *baptizo*?" and the answer, "By the best lexicons of the Greek language." Do you not perceive that you are getting deeper into the mire the more you try to get out? The greater part of your letter in which you try to shew that Liddell and Scott's Lexicon has

been tampered with, is altogether aside from the subject in hand, which is, whether *you* have tampered with certain lexicons, and consequently all you say on that subject is pointless, and even if you could sustain your charge, that will not help you in the least. It would be bad enough to tamper with one, but what shall be said of the man who treats *TEX* in that way, and manufactures two of them? All you say, quoting from the Graves-Ditzler debate, to shew that Baptists manipulated Liddell and Scott's Lexicon to suit their purpose, is shattered to a thousand fragments by Dr. Graves' reply to Dr. Ditzler (who made the charge) in pages 527-519 of the same book. It is too long to transcribe here, and surely you could not have read that when you wrote letter number two, or if you had, you appear to have ignored, or conveniently forgotten it. So the points drawn therefrom are quite pointless. May I suggest to you the wisdom of not quoting from that debate, for I can quote also, and as Dr. Graves so completely extinguished Dr. Ditzler; so also could my quotations from him extinguish yours from Dr. D.

You misrepresent the *Index* and *Visitor* when you ask me if I do not "see that it is very easy for Baptists to say that they have Liddell and Scott, and all the great scholars, and a host of others besides, who give the rendering you (Baptists) need for *baptizo* and not one of whom, '*absolutely not one*' gives sprinkle or pour." That is not what those papers said, and you ought to know it: what they said was, that not one of the lexicons you name in your Catechism gives that meaning. You speak of the Baptist Denomination as issuing a mutilated edition of the English Bible, because they translated the word *baptizo* by *immerse*. If King James' translators had done their duty they would have done the same thing. They knew well the meaning of the word, otherwise why do we find that in the Episcopal prayer book now in use (revised 1660) that the Priest is to dip the child in the water, and while doing so, say, I baptize thee, etc.?

Nay, nay, my good brother, the Bible Union's translation of that word is a most faithful one, and the translators thereof were unfettered in their work, and therefore did their duty. King James' translators were fettered, and therefore instead of translating the word by *dip* or *immerse*, by which they would have offended the King, or by *sprinkle*, by which they would have offended their conscience—they *transferred* the word instead of translating it. The Bible Union *translated* the word instead of transferring it. If because of this you pronounce their Bible a mutilated one, I ask you: Is the Septuagint a mutilated edition of the Hebrew Scriptures because the seventy

learned Jews translated the Hebrew word *tabal* in 2 Kings v. 14, by *baptizo*? and the English translators by *dip*; and would not the term be more applicable if they had left the word untranslated?

Is the German a mutilated edition because it translates the word *baptizo* by *taufen*, which means to dip or immerse?

Will you name an *unmutilated* edition that translates it by *pour or sprinkle*?

Will the day ever come when the Methodists, or any other Pedobaptist Church, will issue such an edition?

Would you, or any other learned member of the denomination to which you belong, if asked to send a translation of Mark, xvi. 16 to the *Wesleyan* or any other religious paper, render it, "He that believeth and is sprinkled, etc.," or Rom. vi. 4. by "Buried with him by sprinkling"?

You say that "so far as such a partisan book can, it unchristianizes all Christians who are not immersionists." To this I reply:

1. If a man is a Christian, no man can unchristianize him.
2. We do *not* hold nor teach that a man becomes a Christian by being baptized, which in your catechism you labor hard to prove we do.
3. We *do* hold that no person has been baptized who has not been immersed.
4. Whatever consequences may follow persons not being baptized, rests with them, and not with us.

You say we have issued mutilated lexicons adapted to the necessities of our creed. I was about to describe that assertion—take the will for the deed. In the former part of your letter you say that publishers and lexicographers did it to "suit the scruples of Baptist preachers, and thus secure a wider market." Which statement are we to believe? Are the Baptist preachers of the latter part of your letter, and the publishers and lexicographers of the former part, identical?

"Mutilated lexicons," say you, "are probably now in every college and academy in the land. Why should not mutilated lexicons that do not favour sprinkling or pouring be as plentiful as mutilated Bibles that teach immersion?" From this then it appears:

1. That it is probable that in every college and academy in the land there are lexicons that do not favour sprinkling or pouring. Good for both college and academy! say I.
2. That Baptists have been dishonest enough to mutilate lexicons, and have succeeded in getting such lexicons into said institutions.
3. That the tutors of such institutions must be very verdant not to have made that discovery.

4. That Baptists have a much larger influence over the said institutions than they ever dreamed of.

But now, brother Currie, as you have made this discovery, do you not think it is your duty to write to the tutors of these institutions and tell them what a trick the Baptists have played them?

Have they found their way into Methodist colleges and academies? Then I should hope as you have made the matter public through the recognized organ of that body that they will very soon be extirpated; or you could suggest to the various tutors and students that as their lexicons are in a mutilated condition by not having sprinkle as a meaning of *baptizo*, they write it on the margin, or scratch out immerse and write sprinkle in its place. The thing is very simply done, and should be attended to at once.

You tell me that "so long as the Baptist Denomination accepts and approves mutilating tactics in this theological controversy, you, (that is I) am not likely to be delivered from the thralldom of doctrinal error."

"Mutilating tactics"! Is it the author of a "Catechism of Baptism" that thus writes? If so, then he should be the last man in the world to present the charge. Mutual recrimination is most unpleasant, but I have charges of this very nature against you my erring brother, not however, of mutilating lexicons merely, which are human, but the word of God, which is divine; and had it not been for this correspondence some of your work would have been brought to light before this; charges which, should you live to the age of Methuselah, you would not be able to refute or gainsay.

To your Catechism I refer. And as regards the "doctrinal error" of believers' immersion, I would that no greater error ever afflicted the church than that; a lesser never did; and as to the thralldom, never was a man more content therein, nor feels more gloriously free than

Yours, etc.,

J. BROWN.

LETTER No. 3.

PARADISE, N. S., June 2nd, 1878.

REV. D. D. CURRIE:

Dear Sir and Brother,—Your third letter has appeared, and although occupying nearly three columns, I cannot discover the remotest answer to my question, although the Editor of the *Westeyan* says I am "having it answered with a will."

His perception must be more acute than ordinary mortals if he can see it answered in anything you have yet said. *He* knows, and *you* know, and *I* know, and every one who has read your letters knows, that my question is no more answered than before you wrote a word in reply to it. You say to me:—"The point upon which you (I) appear to desire information is not whether *baptizo* in classic Greek means sometimes "to immerse" which of course it does; but whether the lexicons give sprinkle, or pour, among their significations of that word."

I asked for no such information as it seems to you I "appear to desire." I do not want it; I did not ask for it, and you know I did not, and any person with half an eye can see that this is an attempt to evade the question, which was, whether the lexicons named on page 12 of your Catechism give *sprinkle* as one definition of *baptizo*, and not whether ANY lexicons do. This is a very simple question, and may be easily answered. But instead of answering it you copy a lot of matter out of the Graves-Ditzler Debate as a reply, and do not even give the quotation marks, but pass it off apparently as your own by just altering a word or two. Why, a school-boy could write any number of letters after that fashion. If you quote Ditzler, let us have the quotation marks. That idea in your second letter about lexicons being made to sell and make money, etc., I find was not yours but Dr. Ditzler's. In your third letter you say: "First of all, I will give you four authorities, who did not write lexicons, but who spoke from the standpoint of lexicography, defining and rendering the word in question, etc. Dr. Ditzler says in reply to Dr. Graves: (Debate, p. 27) "I will give four authorities, first, who did not write lexicons, or a Clavis, Critica Sacra, etc., but who spoke from the standpoint of lexicography, defining and rendering the word, etc." Now, you see, this is neither Mr. Currie nor Dr. Ditzler—let us have one or the other; and I find in comparing your letter and his words that there is a very remarkable similarity, of which you must be well aware. Christmas Evans would tell you, "If you steal the iron, make your own nails," but to steal iron, nails and all is really too bad.

You then quote, from G. and D. debate, from nearly thirty Greek lexicons, which give for the most part sprinkle, as the meaning of *baptizo*; for Dr. Ditzler, and you copying him, speak of them as defining and rendering the word in question." Now if you look at pages 281-283 in that Debate you will find the six best lexicons in existence, Stephanus, Schleusner, Rost and Palm, which three are German, and Liddell and Scott, Robinson, and Sophocles, which are English, give dip or some

equivalent word as the primary and literal meaning of *baptizo*. Further on in that debate (p. 309,) Dr. Graves, having given testimony from forty of the *most authoritative* lexicons, and their authors Pedobaptists, says: "I have given their definitions in their own words * * * * I have invariably given the primary and literal meanings, but my opponent gives, we know not what meaning of his author; save, we know he never gives the literal ones, and he gives their meanings in his own words, seldom giving the text." "Let an unprejudiced world, says Dr. G., decide if my opponent has produced the thousandth part of the evidence for the definition *to sprinkle*, or *to pour* as the proper, because primary meaning of *baptizo*! I do before God and this people deny most conscientiously that he has produced any. He has not brought forward a standard lexicon of the Greek language, that gives to *sprinkle*, or *to pour* as the primary, the literal or proper signification of *baptizo*!" On page 319 Dr. Graves quotes Dr. George Campbell, President of Marischal College, Scotland, a Presbyterian: "The word *baptizo*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. Had *baptizo* been employed in the sense of *raino*, to sprinkle (which as far as I know, says Dr. C., it never is, in any use sacred or classical) *the expression would doubtless have been, I INDEED BAPTIZE WATER UPON YOU.*" I hope this satisfies you, Bro. Currie, about lexicons and the proper, literal, and primary meaning of the word in question, for you must know that is the point to be discussed in considering the meaning of any word. Now what becomes of Dr. Ditzler, and of you and all others who say *baptizo* means to sprinkle? It is all very fine for you to quote from that great Debate for the readers of the *Wesleyan*, not one in five hundred, perhaps, ever having seen the book, nor are likely to, and few comparatively seeing the *Messenger*, where Dr. Ditzler's errors may be in some measure exposed. Were these letters being written for the *Wesleyan*, I should quote much more largely from Dr. Graves' replies to Dr. Ditzler, in which the former crushes to powder all the arguments of the latter. In the light of what I have quoted from Dr. G., it does not seem so very absurd, as you call it, for us to say "all the lexicons teach what the Baptists teach." You yourself admit the probability that there are lexicons in all the colleges and academies in the land which do not give *pour* or *sprinkle* as a definition of *baptizo*. And now Bro. C. I have to call your attention to something that does you but little credit, and is quite in keeping with your treatment of the lexicons in your Catechism. You profess to quote from certain lexicons on pages 27-31 in the Graves-Ditzler Debate. In doing so you leave out Robin-

son's definitions, and some words from others; but let all that pass. You quote Stephanus, Scapula, Hedericus and Budaeus, all giving "besprinkle" as one meaning of *baptizo* in its New Testament use. On turning to those pages, what do I find? Dr. Ditzler after naming Budaeus, Stephanus, and others says: "These all give (1) for classic meaning, sink and overwhelm. (2) They do not determine by dip, the very thing our opponents want. (3) Not one of them gives any other New Testament meaning than *abluo, lavo*, cleanse, wash" and you have the (call it what you please) to add "besprinkle." And note you, that not *one* of the six named on page 31 gives pour or sprinkle as a New Testament meaning. It appears to me that you are so enamored of this word "sprinkle" that both truth and conscience must stand aside whenever you wish it to come in. I shall look with interest to see how you will clear yourself of falsifying the lexicographers above named from a new standpoint.

You refer to my dogmatism in the *Messenger*, May 31st, 1876. That piece of dogmatism I here repeat with accumulated emphasis, because of accumulated testimony. I assure him (and you) that baptize in its primary and literal meaning, (for that I meant then and mean now, and is the meaning which must always be looked for in discussing a word) means to dip, only to dip, and nothing but to dip, and never can be made to mean anything else." To that I now add, it never did mean to sprinkle or to pour; does not now and never can be made to mean it. You say I did not give authorities that prove what I say about dipping (you call it "dipping business"): no, I did not, and you may rest assured that the reason was not that I could not give them, but because that to write out the list of lexicons, encyclopedias, and scholars of all denominations, would take up a great deal too much of my time and the printer's space. It would be well for you, Bro. C., if all your assertions had no weaker foundation than that statement of mine.

You seem to think you have the Baptists in a corner by saying that some say *baptizo* means to dip, others to immerse, others, to plunge, which you describe as "contradictory." Easy, Bro. C., easy now: these contradictory words are made *synonymous* in your Catechism, as I have reminded you in a previous letter. I perceive you are still under the tub, and the chances to get out become less and less.

I notice that you say, or rather Dr. Ditzler, that "No lexicon gives immerse, or dip, as a meaning of *baptizo*, in Greek, earlier than Polybius B. C. 165; next comes Diodorus Siculus, B. C. 66 to 32; next Strabo, B. C. 54 to A. D. 54; Josephus and Plutarch, till A. D. 120." Here Dr. D., and you following him,

admit that for 165 years before Christ, till 120 years after, that *baptizo* bore the meaning of immerse or dip. What do you suppose, or would Dr. D., whom you follow so closely, suppose the people would understand the apostles to mean when they told them to be baptized? For at that time Dr. D., and you, say the word bore the meaning of dip or immerse. Yes, my good brother, it did mean that and **NOTHING ELSE**, and when the apostles spoke, they knew what they were saying, and so did the people, and so hearing, they believed, and were baptized. If it meant dip, and sprinkle, and pour, why did not the Saviour specify which way it was to be done? for it is very clear they are distinctly different acts. Well, you have accounted for its meaning, (I mean Dr. Ditzler whom you copy from) till A. D. 120, and it is a simple matter to account for its meaning from A. D. 120 till A. D. 1878.

My space is getting filled or I might go further. I will advise you however before finishing, that for the sake of *appearance* in following Dr. Ditzler, you quote word for word and give the quotation marks. As it is you leave a word or two out here, and put in a word or two there, I suppose to make it look like your own. If you do this your letters will be little else than quotations all through. If you do not shortly give some light on the charge laid against you, which as yet you seek most industriously to evade, I shall feel it my duty to make some further charges of a similar nature and quite consistent with those already made; the only difference being that in the present case you are charged with falsifying lexicons; the next will be that of falsifying the word of God itself. In the first of these the outlook appears very dark for you, and in the second, impenetrably dark, and which you will never be able to grope your way out of, struggle and strive as you may.

Still yours etc.,

J. BROWN.

LETTER No. 4.

REV. D. D. CURRIE :

Dear Brother,—Your fourth letter has come to hand, and like those that have gone before, sheds no light on the question I sent you, which as you seem to have forgotten, I will repeat: "Have you or have you not falsified the lexicons named on pages 12 and 13 of your catechism?" When will you give it your attention? Is it not time you did? Do you *greatly enjoy* lying under such a charge? In your letter No. IV. you

are again in the track of Dr. Ditzler. If you just name the page of the Graves-Ditzler Debate, I can read what you have to say, and I shall know whose work I am reading. You have read the story, I presume, of the Jackdaw in the Peacock's feathers. Then beware, lest, etc.

You say you borrow largely from that Debate—"copy" would have been nearer the mark,—without crediting the author; and by altering a word here and there, you seek to make it your own. That kind of thing will not pass muster with honest men. And as you quote "largely" from Ditzler I shall only refer you to pages 383-385 of that Debate for a complete refutation of your arguments from the Syriac version, I mean Dr. D's arguments; simply adding that versions are not our guide, but the inspired word itself. And now, as I intimated, I think, in my last, if your next letter (No. iv.) threw no light on the question at issue, I should make some further exposures.

1. You say, page 13, "The scriptural washing of a person is always effected in connection with sprinkling." This is not true, and your concordance will direct you to many proofs to the contrary.

2. Same page, "The lexicons agree in giving *wash* as the most prominent meaning of *baptizo*." That is not true, and it is a marvel to me how you could say so. But it is in perfect keeping with page 12.

By the way, Bro. C., allow me to suggest in passing that in future you use some stronger argument than "must have." For instance, on page 15 you have four of them: "It is evident that he (Naaman) *must have* sprinkled himself seven times." "Elisha *must have* told him to sprinkle seven times." "He *must have* sprinkled himself seven times." "The baptism of Naaman could not have been by immersion, and *must have* been by sprinkling." There are several others in the book, but I need not quote them all. Don't use them, Bro. C.; it is too strong an evidence of conscious weakness.

3. On page 15 you say, "In Daniel iv. 33, Nebuchadnezzar it is said, " was driven from men—and *baptized* (it is translated "wet" in the English version, but it is baptized in the Greek) with the dew of heaven." Not true, Bro. C., NOT TRUE. It is not said he was baptized with the dew of heaven, and as a Greek scholar, you know it well. Neither is the word "baptized" found in the verse. Not satisfied with falsifying lexicons, you now falsify the word of God itself. In your preface I read—"He (that is yourself) has borrowed freely, when it suited his purpose to do so." That *is* true, and in your letters you adopt the same method, but *where* did you *borrow* the idea of falsifying the Bible? Let us know.

In the same preface you say "It is believed this book will do good." If a book containing misrepresentations, perversions of the Scripture, and undeniable falsehoods will do good, your book will certainly do a great deal of good. Never in all my reading have I met with a work so replete with the above named articles as your work on Baptism, and it was only a short time since in talking with a brother about that work, that I said to him, and here say to you, that I would not for five thousand dollars commit to paper, and send broadcast over the land what is found in the pages of your catechism, and I will now add, not for any sum that could be named would I stand in the position you now occupy. I write these words with calmness and deliberation, and I venture to think that you would do not a little to get out of the difficult position you are in, if you could do so without exposing yourself to the public eye.

But the most astonishing thing of all is this: you finish the preface of your book by "invoking the blessing of God upon it." Why, my friend Currie, did you at any time or in any place get down on your knees and ask God to bless that book? If you did, to what God did you pray? Your ideas of the God of truth must be strange indeed if you expect Him to bless a book that teaches doctrines in opposition to His own word, and containing such glaring falsehoods, subtleties, perversions and misrepresentations as your book does. I beseech you for your own sake repent and go to God in prayer and ask Him to forgive you your transgressions. I believe that you have done it principally through ignorance, and I therefore think the Lord will be the more ready to forgive you. I intended to point out several other false statements, but the above will do for the present.

Once again I press the question upon you, my brother,— "Have you falsified those lexicons, or have you not?" That is the simple matter in hand. As yet you have not written one word whereby any one could conclude you are innocent of the charge laid against you. I do not ask you whether you have falsified the Bible. I know myself you have done that, as I may further shew you shortly. You are a prominent minister in a very large and influential denomination; you are charged with a string of falsehoods; that charge has appeared in the *Toronto Bible Index*, *Christian Visitor*, *Wesleyan* and *Christian Messenger*, and consequently has been read far and wide; you have written several letters professedly answering my question whether you are guilty or not; you have said many things on many subjects, but the question itself you have not touched. Is not this virtually admitting your guilt?

Why not come straight to the question at once? Will you let me help you out of the difficulty? Well, do this: Begin with Schrevelius naming the edition, and so on with the other nine, and then say, "I hereby repeat and affirm that the definitions of *baptizo* as given on pages 12 and 13 of my catechism are the definitions as given by the above named lexicons." If you cannot do this, then I suggest the following: "I hereby declare that I have undertaken to defend a defenceless cause; and finding that the best lexicons of the Greek language do not give pour or sprinkle as a definition of *baptizo*, and inasmuch as it is indispensably necessary that they should, and that the doctrine of sprinkling must be sustained at all risks and all hazards, (and if truth and conscience come in the way so much the worse for them), and as the lexicons do not give *sprinkle* as a meaning of *baptizo*, I have taken the liberty of giving it for them."

Or a third might answer better; something like this: "Well, to tell the truth, I never saw the lexicons at all; I copied the definitions from (here you can name your author or authors), I don't know whether they are correct or not, which is of little consequence to me so that I can get people to believe that *baptize* means *sprinkle*." There, that is all I can do for you to help you out of the "tub" of boiling water into which you have plunged yourself, and I shall therefore leave you to your own resources to get out as best you can. Meanwhile I shall cry, *question, question*, editions, definitions, **QUESTION**, Bro. Currie, **QUESTION!** and remain,

Yours, etc.,

Paradise.

J. BROWN.

LETTER No. 5.

REV. D. D. CURRIE :

Dear Brother,—Your letters No. 5 and 6 are to hand in the *Westeyan* of June 8. They occupy as much as a page of that paper, and after reading them through I fail again to find any attempt to reply to the question I sent you. Were we simply discussing the subject of baptism I should be happy to take up your arguments one by one and shew their utter weakness, for it would be a very simple thing to do; but as it is I shall reserve myself, as the question in hand at present is not baptism, but whether you falsified certain lexicons. That is the question Brother Currie, that is the question, and when that is satisfactorily disposed of, I will discuss the other matters with you as fully as you please.

While waiting for your remaining letters to see how you are going to clear yourself, I will point out a few more errors in your Catechism.

1. On page 18 you say "He saw the spirit of God descending like a dove, and lighting upon him." "Here" you say, "was baptism but not immersion." There was no baptism, and you know it well. The Saviour *had been* baptized before the dove descended; according to you he was baptized twice. You pervert the truth of God to sustain your doctrine of pouring. Bro. Currie, you know well that the descent of the Spirit like a dove is nowhere called baptism.

2. Page 21, you say, "John baptized upon the confession of sin, before conversion and without faith." Here again you deny the word of God, for in Acts xix. 4, we are told that John told the people "that they should *believe on him* which should come after him." How will you reconcile this Bro. C.?

3. Page 22, you say "it is never said he (John) baptized *in water*, but always with water." In Matt. iii. 6, I read, "And were baptized of him (John) *in Jordan*, etc., and in Mark i. 5. that they "were all baptized of him (John) *in the river of Jordan*." So if you are right, the Bible is wrong. Your endeavour to prove that "in the river Jordan" means something else is too silly even to be amusing: "For John might have been baptizing several miles away from the waters of Jordan, and still it might have been said he was baptizing in, that is near to, the river of Jordan." Oh indeed! Then according to this, you might be *in* the Petitecodiac river, *near* to the Petitecodiac river, and *several miles* away from the P. river all at the same time, or *in* a "tub," *near* a "tub," and several miles away from a "tub," at the same time!!! And this is the superb nonsense you are sending forth for the edification of your readers.

4. On page 27 you say, "It was instituted (Christian Baptism) by our Lord after His resurrection, and before His ascension, when he gave the commission to go and *baptize all nations*." False again; such a commission was NEVER given, and you as a minister of the gospel ought to know it. He told the disciples to teach or make disciples of all nations, and to baptize such as became disciples. It is really too bad Bro. Currie that I should have to come nearly three thousand miles to teach you these simple truths, and shew you the difference between what is true and what is false; too bad! too bad!!

5. On page 28 I read "Go ye and teach (that is, make disciples of, as it reads in the margin) all nations: (first by) baptizing them etc" Here is another clear case of perversion of truth. What right have you to put in ("first by") baptizing them?

J. BROWN.

I can tell you why you do so; it is to justify your unscriptural practice of sprinkling children before they are capable of believing. And if they are made disciples *first by* baptizing them, when are they made disciples the *second* time? But I will not be too hard with you, I suppose you mean "*by first*" baptizing them.

6. On page 29 you say "Our Lord has commanded that *all should be baptized* etc., and on page 31, "As our Lord has commanded that all should be baptized, etc." This, Bro. C., is as opposite to truth as darkness is to light, and as far from it as the East is from the West. And this is the book you invoke a blessing on! And this is the book which "it is hoped will help inquiring minds to recognize and accept the truth, and promote the interests of the Redeemer's Kingdom." You may as soon expect a lamp without oil to give light, or the sun to rise in the west, or rivers to run up hill, or to find either infant sprinkling or infant baptism in the Bible, as to expect a blessing to rest upon your book or "help enquiring minds to accept the truth," or "promote the interests of the Redeemer's Kingdom," unless by the reading of your book they become so indignant therewith as to seek truth where it is to be found. But enough for the present. I hope your next epistle will touch the main question, to which I again call your attention: Have you falsified those lexicons, or have you not? You seem to touch almost everything but that; when are you coming to it? You are not going to escape, wander off from it as you may.

Paradise.

Yours, etc.,

J. BROWN.

P. S.—I have heard from the Editor of the *Bible Index* about the editions of the lexicons, and am now prepared to compare notes. Come along Bro. C., come along.

LETTER No. 6.

REV. D. D. CURRIE:—

My Dear Brother,—Your letters Nos. vii. viii. ix. are before me, and while occupying about six columns, you have, as I expected you would, kept very clear of the question of *falsification*. The question is "have you falsified the lexicons?" and that is the question you profess to answer, but do not. I shall therefore finish this letter briefly. Your attempt by writing on other matters to draw me away from the question will prove in vain, and as I said in my last, if it were the question of baptism I should be happy to discuss it with you as

fully as you please (that is with you, not Dr. Ditzler,) but as it is not, I shall stand at my post and not be tempted away from it. You may write on other matters as much and as long as you please, but I shall not follow you, but watch you closely till you finish, to get your reply to my question about the lexicons; as you promised in your letter to me of May 7th, to give "as frankly as possible, a comprehensive reply to the letter sent" to you. And now as I wish to address a few lines to the Editor of the *Wesleyan*, you will, I am sure, excuse me saying more to you at present, and allow me to remain

Yours, &c.,

J. BROWN.

Paradise, June 18, 1878.

P. S.—Don't lose sight of the postscript in my last. Hurry along with the editions of your lexicons. I'm getting dreadfully impatient. I have names and dates all waiting. Do come along now; you would not like to be in my place, would you? having to wait so long. But I suppose I must be patient.

LETTER No. 7.

REV. D. D. CURRIE :

Dear Brother,—Your last letter to me in the *Wesleyan* is to hand, and as I fully expected, the question I asked you remains untouched. Throughout the whole of your correspondence you have kept clear of it, and now that you have finished the only conclusion that I can come to is that you are guilty. Your silence is your condemnation. In your letter to me through the post of May 7th, after acknowledging my letter enquiring about the lexicons, you say:—"It has seemed to me advisable that I should answer your enquiries in a somewhat elaborate way in a series of open letters in the *Wesleyan* of Halifax." Those letters are before the public, and I am willing that the public should say whether you have answered my question. The question whether you are guilty or not guilty of falsifying certain lexicons, I therefore leave to the impartial judgment of public opinion; and I should like to see the man who has paid any attention to this correspondence who would pronounce you "NOT GUILTY." As far back as 1870, your definitions were challenged by Dr. D. M. Welton, (See his pamphlet, "Christian Baptism, a reply etc.," page 15,) and I do not know that you ever sought to clear yourself of the charge. During the last few weeks I have pressed this question upon you over and over again; notwithstanding all, you will not

attempt to justify or clear yourself of this most serious charge of falsehood; and were it not that I wished to keep to the lexicon question I could shew you that in your letters you are open to similar charges. A friend writing to me concerning your correspondence says that it would take fifty columns to expose all the falsehoods contained in your second and third letters. That may be a little extreme; but there is too much room for the statement. Take just one instance in your eleventh letter now before me. You say—"The sprinkled people, Paul says, were all baptized under the cloud." I have just opened my Bible at 1 Cor. x. 2, and find that he says nothing about sprinkling, but they "were all baptized *in* the cloud and *in* the sea," and you have the boldness—to use no stronger term—to take out "in" and put in "under." And if, as you would have it, it should be "under the cloud," then you must also say "under the sea." Thus "they were sprinkled *under* the cloud and *under* the sea." If you consult Barnes he will give you light on this verse. I would here inform you, Bro. Currie, that the cloud was not over the Israelites when they crossed the Red Sea, but between them and the Egyptians. See Exodus xiv. 19-21. A little attention to the simple statements of the Bible would deliver you from many errors.

Just here let me commend to your especial notice the following extract from the Rev. John Goodison's "charge" to nine young ministers, in to-day's *Wesleyan* (July 6.) He says:—"Our blessed Lord said to His disciples just before His ascension,—Go ye and TEACH all nations." You say, he sent them to BAPTIZE all nations. But to the following I ask your attention more particularly, and coming from one of your own ministers, perhaps you may profit by it "You are not to obtrude upon your pupils your own notions, independent of the teachings of God's Holy Word, but only those which are derivable from that sacred source. Never (he says) was there more need to be *careful* in handling the word of God than at present." Ponder well those sensible and timely words, Bro. C. No living man that I know of needs that advice more than the author of your Catechism of Baptism, and the letters that have lately appeared in the *Wesleyan* over your name; and if by some I am described as a fool, then I may be permitted to speak as a fool, and I will therefore say, that if the nine young ministers to whom the "charge" was given, and the Rev. Mr. Goodison himself, act upon that sound advice, neither they nor he will ever sprinkle either a child or grown person hereafter. The temptation is strong upon me to point out a few more errors in your Catechism, as well as to refer to several points in your closing letters, but I shall not at present, considering

that what I have already called attention to is sufficient to shew that your writings are not in any way to be depended on, they are absolutely and emphatically untrustworthy, and should be read, if read at all, with the utmost caution. At some future time it is more than likely, I may return to your Catechism, unless in the mean time you are brought to see and forsake your errors.

And now once more to come back to the question of the lexicons. In one of your letters you intimated that different editions of the same lexicon gave different meanings of the word *baptizo*, when I told you that was your only refuge; and I hoped for your sake that those you quoted from were different editions from those the editor of the *Bible Index* had before him when he denied your statements. I have asked you to name your editions, so that a comparison might be made; you have not done so. I will therefore give the editions which said editor had before him, and if yours are of a different date, and contain the definitions as given in your Catechism; then for the sake of your own honor, and that of your noble brotherhood, come forward and say so. This is probably the last appeal of this nature I shall make to you and if you still remain silent, I shall leave you to the comfort of a guilty conscience, and your conduct to the impartial decision of those who are competent to judge.

Now to the lexicons, which by the way in your *Catechism* you speak of as the means whereby we are to ascertain the meaning of *baptizo*, and in your letter of to-day, No. xii. speak of as follows—"Let us prove all things, not by the vain teachings of lexicons, etc." Your estimate of their value seems to have gone down considerably since you wrote your Catechism. Are they *vain* because they do not favour your ideas of what *baptizo* ought to mean? Is it because they do not give 'pour' or 'sprinkle' as meanings of *baptizo*?

Hoping you would give the editions of the lexicons you name, I wrote, as I told you, to the editor of the *Index*, for the editions he had before him. His reply in part, is as follows:—

TORONTO, ONT., May 29, 1878.

REV. J. BROWN:—

Dear Sir,—Yours of the 22nd received this morning. Since your letter came to hand I have examined the following lexicons:—Schrevelius, edition 1688, also 1831; Scapula, 1820; Hedericus, 1816; Schleusner, 1819; Scylas; 1705; also 1853; and Grove, 1864. My statement in the *Index* of September is exactly true in regard to all of them. Grove is the only one that defines even *bapto*, sprinkle; but *bapto* is not involved in the matter. Passow, I have not now at command, but I have the definitions given by him which I copied from the dictionary over a year ago when preparing for a discussion with a

Congregational minister. *Sprinkle* is not among them. Gases I have never seen, but on the testimony of Dr. Conant who was written to about it. I know that *sprinkle* is not in it.

By the testimony of Dr. Conant, I know that other editions of the books referred to agree with those I have examined. Hedericus, 1722; Scapula, 1579; Schleusner, 1791. * * * * No Methodist paper will allow an exposure of Mr. Currie to appear on its pages.

Yours truly,

H. MCDIARMID.

P. S.—Is it not curious that letters addressed to you in the *Wesleyan* cannot be replied to in the *Wesleyan*? Has the editor positively refused?

H. M.

(Yes H. M., “positively refused,” and you are not the only one that has asked me that question.)

I have myself examined the three following:—Grove, edition 1835; Schleusner, 1824; and Hedericus, 1821. It will be seen that these editions differ, as to date, from those given above. Now, my good friend Currie, we are prepared for yours. We are all “watching and waiting” for you. For the benefit of the reader and at the suggestion of a friend, it may be well just here to give the definitions of *baptizo* as found in these lexicons, and then those *manufactured* ones given by Mr. C., so that they may be compared, and Mr. C.’s truthfulness tested.

SCHREVELIUS, *Baptizo*, Mergo, abluo, lavo; to baptize, immerse, wash off, bathe. Mr. Currie—To immerse, to wash, to sprinkle, to moisten, to wet.

SCAPULA, *Baptizo*, Mergo, seu immergo; to immerse or immerge. Item tingo; ut quae tingendi, aut abluendi gratia aquae immergimus; also to immerse, as we immerse things for the sake of dyeing, or washing them in water.

HEDERICUS, *Baptizo*, Mergo, immerge, aqua obruo; to immerse, immerge, overwhelm in water.

Mr. C. says these two last give the same as SCHREVELIUS.

SCHLEUSNER, *Baptizo*, Immergo ac intingo, in aquam mergo. To immerge and dip in, to immerse in water.

Mr. C.—1. To immerse in water; 2. To wash, or sprinkle, or cleanse with water; 3. To baptize; 4. To pour out largely. Mr. C. speaks of Schleusner as of the highest authority. Mark well therefore the definitions given by him, and see what becomes of sprinkling or pouring; and then mark the *manufactured* definitions given by Mr. C.

COLE and DWIGHT never made lexicons. But no matter, somebody has for them, and Mr. C. puts them in among the best Greek lexicographers, giving COLE’s definitions to baptize, to wash, to sprinkle; and DWIGHT’s, to tinge, stain, dye, or colour. (O Truth and Justice, what rare jewels ye are in a certain corner of this fair Canada of ours!)

SUIDAS, *Baptizo*, Mergo, immergo, tingo, intingo, madefacio,

lavo, abluo, purgo. To immerse, to immerge, to dip, to dip in, to wet, or moisten, soak, drench, to wash or bathe, wash away, purge, or cleanse.

Mr. C.—To immerse, to moisten, to sprinkle, to wash, to cleanse.

GROVE, *Baptizo*—To dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize; to depress, humble, overwhelm. (Grove does not give his definitions in Latin like the others.)

Mr. C.—To dip, plunge, immerse, wash, wet, moisten, stain, sprinkle, steep, imbue, dye, colour.

GASES and PASSOW. I am not prepared to give the definitions of these, as I cannot find them in any books in my possession. The editor of the *Index*, however, has those of PASSOW, and he says “sprinkle,” is not among the definitions; and on the authority of Dr. Conant that meaning is not given by GASES. GASES is a very rare lexicon.

Mr. C., however, says PASSOW defines *baptizo* by—To immerse, to wash, to sprinkle; and GASES—To wet or moisten, to wash, to draw water.

Now, reader, I have laid the case before you, you can compare the definitions of *baptizo* as given by the authors themselves, and those of Mr. Currie. You will now be able to judge whether the charge of his falsifying those lexicons be true or false. And when you remember that now for eight years this charge has been standing against him, and revived again in an unmistakable manner of late, and he not having in any way whatever attempted to shew that his definitions are correctly quoted, but with all possible care has avoided the question with reference thereto, I presume you are in a fair position to give an unhesitating verdict.

And now to return to you brother C., as I don't want you to feel I have neglected you. You will not find, the world over, one standard Greek lexicon that gives either *pour* or *sprinkle* as the primary and literal meaning of *baptizo*. If you, or any of your brethren can, then let us have the lexicon and the edition.

Your statement that Baptists mutilated Liddell and Scott's Lexicon is entirely without foundation, and utterly false. This lexicon is admitted by all whose opinion is of any value to be one of the best, if not the best, in existence, notwithstanding Dr. Ditzler's valiant endeavour to belittle it. He, and you after him, have sought to make it appear that Baptists manipulated it to suit their own ends by taking out “to pour upon,” which was one definition of *baptizo* given in an early edition of that lexicon. You will find in the Graves-Ditzler Debate a

full and clear refutation of your statements. See pages 316, 317. I will give a brief quotation: "The superiority of Liddell and Scott's Lexicon consists in this: When they give a definition, they give the name of a writer as authority for using a word in a given sense, they at the same time append a quotation from his works containing the word as thus used. Professor Drisler, of Columbia College, New York, brought out an American edition of this great Lexicon. In the meantime, scholars in England and on the Continent examined this definition of *baptizo* and the authority quoted for it, and remonstrated with Liddell and Scott for inserting it, and called their attention to the fact *that the authority cited did not at all sustain such a definition*. Convinced of the fact, they struck it out of their second edition, as a definition unsupported by any Greek authority. Professor Drisler, therefore, in the spirit of a true scholar, published a card informing the people that his second edition would be conformed to the second English edition; and 'to pour upon' was struck out of his next edition." In this matter Prof. Drisler "disclaims any denominational influence in the matter." Professor Duncan wrote to know why the American did not conform to the English edition. He was informed that it would be made to do so. Thus the question we (Graves and Ditzler) are discussing has been forever settled by Pedobaptists themselves. The scholars of England and Germany and America have thus decided that 'to sprinkle' or 'to pour upon' is in no sense a definition of *baptizo*." "Thirty years have passed, and the Lexicon has gone through six editions, and all the Pedobaptist scholars of the civilised world have not been able to find any sufficient authority in the whole domain of Greek literature, to justify them to give 'pour upon,' much less 'to sprinkle upon,' as a proper meaning of *baptizo*."

According to the lexicons named in your Catechism *as the best*, the definitions of which I have given above, neither "to sprinkle" nor "pour" is given as a meaning of *baptizo*. Do you not think now, Bro. C., that you had better do as Pedobaptists in the States are doing with regard to this matter. Among several letters received since this correspondence began, I quote the following from some brother unknown to me, writing from Massachusetts. He says: "It is a good deal surprising that our Methodist brethren in Nova Scotia attempt the defence of their practice by an appeal to the lexical meaning of *baptizo*. Here attempts in that direction are about given over by all Greek scholars." Bro. C., as a Greek scholar, "Go and do thou likewise."

When our Methodist brethren in the States, as well as in Nova Scotia, advance a little further they will give up all

attempts to justify what they ought to know by this time cannot be justified on any grounds whatever, lexical or otherwise.

By the way, I perceive by Rev. Mr. Lathern's new work that he has Grove's lexicon; now if he, finding your quotation from Grove to be correct, (which has been denied (why does not *he* come to your rescue? Doubtless many other of your ministers have lexicons in their possession by which they can test your definitions; yet not one, *not one*, has come forward in your defence. What does all this silence mean? What does it mean?

And now a few parting words, and they shall be faithful, and I hope true. It may seem to some as if I have very hard feelings toward you; *it is not so*, (I have too much pity for you for that) but against the way you have dealt with the lexicons and the Bible, I must say I have very strong feelings indeed. Nor does the evil stop with you, for others, following your Catechism, have been sowing the seeds of error and falsehood contained therein. I could tell you of a Methodist Minister who has been earnestly engaged in lecturing on baptism, who, I find from notes taken by a friend, has followed you almost as closely as you have followed Dr. Ditzler. In addition to this, you have made some of your own friends, I mean Methodists, thoroughly ashamed by your conduct; this is no guess, for you must know that the odium must in some measure rest upon your brethren. I wish it, however, to be clearly understood that whatever I have said has reference *only to you*, and those who knowing the nature of your Catechism, still publish and circulate it.

Will you tell me, brother Currie, whether the doctrine of falling from grace was invented for the benefit of such as may wish for a time to descend to such conduct as you have been pursuing? It is a very convenient doctrine indeed for one who may take a fancy to write such a book as yours, (for I cannot see how a man in a state of grace could write it), a book, sir, that I would not be the author of for a kingdom and a crown. I need not repeat previous descriptions of it, but it is monstrously erroneous and misleading. And to crown all, you invoke the blessing of God upon it? If you invoke the blessing of the father of subtility, of error, of falsehood, the chance of obtaining it is strongly in your favor; but to ask the blessing of God upon it is little less than very blasphemy. Do you not know that lying books no less than lying lips are an abomination to the Lord? as I have already informed your friend and brother, the editor of the *Wesleyan*.

You are a prominent minister in a denomination of great power, energy and success; your influence is great; what you says is therefore considered of more value and trustworthiness

than that of ordinary men; you have most sadly abused the confidence reposed in you; you have stated things which are absolutely false, both as regards the lexicons, and the Bible itself; and coming from *you*, have doubtless been believed by the majority of your readers.

If the doctrines you hold cannot be sustained without resorting to such devices as you have, then for the sake of God and your fellow-men, let them go. Whatever could have possessed you to do as you have I cannot conceive. And now I have well nigh done, and I charge you as a minister of the gospel of truth, never hereafter to resort to such means to sustain any doctrine or practice you may hold. For the past, in all good faith, I exhort you to sincere repentance, if you see your errors; and surely you cannot help seeing them; and teach henceforth such things as you know to be true. You have a perfect right to believe in, practice, and teach infant or adult sprinkling, and to sustain and defend it. But I speak the full and deep conviction of my heart when I say that after a most careful and independent enquiry into the subject, the doctrine of infant sprinkling is not according to the Word of God, and can *nowhere* be found therein, and that no justifiable reason can be given for the practice from it. The same may be said of sprinkling adults. It was the first step of error and superstition as to the true meaning of the ordinance of baptism, and like error of every kind, must, *must* come to nought. Brother Currie, believe, preach, teach, write, the truth, the whole truth, and nothing but the truth, and to quote your own closing words: "I trust, dear brother, that both of us shall be permitted successfully and joyfully, to finish the work our Master has given us to do; and that when ready to enter into the 'better country,' where all his people see eye to eye, we both and those to whom we minister, shall hear him say: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'" "

Yours truly,

JOHN BROWN.

Paradise, N. S., July 6th, 1878.

P. S.—If in the course of this correspondence I have written anything that is not correct, or that the circumstances of the case did not require, or that your conduct did not justify, then, if you or any other person will point it out, I will with all haste first thank you or him for so doing, and next, through the press, correct, alter, amend, or apologise, as the case may require, and as a sense of honor, truth and justice may demand. I see by your letters published in pamphlet form that you

insert my letter of enquiry concerning the lexicons at the beginning. That is good, and the readers of the pamphlet will be able to judge for themselves whether you have answered that enquiry. Farewell till we meet again.

J. B.

OPEN LETTERS TO THE EDITOR OF THE "WESLEYAN."

LETTER No. 2.*

REV. A. W. NICOLSON :—

My Dear Sir,—You still fail to see how the *Witness* gave the Presbyterian brother and myself liberty and fair play. I will try once more to shew you. While we were discussing the subject of baptism in that paper, it gave us both the fullest liberty to say all we wished; that was *liberty*; and when the editor wished the discussion to be discontinued on both sides, shewing no favour to either by inserting one side only, that was *fair play*. Do you see now, Bro. Nicolson? Your excuse for inserting only one side, because of a "previous arrangement" with you, is thinner than that for not inserting my reply to Mr. Currie. I wonder if I had made a "previous arrangement" whether mine would have also appeared. I had thought that a "previous arrangement" on your part with what is just, upright, and straight-forward, without any arrangement of mine, would have been sufficient. If you cannot see through it now, I must give you up; with tearless eyes I say it, I give you up! But you know what justice and fair play is well enough; and the truth of the matter, I presume is, you don't want Mr. Currie's falsehoods to be exposed in your paper, nor your readers to see what can be said in defence of believer's baptism as opposed to your views. Your considerateness in giving Mr. Currie large space because you are "anxious to get Mr. Brown off the gridiron" is very touching; I only wish I had the capacity for appreciating your kindness. It is so very considerate of you, it is. I hope you won't burn your fingers in your kind endeavour, and when you have got me off of your charity do try to get our dear friend and brother Currie off too.

* For No. 1 see page 4.

You say you must be excused "for doubting still whether the *Messenger* or *Visitor* would publish Mr. Currie's letter under any circumstances." You only *doubt* it, you are not sure; but suppose you knew they would not, that would not justify you in the slightest. Three wrongs would not make a right. If, however, you wish Mr. Currie's letter to appear in a Baptist publication, you know how to accomplish it. You have read, I presume, the June number of the *Bible Index* (which I guess you wish had never been born) as you give a quotation from it in the *Wesleyan* of June 15th. The editor says:—"If Mr. Currie will give the question we have raised some attention at once, we will then be ready to print his general attack on immersion in our paper, provided that he will secure a place for our reply in the *Wesleyan*." There you are Bro. N., a fine opportunity is now offered you. In September last—ten months ago!—an offer was made to Mr. Currie, or any of his ministerial brethren, to explain his conduct with reference to the lexicons; yet in the June number the editor says, "Not one has yet undertaken to explain." He again asks "Is there a *Methodist* paper in America possessed of sufficient courage to allow an exposure of Mr. Currie's spurious definitions to appear in its columns?" "We tried," he continues, "to get the *Christian Guardian*, of this city, (Toronto) to tell us whether Mr. Currie quoted the lexicons correctly or not, but we failed, and we still expect to fail in this."

In passing, let me ask you, dear sir, why this solemn silence, if Mr. Currie is innocent? In the language of the *Index* I will ask you an honest question: Have you any idea of the grandeur of the man who dares to testify even to his own hurt? Besides are you not yourself convinced and satisfied that Mr. Currie has falsified those lexicons? If you are, and you still defend and shield and shelter him as if he had not, instead of coming out nobly and manfully and stating the truth of the case, then your conduct is in perfect keeping with the doctrine of falling from grace, and that very low too, and you aid and abet him in his falsifications. You say in the last issue, June 15th, "It is lamentable that so much time and valuable space must be given up to this water question." Why, my good sir, is it not your own doing? Did you not yourself tell your readers some time ago (*Wesleyan*, May 4) that there was a call for something on the question, and that a series of articles would shortly appear? and did you not advise the *Visitor* and *Messenger* to "provide double supplies of heavy ammunition," because of a "tremendous bombardment that was sending its first monitory breathings through the air?" And now you try to throw the fault, if fault it be, on me, and speak of it as "lamentable."

ble." Yes, Bro. N., it is lamentable that so much time and space should be given up to propagate such errors, false doctrines, and falsehood as you sustain Mr. Currie in doing. May both you and he live long enough to see your errors and repent. You also say "there is no possible method of sustaining the reputation of our ministers for integrity and common sense but by meeting and thoroughly mastering these assailants." Oh! yes there is, and that a very simple one too; it is only for some one to write over his own name the definitions of the word *baptizo* as given by Mr. Currie, and from the same editions as he copied them from, provided that such editions exist. That is surely a simple thing to do. Can not you, sir, as a learned man throw some light on the matter? Have you no means of discovering the truth of this business? Is there no Methodist minister in Nova Scotia, nor Canada who has access to the lexicons in question? or are they so disinterested that they do not care to investigate it? Is the question, whether Mr. Currie has quoted falsely or not, of such little consequence that no one of his many brethren cares to look into it? When will the man who cares more for truth than denominational prejudice lift his voice and say, "Mr. Currie has falsified the lexicons?" I ask you, dear sir, one or two more questions:—Has Mr. Currie proven himself innocent of the charge laid against him? If he has, name the copy or copies of the *Wesleyan* where it is to be found. If he has not, why is it? You imply that Mr. Currie's second and third letters were answers to the charge made, and ask some one to send those letters to the editor of the *Index* (which I may inform you, in passing, were in his hands before your request was made.) Will you let us know in what part of those letters he answers the questions put to him? You know, sir, *you know well*, that he has not as yet touched the question, while you make it appear to your readers as if he had answered it, and I venture to say that as yet no one who has read Mr. C.'s letters in the *Wesleyan* could say he has; but I strongly fear that every reader, and they are not few, is before this convinced that the charge made against Mr. Currie by the *Bible Index* of Toronto, has not yet been denied by him, but that he is guilty. I would rather far, and I say it most sincerely, that Mr. C. could have cleared himself at once. I have not the slightest desire to expose a minister of the Gospel before the public; no, the Lord knows it, I would rather shield him if consistent with righteousness, but when a case of falsehood so distinct as this in hand, and when it is proved so clearly, and yet the author thereof stands to his falsehoods, and is aided and abetted by a man in such a position as you occupy, it makes me all the more determined to expose it.

Lying *books* no less than "lying lips are an abomination to the Lord, but they that deal truly are his delight," and that Mr. Currie's book comes under that head is sadly, sadly apparent.

It was my purpose to point out a number of errors and perversions in Mr. C.'s book in addition to those which have already appeared, but for the present I shall refrain, considering that what has already come to light is sufficient to shew that the book is not to be depended on; besides, being little less disagreeable to me to expose them than for him to read them. Yet if needs be, I am prepared to go on and prove beyond question or doubt that that Catechism contains falsehood, misrepresentation and terrible perversion of the Word of God. Its circulation will no doubt continue in spite of the exposures made, but certainly those who circulate it and teach from its pages, if they know of its errors, are profoundly to be pitied.

Yours, etc., etc.,

JOHN BROWN.

P. S.—I will attend to your letter to me in last *Wesleyan* (June 15th) next time, as I want to see your second letter before I reply. I may then answer both at once.

LETTER No. 3.

PARADISE, July 1, 1878.

MY DEAR SIR,—Your two letters addressed to me are to hand, to which, in part, I beg leave to reply. In your first (*Wesleyan* June 15th) you take me to task most roundly, and use the cat-o'-nine-tails most lustily on my poor back, till I am in a maze to know what dreadful thing I have done to deserve such severe chastisement. If I were the animal which you seem to think me, it would be a case for the Society for the Prevention of Cruelty to Animals. Before I am through, however, it may be seen why I am the object of such severe castigation, and what I have done to deserve such a whipping.

At the end of your first letter you say, "Perhaps you can persuade the *Messenger* to copy my letters, since you blame me for not inserting yours." If you could shew the cases to be parallel, there would be some reason in what you say; and if I did persuade the *Messenger* to copy them, you may depend upon it would tell terribly against both you and Mr. Currie, as will be seen by and by, for it is pretty evident that both you and he are strenuously endeavouring to evade the question

in hand. I will, however, if it be any gratification to you, give a few extracts, and afterwards we may see why you whip me so vigorously, assuring you, dear sir, that if the *Messenger* inserted both your letters, and from the light which I hope to throw upon them, you would wish most heartily it had not, but I will have some mercy and give only a small part, and if necessary I may make some further extracts another time.

Extract 1. "Your name, some months ago, came to the surface, through persistent letter-writing in the *Messenger*, and again by a reckless newspaper encounter with one of the first thinkers in the Province. Up to that time we poor Provincialists were in utter ignorance of your existence. Since that time, few who had eyes for denominational weekly literature have been permitted to wink you ought of sight."

This suggests to me that, my dear sir, you are in a state of what is sometimes described as "high dudgeon." Drive on.

Extract 2. "The North and South had a dreadful war over their John Brown; we by the Eastern seaboard are now in the midst of ours." I thought it was over Rev. D. D. Currie and the lexicons. However, I can only say that if you dispose of your John Brown as they did of theirs, you may take my word for it, that of this one as of that it may be said, or sung if preferred, "And his soul goes marching on."

Extract 3. "This energy of letter writing now going on directed to you, is due to something more than your mere name, character, abilities, or sentiments." That is so, Mr. N., that is so, THAT is so, and among other things, it is due to the fact that the Rev. D. D. Currie, a minister of the Gospel, has falsified certain Greek lexicons, and both he and you seek to draw off attention from that fact by launching out into a variety of other topics. This will become clearer before I finish.

Extract 4. "Behind you there is a brotherhood, pious and sincere, in the majority of instances, inoffensive and charitable.

* * * You are in danger of imagining you have reached importance, whereas you are but a mere figurehead." Brother Nicholson, *Brother Nicholson!* "Friend I thank thee for that word," as Shakspeare would say, and I will tell you that I would rather be the "mere figurehead" of the Baptist brotherhood you describe, than the whole hull of a denomination that upholds the unscriptural dogma of infant sprinkling, calling it an ordinance of God, and connecting therewith some, as yet, unexplained and unexplainable benefits, and in some cases, eternal life itself; or endorses by its circulation of the Rev. D. D. Currie's Catechism, the doctrine that "baptism is the true door of the kingdom of heaven," and that "by affusion

the purification of both the bodies *and the souls* of men is accomplished; (See Catechism pages 119 and 92) besides a number of glaring falsehoods, perversions of the Word of God, and daring misrepresentations of a brotherhood which you speak so highly of, my unfortunate self accepted. And I here, sir, charge you most calmly and most solemnly, and all who with you patronize and circulate that Catechism, knowing as you do by this time something of its contents, (not a tithe of which has been to my knowledge as yet made known,) with upholding, sustaining and defending what you know, or ought to know, *is not true*, and in opposition to the commonest principles of our religion. I tell you again, sir, that Catechism is a tremendous mistake, and I venture to predict that sooner or later it will prove more damaging to your denomination than you have as yet dreamed of.

Extract 5. "Brother Currie is engaged upon your creed," (and you might have added "in raising a great dust to blind the public eye from the charge of falsehoods brought against him,") "or rather upon a partiele of the Christian faith which you and your class magnify into quite undue proportions." I need only say in reply to this, that those who know anything of Baptists, know that no denomination on this terrestrial ball magnifies it *less* than they; and it is because you, Bro. N., and your denomination, with most Pedobaptists of other churches, have magnified it "into quite undue proportions," that Baptists are under the necessity of saying and writing so much to bring it back to its own proper and right position as laid down in the Scriptures, from which it has been so ruthlessly wrested.

Extract 6. "When did you imbibe this passion for Baptistie controversy?—this hallucination as to the ignorance or obstinacy of all churches save your own, and your special mission for their recovery." I imbibed it, sir, since I came to Nova Scotia, and principally when reading in the *Wesleyan* and Wesleyan publications, the deplorably weak arguments in favour of infant sprinkling, and against believers' baptism, and the glaring perversions of truth and misrepresentations of Baptists contained therein. But I must not enlarge, as my purpose is mainly to give extracts from your letter.

Extract 7. "You, I suppose, have reached the final stage of belief peculiar to your class, in imagining that you have descended direct from Christ and the Apostles * * * My dear sir, you have mistaken your calling. Christ sent you to preach the gospel to sinners," (of which "earnestly to contend for the faith once delivered to the saints" is a part, brother Nicolson) "while you are captivated with the delusion that the Christian churches are in danger of perishing through

ignorance, and that you have essential knowledge which mankind did not possess before you were born." A piece of fine composition that, Bro. N., and which proves that you are still in the state described near the beginning of this letter.

After giving an extract from my letter about the origin and doom of infant sprinkling, *which is true every word*, (its origin being on precisely the same principles which you, the editor of the *Wesleyan* hold, namely, that under no possible circumstances must it be omitted, because of some superstitiously supposed spiritual benefits connected with it,) you say:

Extract 8. "There are men who would characterise that language as the utterance of either a fool or a fanatic," generously adding, "I will give no such judgment." Thank you, gentle sir; but as I am by some supposed to be of the class described, I may be pardoned if I cannot see the difference between your giving such judgment yourself and getting some one else to give it for you. And if you should ever again feel disposed to call a man by such names because he tells a truth that bites, and not liking to do so openly, may you not lack the shelter of other men behind whose backs you may hide, but let it be men of substance sufficiently opaque that you will not be seen through them. I should have felt no more hurt if you had stood *before* the "men" you have in your mind and spoken out plainly. So you have full liberty to pound away, Bro. N., as hard and long as you like. It is nothing new for Baptists to get a little rough usage, indeed they have become quite used to it (sort o' callous like); so while it may please you, it certainly does not hurt us, and if you, sir, and ten thousand more were to assail us and the truth we hold, and bring all your forces to crush us, it would be all in vain, and we would say to you:—

"Hammer away ye hostile bands

Your hammers break, but the truth still stands."

"Truth, crushed to earth will rise again." "The Lord of Hosts is with us, the God of Jacob is our refuge." And although the truth we hold on this question has been suffering a long eclipse, it, like all other truths that have been crushed to the earth, will as surely rise to its primitive glory as that the sun which to-night will be lost in the darkness will rise to-morrow to his mid-day brightness. To fight against truth, Bro. Nicolson, is a mark of the highest folly, and those who do so must sooner or later suffer a most inglorious defeat. Bro. N., be thou not among them.

Extract 9. "Yours is the highest Baptist caste. The shadow of an unbeliever falling upon your skirts is contamination; and with you, to be strictly logical—to be thoroughly

consistent—the bulk of Christians are unbelievers—nothing more.” This needs no note or comment; a few moments will shew why you wrote it, and more of the same nature, which I need not now quote. I hope, however, the above extracts will satisfy you, as I presume they are sufficient to shew the readers of the *Messenger* the nature and spirit of your letter, and the evident disturbed state of your mind.

Well, to go on with my story; when I read your epistle I began to wonder what in the world I had said or done, or what there was in my letter to you that I should deserve all this; and why you took my lesson on fair-play (for which I charged you nothing) with such ill grace; and why you flourished the birch rod so fiercely over my unfortunate head; and why with such dexterous skill you glided off into the communion question, and again belaboured me so mercilessly, and lashed me for forsaking the principles of Mr. Spurgeon, whom some one who knew better than I, informed you was my tutor (this being the first time I knew it), and so on; when all of a sudden I thought I could smell a red herring! “Explain yourself, sir,” did I hear you say Bro. N? Certainly, anything to oblige you. I suppose you know that in England, fox-hunting is indulged in; well, sometimes some joker will roast a red herring, and tying it to a string drag it over hill and valley for miles, and, the scent of fox and red herring being somewhat alike, he succeeds in drawing off hounds and hunters in chase of the herring while the fox gets clear away.

This is just what you appear to be doing Mr. Editor, and when *the day after* reading your letter in the *Wesleyan* from which the above extracts are taken, I received the following letter from you, I immediately found that my olfactory organs had not betrayed me, and that it was a most decided case of red herring. I could also see most clearly why I am the object upon which you lay the whip so industriously. The letter which I now append will of course be familiar to you, and finding it to be no breach of honour to publish it, even as you published mine to Mr. Currie with his reply, I can freely insert it:

WESLEYAN OFFICE. Halifax, June 14th, 1878.

REV. JOHN BROWN:—

My Dear Sir,—I have written the first of two letters this week, in the *Wesleyan* in reply to yours to me in last week's *Messenger*. You will see I have made certain statements as to your position in relation to close-communication and other matters. If you are prepared to deny any of my statements, I shall be glad to insert your letter in the *Wesleyan*. This would be but fair play. I will also apologise if my inferences as to your principles are too strongly drawn. My opinion is the opinion of many others, and we shall only be too glad if you

can, in the name of your wing of the Baptist Church, shew we are wrong. Only, please come to the point or points direct.

I am, Dear Sir,

Yours truly,

A. W. NICOLSON.

There is the herring sir, there is the roasted red herring sir, as plain as the nose on your face. Is this the first time you ever attempted this sort of thing, Bro. N? I fancy it must be; it does not look like the work of a practiced hand. Alas! for it, you have betrayed yourself at last. Will you allow me to call your special attention to one part of this letter? It is this: "You will see I have made certain statements as to your position in relation to close-communion and other matters. If you are prepared to deny any of my statements, I shall be glad to insert your letter in the *Wesleyan*. This would be fair play." Now I would ask if "this would be fair play," why was it *not* fair play to insert my reply to "certain statements" made by Mr. Currie in the *Wesleyan*? Are not the cases precisely parallel? It seems to me, sir, that you will deal fairly or otherwise as best suits your purpose. If by acting fairly by inserting my replies to Mr. Currie in the *Wesleyan*, you see the danger of an exposure of the errors, falsifications, etc., of one of your prominent men, then you will *not do so*. On the other hand, if, when exposures are made in the *Messenger*, you, by acting fairly, think you might succeed in drawing me off from the question at issue to something else, then you will act fairly. And as you are anxious that I should "come to the point or points direct," why is it that, after all the time and labor I have spent on Mr. C., he cannot be brought to the point or points direct? You need not take the trouble to answer if you don't like to.

And now, sir, from the light that the above letters throw on your letter in the *Wesleyan*—which (N.B.) reached me the very next mail after the *Wesleyan* itself—I come to the following conclusions:

1. That your letter must have got into the wrong envelope, being intended for some Rev. John *Green* or other.
2. That if intended for me you must have thought I was born on the day after the thirty-first of March.
3. That you can see Mr. Currie is in a difficulty which requires your help to get him out of.
4. That drawing a red herring across the track is not the way to do it.
5. That in your letter in the *Wesleyan* of June 15th you say some very hard and severe things which you do not really mean, in order to prepare the way for, and with the intention of writing, the above letter.

6. That by saying those hard things and making statements which it would be quite easy to refute (and which I would under other circumstances, but I don't care to chase a r—d h—g), and then right on the back of it, your letter reaching me *the day after the Wesleyan*, making me the offer to reply in said paper, you seek to tempt me off the track to discuss the communion and other matters, with the hope that the lexicon question might get shelved.

7. That this subtil endeavor on your part to lead me away from the question at hand is, to me at least, an admission on your part that Mr. Currie's case has become desperate, and well-nigh hopeless.

8. That Solomon was right when he said: "Surely in vain the net is spread in the sight of any bird."

9. That Burns was also right when he said:

"The best-laid schemes o' mice and men
Gang aft agley."

And as to what your opinion and that of many others concerning my views of communion may be, you and they are perfectly welcome to such opinion; and as you are so very anxious to have my views on communion, I shall be most happy to give them on condition that you will first prevail on Mr. Currie to answer my question, whether he has falsified the lexicons or not. I shall not, however, accept your kind offer to insert them in the *Wesleyan*; if you should think fit to copy them (which you will not)—all well. Meanwhile I will give you *one* of my views on the close-communion question, which is this, that all this outcry against close-communion and on behalf of open-communion amounts to just this—"Endorse our sprinkling." I may say more by and by perhaps on this subject, whether Mr. C. replies to my question or not; but at present I think it best to have the lexicon business finished first.

To your second letter (*Wesleyan* June 22nd) which deals largely with the communion and other matters, and written in the same spirit, *and for the same purpose* as the first, and, like that, sweetly innocent of the lexicon question, I need not now reply. One or two points, however, deserve notice. Your first sentence is, "Few will understand my reasons in thus addressing you." Likely enough, but I hope by this time a good many will understand your reasons.

You misrepresent me, when, after making certain strange statements, you say: "At length you write your 'Open Letters' to both Mr. Currie and myself."

You know well enough that the first "Open Letter" came from Mr. Currie in answer to a letter I sent him privately, to which I expected a private answer, and my "Open Letter" to

you would not have been written if you had acted an honorable part. If you felt chafed you have yourself to thank; and if, as you say, "it is really pitiable that so much valuable time and space should be given up to the water question," then let the blame—if blame there be—rest on Mr. Currie, for if he had just answered my question in the way I asked it, you would have been spared so much pain as you seem 'o feel, and the time and space might have been otherwise occupied. You say next "You have succeeded in waking up both of us." Yes, and I am *glad of it*, and I fancy that by this time you both wish you had remained asleep. You must be either asleep now or blind, if you cannot see this. You then add, "Well do the results correspond with your expectations." This sentiment I heartily endorse. Indeed, my highest expectations are realized, and it is you, sir, that I have to thank for shewing me that my conclusion regarding Mr. C.'s treatment of the lexicons was correct. Brother N., do the results of your red herring letter correspond with *your* expectations? And don't you think you had better let the baptismal question alone till you get more light on it?

You say again, "You have a special hankering after Methodist converts, and this is the reason that controversy with you is confined almost exclusively to Methodist polemics." My good sir, if I desired to make Methodist converts, then to assail Methodist views of baptism would be my last resort. No; I confine myself almost exclusively to Methodist polemics, because in your paper, the *Wesleyan*, and in Methodist publications of a similar character, I have read the most astonishingly weak and foolish arguments to justify infant sprinkling, I have ever read anywhere; its a fact, sir. Never, never, have I read such phantasmagoricalistical nonsensicalities as have appeared in various works from some of the writers of your denomination. Such subtilities, perversions and misrepresentations, so far as I know, are pretty much confined to Methodist works on Baptism. I would like just now, did space permit, to give you a few specimens. The remarkable Catechism I have frequently referred to, and your letters, would provide a large supply. You again say: "I have myself, on several occasions, been called from distant places to guard the tender lambs from one who was not their shepherd." Why not say wolves at once? Truly your body is to be congratulated that they possess one, at least, who is able to protect the Methodist lambs from Baptist wolves, and to be condoled that the various shepherds have been so badly trained that they cannot protect these "tender lambs." Would you mind publishing a specimen or two of the letters or despatches calling

you to the rescue ? and you may at the same time just tell us whether you had to bear your own travelling expenses on these missions of merey and love.

There are many more matters to which I might refer, but my space is already more than filled, and besides it being so clear that you have written just to induce me to reply, I don't feel like answering everything you say, or I might fill the *Messenger*. So now, having followed you around a little, I will swing back to my old moorings and ask you again, "Has Mr. Currie falsified the lexicons on pages 12 and 13 of his Catechism?" If you cannot, or will not answer, then let some one of your learned brethren do so; surely some of them are in a position to know, and if in a position to know they are in a position to answer. What means this painfully protracted silence? I have now just opened Grove's Lexicon, Edition 1835, at the word *rantizo*, the definitions given being: "To wet, besprinkle, purify." Now if any person were to say that Grove does *not* give wet, or besprinkle, or purify, as a definition of that word, and that I had falsified that lexicon, would it not be a very simple thing for me, or any one else who had a copy of that lexicon, to show that the definitions given by me are precisely the same as those given by Grove? I ask if the definitions of *baptizo* as given by Mr. Currie, be the definitions as given by the lexicons he names, which has been denied over and over again; why is it that neither he nor any one else has spoken one word in justification of his conduct? Why, if he has quoted correctly, has no one stood up in his defence? For the simple reason, dear Sir, that no one has a word to say in his defence. He has falsified the lexicons and the Bible too, and you and your brethren, seeing you cannot defend him, do the next best, or worst thing, namely, so far as that matter is concerned,—stand speechless.

Paradise.

Yours truly,

J. BROWN.

LETTER No. 4.

My dear Sir,—

I hear you have been unwell, I hope you are now quite recovered and prepared to pursue your editorial duties, and to receive a few more lines on some points contained in your letters.

You will have seen by last *Messenger* that all your remarks arising from your idea that I studied in Spurgeon's college come

to nothing. You will excuse me if I say that you caused me considerable amusement when reading the following:—"I am informed that you came from the feet of Spurgeon." I do not mean that I was amused at the term "from the feet of Spurgeon," but from what I anticipated when reading it. Again you say, "Have you retained the principles learned from Spurgeon?" and again, "Charles Haddon Spurgeon, your illustrious tutor," etc. However, I will freely overlook all you say arising from your mistake, (which, by the way, occupies a good part of your letters), as some one had misinformed you. To save you from any further mistake in the matter, I may say that I studied at Bristol College, England, under the Presidency of the esteemed and venerable Dr. Gotch. I confess to you, brother N., that there are few men living, if any, that I esteem more highly in love for their works' sake, than Mr. Spurgeon. If there is an honest, hardworking, upright, downright, straightforward, broad-hearted, noble minded, manly Christian in the world, I consider Rev. Charles H. Spurgeon to be such an one. Had I studied in his college I might have had still more reasons for admiring him than I have now; still I do not see that I should be bound even then never to alter my views on my subject if I saw a just reason for doing so, any more than I feel bound to hold to all I learned of my esteemed and beloved tutor, Dr. Gotch, who has perhaps a warmer place in my heart, and stands higher in my esteem than even Mr. Spurgeon. Neither of these noble men would wish their students to believe and practice a thing simply because they did themselves, but rather that they should think and act independently. They do not reduce their students to a pulp and then run them into moulds of their own fashioning.

But, as you are anxious to know something of my views on Communion, I will now oblige you; with liberty for you to copy them into the *Wesleyan*.

I was pastor of an open-communion church from the time I left college till I came to Nova Scotia, which covered a period of five years. There were only two churches in the town, (Chipping Sodbury, Glo'stershire), Episcopal and Baptist. There were Methodists, Presbyterians and Independents who attended the Baptist church, and faithfully did I every month extend the invitation to "members of any Evangelical Denomination to remain with us" to the Lord's supper; yet, strange to say, during the whole five years, I do not remember one of them remaining to the ordinance, which often caused me some astonishment and wonder. I find, moreover, that such is generally the case under similar circumstances. Within a year or two of the close of my ministry there, I gave a closer attention

to the Communion question, and this thought occurred to me: That if open-communication was right, open membership must be right also; and to this hour I am of that opinion. I did not, however suggest open-membership to the church, because our brethren of other churches did not even accept open-communication. When in Manchester at the Baptist Union meetings, in October, 1872, at which Mr. Spurgeon was present, I took the opportunity to ask him about what was so much on my mind. So I said to him, (privately of course,) "Mr. Spurgeon, there is a little matter troubling my mind, and I should like if you could set me right on it; it is this: I am a pastor of an open-communication church; and if a person were to say to me, 'Why do you allow me to sit at the Lord's table with you and not to be a member of your church?' I don't know what I should answer him." Mr. S. replied, "Answer him! I tell you what I'd answer him: 'If I choose to let you sit at my table, do you think I am going to give you the keys of my cupboard?'" This reply, however, was more witty than wise, because if I am on such terms with a man that he is welcome to sit at my table, he is virtually welcome to the keys of my cupboard—I mean so far as to what it contained. So I expressed my dissatisfaction with the answer, when he said: "Well, it is a difficult question; I have been going to write about it two or three times, but have not." And I am of opinion, Bro. N., that the *difficulty* of the question was the reason why he did not. So I told him I should be glad if he would write about it, as I knew there were others in the same position; when he said he would think about it. I do not remember having read anything from his pen on that subject from that time to this.

At the laying of the foundation-stone of a new College during the same meetings, Mr. S. thought fit to launch some heavy bolts at Union churches, which, in my opinion, are the natural fruit of open communion. He represented a man as presenting himself to the minister at the church door, and saying: "I want to join your church, sir, but I see you have a font and a baptistery; which must it be?" and the minister as saying: "O, which ye like, my dears; ye pays yer money and ye takes yer choice." This caused much merriment, in which I joined; but on thinking the matter over soberly and candidly afterwards, I concluded that those who admitted the unbaptized to membership were as consistent as Mr. Spurgeon in admitting them to the Lord's table; neither of which, Bro. Nicolson, do I conceive to be according to the pattern shewn us in the New Testament.

Notwithstanding this difficulty, I still held to open communion, and did till I came to Nova Scotia. After reaching this

country my attention was drawn to the question much more than when in England, so I began to investigate it with considerable diligence; and from all I have been able to hear, observe, and read, I have come to the following conclusions, and the process has been by no means hurried either:

1. That nearly all Protestant Pedobaptist churches hold that Baptism should precede communion.
2. That this being so, all such churches hold what is commonly called close-communion principles.
3. That holding these principles, they occupy precisely the same position as those who are called close-communion Baptists.
4. The Pedobaptist churches practising what they call baptism, and Baptists also practising baptism, the former consider that they should therefore commune in common with the latter.
5. That Pedobaptists seem to think that because they allow immersion to be lawful Christian baptism, the Baptists ought to be charitable enough to allow sprinkling to be the same. It is no charity to accept as true that which is not, but rather the reverse.
6. That Baptists, by admitting Pedobaptists to the communion would virtually admit sprinkling to be baptism, and thereby sustain and uphold that error. Open communion is called for, but *open baptism* is wanted.
7. That the sum and substance of all speaking and writing against close-communion when boiled down comes to this:—Admit us to the communion and thereby endorse our practice of sprinkling as baptism.
8. That you and your Pedobaptist brethren must have very little faith either in yourselves or your practice, that you are so exceedingly anxious for Baptists thus to endorse your mode of baptism. They do not ask Pedobaptists to endorse immersion; indeed, many do it without asking.
9. That your endeavors to promote or secure open-communion, by which I mean communion with Baptists, does not so much arise from a desire to commune with them, as for the reasons given above.
10. That you, as Christian men, pay yourselves too low, and the Baptists too high a compliment, by your cry for open communion, making it appear almost as if there were no communion with our Head except through the medium of the Baptist Church.
11. That while we admit most readily all who believe in the Lord Jesus Christ to be saved, whether baptized or not, yet we do not see our way clear to invite the unbaptized to

the Lord's table, *because it is the Lord's table*, and not ours, so that we are not left to choose in the matter.

12. That if open-communion were to become universal, the bonds of Christian brotherhood would not thereby be made any stronger than they are now.

13. That notwithstanding Baptists hold to close communion, they do not thereby wish to imply that the unbaptized are unsaved, although in your first letter to me you say that "with you to be strictly logical—to be thoroughly consistent,—the bulk of Christians are unbelievers—nothing more;" which is your conclusion, not ours. We hold all believers to be Christians, and all Christians to be believers, we also hold all unbaptized believers to be living in disobedience to what is to us a plain and distinct command of Christ; ignorant or not of the fact, it is disobedience none the less; yet at the same time both we and they holding Christ as our Head, and His atonement the ground of our hope; and while certain differences exist between us and them, on points not of vital, yet some of no small importance, we are thus on the surface, "Distinct as the billows," yet I trust that down beneath—in the heart—"We are one as the sea."

14. That the position of the Baptists in these Provinces on this question is in accordance with the practice of the primitive church.

15. That such as occupy a different position are not in accordance with the practice of the primitive church, and therefore,

16. I consider that Baptists are consistent with themselves and with the Truth, in holding and maintaining the principles of close-communion.

For what I have said I am myself alone responsible, as well as for what I have said or may yet say on baptism. I do not profess to represent, or write in the name of any person or persons whatsoever.

Were it a matter of *feeling* merely, I should most certainly practice and maintain open-communion, for it has often pained me to witness the husband, perhaps, remaining to the ordinance, and the wife leaving, or *vice-versa*; or a Methodist minister taking part in the public service, as was the case two or three Sundays ago in connection with myself, and then to have to leave when the Lord's Supper was to be observed. I admit, sir, I *felt* it, but when we have to do with PRINCIPLES, which we believe to be just and right, our feelings must stand aside, and right must take its course. In matters of conscience, faith, and doctrine, *principle* should regulate our actions, not *feeling*. If the latter were lawful I should adopt sprinkling

instead of immersion, especially in winter, and open-communion instead of close, all the year round.

I will finish my remarks on this subject by giving you what Dr. Talmage says about Baptists and close communion. Mark it well!

"We deplore the many sharp things that have been written in many papers—and we are sorry that some of them (unknown to ourselves) have crept into our own paper [*Christian at Work*—on the fact that the chief body of the Baptists believe that they ought not to invite to the communion-table those who have not been immersed. They have as much right to that belief as the Pedobaptists have a right to the opposite belief. We know close-communion Baptist ministers, and open-communion Baptist ministers, and we do not know that the latter are any more genial than the former. Let each denomination mind its own business, and cease meddling with others. If the communion-table of the Baptist church were the only one in the land, and you Pedobaptists were not allowed to sit at it, there might be some ground for complaint; but when there are thousands of communion-tables all over the land, where the sprinkled, as well as the plunged may partake, what are you making such a fuss about? If there are ten houses on a street where you are invited, and there is one that does not invite you, what an unreasonable thing for you to spend your time in throwing stones at the windows of the closed house."

Just so, Mr. Talmage, it is unreasonable; but don't you see that the nine admit sprinkling to be baptism, but the tenth does not. That accounts for the stone-throwing. Compare conclusion 7, Bro. N.

We will now turn to the baptism question, and your views thereon. You say by way of objection to immersion that you "can give the name of a beloved minister in Boston, who avers that, by standing in the water during the time necessary for baptizing some scores of candidates, he contracted a cold which has laid him aside from his work and may carry him to his grave. He is a Methodist withal—the more the pity."

By this last remark it appears that if it had been a Baptist minister who had thus taken cold and was laid aside from his work, and likely to be carried to his grave by it, it would not have mattered so much. Well, perhaps not; they are considerably in the way of some people. I hope, however, he has recovered and continues to practice baptism after the scriptural and apostolic method.

At the close of your letter you say: "We are heartily sincere in the opinion that immersion and close communion are both foreign to the spirit and genius of the Christian religion. At least this is my position." The "we" at the beginning, I perceive, applies to the Methodists, not being the editorial "we," as you speak of yourself in the first person just after. If this, then, is the position of Methodists on these questions (and as an editor you are supposed to know), then I ask: What

business had that Boston Methodist minister in the water?—practicing what, according to you, he believed to be “foreign to the spirit and genius of the Christian religion.” It looks almost like a judgment on him; and if I am ever found sprinkling any one, and calling it baptism, while I believe and am confident it is “foreign to the spirit and genius of the Christian religion,” may my fingers be seized with rheumatism or something worse, to shew me not to act the hypocrite again.

But supposing this good brother and “beloved minister” believed in immersion, and knowing he had some scores to baptize, why, if there was any risk, did he not, like a sensible man, take the necessary precautions to prevent taking cold? The laws of nature, Bro. N., will not be suspended even for a Methodist minister. Thanks, by the way, for the information of the spread of immersion views among Methodists.

Again, if such is the view of the Methodists of Nova Scotia regarding immersion, and yours in particular, why is it, *why is it*, I ask you, that your ministers sometimes immerse, and you record such immersions in the *Wesleyan*? Do not write to me about the inconsistencies of the Baptist creed till you shew a little consistency yourself. When and where did you ever hear of a Baptist minister *sprinkling*? Tell me, I pray.

I must tell you here, Bro. Nicolson, that that part of your letter in which you try to make immersion appear ridiculous, does not look well. Ridicule is not argument, and is generally the resort to which men flee when they find they have no arguments to sustain them. In speaking of the precautions taken by Baptists in preparing for baptism—which precautions, I may tell you, are taken so that it may be done “decently and in order”—you say: “The utmost powers of human invention have been exercised to bring your mode within the limits of common life and decency.” If so, what, I ask you is, your idea of the human mind, if its “utmost powers” are required to suggest or invent “Baptisteries in churches, warming water, cutting ice on the Lord’s day [which I think is a guess of yours, as I have never known it done and hope it never is], rubber clothing to keep the minister dry, and weights to sink the dresses of the female candidates.” What is there in these things to call forth the exercise of the “utmost powers of human invention,” or to induce you to hold them up to ridicule? My good brother, have some pity on yourself, and on your readers, and do not so expose your folly.

I am not surprised that in yesterday’s *Wesleyan* (July 13th) you half apologize to your readers for having written so much, by stating with reference to anything you may yet say (which

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for your own sake, the less said the better): "We promise our readers [perhaps you mean *leaders*] not to take up much space with this controversy." This looks to me, sir, like an apology, and that some of your readers (or leaders) seem to think you have written too much, and that possibly some one has sent you a word of caution, which I am informed was done during a former discussion of the baptism question between myself and a Presbyterian brother. They see it is not safe to allow you too much scope.

It also seems strange to me, Bro. N., that while *before* your late Conference you had *so much to say*,—SINCE THAT you say so very little. Why have you collapsed so suddenly? Did some venerable brother whisper a little advice into your ear? or hold up his fore-finger and look stern at you? or give his cane a gentle shake in your presence and for your benefit and that of the denomination you so *efficiently* represent? Three numbers of the *Wesleyan* have appeared since that Conference, and all you have now to say occupies about six lines and a half!! But to this I shall refer again at the close of this letter.

And now, my good brother, you must not be frightened when I tell you that you, the Editor of the *Wesleyan* of Halifax, the representative of a large number of good, learned, and influential people—occupying, as you do, two of the most important positions a man can occupy, and who should therefore be fully abreast of the age,—you, sir, are about sixteen hundred and twenty-seven years behind the age!! Your ideas of baptism appear to me to be precisely those held in the time of Novatian, A.D. 251. You maintain that under no circumstances must baptism be put aside. The same idea prevailed then. You say to me: "You emphasize the great Apostolic Commission, but you refuse to carry it out in all particulars. 'He that believeth and is baptized shall be saved.' You insist that this settles the question of adult believers' baptism. But there have been instances to my knowledge, in which you neither could nor would baptize believers on profession of their faith. I refer to sick and dying penitents. What provision have you for such cases? None at all! And yet the Commission stands, 'He that believeth *and is baptized* shall be saved.'"

Now, what does all this amount to but your belief that baptism is in some way connected with salvation, and must not under any circumstances be dispensed with. You are quite in harmony with the views of John Wesley and Rev. D. D. Currie, and many others. (I hope John Wesley will forgive me for placing his name so near the author of the famous Catechism.) To the sick and dying it must be administered somehow, if not in the Scriptural way, then in some other, but by no means

must any person pass out of time unbaptized. You say we make no provision for such cases as sick and dying penitents. No, we do not, but God does, and if we *cannot* do what he commands, and in the way he commands, he does not expect us to. In His Word I read,—“If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” 2 Cor. x. 12.

If a person when sick or dying believes in Christ, and would be baptized if it were possible, yet cannot be, then the Lord will accept the will for the deed, even as he did in the case of David in the matter of building the temple. The Lord said to him: “Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart,” 1 Kings, vii. 18. On the same principle where there is the willingness, but not the opportunity to be baptized, whether it be sickness, or climate, or any other circumstance, the same words with but slight alteration might be applied, “Whereas it was in thine heart to be baptized in my name, thou didst well that it was in thine heart.” I suppose if you, Brother Nicholson, had been in David’s place, and not being able to build the temple, you would have made a little temple of clay or putty, on the principle which first gave rise to pouring and sprinkling as a substitute for baptism; namely, if we cannot do this as the Lord commanded, we will get as near to it as we can. David did not make a toy temple as a substitute for the temple itself, but you sir, and your denomination, with others, have a toy substitute for God’s command to immerse, forgetting, or not knowing that God’s ordinances must be observed in His way or not at all; and that when or where they cannot be, he requires no human invention in their place, but will accept the will for the deed.

It is the belief in some secret efficacy, Brother N., that underlies your tenacious hold of what you call baptism. (This appears, more or less, in all Methodist writings that I have read. It comes out in Rev. Mr. Currie’s work, also in Mr. Lathern’s, in your Methodist Catechism, in Wesley’s hymns, and in your own letters. Take a sample from Wesley’s hymns. Turn to No. 740. “At the baptism of a child.”

“God of eternal truth and love,
Vouchsafe the promised aid we claim;
Thine own great ordinance approve;
The child baptized into Thy name
Partaker of Thy nature make,
And give him all Thine image back.

Mark well the last three lines, fourth and fifth in particular. Mr. Currie says infants should be baptized “*because they are saved.*” Wesley does not seem to think so.

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"Father, if such Thy sovereign will,
If Jesus did the rite enjoin."

(That conditional "If" is well put in. Wesley may well say "If," although, just before, he calls it God's "own great ordinance.") Mark well the next four lines :

"Annex Thy hallowing Spirit's seal,
And let the grace attend the sign;
The seed of endless life impart;
Take for Thine own this infant's heart.

Take a verse or two from hymn 476 :

4. "Jesus, with us Thou always art,
Effectuate now the sacred sign;
The gift unspeakable impart,
And bless the ordinance divine.
5. Eternal Spirit, descend from high,
Baptize of our spirits, Thou!
The sacramental seal apply
And witness with the water now."

And again in hymn 477, the same idea appears :

"See a sinful worm of earth !
Bless to *him* the cleansing flood !
Plunge him, by a second birth,
Into the depths of God."

Mark the word "Plunge" as well as the idea conveyed in the words.

"Let the promised inward grace
Accompany the sign;
On *his* new-born soul impress
The character divine."

Now what have you in these lines but regeneration connected with baptism? How true the Methodists of these days, judging from some of their teachers, hold to the doctrines of their great leader in this matter! And how directly opposed are both he and they to the plain simple teachings of the New Testament on this subject.

But I suppose you are waiting to know what I mean by saying you are so many hundred years behind the age. I will now try to show you, and at the same time, the origin of the practice of pouring and sprinkling.

I have already called your attention to your own views as to the indispensable necessity of baptism in some form or other, which are quite in keeping with those held in the third century, when we have the first historical account of pouring and sprinkling for baptism, and I will give it to you in the words of the learned Dr. George C. Knapp, Professor of Theology at Halle from 1775 to 1825, and a Pedobaptist:—"Immersion is pecu-

liably agreeable to the institution of Christ, and to the practice of the Apostolic Church; and so even John baptized, and immersion remained common for a long time, except that in the third century, or perhaps earlier, baptism of the sick was performed by sprinkling or affusion; still, some would not acknowledge this to be baptism, and a controversy arose concerning it, so unheard of was it, to baptize by simple affusion; Cyprian first defended baptism by sprinkling when necessity called for it, but cautiously and with much limitation. It would have been better to have adhered to the ancient practice, as even Luther and Calvin allowed." See Bailey on Baptism, pp. 305, 306.

The first recorded case of pouring was that of Novatian, about the year 251, that is to say, 1627 years ago; just the length of time you, the editor of the *Wesleyan*, are behind the present age!! Novatian had not been baptized, and, falling dangerously ill, and not expected to recover, his friends believing that he could not be saved without baptism, and finding that it was impossible to immerse him, they had water poured on him, so as to come as near to immersion as possible. This was called *perfusion*, or in Greek *perichutheis*. Here you see, Bro. N., the root of the error beginning to grow, namely baptismal regeneration. Cyprian writing on the subject of baptism, declared that he considered pouring, under such circumstances to be valid baptism, for, when one *Magnus* wrote to him asking his opinion, whether he thought such as were, through sickness or infirmity, only poured upon or sprinkled, to be lawfully baptized, he said that, "As far as he could conceive, he could not see that the Divine benefits could in any wise be mutilated or weakened, nor that less of such benefits could be bestowed, where the Divine gifts are received with a sound and full faith both of giver and receiver; for in baptism the spots of sin are otherwise washed away, more than the filth of the body in a secular and carnal bath is." Epistles '76, S, 9 p. 249, 250.

Here then you have baptismal regeneration, taught and believed, and that in connection with pouring or sprinkling. The error grew rapidly, and when a council of sixty-six bishops was called (A. D. 254,) to consider and give their opinion as to when a child should be baptised, some difference of opinion existing on that subject, these grave bishops sat in solemn conclave and hatched this beautiful chicken along with some others:—"Whereas you say that an infant for the first days after his birth is unclean, so that everyone is afraid to kiss him, this can be no impediment to his obtaining of heavenly grace, for it is written, 'to the pure all things are pure,' and none of

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us should dread that which God has made; for, although an infant be newly born, yet he is not so as that we should dread to kiss him. Infants ought the more readily to be received to the remission of sins, because not their own, but others' sins are remitted to them. Wherefore, dearly beloved, it is our opinion, that from baptism, and the grace of God, who is merciful and kind, and benign to all, none ought to be prohibited by us, which as it is to be observed and followed with respect to all, so especially with respect to infants, and those that are just born, who deserve our help, and the divine mercy, because at the first instant of their nativity, they beg it with their cries and tears." Apud Cyprian, Epistola 59. §. 2, 3, 4, pp. 163, 165.

There is a fine deliverance from sixty-six grave bishops! and this chicken hatched by them, has been nursed, fed, and tended till the present day. There is one thing about those men, however, that differs from those who hold the doctrine of baptismal regeneration in these days; they were more consistent and merciful, for they held that the child should be baptized as soon as it was born, and if baptismal regeneration be a true doctrine, then why leave the sprinkling of the child till it is some weeks or months old? Why run such a fearful risk? I hope by this time, Brother N. you see where you stand, and how near your view of baptism accords with that of those in Novatian's time. Before quitting this subject I will give you a brief quotation from Dr. Green, England:—"Infant baptism came from the doctrine of baptismal regeneration. The two arose in the Church side by side, and there is not a passage from any Christian writer for the first four centuries, that can be alleged for Pedobaptism, that cannot be alleged for baptismal regeneration." See "Kind Questions," by A. M. Stalker, p. 67, London, Stock. From "The Act of Baptism," by Rev. Hugh Jones, D. D., President of Llangolen College, North Wales, I extract the following, which, from a careful study of the subject, I most heartily endorse, being true to the very letter.

"From the whole, it is evident,—(that is, from the writings of the Fathers on the subject.)

1. That the belief that baptism was essential to salvation gave rise to sprinkling.

2. That pouring or sprinkling was not considered to be scriptural, but deemed to be defective, since those that were only perfused, (or poured over) were objected to as candidates for the ministry on that account.

3. That sprinkling, as a mode of baptism, is therefore *from men*. It began in error; it is founded upon superstition; it is destitute of Divine authority. When the absolute supremacy

of God's Word, in religious matters, is restored, it must vanish away and disappear, like all the traditions of men. (Matthew xv: 13.)"

And now I have well nigh done with you for the present; whether I take you in hand again or not, will depend very much upon yourself.

In closing, I want just to notice your very brief editorial in yesterday's paper; and that all readers of the *Messenger* may have another specimen of your weakness, I will quote it in full: "Rev. D. D. Currie wishes it to be understood that when Mr. Brown shall have answered his letters,—*answered them!* completed the task—Mr. Currie will briefly reply. The same intimation may also be accepted from the Editor of the *Wesleyan*. We promise our readers, however, not to take up much time with this controversy."

And this is the termination of the "tremendous bombardment" you threatened us with! And this is how you are going to get out of the mire in which you have both so deplorably sunk! To me, sir, it is almost too contemptibly mean to make any remarks upon. When did you concoct this neat little scheme? I will promise you and Mr. Currie this much, that if he will first answer my letter, I will answer every argument in his, if he will but point them out. But I will not undertake to reply to Dr. Ditzler. Dr. Graves has done that already, and as to further answering yours, Brother Nicholson, I have wasted too much ink on you already. From this little plan of yours, I mean Mr. C. and yourself, it comes too plainly to light that both you and he intend never to come to the question which I have labored hard and long to get you to answer. And this idea about Mr. C. giving a brief reply to me "when I have answered his letters," only shews that he too has been cooking a certain fish to draw away the attention of the readers of the *Wesleyan* from the deplorable position in which he has placed himself. He is mighty careful not to say anything about the lexicons, nor to promise a "brief reply" to the first letter I sent him. What small conduct in great men! What tricks and subterfuges some of them can descend to, to escape detection! By the way, Brother N., before I forget, let me thank you for your kindness in getting me off the gridiron, which, sometime since, you expressed your anxiety to do. With my hand to my hat, I make as low a bow as possible without disturbing my equilibrium, and say, "Thank you sir, thank you, I'm sure; and as 'one good turn deserves another,' is there anything in the world I can do to get you and Brother Currie off? I am getting to feel a little sorry for you. And when you are off, be advised and do not meddle with gridirons and red herring any more.

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I was not at all surprised to read that at a recent Conference, Mr. Currie failed to make a speech, when called upon, although the flattering position he was placed in by his brethren, should have rendered it both an easy and a pleasant duty. How could he, with the ghosts of those lexicographers surrounding him, and frowning darkly because of the injustice he had done them by making them say what they never did? The wonder was not so great that he did not make a speech, but that he could find his way to the place where his more honorable brethren were assembled. But since he did go, it seemed most heartless, when, by way of escape, he asked his brethren to sing "Hold the fort," Mr. Sprague thoughtlessly and cruelly suggested that they should begin at the second verse:

"See the mighty host advancing,
Satan leading on," etc.

The brethren, we are informed could not sing for laughing; well, I appreciate a good laugh myself, but if those brethren had but realized the seriousness of the position in which Mr. C. stood, as a man who had falsified dictionaries as he had, and *stood by his dreadful work*, falsified and perverted the Bible, which they all profess to love, and made statements which were utterly and absolutely false; if, I say, they had but realized this,—then if they had wept instead of laughed, it would have been more appropriate. There is "a time to laugh and a time to weep," and while a laugh was very excusable just then, most certainly was it also a time to weep, when they must or might have known that one of their number had strayed so far away from the paths of truth and uprightness, as Mr. C.'s writings all too clearly show he has.

In the face of all the exposures made, and the tenacity with which he clings to his false statements, and the support which you, an Editor and a Minister give him in connection therewith, I do not wonder so much as I once did that there is such a thing as infidelity in the world, when such things become known. Did I judge of religion by some of its professed friends and defenders, I should consider it to be something that it would be just as well to be without. I write thus strongly because "I hate and abhor lying" and deceit with all the powers of my nature, and may the gracious Lord ever deliver me from both, and mercifully forgive me if I am guilty of either.

I have now almost finished, but before doing so, I shall address a few faithful words to you both.

Brother Currie: You are a minister of the Gospel, and as such you are under obligation, as you state in the preface to your published letters to "minister the doctrines of Christ, as

the Lord hath commanded, and to be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word." And yet, 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. You have said there are words and expressions there which neither you nor any other living man ever saw there.

Do you not know that among the seven things that are an abomination to the Lord "a lying tongue," and "a false witness that speaketh lies," are two? (Prov. vi: 16-19.)

And now Brother Nicholson, a word or two to you. As a man, occupying two of the most important positions a man can occupy, namely, Minister and Editor; from your conduct in this matter, you have carried yourself in a way utterly unworthy of both offices. You have sought, most perseveringly to maintain as true what you know is not, and if you do not know it, it only further shows your unfitness for the offices you hold.

You have been acting most deceitfully, your conduct has been anything but noble and manly. You, like Mr. Currie, have made statements, showing yourself to be deplorably ignorant of what you profess to know so much about.

Now a word to the both of you, and it shall be from the Word of truth, as to how Ministers should use that Book, which you, Mr. Currie, have so sadly abused:—"Therefore, as we have received this ministry, as we have received mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Your conduct, sirs, having been just the opposite of this, and fearing lest you may suppose it is something I manipulated, you will find these words in 2 Cor. iv. 1-2.

If you two are fair representatives of Methodists and Methodism, which, notwithstanding your position, I do not, by a long way take you to be, for few would practice such tricks and dodges as you have,—then what the Rev. W. O. Simpson said at one of the late May meetings in London, will by and by be said of the world itself, "A century of Methodism in London," said he, "has given proof that the population is getting hopelessly ahead of Methodism." But I would neither

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do Methodists nor Methodism the injustice and wrong of taking you, and especially you Brother Currie, as their representatives.

Your illustrious Morley Punshon during the same meetings spoke somewhat despondingly of the retrograde movement of Methodism in London. He said:—"Have not thirty thousand of them wandered off already? Do you not know there are thirty thousand backsliding Methodists in London this day? and many of them have wandered into the wilderness because you had no fold for them, and some of them have got safely housed in other folds." (See *Christian Age* Supplement for July, 1878, pages 7 and 10). They have no one you see, Bro. N., to "protect the tender lambs" like the Methodists in Nova Scotia have. Would it not be well to send your address to Mr. Punshon; and should he send for you, I will promise, and I know my brethren will, too, that we will not touch a solitary lamb during your absence, only you must promise not to stay too long, otherwise you may be suddenly called home.

And now, Brother N. in closing, I will quote a few words from the close of your letter to me:—"My dear Brother, you have invoked all this exposure. I had no intention of contending with you, but you have thrown down a challenge, the refusal of which would have been the acknowledgment of conscious error." And if I have been somewhat severe it is solely attributable to the course of conduct Mr. Currie and you have been pursuing, and if you ever find me making statements which are false and perverting the Bible, or abetting any one else who may be doing so, I hereby call every reader of these words to witness that I give you full permission to lay on the lash tenfold more heavily than I have laid it on either you or Mr. C. And if I have misrepresented you or your creed in any particular, I am very willing upon your pointing it out to me either publicly or privately, to render all due apology. And if Mr. Currie should see this, I will take upon myself to advise you both that henceforth you play the man a little better than you have in the course of this correspondence, and let all your teachings and conduct be more worthy of the high positions you occupy.

Yours truly,

JOHN BROWN.

DEAR EDITOR.—Since sending you the above I received a note from a brother who had written to Harper Brothers, New York, (publishers of the American edition of Liddle and Scotts Greek lexicon, and Methodists besides, I am told), respecting the charge made by Mr. Currie, of Baptists mutilating that lexicon.

They say, "You may be assured that the work in question is entirely free from the charge to which you refer.

There has never been one word put into the article *baptizo*, in the American Edition, or removed from it, except in accordance with the English Edition.

Yours, etc.,

JOHN BROWN.

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APPENDIX.

I have stated in the previous letters that Mr. Currie was guilty of misrepresentation, but not having proved the statement, I will here do so. The charges of falsehood and perversion of Scripture have been fully proved. At any rate, so I believe, and no one has questioned the proof. In Mr. Currie's Catechism, page 61, occurs the following in reference to Romans vi. 4, and Colossians ii: 10-12:

"What is the immersionist exegesis of the passages just quoted?" (The term "immersionist" is used by Mr. C. for "Baptist"). "Immersionists teach that the great change of heart indicated in those passages (Romans vi. 4, "Buried with Him by baptism," etc, and Colossians ii: 10-12, "Buried with him in Baptism" is accomplished through immersion in water; that one is baptized into Jesus Christ and into His death by immersion in water; that immersion in water is meant by putting off the body of the sins of the flesh by the circumcision of Christ, and burial with Christ, and being risen with Him.

What radical error is apparent in the immersionist exegesis?

1. The immersionist exegesis of the passages under consideration, teaches the doctrine of regeneration through the baptism of water, whereas the Bible teaches that regeneration can only be effected through the work—the baptism of the Holy Spirit.

2. Immersionists misconceive the design of the Apostle, who does not, either in the passages just quoted, or elsewhere, attribute to baptism with water a renewing or regenerating power. Paul attributes the washing of regeneration to the Holy Ghost which has been abundantly shed upon them.

Can you quote some passages from writers who have held the immersionist theory, and who have supposed that the spiritual regeneration, of which Paul wrote, is effected through the baptism of water?

Dr. Cramp gives some specimens in his Catechism:

Ambrose:—"In the font there is a transition from the earthly to the heavenly. This is the Passover, that is, the sinner's passing-over—the passing-over from sin to life, from guilt to grace, from pollution to sanctification."—(*Cramp's Catechism*, p. 26.)

Chrysostom:—"Christ has given baptism as a kind of antidote against poisons; and so all malice is ejected, and the fever is quenched, and the putridity dried up. We are clayey before baptism; after it we are golden."—(*Cramp's Catechism*, p. 26.)

Jerome:—"In the laver the old Adam altogether dies, and the new one is raised up together with Christ; the earthly perishes and the super-celestial is born."—(*Cramp's Catechism*, p. 26.)

Three others follow of the same nature as the foregoing, namely: Paulinus, Bede, and Campbell. He omits Gregory the Great. Now what would be the impression upon the ordinary reader from reading the above? Would it not be that Baptists believe in baptismal regeneration? that they endorse the statements above quoted? and that Dr.

APPENDIX.

Cramp in his Catechism quotes them as the views of immersionists or Baptists, thereby endorsing them also himself? This, to me at least, seems to be the natural conclusion an ordinary reader would arrive at.

On turning to page 26 in Dr. Cramp's Catechism we find the following:—

"How did the writers of the fourth and two following centuries express themselves about baptism?

Most extravagantly and unscripturally. Here are some specimens:— Then follow those above quoted: Ambrose, Chrysostom, Jerome, and Paulinus, Gregory the Great and Bede. Dr. Cramp does not quote Campbell, although in Mr. Currie's Catechism it is made to appear as if he did, a quotation from him following the others in regular order.

That I may do Mr. Currie no injustice, I will say that after stating that those extracts express the logical inferences which grow out of immersionist exegesis of the passages above quoted, (Rom. vi: 4; Col. ii: 10-12), he says:—"Immersionists are more evangelical than their creed. Dr. Cramp and all evangelical immersionists recoil from the extravagant lengths to which the logical inferences of their interpretations of Paul would lead them." No thanks for that admission, as it is, doubtless, more the result of a twinge of conscience than a desire to do Baptists justice. If "Dr. Cramp and all evangelical immersionists recoil from the extravagant lengths etc.," why can Mr. Currie allow the following to go forth before the world: "Immersionists teach that the great change of heart indicated in those passages is accomplished through immersion in water."

Will some brother skilled in mathematics answer this question:— How many English miles between the man who can write after the fashion shown above and common honesty? An answer would oblige

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Is now the STANDARD PREPARATION of COD-LIVER OIL, and, as a *Pharmaceutical Product*, meets with the approbation of the *Medical Faculty*, and is largely prescribed by them in their daily practice—combining as it does the *medicinal virtues* of COD-LIVER OIL, of the finest quality; LIME, in the desirable form of the *Lacto-Phosphate*; Soda, as a *Hypophosphite*; PHOSPHORUS, in its most eligible form; and IRON, the great *Blood-producing* element.

As an illustration of the manner in which it is spoken of by those who have *tried it*, read the following communication from Mr. George Sewell, of Memramcook, N. B., who writes from Moncton, N. B., under date of June 7, 1878:

J. H. Robinson, Esq., St. John, N. B.,

DEAR SIR,—In January last I came to Moncton from Memramcook to consult a physician, as I was in the last stages of Consumption. When I arrived here I had at once to go to my bed, and was so low I never expected to leave it. A physician was called who pronounced my case as hopeless; that I might live a week or two, but certainly not more. As a last resort he recommended ROBINSON'S EMULSION OF COD-LIVER OIL WITH LACTO-PHOSPHATE OF LIME. I purchased a bottle, and after taking the first dose I commenced to improve. It seemed, after taking a dose, as if I had eaten a hearty meal. I have continued taking it ever since, and am rapidly improving. I am confident that had it not been for your Oil I would have been in my grave to-day. You are at liberty to use this in any way you wish, as I am anxious to let others, who are afflicted in the same way, know, in the hope that they, too, may receive the same benefit.

And again, dated June 22, 1878:

J. H. Robinson, Esq.,

DEAR SIR,—I wrote to you in May last informing you of the wonderful cure your PHOSPHORIZED OF COD-LIVER OIL WITH LACTO-PHOSPHATE OF LIME had made in my case, and, at the same time, promising to write to you from time to time to let you know how I was getting along. I am much better in every way; am stronger; can walk a good long distance without getting tired. Sleep well and eat a hearty meal. In fact I am a new man in every respect, and those who saw me three months ago and see me now, can hardly believe I am the same person.

The above are facts; and believing that ingratitude is one of the unpardonable sins, I feel it a duty to tell you of what, under a kind Providence, your preparation has done for me. Wishing you every success, &c., &c.

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