

For the Christian Messenger.

Letter from Rev. A. R. R. Crawley.

DEAR BROTHER,

As the friends and supporters of our Foreign Mission are glad to receive any items of intelligence with reference to it, I send you for publication the following letter from Brother Crawley, with brief epistles, translated by him, addressed by two of our native preachers, or students, to their brethren and sisters in these Provinces.

It must be apparent to all considerate persons, that men who have just emerged from a state of heathenism and gross ignorance, require instruction previously to entering upon ministerial labor. To support young men, whose hearts are drawn to the work, while they are acquiring this requisite training, is obviously as necessary and useful as it is to sustain such as have been instructed, and qualified to preach the gospel.

Yours in gospel bonds,

CHARLES TUPPER, Secretary.

Aylesford, Sept. 19th, 1864.

HENTHADA, JUNE 28TH, 1864.

My dear Dr. Tupper,—

Yours of March 7th, covering a Bill on London for £26 stg., and the second of exchange of a Bill for £50 stg., previously received, came to hand on the 23rd inst. Please convey my thanks to the donors, if opportunity offers.

There are two young men studying now with me for the work of Assistants. I propose to support these young men from this last contributed fund, if it meets the approbation of the donors. Men suited to the work, and prepared to enter upon it at once are fully employed, and every station is in want of more. These two young men, will, I trust, be ready to begin work as Assistants in a year, or less, from now.

I note your request for letters from the native preachers. And will mention it to them again.

The work at Latong continues to prosper. There are four applicants for baptism there now, and many more inquirers.

At Donabew there is no immediately encouraging sign, beyond the faithfulness and zeal of Yan-gin, the preacher there.

I remain yours faithfully,

ARTHUR R. R. CRAWLEY.

LETTERS FROM THE STUDENTS.

I greet the brethren who live in America, and have received the love of the Lord Jesus Christ. I pray that the peace of God may dwell with you. I also, by the guidance of the Spirit know the grace of God. For those who do not yet know it—for the children of the world who worship idols, which are not Gods,—I have compassion; and with an earnest desire to preach to them the grace of the Lord Jesus Christ, who can save from sin, I am reading and studying the Bible. Therefore, in order that I may not be weak,—that I may be a true witness for God, I want you to pray much and earnestly, brethren all.

MOUNG LOGGALAY.

I greet all the brethren and sisters who live in America, and have obtained reconciliation through the Divine Spirit, by means of the grace of the Lord Jesus Christ. In accordance with my earnest desire, and because God is directing my heart, to preach to those who have not yet heard, and who do not yet understand, I am now studying the Bible with the Teacher. By means also of the assistance of the brethren and sisters, I'm enabled to study without anxiety about food and clothing. The Divine goodness is very great. I wish all the brethren and sisters to pray that I may understand the word of God, through all the time it shall please Him to keep me here. I also will pray for the brethren and sisters.

MOUNG DOKE GYER.

JUNE 29TH, 1864.

My dear Dr. Tupper,—

Above are two letters, one each from the two young men mentioned in yesterday's letter as students. I merely told them your wish, and left them to write entirely as their own hearts dictated. I shall endeavour to have the others write regularly.

Yours truly,

ARTHUR R. R. CRAWLEY.

Christian Messenger.

HALIFAX, SEPTEMBER 28, 1864.

AN ASYLUM FOR INEBRIATES.

Two or three weeks since, we gave an expression of opinion on this subject, together with a series of resolutions, prepared for the consideration of the Grand Division of the Sons of Temperance at their Annual Session, showing how such an Institution might be established and efficiently sustained. We were not then aware, or had forgotten, that similar views had been published in a respectable periodical.—The Provincial, or Halifax Monthly Magazine, for April, 1852. Our attention has since been called to the said article, written by one of the first medical gentlemen in Halifax.—The sentiments it

expresses are so well suited to confirm the views expressed in the said resolutions, and come with such weight from the writer, that we offer no apology to our readers for copying it.

The former part of the article is in advocacy of an Asylum for the Insane, an institution not then in existence in this Province, but which has since been put into efficient operation.

The article proceeds:—

“There is, however, a disease closely allied to Insanity (in the common acceptance of the term) which we humbly submit, might more appropriately be associated with the latter in its treatment. We allude to habitual drunkenness—a species of madness, which impairs and degenerates both mind and body, and would demand more stringent legislative action, than has hitherto been given to the subject. If a man, Insane, in common parlance, displays a suicidal tendency or a disposition to do injury to his fellow man—the law, the guardian of society, of life and property, steps in and imperatively prescribes restraint; but if a person displays the same tendencies in another form, by constantly indulging in a maddening potion, and thus rendering himself a dangerous member of society, the law is a dead letter, and as yet shrinks from the responsibility of laying anything like permanent restraint on the habitual drunkard. Even though a whole city should be destroyed by an element of his kindling, he escapes “scot free”; and it is only when human life is attempted, or sacrificed, that the drunkard is opposed in his career by the strong arm of the law. This should not be. For such persons there should be legal provision made. Some mode of restraint; some way, by which an individual who is thus destroying himself, endangering the lives and property of his neighbours, and making miserable the existence of those who may be dependent on, or connected with him, should early be adopted. This end may readily be effected by having a department for such persons, in connexion with Insane Institutions, under the control of the same Commissioners and Medical Officers.\* Some such innovation, on present usage, would, we hesitate not to say, be based on sound constitutional principles, and if ever carried practically into effect, will be attended with results the most marked and beneficial.

The cases adapted for this coercive treatment, will readily suggest themselves to thinking and discriminating minds. Suppose for instance, the father of a family be addicted to the vice of drunkenness to an extreme degree—squandering his property, (if he have any) failing to provide for their physical wants, and treating them, as is too often the case, with brutality. Confinement; the withdrawal of his affairs from his own control, and placing them in the hands of properly constituted authorities, would not only give peace and comfort to his family and friends, but in many instances (if the remedy were not too long delayed,) would be the means of effecting cures, and restoring to society valuable members, that would otherwise be lost to it. If poor, his family would be relieved of a burden, and would enjoy again, long absent peace and happiness, instead of being cursed with the perpetually recurring vision of a drunken husband, father, or brother. Again, how many parents are there, even within our own limited sphere, possessed of competency, or even wealth, who are afflicted with intemperate sons, the bane of their existence. Such an Asylum as that to which we refer, would be the most effectual means of saving them from ultimate ruin—and gladly would parents give of their abundance to have a curative home of this kind ready for the reception of their blind and misguided offspring. The mere knowledge of the fact that legal enactments of this nature existed against habitual drunkenness, would act as a preventive to the vice, and doubtless deter many from running headlong to destruction, the more so from its connexion with an Insane Institution.

The revenue necessary for the support of this department of an Asylum would be materially aided, by the remunerative labour of its inmates, the large proportion of whom would be able bodied men, who would be benefited by constant manual occupation. The required balance might very properly be raised, by a licence charge for the sale of intoxicating drinks. Such a measure would, we will venture to predict, make sellers more guarded as to the character of the parties to whom they disposed of the liquors.

We cannot here discuss the subject more in detail, but must content ourselves with simply propounding the principle, which if ever hereafter adopted by our Law-givers, will feel assured, be pregnant with advantages not only to those more immediately interested, but to all classes of our population; inasmuch as it will tend to increase their social happiness and comforts—and while largely decreasing the criminal calendar, will necessarily render society, life and property more safe. For these reasons we would deem the adoption of such a system constitutional in the strict sense of the term, and we sincerely hope that the day is not far distant when it will be discussed, both in and out of the Legislature by the advocates of temperance, order, and advancement.

The melancholy facts daily occurring, some of which are narrated in our present issue, and others, by far the greater part, which are

\*The writer informs us that he has modified his view, as to the desirableness of such an institution being in connexion with the Insane Asylum, and believes it would not be compatible, as different regulations would be required, but he suggests that his subsequent experience has strengthened and confirmed his opinion as to the urgent importance of an Institution for Inebriates being established.

never told, in this world, add greatly to the demand for some means of protecting society from the blighting and murderous influence of intoxicating drinks. When a proper sense of the evil pervades society, we shall, in every place, as they do now in a few bright spots, where, by common consent Prohibition is secured; make use of the means placed in our hands by the law of the land, to prevent the sale of such pernicious beverages.

For the Christian Messenger.

CONGREGATIONAL SINGING.

There was one aspect of the religious services of the late Convention, held in Leinster Street, which was very interesting,—viz., the congregational singing, there was no choir. A member of the church led the psalms, which was plain and devotional. It was truly refreshing to see all unite in singing praises to God.

When will our churches present the features of a worshipping assembly in this important matter. I think that a great change would take place in the religious spirit of our public meetings if they would adopt this order,—that all should have their hymn-books and rise up to sing, following the choir, taking care that the tunes be simple and easily followed. If the people would bring their Bibles to the house of God, reading them, instead of remaining outside talking,—it may be about worldly topics,—their minds would be better prepared to receive religious instruction. The example of Leinster Street Church, in the way of singing, is worthy of all commendation and imitation by our churches and congregations.

II.

Whilst we concur with the writer of the above in the desirableness of all the members of a congregation assembled for worship uniting in singing the praises of God, we would suggest that such “congregational singing,” as that at the Convention, cannot be expected in ordinary christian churches. A large number of those who comprised the assembly on that occasion, were, to some extent, trained voices, and perhaps the majority of them are accustomed to conduct, or assist in conducting, the singing in their own churches at home. When a hundred or more of such voices come together and join in some well-known song of praise to a familiar tune, of course nothing can exceed the grandeur of the strains. Under such circumstances there is but little need of a choir, especially where there are plenty of hymn books—as at Leinster Street, but where there are only a few who have books, and when the words are not well known, even on such occasions, the singing, in itself considered, becomes but a sorry exhibition of indifferent harmony. Now if this be the case in such assemblies, how much more likely is it for the exercise of praise to become unsatisfactory in the ordinary gatherings of the sanctuary, unless some organization exists for the purpose of sustaining that part of the exercises. What is sometimes called congregational singing is rather the haphazard style, and occasionally happens to be passable, but at others is a disgrace to people who are intelligent on all other matters. Many churches give themselves no concern on this, the only part of public worship in which all may actively participate. We believe there is far too little attention paid to this matter by christians generally.

An intelligent use of the means of grace demands some acquaintance with vocal music. Indeed it is almost as much a duty as learning to read. The exercise of praise in social worship is perhaps the highest employment of which human beings are capable in this world; and where it is properly appreciated it is calculated to produce a most powerful and beneficial influence on the mind and heart. True, the most uninformed may join in the various parts of worship, listen to the sermon and prayer, and even to some extent in singing the hymn when given out or remembered, but one cannot fulfil our Lord's injunction,—“Search the Scriptures,”—without being able to read; no more can we follow the apostolic example and “Sing with the Spirit and with the understanding also,” without some knowledge of the melodies used for this purpose.

Parents should deem the cultivation of the voice an essential part of their children's education. A knowledge of musical notation should not be considered merely as an accomplishment, or a matter to be attended to only by those who are, or expect to be, members of a choir, but a christian duty in which every believer should delight; so as to be able to join with the choir in an intelligent and hearty manner without any danger of disturbing others. We would not, therefore, have members of churches despise the choir, where they have one, but would rather encourage an enlargement of it, and greater attention to this delightful portion of public worship, on the part of all the members of the congregation, so that with one voice and one heart all may unite in ascribing honor and majesty and power to Him that sitteth upon the throne and to the Lamb.

Sprinkling, Pouring, and Immersion. Which was Baptism?

A Correspondent of the Provincial Wesleyan “G. O. H.” writing from Fredericton, Sept. 8, 1864, says:—

Last Monday and Tuesday I visited the place (Kingsclear, N. B.) “saw the grace of God, and was glad.” Baptized thirteen persons, six children and seven adults, five by pouring the water on their heads in the house of prayer, two by immersion. Felt myself on both occasions acting conscientiously, and in good company. But I doubt very much if I should have followed even an illustrious example, had it been March instead of September. Some features of modern christianity are not adapted to all places in our terraqueous, sandy and icy planet.”

We presume from the above that the “six children” were sprinkled, and that of the “seven adults,” five were poured upon, and two were immersed.

Mr. G. O. H. does not inform his readers in so many words which mode he refers to as a feature of modern christianity, but leaves them to infer that it is the latter.

We should not have supposed he would, in the face of what John Wesley has written on the subject of immersion, call that a “modern” feature. In his Notes on Roman vi. 4.—Buried with him by baptism, &c., Mr. Wesley says,—“Alluding to the ancient manner of baptizing by immersion!”

The Assembly of Divines, too, on the same passage, state, that “In this phrase the Apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, as it were to bury them under the water for a while, and then to draw them out of it and lift them up to represent the burial of our old man and our resurrection to newness of life.”

We could give G. O. H. the opinions of other great and good men, Presbyterians and Wesleyans, and of other denominations, from the time when all believers were Baptists in practice, as well by their admissions, from the first century down, who all agree on this point. Sprinkling is unquestionably one of the “features of modern christianity.”

With regard to the adaptation of a gospel ordinance to “all places in our terraqueous sandy and icy (icy?) planet,” we are happy to say there are abundant witnesses to the fact that baptism (immersion) is well adapted to every climate upon the said planet.

We have no right to say what is “adapted to places.” The only question we should ask is, What has Christ commanded? As well might Abraham have said that the command God gave concerning his son Isaac was not “adapted” to his parental feelings, and that he should not be required to offer him up. The Roman Catholics argue that the whole essence of the Lord's Supper is contained in one kind, and that it is unnecessary to administer to both clergy and laity both the bread and the wine. Perhaps this is better “adapted” to that system of christianity, but we presume G. O. H. could not therefore defend the practice. And yet he might do so on the same ground as he does the “features of modern christianity” which appear to have his sanction and approval.

After performing the rite of baptism—immersing two adults—it is hardly fair for him to give such an expression concerning the solemn and divinely appointed ordinance. If it is to be frowned upon, why not refuse to administer it? But to insult the understanding of those who choose to think for themselves, by afterwards designating it a feature of “modern christianity” is scarcely honest, and we think somewhat unchristian. We prefer “one Lord, one faith, one baptism.”

ANOTHER LEARNED TESTIMONIAL ON BAPTISM.—Dr. Stanley, who accompanied the Prince of Wales to Palestine, Egypt, &c., some time since, has recently published a work entitled “The history of the Eastern Church,” by Rev. Dr. Arthur Penrhyn Stanley, Regius Professor of Ecclesiastical History in the University of Oxford. In this work he has made a remarkable concession to the views held by the Baptists, and their practice of the initiatory rite to the christian church.

Dr. Stanley refers to the practice of this christian ordinance in the following unequivocal and significant terms:—

“There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid.”

He then notices the change which was made by the Latin (Roman Catholic) Church,