

Correspondence.

For the Christian Messenger.

JAMAICA CORRESPONDENCE.

FOUR PATHS, CLARENDON, JAMAICA, }
July 4th, 1870. }

Dear Brother,—

Yesterday was a good day with the church at Porus. Saturday we had received four candidates, which together with five more from Mandeville, made nine for baptism. They had been desiring to put on Jesus, from before the death of Mr. Clayden, their late minister. One also was restored to church fellowship.

On Sabbath morning I was awake at a little after 4 o'clock, by the singing of worshippers in the Chapel, who had assembled at that early hour, to hold a Sabbath morning prayer meeting. Truly the words of David seemed appropriate, as the voice of praise arose, and mingled with the songs of birds in the first morning air, "All thy works praise thee, and thy saints bless thee."

At half past five, we started for the baptism. Many were on the road. Some had come 10 and 12 miles already. The place where "there was much water," was four miles distant. It was a lovely spot, close by the road-side, formed by a short curve of the river, with a slope on one side, and large rocks on the other. A tall clump of bamboo overshadowed it, beneath which, on a large boulder jutting out into the stream, I took my stand among a group that left no room for others, and after prayer, and singing, which awoke sweet echoes through the forests, I addressed the sable multitudes from Mark xv. 15, 16. Scarcely a smile or restless motion through the whole assembly or services, was visible.

Then followed the baptism. And here again, where almost everything in nature seems so strange to us, one is reminded, that "there are also diversities of operations but the same spirit." In going into the water, one of the deacons, a fine tall negro, wearing a baptizing gown, led the way. When we had reached the favorable depth, two or three sisters, deaconesses, came in, leading a female candidate, while the people sang,

"In all my Lord's appointed ways
My journey I'll pursue."

The sisters giving that attention and assistance which the proprieties of taste and decorum might require.

Then in the silence, which the soft echoes of the baptismal formula only seemed to solemnize, the deacon and the minister together, baptized the candidate, when the sisters, throwing a small white sheet around her, led her "up out of the water," while the music from the shore continued

"Hinder me not ye much loved saints,
For I must go with you."

A similar process was repeated in the baptism of the other six females, when the two male candidates were also "buried with Christ by baptism," by the minister and deacon.

We changed our garments and drank coffee in the tents prepared for us, and followed the crowd who, a few in carriages, some on horses and mules, but most on foot, returned, to fill the spacious chapel at Porus, and listen to God's word. Attention, deeply solemn, was paid to the subject of man's ruin and his remedy, (John iii. 14, 15,) after which, over 130, commemorated the dying love of the once crucified.

July 7th, yielding to entreaty, I rode up yesterday to Thompsonstown. What hills! For a safe return, without having broken neck or bones, I should be thankful.

But how rejoiced the people were to see the minister. What grateful thanks, and hearty salutations. Never have I seen before, a commentary so luminous upon the passage, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that published peace." Preaching at 10 A. M., to a houseful of tearful listeners. Several here also desiring baptism. Truly the fields are white already to the harvest.

July 8th, yesterday brought sadness to the church, and indeed to the whole community, in the death of one of our most sincere and faithful, influential and respected deacons. Among the lingering superstitions of a recently enslaved and idolatrous people, at whatever hour of the night we woke, we could hear distinctly the loud night-long singing of the hundreds, gathered at the wake. To-day he was followed to the grave by a large and solemn concourse of people, who seemed to have but one feeling, that deacon Henry would be sadly missed.

To-day after the funeral, a number of inquirers met at our dwelling to receive religious instruction, and to request baptism.

And thus while some are passing from the ranks below, others are coming in to fill their places; and so in every portion of this large and interesting field, the prospects seem encouraging. From slaves-raised to liberty, sons are being brought to glory. From among a people upon whom till only 32 years ago rested the cruel

"doom of pain
From the morning of their birth,
On whom the withering curse of Cain,
Fell like a flail, on the garnered grains
And struck them to the earth."

And so another link is being fitted in to complete the chain of prophecy, till "He shall see of the travail of his soul, and shall be satisfied."

Speed thy conquest, mighty Saviour!
Run thy bounds round sins dark away,
Rise on all, thou Son of mercy,
Who have known the light of day.

W. H. PORTER.

For the Christian Messenger.

CHRISTIANITY AND MODERN SCIENCE.

Mr. Editor,—

I am far from being averse to seeing this topic discussed in the public press—religious or secular. On the contrary, I believe that an ample and thorough investigation will only lead to a revelation of the harmonious relations which exist between the two. But I do most seriously object to the course pursued by your correspondent, "Laicus," in reference to Prof. Elder and his principles and theories.

The whole tone of the articles prepared by "Laicus" has been unjust and ungenerous, and the articles themselves seemed unmistakably designed to shake the confidence reposed in Prof. Elder, and injure him in the estimation of the denomination.

Permit me Mr. Editor, to speak from personal knowledge on this point, and in simple justice make a statement or two. Though an enthusiastic student of Science, and exceedingly liberal in his views respecting the relationship existing between God and man, Prof. Elder is nevertheless perfectly sound in his opinions and theories in reference to Revelation, and the regnant principles of the Christian Religion.

In support of this let me quote his own words expressed in a letter to a Student. He says:—

"I believe Christianity to be a mine of whose exhaustless wealth, the mere surface worker knows but little—a system embodying in the highest perfection the good and the true, and whose teachings may well employ the best thoughts of the closest thinkers. I am convinced one of the first duties of its professors is to give a pure representation of its character.

Contact with some of the speculative systems of the present time has shown me that they gain their power by borrowing what is excellent in them from the Bible, and then holding up misrepresentation of christianity to deter men from accepting it."

Yet, forthwith! men holding such exalted and excellent opinions of divine truth, and bold in the denunciation of its disbelievers, must be charged with "if not formally opposing the Bible, at least wholly ignoring it" and with "adopting and promulgating opinions in direct antagonism to its teachings." Such charges are scarcely creditable to the one who hazards them, and far from being calculated to prompt investigation, or aid in the discovery of truth.

I ask the men of our denomination to believe that there exist no reasons whatever for the groundless suspicious in reference to the soundness of Prof. Elder's religious views, which some prejudiced men are seeking to disseminate.

Prof. Elder is a consistent and active member of the Wolfville Baptist Church, and in addition to his zealous efforts to lead the young men of Acadia into the "mysteries of nature" as unfolded in the teachings of Natural Science, is also seeking to lead them to the Cross. He conducts a Bible Class every Sabbath afternoon to which members both from the Institutions and the village resort to listen to his systematic and beautiful development of the heaven-born principles of the Christian Religion. His efforts are warmly appreciated and his influence for good are universally felt and acknowledged.

All the Professors in Acadia College are good and faithful men, and have the real welfare of the Students at heart, but no one deserves more credit than Prof. Elder for his untiring exertions to be instrumental in some degree in aiding young men to form a clear conception of the true character of this "Sovereign expression of all that is most excellent."

Let the denomination be proud and thankful for the possession of such a man, and not endeavor to tie his hands, and curtail his power for good by any unkind suspicious or ungenerous strictures.

Yours very truly,

PHILOP.

For the Christian Messenger.

EXTRACTS OF A LETTER FROM REV. W. GEORGE.

The Rev. D. A. Steele has received a letter dated Rangoon, June 14th, 1870, from which he sends us the following extracts:

"So far as we now judge, we will be very happy in this work, and neither of us would undo what we have done in giving ourselves to it. We are associated with a band of noble men. It makes me feel ashamed when they call me 'brother.' We received a very warm welcome from all we have seen, and some have sent us notes of welcome. We are stopping with Dr. Steyns, a fine old man. It does me good to hear him talk.

"We did not bring our goods from Calcutta with us, but to save expense, left them to be brought by ship. So we are waiting their arrival, (meantime studying the Burman language, as Mr. G., informs me in another part of his letter.) As soon as they come we start for Henthada.

We do not feel as if we were so many thousand miles from Nova Scotia. Affections and sympathies reach a long distance, and bind us very closely to our native land. We feel that we are Nova Scotians, and are representing our brethren to this people. I am just as much the missionary of N. S., as it is possible for any man to be, and unless you desert me I will continue to be so.

"I have said nothing of this country, for of necessity my opinions are very crude; yet if our young men could only see and know as much as we have since we came here there would be no lack of candidates for Foreign Mission work. Do what you can to encourage men to come, and the churches to give. If it will promote more interest in the churches to have a separate mission, advocate it, and let me go, i. e., if our people wish to forsake me."

For the Christian Messenger.

Those American doctors, who come down to every Convention, talk big about education. But their practice is equal to their words. They devise liberal things over in Maine. In giving an account of the commencement day at Colby College, the *Watchman and Reflector*, says:—

"At the close of the exercises, Pres. Champin announced that \$41,000 had that day been subscribed towards repairing the old chapel building, the erection of a laboratory, and towards the general fund. Of this sum \$10,000 each was given by Hon. Wm. E. Wording, Hon. Gardner Colby, Hon. J. W. Merrill, Hon. Abner Coburn, \$1,000 by the President himself, though he was too modest to tell us so. Before the close of the day the sum was increased to forty-five thousand. One thousand of this latter sum was given by Dr. George A. Pierce, of Providence, a graduate of '49. Judge Wording, who gave \$10,000, was of the class of '36."

Graduates of Acadia, think of this. How long will it be before you will raise forty-five thousand in a day? We shall be on the lookout for thousand dollar subscriptions.

TWINKLE.

THE BIBLE IN MEXICO.

Rev. Dr. Armitage the President of the American Bible Union, sends us a stirring Appeal for help in sending Spanish Bibles to Mexico, with a request for publication. It is somewhat lengthy, and we must make an abridgement. He says:—

A letter has this day been received by the officers of the American Bible Union, from a gentleman in Mexico, who is more largely engaged than any other individual in the business of distributing the Spanish Scriptures in that large and populous republic. In a former letter, from which we published extracts, he declared that our Spanish Testament, called *El Nuevo Pacto*, is superior in language and style to anything yet seen, and that he would a thousand times rather circulate it than those versions, Seo's and Valera's, which he now circulates. The universal testimony on its behalf, both in Europe and America, fully confirms the encomium of the Martyr Missionary, Rev. Frederick Cröwe, when he wrote:

"It is the greatest boon that has hitherto been extended to the Spanish-speaking nations of the earth. And it is the most effectual instrument that you could have furnished to the Missionary of the Gospel, in his attacks upon the idolatry and prejudices of these be-Romanized people.

"A warmer eulogy than I am capable of penning would be amply justified by the general faithfulness, minute accuracy, and crystalline clearness of your translation of the gospels into Spanish, the sonorous idiom of Castile."

The writer of the letters from Mexico says in the one this day received:

"*El Nuevo Pacto* pleases me much, and I venture to say, if circulated here, would meet with general acceptance. One who knows the original, or our excellent English, can read with

satisfaction this admirable version of the New Testament.

"I am working on a tolerably large scale, having a line of depots extending across the country from Vera Cruz to Acapulco, besides colporteurs employed in Oajaca, Guanajuato, and Zitacuaro; also colporteurs connected with the principal depot in this city, who take long journeys to distant parts in the interior of the country. The total number of copies of Spanish Scriptures put into circulation by these means last year, exceeded eighteen thousand.

I have to make a very earnest request, which I trust will not be denied me by the Committee, namely, that immediately upon the completion of the edition you speak of as now binding up, you will do me the favor to make me a grant of a few hundred copies, and send them off to me at once."

Last week we shipped to Mexico only 300! We ought to have sent 3,000, but we gave according to our means.

Now, friends, the case is in your hands. The responsibility is with you. Do make an effort, and respond promptly to this new call.

JOHN PLOUGHMAN'S LETTER ON THE WAR.

TO NAPOLEON, EMPEROR OF THE FRENCH, AND WILLIAM, KING OF PRUSSIA.

This comes hoping that you are getting better, at least better tempered with one another, though I am much afraid, as the saying is, that you will be worse before you will be better. I beg to send my most disrespectful compliments. Scripture says, "Honor to whom honour is due;" but kings who go to war about nothing at all have no honour due to them. So I don't send you so much as would lay on your thumb nails. Perhaps you are not both alike, and only one of you is to blame for beginning this dreadful fight; but I don't know your secret tricks, for kings are as deep as foxes, and it is safest to lay it on to you both, for then the right one will be sure to get it. I should like to give you both a month at our workhouse, and a taste of the crank, to bring your proud spirits down a bit, for I expect it is your high living that has made you so hot blooded.

Whatever do you see in fighting that you should be so fierce for it? One would think you were a couple of game cocks, and did not not know any better. When two dogs fight, one of them is pretty sure to come home lame, and neither of them will look the better for it. One or other of you will get a thrashing; I only wish it would come on your bare backs, and not on your poor soldiers. What are you at? Have you got so much money that you want to blow it away in powder? If so, come and let off some fireworks down by Dorking, and please our boys. Or have you too many people, and therefore want to clear them off by cutting their throats? Why don't you do this in a quiet way, and not make them murderers as well as murdered? I don't think you know yourselves what it is you want; but, like boys with new knives, you must be cutting something. One of you has the gout, and that does not sugar the temper much, and the other is proud about having beaten his neighbour; and so you must needs let off your steam by beginning a murderous war. You are as daft as you are days old if you think any good can come of it. If you think you will get ribands and flags by fighting, you had better buy them at first hand of the drapers; they will come a deal cheaper, and there will be no ugly blood stains on them. If you are such great babies you should come to our fair, and buy yourselves lots of stars and garters, and blue ribands, and the stall-keepers would be glad to serve you.

If you must have a fight, why don't you strip and go at it yourselves as our Tom Rowdy and Big Ben did on the green; it's cowardly of you to send a lot of other fellows to be shot on your account. I don't like fighting at all, it's too low-lived for me; but really if it would save the lives of the millions I would not mind taking care of your jackets while you had a set-to with fistsuffs, and I would encourage you both to hit his hardest at the gentleman opposite. I dare say if you came over to Surrey the police would manage to keep out of your way and let you have a fair chance of having it out; they have done so for other gentlemen, and I feel sure they would do it to oblige you. It might spoil your best shirts to have your noses bleed, and I dare say you would not like to strip at it, but there are plenty of ploughmen who would lend you their smock frocks for an hour or two, especially if you would be on your honour not to go off with them. Just let me know, and I'll have some sticking plaster ready, and a basin of water, and a sponge, and perhaps our governors will let Madame Rachel out of jail, to enamel your eyes, if they get a little blackened. I've just thought of a capital idea, and that is, if you will both drop a line to the keepers of the Agricultural Hall, where they have those Cumberland wrestling matches, they would let you have the place for a day, and give you half the takings, and I'll be bound there would be a crowd, and no mistake. So you see you could get glory and ready-money too, and nobody would be killed. I like this idea, for when I can get out of my first offer, and can wash my hands of you, and I can truly say, the less I see of two such kicking horses as you are the better I shall be pleased. My good old grandfather set me against the Bonyparts when I was a boy, but I did think that you, Lewis, were a quieter sort than your uncle; however, what is bred in the bone will come out in the flesh, and as the old cock crows the young cock learns. Why you, the king of the Germans, want to go into the hatching line I don't know; but if you are at the bottom of this it shows that you are