

"They will never start a balloon to fly in such a direction as that, right on to the provinces which are in the hands of the Prussians." But I was mistaken. The brothers Godard prepared to fly their balloons all the same, and with the full approval of the Director of the Post-office, M. Rampont, who was present. I said to one of the Messrs. Godard, "How can you propose to fly your balloons due eastward? Surely it is certain destruction." "It is not a good direction," he replied, "but the Prussians are not everywhere—who knows?" He proceeded to load the balloons. The first, the Daguerre, carried half-a-dozen great sacks of letters, a passenger despatched by the Government on a special mission, supposed to concern the revictualling of Paris, and four baskets of pigeons. It shot into the air at half past nine, and drove right eastward. In two or three minutes more the other balloon, the Niepee, containing the photographers with their instruments, were launched, and took the same unhappy direction. We watched the balloons till they were out of sight, and if I felt very uncertain before as to the success of M. Dagron's photographic scheme through default of the pigeons, it was impossible not to feel still more uncertain of it, as it is very probable that he and his assistants will fall prisoners into the hands of the Prussians. As if to confirm these evil forebodings, the only pigeon we have had for fifteen days has come back to inform us, among other things, that the balloon, the Galilee, which left here on November 4th, has been captured by the Prussians.

MONDAY, NOV. 14.

While this letter is still on my hands, waiting for a balloon to carry it off, five pigeons have arrived, bearers of the dolorous news that the Daguerre, one of the balloons mentioned in my letter, has fallen into the hands of the enemy at Ferrieres. The dismal forebodings suggested by the unhappy direction of the wind, have so far come true. What has happened to the Niepee, the balloon which contained the photographers and their apparatus, we do not yet know. All the correspondence was in the balloon which we know for certain to have been lost—the Daguerre. But it is announced that one sack of letters containing the more important despatches has been saved. This I suppose to be a comparatively small bag, containing the Government despatches, which are not usually placed in the ordinary post-office bags. It sometimes happens that the aeronaut, finding his balloon on the descent, pours out his ballast, his sacks of sand, and when his sand is exhausted has to throw out, one after another, his great letter bags. In case this fate should befall him the Government despatches are placed in a small bag, which he keeps to the last. When the balloon came to wreck, it is to be supposed that the country people rushed to the rescue, and managed to escape with a basket of pigeons, and with the small Government bag. I sent you some despatches in the Daguerre which were neither in the bags of the Post-office nor in that of the Government, but were entrusted at the last moment to the special care of the aeronaut. The captain of the air ship always carries a little private packet. Sometimes he puts it into his breast-pocket; sometimes he stows it away in his bag of vtuals; but always he engages to take particular care of it; and I am in hopes that in this instance it may have been saved with the Government bag and the basket of pigeons. Let me here also state, as it relates to the subject of the present letter, that there is another means of communicating with Paris besides that which the Post-office has established, or I should rather say, has proposed to establish, at Clermont-Ferrand. There have just come into Paris, through the telegraph, 226 private despatches. The service is organised at Tours under the direction of M. Steenackers. Messages forwarded to him by telegraph are put into type, in order to reduce them to a small compass. Photography makes a still further reduction of the printed page, which, when it reaches Paris on the wings of a pigeon, can be read through a powerful magnifying glass. I do not tell you this as news, since probably you have already heard of it from Tours. It is important, however, to let you know that the telegraphic service organised at Tours has been so far successful.

Correspondence.

For the Christian Messenger.

"SCRIPTURE BAPTISM."

DEAR SIR,—Many of your numerous readers, have no doubt made themselves conversant with the writings of one, who in the *Provincial Wesleyan*, over the *Nom de plume* of "Critic," subjects the recently published pamphlet of Mr. Welton on Christian Baptism, to a severe criticism.

In whatever light the arguments adduced by this writer may be regarded, it will at once be conceded that he merits the thanks of every believer in and practicer of Pedobaptism for this exhibition of his scholarly attainments and argumentative skill. It will be remembered, however, that in the course of his confutation "Critic" defiantly challenges the Baptists to produce "a single precept or example for the dipping of any one." Now, in order to prove his own irrefragable view of the subject, it is required of "Critic," that he shall produce a like "example or precept" for the sprinkling of "any one"—irresponsible, unconscious babes included.

It is Bible testimony "Critic" demands, he

certainly cannot refuse to make it manifest that his own principles are compatible with the teachings of the Bible, and it should offend no one if this erudite champion of Pedobaptism is called upon to show scriptural grounds for his belief and practice, inasmuch as the bringing forward of the same authority, he demands of others to prove the impregnability of his own position will save him and his co-adjutors any further trouble in refuting the arguments of their opponents.

Again there is another incongruous matter that invites attention, namely the total want of consistency which appears to exist in skillfully, and perhaps convincingly denying the orthodoxy of a certain religious rite—contumaciously contending that no biblical authority can be adduced in support of such an ordinance, and at the same time habitually performing the same identical thing, after the self-same manner so strenuously condemned in others. To give a clear illustration of what is meant, we will cite one "example" illustrative of this singular anomalism. The writer is personally acquainted with the fact of a Wesleyan minister once taking occasion to publicly declare, "That baptism by dipping was not hinted at from Genesis to Revelation;" that its practise was in direct antagonism to the Word of God, and that he only wanted twenty minutes to prove his assertions correct. But strange to record—before a month had passed, this same gospel minister was soon "going down into the water" and "coming up out of the water" with a candidate whom he had inducted into the Methodist Church, by burial with Christ in baptism. Now this preaching one thing and practising its opposite requires some explanation, that is if the glaring incongruity of such a course can be satisfactorily accounted for. Will "Critic," or some other defender of his principles come forward and dispel the Cimmerian mystery which hangs as a cloud over these practises of his Church? Surely he has nothing to fear from a plain straightforward expository defense of his doctrines, and there are many of his own connection who would rejoice to know that these things could be weighed in a righteous balance and not found wanting.

Begging pardon for occupying so much of your space.

I remain, yours, &c.,  
YET A METHODIST.

For the Christian Messenger.

A CONVERSATION WITH A ROMAN CATHOLIC PRIEST.

DEAR SIR:

The following is the substance of a conversation I had a few days since with a Roman Catholic Priest. He attempted to call me to an account for presenting to some of his people a tract called: Romanism Questioned, or the leading errors of popery exposed by the teachings of the Douay Bible; which he asserted was a pack of lies.

Traveller. The Bible is the only reliable guide we have, and this tract only shows what your Bible teaches; therefore it must be good.

Priest; O! we do not acknowledge the Bible as our sole guide. Can you prove the Bible to be true? That is what Protestants cannot do.

T. The evidences of the truth of the Bible are conclusive and indisputable; but you would not ask such a question unless you are an infidel, I wish only to take your bible (which you believe is true) to prove your religion false.

P. The truth is one, and all men ought to understand alike. How do you account for it, that they don't?

T. On any subject on which we speak, men differ in their opinions on account of their early training and prejudices. But when we go to religious inquiry "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." The sincere inquirer after truth, when in doubt on any point must take St. James's advice. "If any man lack wisdom, let him ask of God." This is the only allowable source of help. No infallible church to go to; only an infallible Bible and its promises. But suppose we grant that your church is the true guide; do we find there union and agreement?

P. O yes, they all agree in matters of doctrine.

T. You must be mistaken Sir, for surely there never was in Protestant assemblies greater quarrelsomeness, division and strife, than there has been exhibited in your great Council at Rome, and on the division on the dogma of the infallibility of the Pope, eighty at least of your bishops voted against it, and one hundred remained neutral, which of course is against.

The truth is Sir, there is too much light in the world now for even bishops to submit tamely to popish rule. The free Bible principles of American government are becoming too much infused into the minds of even priests and bishops longer to submit to such thralldom. Slowly men are learning the truth that they are accountable to God alone. Every man should read the Bible for himself.

P. They cannot understand it, they are only safe by going to the church to have it explained.

T. "The way of salvation is so plain that a wayfaring man, though a fool need not err therein." The truth that every man must be born again, and that salvation is to be obtained through the merits of Christ alone, without any mixture of good works as a ground of merit, is clearly taught in your Bible.

P. What do you mean by being born again?

T. It is a change that must be wrought in the heart of every man by the agency of the Spirit of God leading him to hate sin, love holiness, and surrender himself to Christ with his will and affections. And now, dear Sir, unless you experience this change you must be lost eternally.

P. There is no such expression in our bible, as being born again."

(The Douay Testament was here produced, and turning to John v. 39, we read, "Search the Scriptures, &c." He had previously said that this was not in the imperative mood.)

P. This is not the Douay Testament, (turning to the first page to test its authority, finding his mistake he turned again to the passage, and took refuge in the explanatory note at the bottom of the page.

T. No sir! that wont do! that is only poor sinful man's work; here is the text itself, take it as it reads like an honest man. (We then turned to the 3rd chapter and read, "Except a man be born again, &c." his confusion increased, and again he turned to the first to make sure that it was the Douay Testament) Now sir, the truth appears to be that neither you nor your people read the Bible; for if you read and accepted its plain truths, you could no longer remain within the pale of the Roman Catholic Church. It was the reading of this Bible that enlightened Luther and Chiniquy and thousands of others that have left your church.

P. O, Chiniquy, it is very easy to see what motive he had, he wanted to better his worldly condition.

T. That is a very likely story, when he knew well, when leaving your church that its anathemas would be out against him, and if money, or anything else could be made the means of procuring his death; his life would be short!

P. O no! no! That could never be!

T. Yes, it must be so, for in Toronto, the mob driven on by the priests, entered his bedroom, and holding the dagger to his breast, to let him know he had got to die. He asked for time to pray, which was granted. After prayer he told them he was ready; but they had not the power to strike the fatal blow. It has always been the policy of your church not to allow the people to read the Bible, as they knew full well if they did read it, they could no longer be imposed upon with popish fooleries. Look sir into any country, where your church rules; how sad is the state of the people. There is Spain and Italy, where but a small portion of the people can read; ignorance and superstition prevails and as a result poverty, beggary, murders, and all kinds of crimes are tenfold more numerous than in Protestant countries.

P. Why sir, some of the smartest men in the world are found in Spain.

T. You may be right sir, but those very men are pleading and fighting for liberty of thought and action as the right of every man, are razing the monkeries and nunneries to the ground, and encouraging the circulation of the bible among all classes; thus they are literally protesting against popery and its rule. All the discoveries and improvements in the Sciences and Arts are the result of the individual independence and freedom of thought restored to men by the reformation under Luther and others. The spirit and tendency of Protestant or Bible principles is to give a man a desire for more and more knowledge on all subjects.

P. I don't believe in educating the people, it has a tendency to make them infidels.

T. Where do you find more infidelity than in France? It is said to be a nation of infidels; and there, but a small portion of the people can read. Now where do you find less infidelity than in Scotland, where nearly every man can read and write. Infidelity is truly said to be the ripe fruit of popery. But your remark reminds me of what Father Chiniquy told us "that the policy of the Papal Church is to keep the people

in ignorance, in papal countries very little attention is given to the education of the people, but in Protestant countries education is attended to by the papists of necessity, in order to maintain their ground against Protestant principles, and at the same time as a means of proselyting."

And now sir, while we part as good friends as we met, I wish to say, if you think yours is the true church, and that in it alone is salvation, surely you ought to improve opportunities to instruct Protestants of their error: and I claim the same privilege to instruct your people as I have opportunity, and if you have thoroughly instructed your people in the plain truths of the Bible and taught them their God-given-right to think for themselves, they will not be easily led astray.

D. A.

P. E. Island, Nov. 22, 1870.

For the Christian Messengers.

BAPTISM IN THE 17TH CENTURY.

Mr. Editor:

Allow me to place before your readers the following description of a baptism in the 17th century, and in connection with it, to say a few words in reply to Mr. DesBrisay. It may be found in a foot note on the 83rd page of Benedict's History of Baptists. Here it is verbatim:

"Every thing pertaining to baptism was marked with pomp and extravagance, and the preparations for a christening day, among the nobility, were as great as they are now for a public dinner in a populous town. The following is a bill of fare of a dinner at Tynningham, the house of the Right Hon. the Earl of Haddington, on Thursday the 21st of August, 1697, when his Lordship's son was baptized:

Fresh beef, . . . . .	6 pieces
Mutton, . . . . .	16 "
Veal, . . . . .	4 "
Legs of Venison, . . . . .	3 "
Geese, . . . . .	6 "
Pigs, . . . . .	4 "
Old Turkeys, . . . . .	2 "
Young do., . . . . .	8 "
Salmon, . . . . .	4 "
Tongues and Udders, . . . . .	12 "
Ducks, . . . . .	14 "
Roasted Fowls, . . . . .	6 "
Boiled do., . . . . .	9 "
Chickens roasted, . . . . .	30 "
do. stewed, . . . . .	12 "
do. frickaseed, . . . . .	8 "
do. in pottage, . . . . .	10 "
Lamb, . . . . .	2 sides.
Wild Fowls, . . . . .	22 "
Pigeons baked, roasted & stewed, . . . . .	182 "
Hares roasted, . . . . .	10 "
do. frickaseed, . . . . .	6 "
Hams, . . . . .	3 "
A puncheon of Claret, &c."	

"No one will think it strange, after reading this account, that Dr. Wall accused many in his day, of regarding nothing at a christening but the dress and the eating and drinking."

"In Venice the meanest plebeian bath at least, three god-fathers, the wealthy have twenty, and sometimes a hundred."

This was "feasting" to perfection, and doubtless they had a "right merry" time. I do not suppose, however, that christenings ever came quite up to this in Lunenburg County; but according to Mr. DesBrisay they must have been similar, though on a less extended scale, and varying according to the circumstances and rank of the parties.

But are we at liberty to "suppose" that this was the "kind of innocent enjoyment" indulged in at the "Marriage in Cana of Galilee?" And then even admitting that the marriage referred to was an occasion of social festivity, will Mr. DesBrisay or any one else presume to regard that occasion as a precedent for merry-making at a baptism? Are those two instances so similar as to justify this mode of argument? It is true they were both established by Divine authority, but while the one is connected with social life and confined to the present state, the other is strictly a religious ordinance and is linked to an eternal future. It will be plainly seen, therefore that enjoyments which might be innocent and allowable in the one case, would be altogether inappropriate in the other. As well undertake to found an argument for Infant Baptism, on our Saviour's invitation to little children to come unto Him, as to advocate the propriety of feasting and merriment at a baptism, by allusion to the festivities of a wedding.

In short, every reader of the New Testament, knows, that in every recorded instance of the administration of baptism that the most profound solemnity marked the occasion, and no countenance or encouragement is given to mirthfulness in any manner; and I have yet to learn that the customs of modern times" referred to by Mr. DesBrisay, although adhered to by "families of the most pious and worthy people," are to be substituted for the plain and positive teachings of the New Testament.

"As to unconscious babes, incapable of faith and the like phrases," says Mr. DesBrisay. "I