

wide as the stairs, between three and four feet. The basin is oblong, three and a half feet wide and extending back from the landing place four and a half feet. The water was beautifully clear, and, as I held my taper down near the surface, seemed to be very shallow. But on trying it with a long rod which the guide had cut from one of the large bushes as we ascended the hill, I found that the water was three feet deep. The surface of the water is six or eight inches below the level of the platform. It is supplied by a spring, and on drinking some of it we found it very cool and sweet. On the left hand side is a recess in the rock, which seems to have been made for the administrator, who probably did not go into the water with the candidate. Over the baptistry is a painting on the plaster representing the Lord standing in the water; John the Baptist on his right hand ready to immerse him; above on the left an angel keeping the Lord's garments; and below a hart, probably emblematical of the candidate. Perhaps the emblem was suggested by the words of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." At the back of the font is a cross rising out of the water; or as Mr. Wall remarked to Father Hyacinthe and myself, "There is the cross; you see it leads directly down into the water."

The baptistry, I was told, lies in the centre of a whole series of catacombs, most of which have never yet been explored. The route by which we came had at short intervals openings to other passages, into which we did not enter. Some day, perhaps, this whole series of burial places will be carefully explored and will give its own evidence in regard to the practices of the early Christians.

This baptistry is supposed to date as far back as the sixth century. No one can easily resist the conclusion that it was designed for baptism as commanded by the Lord and practiced by the apostles. The thought that such baptistries were made for the purpose of pouring or sprinkling a little water on the candidate would scarcely suggest itself to one who had not a theory to defend. Here in Rome there is often a frank avowal of the truth in regard to the change that has been made in the ordinance. A few days since I was at the Baptistery of St. John, just in the rear of the Church of St. John of the Lateran. There is a large stone reservoir, about fifteen feet in diameter, into which one descends by steps. In the centre on an elevation is a smaller stone baptistry,—some what larger than an ordinary bathing tub. The attendant who opened the door for me told me that there Constantine was baptized. I asked how he was baptized. "Oh," he replied, suiting the action to the word, "he was put under so." "But how do you baptize now?" was my next question. Dipping his hand in and bending his head over the font, he said, "So." "But, why has the rite been changed? why does not one baptize now as Constantine and the Lord were baptized?" Shrugging his shoulders and raising his hands he said, "I do not know." It is to be feared that very many whose opportunities have been far superior to his would be compelled, if pressed for an honest answer, to make the same confession. [It is not amiss to say that Constantine was not baptized in Rome. That is one of the "Fables of the Popes." He was baptized in or near Nicomedia, in Asia Minor, by the Arian (i. e. heretical) bishop Eusebius.]

It was with a great feeling of relief that we emerged once more into the bright cheerful daylight. The guide asked if we would not like to visit some of the other Catacombs; but we had seen enough for one day. I believe we all wanted to think of what we had seen. For my own part I felt a deeper anxiety than ever that God would so order his gracious work that the ordinance which shows forth so beautifully the believer's death with Christ and his resurrection with him, may be given back once more to Rome and to Italy,—and that the Baptists of America may be ready to do their part in bringing about that happy consummation.

Geo. W. Anderson.
—National Baptist.

JOURNALISTS.

Some of the sweetest natured men, and the most deservedly popular, we have ever known, have been journalists. Such a man, for example, was our late lamented brother, Mr. William McComb, of Aberdeen, we could have felt no more solemn responsibility resting upon him in the pulpit than he habitually realized in his editorial chair; and such a man, too, was James Montgomery, the purity and tender-

ness of whose spirit was no less displayed in the columns of the *Sheffield Iris* than in those poems and hymns which are included among the classic treasures of modern Christendom. In the little northern town of Inverness, one of the most popular men in the place to-day is that venerable journalist who was the first to discern the genius of Hugh Miller, and to extend a friendly helping hand to the struggling stonemason of Cromarty. Leeds has not yet ceased to

love the name of Robert Nicoll, who, in that busy Yorkshire hive of industry, gave the last months of his brief but beautiful life to the conducting of one of its newspapers—the same journal, if we mistake not, which subsequently was favoured with the services of Samuel Smiles, whose books on "Self help" and "Character" have gained so wonderful an amount of popularity and done so much good. And Yorkshire has more than one man at this moment, to our knowledge, who is toiling with the same lofty purpose as a newspaper writer; while even in the south we know who it is that wields the most potent pen in Lancashire, and how daily it is employed in such a way that Manchester (including even many of its Tories,) is proud of him. In view of these, and many similar workers all over the empire, whom it has been our privilege to know, we cannot help thinking that Mr. Cooper would have done well to qualify his remarks on newspaper writing.

Here it seems not out of place to note that members of the Baptist communion are at this hour editing the most influential daily journals in Manchester, Bradford, Middlesborough, and some other towns, while we have brethren superintending weekly newspapers in places of smaller population, such as Ashton-under-Lyne. And in all these instances, we are happy to have it in our power to say that a high motive is evidently present with the writers in their important work. That work is one not unworthy of the thoughtful solitude and the earnest prayers of the Christian Church. For civil rights the newspaper press of this country has already done much; for the highest of all causes, what may it not do? As yet, it fears man, and distrusts the Lord in the main. "But the time hastens," as one of our most eloquent preachers has said, "when the Supreme Monarch shall see meet to appropriate the machine, and thereby circulate His own message in every language and in every land. God hasten the day when this engine shall be preparing the way of the Lord. When all things work together for good, the Press will work mightily!"—*English Baptist Magazine.*

MR. JAMES I. FELLOWS,
Manufacturing Chemist:

Sir,—For several months past I have used your Compound Syrup in the treatment of Incipient Phthisis, Chronic Bronchitis, and other affections of the Chest, and I have no hesitation in stating that it ranks foremost amongst the remedies used in those diseases. Being an excellent nervous tonic, it exerts a direct influence on the nervous system, and through it it invigorates the body.

It affords me pleasure to recommend a remedy which is really good in cases for which it is intended, when so many advertised are worse than useless.

I am, Sir, yours truly,
Z. S. EARLE, JR. M. D.
St. John, N. B., Jan. 1868.

For Sabbath School Teachers.

WELSH SUNDAY SCHOOLS.

Dr. Price of Ohio, gives the following as reasons for the superb condition of Sunday-schools in Wales:

1. He stated that the Sunday-schools of Wales had no libraries whatever. Their success did not depend upon libraries.
2. The Bible is made the only text-book in the church and the Sunday-school.—Nothing is allowed to usurp its place.
2. In the study of the Bible commentaries and histories of the Bible lands are freely used. Every source of information is carefully sought out by the inhabitants of this mountainous land.
4. The Sunday-school is made a subject of prayer. The Welshman works, but he also prays for his loved school.—These prayers are not rambling, incoherent, pointless prayers but directly for the object sought.
5. The Sunday-school is made an object of congregational interest. Every member

of the church feels that he has something to do in it. There is no shirking or shrinking from the work. Praying, working, praying for the interest, are features common to every member of the Welsh churches.

6. One-third of every Lord's day is devoted to the study of the Bible. This blessed book is not only read, but carefully studied. And woe to the preacher who shall go into the pulpit with a lack of preparation. The Welsh are very careful to memorize the exact language of the Bible. Dr. Price stated that often in the course of an hour's sermon, he would be stopped by the attentive members of his congregation, and made to repeat correctly the passage of Scripture which he had incorrectly quoted. This had been done as high as twenty times in a single sermon. No preacher is allowed to mutilate the Scriptures by his blundering quotations. He must know it, then repeat it.

7. Every ecclesiastical organization in the country fosters them. The missionary organizations take them under their care. They are not held off by any of these bodies under the plea that they do not belong to them.

8. Every quarter the whole day is given to the school. The best man to question the school is obtained. And woe to him unless he comes with his quiver full of arrows! Questions are proposed and briefly argued, and oftentimes the children of the schools are victors. In this way do the people make their schools valuable, and also full of interest and great in numbers. The people who honor God's Word will be honored. This the Welsh do, and their position is most exalted.

This is a good lesson. Let us heed it and remember that, with our appliances, if the Bible is neglected, our schools will be, and ought to be failures.—*F. M. G., in American Christian Review.*

HOME CONVERSATION.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of their parents what they deem it drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents, who are the life of every company which they enter, dull, silent and uninteresting at home among their own children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own household. A silent house is a dull place for young people—a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious, but excellent mental training, in lively social argument. Cultivate to the utmost all the graces of home conversation.—*Good Health.*

FEMALE MISSIONARIES.

Experience has demonstrated that, in the East, female laborers are indispensable in the prosecution of the missionary work. Dr. Ward, of the Assam Mission, who recently visited this city, stated that without the co-operation of pious women, scarcely anything could be done for evangelizing Hindostan. Our missionaries, Hartwell and Groves, of large experience in the work of missions in China, consider female laborers of great value in spreading the gospel in that dark empire. The reasons for this opinion are conclusive. Women are more readily proselyted to Christianity than men; but to Eastern females of respectability male missionaries have no access. Christian ladies, on the other hand, are freely admitted into the society of heathen women. The learning and accomplishments of foreign ladies excite the profoundest astonishment among a people, whose women are not only uneducated and degraded, but supposed to be utterly incapable of elevation. In female missionaries, the heathen see what Christianity has done for women, and the desire is awakened, in both sexes, that it may confer the same benefit on their race. Hence ladies are welcomed into families from which, by the customs of society, men are inexorably excluded. Missionary women are gladly received as the teachers of children, and their attentions to the heathen of their own sex are almost invariably accepted with courtesy and pleasure. At a recent meeting of our Foreign Mission Board, a member remarked that his views had recently undergone a change on the subject of sending female missionaries to

the heathen. A brother replied that the world has recently changed its opinion concerning that matter. That is true. There is a far more general and profound conviction that pious women are to act an important part in the evangelization of mankind than there was a few years since. This change is in harmony with the Scriptures. There was doubtless a wider sphere for the activities of pious women in the service of Christ in the apostolic times than there has been for centuries past among the evangelical Christians. Phebe, a servant of the church in Cenchrea went to Rome on business pertaining to the cause of Christ, with apostolic commendation. We need Phebes, to go among the heathen, as servants of the churches, and we should aid them in their important work.—*Richmond Rel. Herald.*

Correspondence.

For the Christian Messenger.

AMHERST, May 13, 1872.

Dear Bro. Selden.—
The following Extracts of a letter from Mrs. Oressa L., wife of Rev. W. George, Missionary of the American Union, referring to the death of their only child, *Mary Coulburn*, who died March 13th, aged 10 months, though written hastily to her Mother, will doubtless be of interest to her numerous friends, and to your readers generally.

Yours as ever,
C. TUPPER.

HENTHADA, March 14, 1872.

My Dear Mother,—

Last night God took my baby; and now she is at rest indeed. About half past eleven o'clock last night she passed from my arms into the loving Shepherd's care.

She had been restless and suffering for three days; but still I apprehended no danger until about 4 o'clock yesterday. I left her with our old Burman woman about ten minutes. At 4 o'clock she called me. I rushed in, and saw a change had come. She was taken with inward fits. Poor darling! she suffered from that time till her last breath: but now she is free, forever free. Dear George is away. The blow is yet to fall on him. I sent for him as soon as danger came; but I am afraid she will have to be put away before he can reach here. He is out in the jungle about 20 miles distant.

I have kind and loving friends in the other Missionaries; and so I do not feel alone: above all, God seems near. My Mary looks beautifully as she lies: her little face is peaceful and lovely in death. If you, my Mother, could only see her—but she has gone on before—only a little while, and we shall all meet. As she lay in my arms last night, I fancied Minnie [a departed relative] coming to greet her, and to carry her to her beautiful home—the home where she will never know suffering or sin.

Always think of me as happy, which I am even now, though nature yearns after my darling, and my arms seem empty.

I write in great haste for fear of missing the mail.

Yours lovingly,
ORESSA.

LETTER FROM GERMANY.

Prussia excepted, the most important member of the German empire is the kingdom of Bavaria. The great majority of its population is Catholic, and, until the recent war, it was a sort of natural foe of its Protestant neighbor.

Bavaria is the home of the already famous Döllinger, and he has naturally obtained a following from among his immediate countrymen. The King himself is young and liberal in his views, and Döllinger, through royal influence, has been raised to the highest position in the University of Munich, beside other tokens of approbation. The King's present counsellors share his views, and thus the "Old Catholics" have received protection and even favor. All this has been regarded in no amiable mood by the adherents of infallibility; and one of the Old Catholic priests having been allowed to perform service in his former church, contrary to the orders of his bishop, the Pope's party, in the person of the Bishop of Augsburg, took the occasion to bring in a complaint against the ministry for not using civil power to expel the refractory priest from his parish. The matter was referred to a committee, which reported favorably to the bishop's complaint, though not unanimously. The debate which followed lasted through several days, and was animated. The friends of progress and

liberty hardly hoped for success, but resolved at least to deserve it. The issue fully justified their efforts. When the final vote was taken it stood 76 to 76, and thus, according to the rules of the Chamber, the complaint fell to naught and the ministry preserved their functions. One deputy left his bed at great risk, so as to vote against the proposition. The clerical party was sanguine of success; hence your readers can imagine the dejection in its ranks when the result appeared, and the corresponding elation of the party of progress. It was held worthy of comparison with the victory over France and the unification of Germany.

The second question affected this very matter of united Germany. Notwithstanding the general enthusiasm for the empire, there is one party in every land, the consistent foe to true freedom of thought, which sees the new state of things with darkened brows. Prussia is Protestant and her king no less so. That he has been made emperor is in Romish eyes so much *prestige* added to Protestantism. Hence the desire in that quarter to obstruct and torment the new regime as much as possible. "Everywhere, save in Germany," says Bismarck, "are the priests national in their sympathies; here they rise above such a spirit." There is point in the irony. In close alliance with the Ultramontanists is the so-called patriotic party, which stands in constant dread of too great centralization of power, that too little independence of action will be allowed the individual States. The union of these two factions constitutes what may be called the party of disintegration. The question proposed by it was whether a law of the Imperial Diet, even if supported by the representatives of Bavaria in the Diet, was valid if contrary to the Constitution of Bavaria. Here of course was a fine chance for a display of eloquence, akin, it may be, to some of the eloquence which before now has been wasted on your side of the water and with a like result. The question was answered in the affirmative, and the empire takes precedence of the kingdom. This same question has also been agitated in the neighboring kingdom of Wurtemberg and the decision has been the same.

Thus Romanism has shown itself aggressive even to boldness, but as yet its blows have rebounded on itself. The concordat regulating the relations of Church and State in Alsace and Lorraine, established when these were provinces of France, unofficially pronounced dissolved by Cardinal Antonelli, on account of their union with Germany, is now sought to be maintained by the Pope, but Bismarck is of a different mind and will frame such regulations as he sees fit. Meanwhile correct sentiments are winning their way among thinking men. Church and State will sooner or later part company, both in England and in Germany, and then, perhaps, we will see the triumph of true republican principles, and the rise of free forms of government in the same lands. Of one thing I am confident, no country in Europe is so well fitted to become a republic as Germany.

Appos to the relation of Church and State, I was pleased a few days ago to hear from the lips of a Professor well known throughout Germany, words to the following purport. As it is impossible for Romanists consistently to advocate the separation of Church and State, so much the more is it the duty of the evangelical Church, understanding better what is Christian and what is non-Christian, to urge on this great work of the present time, and establish Church and State on their correct, separate foundations.

Another straw. It was my privilege recently to converse with a Professor in the gymnasium (preparatory school), chiefly on religious matters. He says he belongs to no Church, though, of course by birth and christening, a member of the Lutheran Church. He has no respect for religion which trips lightly on the tongue but does not come from the heart, or for sermons which explain everything except the text. But for genuine Christianity he does have regard, and I was surprised and pleased as well to hear him say that he liked to read Spurgeon's sermons. There are others like him in this land of formalism. Many, however, drift away into a cold listless infidelity.

The telegraph has already announced to you the passage of the school-inspection law through the upper House of the Prussian Legislature, by a handsome majority. It is the advance guard of a more general and comprehensive law on the whole subject of education.
W.
—National Baptist.