Correspondence.

For the Christian Messenger. Notes from the Third Baptist Church.

In last week's issue a few words were promised to encourage mothers in connection with the mention of the young man's baptism in Bedford Basin.

and yet they contain lessons for every Christian.

A fortnight previously a mother whose load seemed greater than she could bear, arose and said, in a voice tremulous with driven through this pass to the grazing emotion, 'Pray for my son, he has left his home and is going to the States, I should feel content if I only knew he reports be correct about that territory was a Christian.' It would seem the it is also a very El Dorado, but "distance young man left home in anger and was | lends enchantment to the view." Many staying for the Boston boat. The next prayer-meeting night a young man met | like the 100 young men who left Boston him on the Common, and persuaded him to come with him to the prayer-meeting. The young disciple who has since been baptized would not take no for an answer, although the many excuses were given, one strong one being the unprepared condition of toilet, etc. Yielding to persuasion the young man went, and ere the meeting was over arose and said, 'Pray for me.' A thrill ran through many who remembered his mother's request and tears, and all who knew the connection between the two requests, felt Surely God hath heard and answered. As stated last week he came to church on the Sunday | between these two great mountains on morning following and his father proposed him for church fellowship. On the Tuesday when he sailed for the States, it was in company with the young brother who brought him into the prayermeeting. How sweet the recollection both to his parents and pastor. How encouraging to work for Jesus, when the early efforts of a young disciple are so soon crowned with success. Let us continue instant in season and out of season, we shall reap in due time if we faint not, praying breath and consistent effort cannot be spent in vain.

The work of the Lord is progressing, four others are received for baptism.

Trusting in God we have resolved to sign the contract, and the work is commenced for the new church. I will write again next week more fully upon this subject. Meanwhile don't forget to plant a little extra, and devise some way to show your interest in this work. A long list of children as well as adult subscribers is required to pay for the building. Our Sabbath School has a 'Building Fund' Won't you send them some aid to fit up the rooms they so much need?

uit

of

the

ısly

one

and

the

ced

at

he

ost

ati-

and

ant

ked

out

to J. nis-itor

ing.

five

the

ans,

ters,

For the Christian Messenger. From Lower California.

ARIZONA GOLD FIELDS, AND MORE THAN 40 CAMELS EN ROUTE FOR THE SAME DESTINATION-LAST, BUT NOT LEAST, AND CO'S FLUME-RAILROAD &C., &C.

Brother Selden,-

of weeks in this valley and having a few Governor Hendrix and a number moments at command, I send you these stray notes which you can commit to you please.

This valley is located about one hundred miles from Los Angeles, between two lofty mountains, viz., San Jacinto, (pronounced San Hosinto) on the right, and Old Gray Back on the left, both snow capped; opposite, looking at each other with rigid eyes, and down on a scene of warmth and beauty, that one would think would excite them to the melting mood. This valley has been visited by a thunderstorm, most unusual in California, where it is said there is not any themselves. But this was a genuine thunderstorm and described by a cadaverous looking Yankee as knocking the "spots" out of anything that they had had for years. The clouds gathered thick and heavy and a deluge was poured down upon the parched valley of San Gorgonio something like our Australian down pours with the accompaniment of a water-spout on Old Gray Back. These

mountain ranges extend for hundreds of miles-in fact all the way from Oregon to Mexico, Panama, and I know not how much farther, but think I saw the same range in Central America. It almost invariably snows on the mountains when it rains in the vallies. Now old Sol showed his genial face, radiant with warmth and good cheer. This rain, I regret to say, was but local, for, throughout the Pacific slope generally it has been with The facts can be stated in a few words | held, both the former and latter rains, and as a natural consequence a great drought follows, such as has not been experienced for very many years. This is one reason why so much stock are country of Arizona where the feed is said to be abundant and if half the golden dreams will never be realized, and recently to colonize in Arizona, and who made their way to Los Angeles, the Mormons having got the start, and located the colony before they arrived at Arizona-these men consisted of mechanics, artisans, &c. from the shops and stores of Boston and had never experienced anything like crossing the deserts of sand and mountain ranges. But strange to say with all the privations and roughing it the sound of gold, recently discovered there, is leading some of them to retrace their steps. A new town called Moore City has been laid off the line of railroad of the South Pacific and just at the point where the big lumber and wood flume is being built by Hall & Co. will have its terminus—the Messrs. sight is well selected in the centre of the valley and on the line of railroad and the flume. The Fluming Company are working some 50 men and are near its completion, it being 13 miles in length and designed to run the lumber and wood the entire distance from the mill to the railroad in one hour, (13 miles.) This transit is very rapid, scarcely eclipsed by the locomotive. One has only to get into a box at the head of the stream and turn yourself loose and, like the India Rubber Rail road, of which we read-"Slap bang, and you are at the other end," no brakesman or conductor, no engineer, and very often no hat and sometimes the dome itself is in great danger, especially when passing under a bridge which is not unfrequently the case. A friend o mine, Mr. Ferguson, - loosing hi horse and desirous of going down to town made a box to fit the flume in the v shape, entered it and started on his perilous voyage and made the journey as far as the flume was finished in a wonderfully short time, leaping upon the bridge and jumping in the box as it passed through the other side, others doing this sometimes daily. These mountains abound in timber, sugarpine, pitch-pine, enormous trees from six to seven feet through, without limb for a great height, also live oak, spruce, fir, alder, all of large growth, cedar and other varieties, but cannot be made available any other way than by fluming from the mountain's top to the valley. The railroad is stretching eastward at a lively pace, thousands of Chinamen are employed on the desert and in a few days will be heard the DEAR SIR,—As I am spending a couple | whistle at the Rio Colorado, where Exrailroad magnates were this week locating a new town. All the travel of the waste basket or any other direction | this territory will find its way to Los Angeles City which is the nearest commercial point in California. During the last three months the travel towards Arizona has been greater than at any other time, owing probably to valuable mining developements made recently. In the vicinity of Prescott a great deal of gold has already been taken out of the gulches and ravines. Two men who owned a mine in the Corbat district have made several trips here and to San Francisco with ore, it is said that on each occasion they carried some four tons such thing but what the people make of selected stone and returned here with \$10,000 as the result of its sale. As the report has it, all of which must be taken with great allowance. Not that diggers will exaggerate, for as a class of men they are as truthful and as honest as most others which the following incident will illustrate. A number of men from the East were delving in a sort of mad

frenzy for the golden wealth of California.

On Thursday all work had ceased. The

the centre was Jack Bullet. His hands were tied behind him and from his eyes he sent murderous glances, "I wish I had knifed some of ye!" None of the men replied, some were pale, others nervous, and none seemed to relish the business in hand, which was the hanging of Jack Bullet. Shortly a man put in an appearance whom the boys called Elder Graves, and standing with one hand on the prisoner's shoulder he began: "Jack Bullet this is a solemn warning to us all. Here is the rope there is the limb and we are gathered to hang you. You came to Joe White's Dream-camp called by that name,weeks ago, poor, hungry and ill. We fed you and nursed you and when you were well enough to work a full claim was staked off for you. How have you repaid us, Jack Bullet? You have stolen dust from the men, brought discord among us, incited rows and riots and last night you were detected when about to murder your partner and steal his five hundred dollars. We try to be white in this camp and try to use all men right but we cannot turn you away to prey upon some other party. The men are a-going to hang you" "Let them hang, 1 can't die but once," sulkily replied the prisoner. "Jack Bullet," said the elder, "I am a praying man, and I want to pray with you before you swing. I am sorry for you. You are strong man and you are to die like a dog. May be you have a mother in the East, or you may have a wife and children. God help them." The elder sank down on his knees before the prisoner and prayed such a prayer asthe rocks have never echoed again. Before he had finished there were tears in the eyes of half the men, and Big Sam bent over to Curly Jim and whispered, "Now that is what I call religion, the real old bang up religion such as we used to get away back in New Hampshire." When the prayer was ended a new spirit came to the men, they scanned Jack Bullet's face and saw that it had softened, and as Elder Graves stepped aside the President of the camp cut Jack's bands and said, "We don't want your blood though you sought ours. You are free to go, Jack Bullet, but don't you ever enter Joe White's Dream again.' The depraved man moved away without a word, nor did he look back. That day two weeks a man came up from "Card board City" and reported that Jack Bullet had been eaten by a grizzly. Every man in the camp felt glad that his town had escaped the disgrace of a hanging, and in the afternoon we saw Elder Graves shoulder his spade and turn down into a little valley, and when the boys had knocked off work for the day they all descended into the place for what reason no one knew, but by a sort of common consent. In the centre of the valley the earth had been heaped up like a grave. At its head was a board, at its foot a wild rose, on the board Elder Graves had cut with his knife, "Jack Bullet aged 40." Men may not give him a chance, but God will. One would not think that those rough men had sentiments in their hearts, but they saw through the elder's motive in an instant. Three weeks more and Jack Bullet came into Joe White's Dream, alive and well. He stood on the little square in the centre of the town and he said not a word till the wondering men had gathered around him. Then he pointed to the grave in the valley, his eyes filled with tears and he chokingly said: "Boys, I sneaked back here this morning to kill some one in revenge but I came across that grave down there and, and -. " He held out his hand to the men and the tears blinded him so that he could not see a face. Elder Graves went down on his knees again, every man with him, and there were more tears and a prayer so beautiful and tender and true that Jack Bullet sobbed like a child. His heart was broken, and all the Satan in his nature was driven

Slope. W. Hobbs. San Gorgonio Pass, Arazona Road, April 21st, 1877.

the miners were right when they said,

'They have had a revival up there,

and they are the best workers on the

He that runs tast will not run long.

For the Christian Messenger. The Baptismal Question.

Dear Brother,-

A friend has just placed in my hand a copy of the Wesleyan of the 28th ult., and in it I find a communication, purporting to come from the pen of a young Methodist minister, signing his name R. W. Smith. I am sorry to learn that the writer has been exceedingly disturbed by means of the closing sentences of a letter, written by myself, to the Christian Messenger of the 28th March last. I did not intend to give anyone pain or to use language that would be "openly insulting;" but was only giving expression to my own convictions of what would be the result of a more careful study of the New Testament on Christian Baptism; and venturing to express a desire that the Lord would hasten the time when the people would regard that book as the only perfectly reliable authority on the subject.

Is the brother prepared to show that my convictions, as expressed in the letter he refers to are not true? viz. That the day has arrived when the people are beginning to study the New Testament more carefully on the subject of Christian Baptism? If so, then why is it that the published statistics of the different Pædobaptist denomina tions show so large a decrease from year to year, in the number sprinkled or poured in infancy? and why is it that scarcely a week passes but large numbers of Methodist and other ministers are leaving the Pædobaptist churches and uniting with the Baptist; and are also leading professed believers in Christ down into the water and immersing them? Is it because the Old Testament is being studied more closely on the ordinance? Then, that book must teach immersion rather than sprinkling, as Christian Baptism; and so must agree with the New Testament on this as on all other subjects, of which they both treat. We fully believe that there is a perfect agreement between the Old and New Testaments; but we must still ask our brother to name any chapter or verse in the Old Testament scriptures in which the subject of Christian Baptism is distinctly treated? Where are the passages? Is Ezekiel xxxvi. 25 one of them? The passage reads thus-"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Rather, let us say that it refers, (taken with the context) to the restoration of the Jews to their own land; and also to the cleansing work of God's Holy Spirit upon their hearts and lives. If, however, it does refer to Christian Baptism, then Baptism saves; for God promises that after the sprinkling here spoken of they "shall be clean"-"clean," too, before the heart-searching God. If there are other passages in the Old Testament which treat the subject more plainly; so that the masses of the people might see at once that in them the Lord is making known his will in regard to Christian Baptism; will the brother please name them? I believe he will. His careful study of Paul's 1st Epistle to the Corinthians, 13th Chapter—particularly the first four verses," will lead him promptly and cheerfully to grant this favor. There is much in the letter above referred to. that I had rather not notice, because it Curry, D. D. The good brother must seems to me that in writing it the author | have been wrongly informed in referdoes not manifest a Christian temper. The opening sentence deals harshly with the Christian Messenger. But the Messenger is capable of defending itself. Expressions such as the following viz., "Narrow spirit of bigotry" "Sentiments contemptibly narrow." "Unqualifiedly illiberal." "Arrogates to himself the power and the right to interpret, infallibly, the teaching of Scripture." "Puts his hand over the mouth of the prophet of Jehovah-Hold your tongue there, Ezekiel," etc., seem to me out in a moment. Joe White's Dream to be rather too angry and low to be was a mining camp for many years after reviewed. If there be any good in them that and Jack Bullet was one of the let them have their full weight in best men in it The head-board grew old advancing the denomination he repreand the wild roses covered all the grave. The grave was a sign, a beacon light, and

One or two paragraphs however shall have a passing notice. After quoting from my letter a passage in which I state my own conviction that a more sion." careful study of the New Testament on Believer's Baptism would lead many to see and acknowledge that Immersion as the only Christian Baptism he breaks

"May the good Lord have mercy upon the myriads who have gone, and the myriads who still go to their graves with their hopes for heaven founded on a bible, the teachings of which they have not studied with sufficient care to lead them to see and acknowledge Immersion as the only Christian Baptism."

This prayer is fervent but rather misty. Does the brother believe that the day of God's grace extends beyond the grave? The language quoted looks that way. Does the brother really believe that our "Hopes for heaven are founded upon a Bible?" I had been led to believe that Christ crucified—the God and author of the Bible, rather than the Book itself, was the only foundation for the Christian's hope. "None other foundation can any man lay than that is laid, which is Christ Jesus."

Does this good brother believe that baptism saves the soul! He appears to think that all who have made a mistake about the mode of baptism must come short of the mercy of God! If this is not so then why should he offer such a petition to God, even supposing immersion should yet prove to be the only Christian Baptism. But baptism does not save. The word of God (so it seems to us at least) is very plain in teaching that none are proper subjects for baptism until they are saved, that is, till they are "born again," "born of God," and "heirs of God." If this be correct, then baptism is a duty to be received by each regenerate and saved soul, and received voluntarily and understandingly, not in order that he may be saved, but because he has been saved already and because Christ, who saved him requires this of him as an act of obedience.

We quote again from the letter in the Wesleyan: "The same dire extremity leads the Immersionist to ignore the indication and bearings of the Old Testament Scriptures upon the subject of baptism has led him to substitute for the revised translation of the New Testament, a new version which he is ashamed to use boldly and publicly, so it comes simply to this; the Immersionist theory is not drawn from the Scripture but the Scripture is forced to coincide with the theory. Ashamed of the new version the author of the letter to the Messenger makes a hoplessly vain appeal to the authorized version of the New Testament to establish the theory which seems to him to be the one thing worth living for."

I am very sorry to be compelled to state that every word here quoted in reference to the "New Version" and to the use I have made of the same as well as to the sense of shame endured while so doing, is utterly false. I have neither carried nor used, either in private or public, any version of the New Testament except the authorized version. The "immersionist theory" needs no other. But even if it did I for one should not feel at all ashamed to use the "New Version" either in public or private, for its teachings on the Baptismal question have been sanctioned by men of the highest reputation, both as scholars and Christians both in the Baptist and Pædobaptist world. I should have less cause for shame were I to place a copy of the "New Version" in the hands of a young convert to study than if I were to follow the example of Bro. Smith, and hand to him a book on Baptism, published by the Rev. Duncan D. ence to my use of this new version. I cannot believe that he himself is the real author of this base falsehood.

Another quotation from this letter from "Advocate" and I think it equals anything found in that letter to the Messenger of which Brother Smith complains so much in containing "emphatically positive expressions." Has he forgotten that "old man down in Italy who claims infallibility," but whom he pronounces to be "In his second childhood?" He says, referring to mé, "He cannot place his finger upon one passage in the authorized version of the New Testament and say, Here was Baptism administered by immersion; and here is conclusive proof of it." . . . There is no proof in his text book. (" Does he mean the new version) "on baptism, that it was ever administered by immer-

One might point to many passages in the authorized version as "conclusive proof" of immersion, i. e., if the meaning of the word BAPTISMA and the circumforth into the following invocation: stances of the baptisms as recorded in