

Correspondence.

For the Christian Messenger.

OUR FOREIGN MISSIONS.

LETTER FROM REV. A. R. R. CRAWLEY.

Dear Brother Selden,—

By a remarkable and pleasant coincidence, the same mail that brought me your letter, enclosing a check for \$100, kindly contributed by two generous friends, for the support of a native preacher in Burmah, brought me also the following letter from Bro. Crawley, which shows that suitable men are just now in readiness to be so employed by him. It will be perceived, that in his letter there is reference made to my suggestion to him, (See C. M., Dec. 7, 1864,) to secure the services of preachers reluctantly dismissed by Dr. Kincaid, but subsequently provided for.

It may be noted here, that the sum acknowledged by Bro. C. in his last published letter was, not "\$112," but 112 pounds sterling.

Yours in gospel bonds,
CHARLES TUPPER, Sec.

HENTHADA, FEB. 14TH, 1865.

My Dear Dr. Tupper,—

Your letter of Nov. 26th, came to hand to day, and I lose no time in replying. You will be glad to hear that I have now engaged to support two more native preachers. Owing to the return to America of Mrs. Ingalls, of the Thongzai Mission, that field has come under my superintendence. And as, on account of the scarcity of funds from America, she was deprived of the means for supporting her native preachers, I had, before receiving your letter, decided that, as the Thongzai district has become, naturally, part of this Mission, I might legitimately support from your funds the native preachers stationed there, now "under my care." Thongzai is less than a day's journey on foot, is easily accessible by boat in the rainy season, and is, geographically, part of this Mission. You will perceive, therefore, that it is every way more suitable that these Thongzai preachers, rather than Dr. Kincaid's should be supported by your funds. Dr. K.'s appeal will, beyond all doubt, secure ample means for the support of his Assistants. Dr. K. himself expects to return to America this year, on account of Mrs. K.'s health, which, he writes me, will make it necessary for him to remain permanently at home. The Promise (Dr. K.'s) Mission is so far from this that it would be simply impossible for me to superintend the native preachers. There are still other native preachers at Thongzai, and it is my intention to assume their support, if, on calculation, I find the funds in hand, and promised, justify me in so doing. This arrangement will, I have no doubt, commend itself to all concerned as more desirable, in every respect, than the diversion of the funds to the support of distant native preachers. With reference to your queries respecting the difference in amount paid by Dr. K. and myself; some of his preachers are as you suppose Karens, who, living in the jungles, receive nearly everything they require from the christian flocks to whom they minister. Others, though Burman, are probably single men, and live in jungle villages where the price of all the necessities of life is much cheaper than in large towns on the rivers' bank. All the Assistants now supported by your funds live in these large towns—and, with one exception, all are men with families; that one receives something less than \$5 a month.

I returned yesterday from the Annual meeting of the Bassein Association, held at Thongzai. The four churches comprised in the Association, reported 75 baptisms within the past year. The meetings were of unusual interest, and lasted four days. With our kindest regards to Mrs. T. and sincere christian sympathy for her in her affliction.

Ever yours faithfully,
ARTHUR R. R. CRAWLEY.

For the Christian Messenger.

BAPTISM.

DEAR MR. EDITOR,

Much has been said and written upon the mode and subject of Baptism, and a great deal of valuable time spent unnecessarily, upon so plain and evident a matter, taken in its literal sense, as brought to view in the New Testament, so that laying prejudice aside, "all that run may read"; but let us confine ourselves to the word itself for proof positive. Is not the word Baptize a translation of the Greek word *Baptizo*, into the Latin. Examine the most approved Lexicons and Dictionaries, whether the

collators were Baptist or Pedobaptist, do they not all arrive at the same conclusion that the word Baptize translated into English, is, to dip or Immerse? Do not the Greek Church practice immersion to the present day? Why then all this turmoil? The Baptists are perfectly satisfied and at ease upon the subject, wherefore then this controversy? Is it not the Pedobaptists or a certain section of that community that generally get up the agitation? The numerical strength of the body in their different orders far exceeds that of the Baptists? The principal cause of which may be the introduction of infants into their church by sprinkling, before they are capable of manifesting Faith in the Lord Jesus Christ, and, when come to years of maturity, are they not apt to risk the salvation of their souls upon the imaginary benefit conferred upon them in their childhood? Is not one section of the Pedobaptist Church using the most strenuous efforts to gain Proselytes? and for this purpose will they not sometimes condescend to immerse as well as pour and sprinkle? Is not the "cross made of none effect by their tradition," seeing that they ignore the fact of there being but one "Lord, one faith, one baptism"? Is not sprinkling one of the principal branches of Popery? Did not the venerable Luther, in the early dawn of the Revolution, when the light of the glorious gospel was just bursting from the dark cloud of Roman superstition, retain it from the want of a clear view of the ordinances, so mixed up with that superstition, and finally engrafted upon the Pedobaptist stock? Is it not the main pillar upon which the Roman Catholic Church rests. Why rob them of their right, the Pedobaptists retain it by tradition, even in the enlightened age of 1865. But divine knowledge is power; and this mighty Gagon must sooner or later fall to the ground, with the man of sin who performs so many mighty wonders. The Catholics in rather a reproachful way cast it in their teeth, and say, "You Pedobaptists" profess to be governed by the scriptures, and still sprinkle unconscious infants, which is not according to Scripture, while we Catholics hold to the infallibility of the Pope, and in conjunctions with his Council, sitting in the chair of Peter, do not confine ourselves to the strict injunctions of Scripture. Therefore we consider ourselves consistent with the dogma of our church in the substitution of infant sprinkling.

The American Bible Union pledge themselves to translate every word faithfully, consequently the Greek word baptizo must not be an exception. I like the word Baptize. It is a noble word, and left in the original seems to express the meaning of the ordinance, more fully indicating the immersion of the body under water, and emerging, or rising up out of the water, indeed the meaning of the word is so full and complete that no translation in my opinion can at all compare with it in sublimity and beauty of expression.

I do not deny that there are and have been many excellent christian men in the Pedobaptist communities, but how much more brilliantly would they have shone, even as stars of the first magnitude in the different christian hemispheres had they obeyed more fully the commandments of their Lord. We do not believe there is any thing saving in the ordinance, nor in baptismal regeneration, but we are not to substitute any thing of our own, lest it should be said, "who hath required this at your hands." "Then shall I not be ashamed when I have respect unto all thy commandments."

Yours truly,
S. FITCH.

Horton, April 1st, 1865.

For the Christian Messenger.

The Sabbath School and the Church.

DEAR BROTHER,

I have read with a good deal of interest—as I do everything bearing upon Sabbath Schools—the Essay of Rev. W. G. Goucher, with which we have just been favored. He has taken a very extended view of the subject, and as his Address has received the sanction of the Convention before which it was delivered, it would seem presumption in me to offer a criticism. There is however, a paragraph near the close, respecting which, through you, I would like to make a few inquiries.

If I understand its import, it is intended to convey the idea that until "all Christian parents" and "the whole of any local Church view the matter as they ought," they should not "claim the right to direct and control the institution" of Sabbath Schools. I would then inquire whether he would be in favor of with-

holding "the golden prerogative" from all Churches who have not attained unto "perfection," as his language would seem to imply? And if so, "by what authority" he would grant or refuse such powers? And these questions disposed of, I would then like to ask to whom he would commit their government? To the world? Surely not, to christians outside the Church? I would hardly suppose that with his views of the nature and necessity of a scriptural profession of religion, he is desirous of urging that sentiment. Would he then expect individual church members who may happen to feel an interest in the matter, to appoint themselves to this office without any authority, and, ignoring the existence of the body organized to do this very work, with which they are connected, take possession of the house belonging to the whole, and conduct the affair irresponsibly? And might he not expect disorder and disaffection to follow such a course, and that the majority, feeling the want of interest which he has supposed, in the movement; would ultimately assert and maintain their rights, real or imaginary?

In conclusion then, may I not suggest these additional inquiries. Have not all our churches already "the right to direct and control" such Sabbath Schools as may be organized within their respective limits—not geographical, but ecclesiastical? And further, if little interest is felt in "the institution" by Church members, ought not those among them who have received more light, seek to radiate it to the utmost limits of the body? And may not an end so desirable be eventually attained, throwing upon the whole the sense and weight of the responsibility entirely, thus compelling them to the conviction that if they do not control the organization, no one can? At any rate, till this plan is tried, have we a "right" to adopt any other?

Yours very truly,
A SABBATH SCHOOL WORKER.

Professor Hardinge.

The following letter appeared in the Halifax Sun a few days since. Professor Hardinge, there noticed, is a son (Benjamin) of the late Rev. Harris Harding of Yarmouth. We have had several pleasant interviews with Prof. H. whilst in Halifax recently. He has taken out patents here for his valuable inventions in dissolving quartz, extracting gold therefrom, and then solidifying the quartz, as we understand. It is his intention we learn to remove his residence shortly from New York to Windsor, N. S. Although somewhat advanced in life, yet we were pleased to learn that he had recently made a profession of faith in Christ, and had united with a Baptist Church in New York.

To the Editor of the Sun.

From a Halifax paper I see with great pleasure that you are enjoying a visit from one of your own countrymen, a scientific gentleman of rare genius and most remarkable attainments; I refer here to the visit of Professor Hardinge, who, for a number of years resided in this city, but who originally came from Yarmouth, Nova Scotia.

For the last eight years I have been acquainted with, and have enjoyed the friendship of this gentleman and his excellent family, and been a frequent eye-witness of his very interesting and practical operations on an original and magnificent scale near his beautiful residence at Woodlawn, on Broadway, and 106th street in this city; and as I feel under many obligations to my esteemed friend, and am deeply concerned in his welfare, and further know that the visit, he has paid, after some thirty years of absence to his native country, must have awakened considerable interest among his friends, I beg leave to send you this communication with the request that it may be placed before your Nova Scotia readers.

Were I to draw a sketch of the difficulties that continually have beset my progressive friend on his way; of the numerous rascally attempts that have been made by a certain class of New York gentlemen to pirate his inventions, using every possible means, money &c. to appropriate to themselves the value of his many years labor; where I to relate by what indefatigable perseverance and wonderful power of mind Mr. Hardinge has been enabled to still keep the so much coveted chemical processes of quartz solution &c. to himself, I would have to write a story so like a romance, that your readers would scarcely believe it.

Professor H. is a man truly original in thought, speech, and action, and this fact makes him appear on first acquaintance somewhat eccentric; but whoever has had an opportunity to know him better, and to understand his numerous illustrations and apparent eccentricities, will find in him a greater depth of thought, truth, and moral worth than is found in most men; this is more specially true also in reference to his most varied scientific attainments; he seems to lead a double life; now silently and industriously engaged in his arduous researches and experiments, now seeking relaxation in illustrative mirthfulness, sometimes even surpassing our late President in telling anecdotes.

I can congratulate his countrymen that the recent discoveries of gold in quartz veins of Nova Scotia, so near to practicable transportation; have induced my esteemed friend to offer to his native country the result of his long and valuable experience.

The solution of the gold-bearing quartz in water, whereby all the precious metal is saved, and the residuary liquid flint is formed into durable and beautiful building stones, of which I have seen many specimens, as also the application of this liquid for a great many other useful and ornamental purposes, will undoubtedly be astonishing to the observer and prove highly profitable to those who become interested in his enterprise.

With the hearty wish that Professor Hardinge, may meet with a well-deserved reward in his native country, and be encouraged in his scientific and useful labors, I remain, dear sir,

Yours, respectfully,

A. L. FLEURY,
Practical Chemist, 74 University Place.
New York, April, 1865.

Religious Intelligence.

For the Christian Messenger.

Acknowledgements, Revival, Donation.

DEAR EDITOR,—

I have thought perhaps it would not be displeasing to many of your numerous readers to learn that health has once more been restored to myself and family; I was taken sick in the fall at Clements, where I received much kindness from the people, also from the two medical gentlemen, Drs. DeBlois and Ellison. It seems due to those gentlemen that I should hereby express my thanks for their skillful, and gratuitous services so cheerfully bestowed. May a kind Heaven reward them and theirs.

We are enjoying at present some quickening in the cause of God in this place, several persons have professed to have found faith through the blood of the Saviour, I have baptised eight converts during the two last Sabbaths, and hope soon to have the pleasure of adding more to the Church, of such as shall be saved. Among the above mentioned where two of my own children; whilst I have been called to mourn the loss by death of one, I have also been called to rejoice over the spiritual birth of some of the remaining. Truly the Lord is good and his dealings are merciful and wise.

I would not forget also to mention the kindness of my people in this place, in paying myself and family a Donation Visit, amounting to \$131; \$31 in cash, and the remainder in useful articles, also a similar visit from the Church at Tuskett Lakes, making another sum of \$31.49; \$18 in cash. May Heaven reward them for not only these, but the many expressions of kindness and good will bestowed during the past winter is the prayer of their pastor.

A. COGSWELL.

Beaver River, April 28th, 1865.

CLEMENTS, April 27th, 1865.—Dear Brother,—As your valuable paper is the messenger bearing glad tidings of the gracious outpouring of God's Spirit on the different churches, I wish to give notice through its columns, that God has once more visited the Church of Clements in mercy. I baptised sixteen persons last Sabbath. The good work is still progressing, and many more are waiting a favourable opportunity to go forward in baptism. The work is deep. Pray for us.

Yours in christian fellowship,
G. D. COX.

MACCAN.—A friend writing from Little Forks, May 1st, says: "Brother Randolph who came to us last fall, has labored faithfully and not without some tokens of success. Two young persons were baptized on the 9th ult., and we expect others will be received as candidates for that ordinance at our next conference."

CANADA.—Rev. J. E. Vining, of Simcoe, writes to the *Canada Baptist*, March 27th:—Your readers will be pleased to hear that within the last five weeks I have baptised eighteen persons. Several persons have experienced a hope who have not yet put on Christ by a public profession in baptism. Some of them are expected to do so soon. The Church appears to be united, and is prospering.

A movement is on foot to establish a theological school in Washington City for the education of colored Baptist ministers. About fifty of these preachers have been found in and around Washington, whose names have already been enrolled as pupils. It is believed that an attendance of from twenty-five to forty can be secured from the outset. Prof. E. Turney, D.D., is to be their teacher.