

are greatly needed. But what we need much more than a greater number of laborers is the quickening influence of the Holy Spirit to render more effective the agencies already in operation. Brethren, when you pray, remember this our great want.

G. F. C.
Cocanada, India, July 28, 1877.

W. M. A. CENTRAL BOARD CORRESPONDENCE.

(Continued.)

FROM MRS. CHURCHILL.

BIMLI, Aug. 23rd, 1877.

My Dear Mrs. Selden,—

Day before yesterday was quite an eventful and exciting day to us, in our quiet monotonous life, for our shares of the good things contained in "the box" arrived. I was teaching my school on the verandah, when the bandy drove up, and I suspected from appearances inside that they were indeed our treasures. Mr. C. asked the man where he came from, and he said Chicacole, so that and a letter in his hand, which I saw was from Mrs. Armstrong, decided the matter. As it was time, I dismissed my pupils. Mr. and Mrs. Sanford were called down, and in a short time the parcels were taken out and opened, our hearts filled with love and gratitude to the dear ones at home for so many beautiful and useful things, and to our Heavenly Father for giving us such loving and generous friends. Everything came in a perfect state, hams, apples and all, except the glass. I felt as sorry that they were broken, for the sake of the dear friends who had sent them as for ourselves. But the pictures are not injured, and they are so pretty, and will give pleasure and comfort, and inspire hope by their silent teaching a great many times in the years of toil which I hope are yet to come to us out here. We could not wait long for a taste of the apples and beans, so had some cooked for dinner, and I can assure you they were delicious, and had such a home taste that they were doubly good. You must give our sincere thanks to the good friends who sent them, as also to those who sent the hams. I feel as if I want to write a note to each friend from whom I received anything, to thank them for the pleasure they have given their missionary sisters, by their kind remembrance as well as by their useful gifts. But this will be about impossible, as I have so little time at my disposal, and some of the sisters I am not acquainted with, but I am sure the Father knows them and will reward them for their kindness. Some things were not marked, so I do not know to whom I am indebted for them. But all are known to Him who sympathizes in our pleasures as well as in our griefs, and I have asked Him to bless and reward each in the way which He sees best. * * *

Ever yours faithfully,

M. F. CHURCHILL.

FROM MRS. SANFORD.

BIMLIPATAM, INDIA,
Aug. 22nd, 1877.

Yesterday we at Bimli were gladdened by the arrival of the good things from the box. I cannot tell you how much pleasure we found in looking them over. As our thoughts turned homeward to the dear friends there, we felt assured of your loving remembrance. We want to send our heartfelt thanks to each and all of the donors, and hope to do so personally as far as we can, but there are many articles without a name, each of which is appreciated and most welcome. The cottons, pictures, pencils, thimbles, &c., will be very useful in the school. Everything seems so fresh and nice! The eatables are in a perfect condition, and we well know how to relish them. They must indeed have been put up by careful hands. We earnestly hope that all who have thought of us so kindly may be abundantly blessed, both temporally and spiritually.

We are still blessed with very good health, trying to attend to the duties and cares of each day. Sometimes, in view of all the work, it is quite natural to wish for more time and strength, yet we know that if we are enabled to make good use of what we have it is all the Master requires of us. While you are praying for this we trust that answers may come, for the sake of Him who gave himself for us.

My girls' boarding-school is prospering as well as we can expect. It consists now of eight pupils. This number I have reason to think will be permanent for two or three years, though they are not bound. More are ready to

come. We will be glad to hear of any contributions for their support, as nothing as yet has been appropriated for this purpose, that we know of, except \$100, of which you are aware. Rice, and everything in the way of provisions is very dear, on account of the famine. Many poor natives in this district are suffering terribly—even dying of starvation. We try to give something to about a hundred every Monday morning, but this is only a small help among the thousands who do not know where to look for assistance.

Now I must close, as the English mail will soon leave. I know you will be anxiously looking for a word from India. Mr. Sanford joins me in sending Christian love to yourself and Mr. Selden.

Yours very affectionately,
M. L. SANFORD.

FROM MRS. CURRIE.

COCANADA, Aug. 28th, 1877.

* * * * *

The box, or at least my portion of it, came yesterday from Mrs. Churchill, and what a happy day I spent in examining the love tokens from so many friends and reading the welcome notes, can be known to those only who have had a like experience. Your lovely motto picture was one of the first parcels to greet my sight. I had another very lovely motto picture from the Wolfville Mission Band. It is doing all it can to cheer and help me in my work too, for it has undertaken the support of two girls in my school. May they be abundantly rewarded.

It would indeed have been very pleasant had we been able to gather in one place to witness the unpacking of the box, but we live too far apart to meet very often. If we can only manage to meet once a year I shall be thankful. You ask the distance of the different stations from Cocanada. Bimlipatam is about 120 miles north of this and about two days by steamer. The distance is much greater by land. Tunj is about half-way between the two places, but being an inland town is reached only by land. The journey is commonly made by bandy (ox-carts) or palanquin. The latter is an expensive mode of travelling and not indulged in by missionaries except in cases of necessity. Kimey is about 200 miles from here. Calingapatam is its seaport, but Kimey is two days' journey farther by bandy. The expense of travelling by steamer is very great and journey by land difficult, so you see that we can meet but seldom.

We made trial of Calingapatam for the hot season and found the change very beneficial. We were there about three months in the midst of dark heathenism. We see plenty of it here, of course, but there the people seem far more degraded.

Mr. Currie is at present absent from home, visiting a number of villages near Ellore and Masulipatam. He travels by boat as far as possible on the canal and then takes bandies.

I expect to be engaged in school work, and if it is possible to obtain an entrance to the houses, in Zenana visiting, also. The latter is very hard work, travelling about in the heat of the sun, even though one has a covered carriage, is exhausting. Still, I hope to be able to do a little in that direction, too. It will probably be difficult to obtain access to the houses of caste women, as the Brahmins already show themselves opposed to us at Tunj. Still, nothing else is to be expected there at first. Their reign over the minds of the superstitious people will not be given up without a struggle, and it must be inch by inch, step by step, with us. But we know that the cause of the Redeemer will triumph at last, even there. * * *

You have heard of the fearful famine in this Presidency. It is at its height now, I think. Dreadful accounts of suffering reach us from Madras. Government is doing all it can. If the October monsoon comes as it should the distress will be alleviated. If not, another year of famine must result. Near, but not seeing such suffering, how are we cared for. The Lord is very gracious to us. With much love, Believe me,

Truly and gratefully yours,
M. A. CURRIE.

—An avaricious man is like a sandy desert that sucks in all the rain, but yields no fruitful herbs to the inhabitants.

—He who is not the better for his religious knowledge, will assuredly be the worse for it.

For the Christian Messenger.

The Famine in India.

The fearful famine now raging, in Southern India has spread desolation in every direction. Very many thousands have been starved to death, and there has been immense loss of property. Cattle have died and houses have been destroyed, in vast numbers. The poverty and distress of the people cannot be described or even imagined.

In addition to the relief-works established by the government all over the country, and furnishing employment for those who are able to labour, food is supplied to the sick and weak, the women and children, and strenuous efforts are put forth to save life. Notwithstanding all, however, heaps of dead bodies are carried to the cemeteries every morning, and the wail of lamentation is heard in all parts of the land.

The expense is enormous, and the response to the appeal for help has been most liberal. A contribution set on foot by the Lord Mayor of London has already produced more than three hundred pounds sterling. Besides this, it is estimated that the charge on the Indian revenue will amount to fifteen millions.

The Colonies have not as yet shared in that contribution. It cannot be doubted that they will unite with their English brethren in this benevolent undertaking. The distress, it will be observed, affects persons of every nationality, and of all forms of religious profession. Our missionaries inform us that they are receiving every day applications for food, and know not how to meet them. The missionaries of other Societies write in the same strain. The Rev. N. Sheshadre, whom many of us saw in New York at the meeting of the Evangelical Alliance in 1873, tells the sad tale of the starvation of the district where he labours, and asks for assistance. Shall we not join in this work of truly Christian charity? Allow me to suggest that special collections be made in the Baptist Churches of this province for the sufferers by famine in Southern India, within a month from the publication of this appeal. I will take charge of any sums that may be sent to me, and forward them to the proper quarter. The distribution will be made by our missionaries in the famine districts, under their immediate supervision, and they will furnish returns of places assisted, and of the number of persons who may receive help.

The sum of £800 sterling has been sent by the English Baptist Missionary Society to be distributed by their missionaries.

J. M. CRAMP.

The Infants' Home.

Will you allow me through the Messenger to acknowledge the handsome sum of twenty dollars from Mrs. John Lovett, Yarmouth, for the "Infants' Home." This and a box of useful articles received last year from the same town, through the hands of Mrs. Joseph Shaw, assures us that the interests of our "Home" are enlisting the sympathies of friends outside of the city.

M. K. F. SAUNDERS,
One of the Committee.
Oct. 13th, 1877.

The Christian Messenger.

Halifax, N. S., October 24th, 1877.

NEW SUBSCRIBERS FOR 1878.

Please send on your address and subscription at once, and we will forward the CHRISTIAN MESSENGER, from the date of receiving it to Dec. 31, 1878 for the price of one year!

Never was it so necessary as it is now that active effort should be made for the spread of Truth. The most effectual means of doing this, next to the living voice of the preacher of the Gospel, is the weekly religious press.

We would respectfully ask each one of the thousands of our respected readers, Do you wish to benefit your neighbor and his family? Do you desire to help your minister? Do you aim at promoting Education, Temperance, Sabbath Schools, and all good institutions in your neighborhood? Try and get every family to take the Christian Messenger. We know of no way in which so much good may be done by you, so cheaply, and with such far-reaching results as by getting all your neighbors to become readers of the Messenger.

We offer the above inducement and

doubt not many who may be informed of it will at once become subscribers. Please try and let us hear from you soon, and you will greatly oblige

THE PROPRIETOR.

PRAYER FOR SUNDAY SCHOOLS.

THE London Sunday School Union invite all Sunday-school teachers and friends of the young to set apart October 28th and 29th as the days of united supplication on behalf of Sunday-schools for the present year.

It is suggested that the following arrangements should, as far as practicable, be observed:—

That on Lord's-day morning, October 28th, from seven to eight o'clock, all Christians in private offer prayer on behalf of Sunday-schools.

That ministers be asked to preach special sermons upon the claims of Sunday-schools.

That the opening engagements of the school be preceded by the teachers meeting together for prayer.

That the ordinary exercises of each school be shortened, and that the scholars be gathered for devotional exercises, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at some time during the evening the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 29th, between the hours of seven and eight, teachers should devote time for bringing their scholars in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving.

That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

Sunday-school teachers, as laborers together with God, should be animated in their work by the constraining love of Christ.

The Committee of the Halifax and Dartmouth Sabbath School Association desire to call attention to the Circular from the LONDON SUNDAY SCHOOL UNION, and request that arrangements be made for the proper observance of the specified days.

They suggest that the Clergymen of the various Churches be requested to preach sermons on Sabbath, 28th inst., bearing upon Sabbath School work; and especially that the proposition of the London Committee, with respect to a Congregational Meeting on Monday Evening be carried out.

We are sorry that the Circular did not come into our hands sooner as the subject is worthy of very earnest consideration by Teachers and Parents.

"BAPTISM WITH WATER."

We find the following extract from Rev. J. Lathern's "Baptism" in the Wesleyan. The Editor copies it, thinking, perhaps, it is a very profound and conclusive statement of the matter of Sprinkling versus Immersion:—

"Baptism with water," the phrase of John the Baptist, carries with it the force of instrumentality, and implies therefore, the subject. It has been claimed, in discussion under this question, that the words in the Greek text: *en hudati*, ought to have been rendered in water. The preposition in this connection, however, governs the dative of the instrument and has been rendered in our version with propriety and with grammatical accuracy. Sometimes the preposition, *en*, governs the dative of locality—as in Matthew, the first verse of the second chapter: *en Bethleem*, in Bethlehem. The preposition also in other passages governs the dative of time—as in the fifteenth verse of the tenth chapter of St. Matthew's Gospel: *en hemera krisos*, in the day of judgment. Very frequently, however, as in the passage under consideration, the Greek preposition governs the dative of instrumentality. We have good example of this in 1 Cor. iv. 21: *en rhabdo eltho pros humas*, "am I to come to you with a rod?" The same construction we have in Luke xxii. 49: *en machaira*, with the sword. The difference between the dative of locality, and that of time and of instrumentality will be sufficiently obvious to any inquirer. We do not need any vindication of our version, "I indeed baptize you with water," except what the structure of parallel passages clearly exemplifies. This rendering is not only grammatically correct, but it is that which, carried through the passage, harmonizes with the historic facts of Pentecostal baptism: *with the Holy Ghost and with fire*.

In reference to Mr. Lathern's use of

"with" in the above quotation, we may quote a few lines from a prize essay by George Varden, as concise, and to the point. He says:

"It behooves us to adhere to an accurate use of prepositions, which give to language those delicate shades and distinctions not to be overlooked by the critic. Nouns and verbs are the bones and muscles of language; prepositions are its eyes, giving it every variety of expression. Accordingly, we do not regard it as an accurate use of language to say 'I immerse with water.' This will become more evident, if we substitute for immerse the word dip—the latter term of Saxon derivation being equivalent to the former term of Latin origin. Is it accurate to say 'I dip you with water'? We think not. 'I dip you in water,' is manifestly correct. But if it is improper to say 'I dip you with water,' and if, as Baptists maintain, *baptizo* means only to dip or immerse, it is equally improper for Baptists to say 'I baptize you with water.' To be sure one error is parent of others; and, inasmuch as baptism in the present popular use of that term embraces sprinkling and pouring, as well as immersion, we do indeed speak of baptism with water; but in this popular use no specific idea is attached to baptism, hence the incongruity is not felt; especially so, since part of the ideas comprehended under this word in its popular use, may be correctly followed by the preposition *with*, as, 'I sprinkle you with water.' But, as Baptists, attaching a specific meaning to baptism, we cannot, with propriety, say 'I baptize you with water;' we must say 'in water.'

In certain instances where the common version translates *with water*, the Greek employs only the dative case, without any preposition. The reader is led to suppose that "the preposition *en* acts a conspicuous part" in all the passages render *with water*: whereas in three verses—Luke iii. 16; Acts i. 5, xi. 16—the dative *hudati* stands without any preposition. It is on these passages where no preposition is employed that rantizers especially rely to demonstrate that baptism is to be performed by sprinkling, or the application of water in some way."

We have before us the views of a number of other men who stand quite as high in scholarship as Mr. Lathern, and who also come to a very different conclusion, and all agree that the word here should be translated *in*, "I indeed baptize you in water; he shall baptize you in the Holy Ghost and fire."

Dr. Robinson's Greek Lexicon of the New Testament, p. 126, "Metaphysically and in direct allusion to the sacred rite, baptize *en pneumatiko kati puri*, to baptize in the Holy Ghost and in fire; i. e., to overwhelm, richly furnish with all spiritual gifts, or overwhelm with fire unquenchable. Matt. iii. 11; Luke. iii. 16, Mark i. 8; John i. 33.

Dr. George Campbell, of Scotland, says, "In water, in the Holy Spirit." The word baptism, both in sacred authors and classical, signifies to dip, plunge, immerse. It is always construed suitably to this meaning." Notes on New Testament, Andover, vol. ii. p. 20.

Bloomfield's Greek Testament, vol. i, p. 447. "Ye shall be baptized with the Holy Ghost" must mean the influence of the Holy Spirit. "Be baptized" suggests the abundance of the thing. Ye shall be plentifully imbued with the influences of the Holy Spirit."

Archbishop Tillotson, on Acts ii. 2. "It [the sound from heaven] filled all the house. This is that which our Saviour calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as those who are buried with water, which is the proper notion of baptism."

Cyril, Bishop of Jerusalem, A. D. 350, the very place where the baptism of the Holy Spirit occurred, and only three centuries after the occurrence, says, "As he who is plunged in the water and baptized is encompassed by the water on every side, so they that are baptized by the Holy Spirit are also wholly covered over."

Prof. Stuart, on Baptism, p. 74. "He shall baptize you with the Holy Ghost and with fire; i. e., he will make a copious effusion of his Spirit upon a part of you, and another part, the finally impenitent, he will surround with flames, or plunge into the flames." "The basis of this usage is very plainly to be found in the designation by *baptizo* of the idea of *overwhelming*, i. e., of surrounding on all sides with fluid."

Neander. "Baptism was performed by immersion as a sign of entire baptism into the Holy Spirit—of being entirely penetrated by the same." Church History, vol. i., p. 310.

We might give a great number of similar passages from the great writers of the past, but perhaps that is enough. It is unnecessary that we should say a word in addition.

These men, being beyond suspicion of writing to favor Baptists in this day, their opinions may be entitled to some respect; a little more, perhaps, than those who write simply for the present time, so as to meet the present necessities.