

have no reliable evidence, that I am aware of, that "water mills," were in use till A. D. 536, when floating mills were placed on the Tiber.\*

Dr. Adam Clark was a celebrated Hebrew Scholar, and a very learned man, but what will be thought of his assertion that *βαπτίζω* and *βαντιζω* mean either to sprinkle or dip, (I presume that the error in the spelling of these words must be Castigator's, and not the Dr's. He puts *o* (omicron) instead of *ω* (omega).—) In 1843 there was published on the press of the great University of Oxford, the Greek and English Lexicon of Liddell and Scott, founded on the great one of Passow, published in Germany. They give, *βαπτίζω*. To dip repeatedly, dip under, *mid*. Bathe, hence to steep, to wet, to pour upon, drench, dip a vessel, draw water, to baptize." That Lexicon was criticized "by a great many of the first scholars," and about a year and a half afterwards a second edition was published, embracing all corrections that were found to be necessary. That Lexicon is considered far before all other Greek Lexicons extant, and we find that the Second edition expunges the above meanings of—"To steep, to wet, to pour upon, to drench;" as they were found untenable. Allow me to give a short extract or two from the Dr's. Commentary, which are more consistent with his well known scholarship, than the quotation given by Castigator.

"That the baptism of John was by plunging the body—seems to appear from those things that are related of him, namely that he baptized in Jordan—that he baptized in Enon because there was much water there, &c. &c."—Dr. Lightfoot; Comm. end of Mark. "When he came up out of the water he seemed to have a resurrection to life, &c."—Comm. Rom. vi. 4. But Castigator "cannot concede the point that John the Baptist ever dipped any one, no text in the New Testament says he did, nor does any text say our Lord was plunged; the whole dipping theory, even as far as John the Baptist is concerned is mere hypothesis and conjecture."

Is this "sheer ignorance," or "shameless, groundless assertion?" What says, Dr. Wall—This [immersion] is so plain and clear by an infinite number of passages, that as one can not but PITY the weak endeavours of such pedo-Baptists as would maintain the negative of it, so we ought to *disown* and *show a dislike* of the *PROFANE SCOFFS*, which some people give to the Anti-pedo-baptists, namely for the use of dipping; when it was in all probability the way by which our blessed Saviour, and for certain, was the most usual and ordinary way, by which the ancient christians did receive their baptism. 'Tis a great want of PRUDENCE, as well as of HONESTY, to refuse to grant to an adversary what is *certainly true*, and may be proved so. It creates a jealousy of all the rest that one says.—Hist. Infant Bap., Pt. ii., chap. 9, sec. 2. What another learned Pedo-baptist, Prof. Campbell,—"I have heard a disputant, in defiance of Etymology and use, maintain that the word, rendered in the New Testament, *βαπτίζω*, means more properly to sprinkle than to plunge, and in defiance of all antiquity, that the former was the earliest and most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a CANDID MIND will always disdain to take the help of falsehood, even in the support of truth."—Lectures on pulpit eloquence, Lec. x., pp. 304. I commend the above to the attention of Castigator and other writers in the Provincial Wesleyan, not only for the good of their own cause, but also trusting it may prevent, to some extent, those "bold assertions" and "profane scoffs," which I so often hear and read. How often do we hear and read, not only that immersion is unscriptural, but that it is "indecent and disgusting," &c., &c. But C. H. H. makes fearful blunders, and misquotes Sol. Song, viii. 25—none of my "versions," old or new, have more than 14 verses. But worse than that, I say the Baptist Church was founded in A. D. 33, while "Baptist preachers have every where proclaimed that John, the Baptist, was their founder." This is news to me, Mr. Editor, I have heard that John, the Baptist, was the founder, so to speak, of Christian Baptism, but never know before that he founded any church. "But who was the founder of the Baptist Church?" "Peter certainly founded the Christian Church, and in the year

\* [We find there were water-mills before A. D. 536. In that year Rome was besieged by the Goths, who stopped up the aqueduct, which occasioned "a cessation of the water-mills." They were spoken of by Palladius, a writer on agriculture, who died A.D. 210.—Ed. O. M.]

33." This is more news. I have heard the Church of Rome claim to be founded by Peter, but I always, "uninformed and ignorant" Baptist that I am, imagined that the Christian Church was founded by Christ himself. Alas! I have made a more fearful blunder still. "From his synopsis of Church History, I make two selections, both of which are glaringly and palpably incorrect. 1st, the Methodist Church, C. H. H. tells his readers, was founded in 1729. It can not be conceived that C. H. H. has ever read a page of Methodist History in his life—otherwise he would never have made this blunder.—The Methodist Society was not founded in 1729, but 1739. What can such a man know about Methodist History?" I must acknowledge, Mr. Editor, that you and all Baptists ought to be ashamed of me, but really, I was so "simple" as to suppose that John Wesley knew when Methodism arose, and that I could depend on what he said. However, he must be mistaken, but to convince you I was deceived by him, in regard to it, I will place him in the witness box.

"On Monday, May 1st, our little Society began in London. But it may be observed, the first rise of Methodism, so called, was in November, 1729, when four of us met together in Oxford." "The second rise of Methodism was at Savannah, in April, 1736, when 20 or 30 persons met at my house." The third and last rise he says, "was at London, on this day, May 1st, 1737, when 40 or 50 of us agreed to meet together every Wednesday evening."—Wesley, Miscel. Works, Vol. vii. p. 348. But Castigator says it was not founded till 1739, and he must be right, and Wesley and C. H. H. mistaken. But, "The Baptists equally oppose the operations of the B. and F. Bible Society; denounce our Protestant Bible as 'an unfaithful translation; full of errors, &c.'" Does not Castigator know that the B. and F. B. Society was devised and founded by a Baptist? And that when a majority of Pedo-baptists got on the Committee, they drove the Baptists away by their decision not to continue aid to translations by Baptist Missionaries and thus compelled them to form a new B. Society, to publish those translations. All we ask is to have the Bible all translated; to have no Greek or Latin words that people shall not understand, but plain English that he who runs may read. I venture to assert that if any number of Pedo-baptist scholars will promise to translate every word in the Bible, that Baptists will in an instant trust the work in their hands.—We want not a "Baptist Version," but a faithful rendering of the original into plain English—an ENGLISH BIBLE, for people understanding only the English language. Had it been so translated before what a war of words, and how much contention would have been avoided among Christians.

As to the "miracle" of persons not receiving injury from dipping in cold water, it can easily be explained on physiological grounds by any respectable Pedo-baptist physician. I have seen a large number baptized on a Sabbath morning, with the Mercury some 12 degrees below zero, and though two of the females were young ladies of rather delicate constitutions, no one suffered any injury.

I had much more to say on this point, but find I must draw to a close. I have not said any thing I believe which will wound the feelings of any Wesleyan, if so it was unintentional. I have many highly valued friends and connections belonging to that body, and for the past seven years have cooperated with them, in all their enterprises to the limit of my ability. Still I can not but think them in error in some things. I am a Baptist from a firm conviction of the truth and purity of our doctrine and practice, and as such shall always hold myself ready to do any thing requisite for the advancement of those principles, that lays in my power. Did I think our Wesleyan brethren right in all points, I would at once join them out and out; until then I hold myself free to be their friend, yet a thorough Baptist. The liberty which I claim for myself, I of course accord to others.

As the Provincial Wesleyan has published the attack, to which this is a reply, it is but common fairness to publish my answer, and I would request them to copy it.

C. H. H.

For the Christian Messenger.

Donation Visit at Wilmot.

Mr. Editor, I have the pleasure of acknowledging the kindness of my people in a donation visit. The 5th of February had been looked for by many with much interest, at length it came—shining light and fair, with fine sleighing. At an early hour they began, and continued to come until nightfall. All ages came—from the

aged sire and old matron of eighty snows, down to the youth of tender years. Such a collection of horses, sleighs, and people on such an occasion, I had never before seen. The ladies well understood their position in this matter, and they well discharged its duties. The abundance upon which the multitude regaled themselves, testified to this, as well as the basketsful (not of fragments) but of unbroken loaves and cakes in abundance, that remained. This being over, brother H. E. Fitch was called to take the chair for the evening, and in a very appropriate manner stated the object of the meeting, then called upon brother A. Longley, who, in behalf of the visitors, presented the purse, containing nearly \$100 in cash, and other articles, amounting, in all, to about £35, with an assurance of the deep interest they felt, not only in my public labours, but also in the comforts of myself and family. He acquitted himself as a Christian and a brother. An acknowledgment of these marks of kindness was then attempted, but fell far short in expression of those deep emotions the occasion produced. The company was then deeply interested with brief and appropriate addresses from the Rev'ds. George Armstrong, P. Murray, W. G. Parker, James Parker, and Deacon William Chipman. Thus have my people placed me above any undue anxiety or labour for the things of this world by a liberal contribution and handsome Donation, and added an additional cord of strong affection to the many that 26 years of mutual intercourse has created. They have laid me under renewed obligations to live for God and the good of souls. I believe Donation visits do the minister and people both good, they serve as a profitable recreation, and keep alive a benevolent and affectionate spirit, and set a good example to the young, which bring rays of light and comfort to a minister's soul. If I were to receive but fifty pounds a year from my people I should wish to have a part of that in a Donation Visit. Apart from the service of God in his sanctuary, to what day could the minister of Christ look with more interest than that on which he is greeted by old and young, male and female, under his own roof. It warms their attachment, one to the other, and to their pastor, and teaches all, that true enjoyment lives in the social principle.

Many thanks to all my kind friends for the above compliment, and may the God of donations make all our churches, families and ministers an early visit. An insertion in your much prized paper will much oblige your friend and brother, N. VIDITO.

Wilmot, March 2nd, 1857.

Religious Intelligence.

Nova-Scotia.

HALIFAX.—Six persons were baptized at Richmond, on Sabbath afternoon last, and received into the fellowship of the North Baptist Church in this city.

The Rev. W. G. Parker, of Nictaux, preached in the morning and evening.

HORTON.—On Lord's-day, 15th inst, thirteen were baptized at Canaan.

On Monday the meetings were removed to New Minas, and were held every day last week two meetings each day. At a Conference Meeting on Saturday last, seventeen persons applied for baptism and admission to the church. They were received to be baptized on the following day. Others who had not been living in fellowship with the church for years past, have returned and acknowledged their fault.

CORNWALLIS.—We hear of protracted meetings being held in several districts of Cornwallis, but in the absence of further information, cannot state definitely what has been accomplished.

YARMOUTH, March 17th, 1857.—Dear Brother Selden.—We have been holding a protracted meeting during the last week, and shall probably continue through the present week, if any of the ministers will stay,—as the prospect is encouraging. Elder Angel immersed four candidates last Sabbath, and others have professed faith in Christ, while others are enquiring. Elder J. C. Morse has been with us from the commencement, and other ministers occasionally.

Yours as ever, WILLIAM CHURCHILL.

COPY OF A LETTER RECEIVED BY REV. MALCOLM ROSS.

Providence Farm, Feb'y. 3rd, 1857.—Dear Brother Ross.—Under a sense of my obligation to "Him," from whom all my blessings flow, I enclose you the sum of five pounds; for which you, as a servant of God, will give as much missionary labor as you think proper; choosing your own time and place of labor.

I remain, yours truly, An inhabitant of time, P. E. I.

To Rev. M. Ross, Bedeque.

United States.

OUR NEW YORK AND BOSTON exchanges give numerous accounts of revivals. Several of the Churches in New York city are receiving large accessions to their numbers.

At PHILADELPHIA, Rev. Dr. Kennard baptized fourteen, last Sunday, 8th inst. Two other names are given.—Rev. H. Day and Rev. D. B. Cherry, as baptizing converts. The Spruce Street Church report about fifty conversions in Massachusetts.

At MOUNT HOLYOKE there have been some forty conversions among the young ladies attend-

ing the Seminary. Several other places in Massachusetts report large additions. In Bristol, Connecticut, much religious interest exists among several of the denominations, principally the Baptists and Methodists.

Great Britain.

BIRMINGHAM, Hope Street.—After a discourse by Mr. T. M. Golden, from "Whether it be right to hearken unto man more than unto God, judge ye?" seven believers were baptized by Mr. W. Griffiths, Nov. 30th. Some of these are teachers in our Sabbath schools. The whole were added to the church the same day.

CARMARTHEN.—Tabernacle.—We have great reason to rejoice over the revival that is taking place among the Baptists of this town. On Lord's-day, Oct. 12th, our pastor, Mr. H. W. Jones, had the pleasure of administering the ordinance of baptism to twenty-three believers on profession of faith in Jesus Christ—two males and twenty-one females, who were all added to the church the same evening. And on Nov. 9th, eleven more put on Christ by baptism—five males and six females. At Priory Street Chapel, Oct. 27th, sixteen were baptized by Mr. H. W. Jones of the Tabernacle chapel.

ABERBARE.—On Lord's-day afternoon, Nov. 23rd, a vast assembly met on the banks of the river Cynnon—between three and four thousand—when brother D. Evans of Aberaman preached on the subject of christian baptism in the Welsh language; after which brother Thomas Price gave a short address in English; and then led into the stream sixteen believers, and immersed them in the name of the Sacred Three.

Provincial Parliament.

LEGISLATIVE COUNCIL.

WEDNESDAY, March 11.

DEBATE ON "AN ADDRESS TO THE PEOPLE OF NOVA SCOTIA."

Continued.

Hon. Mr. Fairbanks moved the resolution of which he gave notice the previous day.

Hon. Mr. Penco.—I beg leave to second this resolution. When I observed the newspaper article alluded to I thought the statement which it contained relative to a committee being drawn from both branches of the legislature a strange one. I inquired of several members of this house, and I found that they had no knowledge of any such committee. The statement then is a misrepresentation, and it has been sent to all parts of the county for electioneering purposes. On what authority was this manifesto issued? I assumed it to be a misrepresentation; but the ex Attorney General endorsed it. An hon. member asked if that manifesto was to form the platform for the opposition to work on, and he replied that he heartily endorsed every word of that document, and moved that the house go into committee of the whole on the general state of the province to allow gentlemen to express their opinions on the subject. I never had any fear of Catholic ascendancy.

Hon. Mr. McCully.—It may be that a little wholesome opposition is the very storm which purifies the atmosphere, and secures that liberty which it is so desirable we should enjoy. To sit in opposition under a constitution such as ours is no disreputable station. I am not a little astonished, however, at the triumph which seems to animate a portion of this house in their new position.

I never saw that article until I saw it in print; nor do I know the names of the committee who prepared it. I have felt it my duty to keep aloof from any active participation in this matter. I was an officer of the late, and I am now an officer of the present government. Without at all sacrificing my political opinions, or that independence which every member of the legislature should feel, I have felt it my duty to keep within the limits of the rule laid down for persons in such positions. I know too well the respect due to persons of different denominations to introduce religious strife here; and if I ever enter upon a religious crusade, I shall not make the Legislative Council the theatre of that crusade. At the same time, I would bite the dust before I would barter away my religious opinions.

I regret that this resolution has been brought here—because the liberty of the press is dear to the people of Nova Scotia. The press of this country has a high duty to perform; often it may run riot, but in that very act it tends to purify the political atmosphere. It matters little what a legislative body says of it. It is often a wholesome control which the press exercises even when it transgresses what some may think to be the bounds of strict propriety. What care the press and people of Nova Scotia for resolutions of this house contrary to their convictions? Are we the censors of the press? Can we control it? And if we could, ought we to do so? Is an editor to ask this council what he is to publish? If that resolution passes, sir, the time will come when gentlemen will wish that it be expunged from the journals. That no committee was drawn from the two branches is patent; that it was drawn, if drawn at all, from gentlemen who composed the two branches of the legislature is plain; so that there is no misstatement after all.

A man's religion should form no sufficient reason why he should sit on one side of the house or the other. Shortly after I entered this Council, one of the warmest debates which, perhaps, has ever arisen here, was as to whether the Roman Catholic Archbishop of Nova Scotia should be made a corporation sole, so as to be