

For the Christian Messenger.

MESSRS. EDITORS,—

I thank you for your courtesy in sending me Dr. Clay's letter before its appearance in the Messenger, thus giving me an opportunity to furnish some statements respecting the work referred to, which, however, I should not have done had not Dr. Clay's communication rendered it necessary.

Baptist history ought to be very carefully written. Some of the assertions made by our historians are regarded as extremely bold and sweeping, and should not be hazarded without the fullest confidence in their truthfulness. More than that—we should be able to prove them true, by reference to the original fountains of information.

Mr. Orchard's History, I am bound to say, notwithstanding its various excellencies, labours under this special defect,—it is compiled from other compilations. The author has not consulted the original authorities. He has relied on other compilers, who have not always indicated the sources whence their narratives were drawn, and who have manifestly, on some occasions, fallen into mistakes. Such works ought not to be adduced as authorities unless their statements have been tested and found correct.

No one is competent to write Baptist history who is not able to read and examine the works of the (so-called) fathers of the church, and the numerous chronicles and treatises composed during the middle ages. Mr. Orchard's History is not the result of such reading and examination. I am not at all surprised, therefore, that inaccuracies appear here and there in his book. If I give a specimen or two, I wish it to be understood that it is not for the purpose of depreciating his performance, but in order to shew that if a suitable Editor has been employed to prepare the American edition for the press, he would have expunged some passages, and modified others, with a view to make the work entirely trustworthy.

Page 13. "Clemens asserts, 'that they are right subjects of baptism, who have passed through an examination and instruction.'"

No such passage occurs in the writings of Clemens Romanus, the author referred to.

Ibid. "Ignatius was a disciple of John, and acquainted with Peter and Paul. He was an elder in the church at Antioch. In a discourse on baptism, he says 'That [baptism] ought to be accompanied with faith, love, and patience, after preaching.'"

There is no account of any "discourse on baptism," by Ignatius. The words above-cited are not found in any of his writings.

Page 36. Referring to the third century, Mr. Orchard gives the following, as a quotation from Wall's "History of Infant Baptism:—"The historians of this period do none of them mention anything concerning infant Baptism."

Mr. Wall says no such thing. In the chapter whence these words are professedly taken, he is labouring to prove that certain authors "who each of them wrote catalogues of all the sects and sorts of christians that they knew or had ever heard of, do none of them mention any that denied infant baptism, except those that denied all baptism." After mentioning other writers, he specifies Epiphanius, Philastrius, Augustine, and Theodoret, remarks that it would be "too voluminous" to "set down all the customs or tenets that they recount the several sects to have held, different from the Catholics," and then adds:—"It is sufficient that they do none of them mention anything concerning infant baptism, either as practised or as not practised by any of the sectaries, (a plain proof that they held nothing in that point different from the ordinary practice of the church) save that St. Augustine notes of the Pelegians, (which is in his account the 88th and last heresy that had risen) that though they agreed with the church that infants are to be baptized, yet they held a different opinion concerning the ground or reason of their baptism."

You will perceive that this is very different from the quotation as given by Mr. Orchard. (See Wall's History of Infant Baptism, Part 1, Ch. 21.)

Page 91. Mr. Orchard states that Augustine was "first baptized" by Ambrose at Milan, and afterwards "again baptized by Valerius, bishop of Hippo." This is altogether a mistake. Augustine was not "again baptized," either by Valerius or any one else.

Page 97. Mr. Orchard quotes Long's "History of the Donatists," and represents him as stating that "though there were great feuds between the Donatists and others, yet they were professed Anabaptists."

I will give you Long's own words (p. 60.):—"Though there were great feuds between the Donatists and others that separated from them on the like pretences as they separated from the Catholics, as Maximianists and Luciferians, who were professed Anabaptists, the Circumcellions, much like our Quakers, the Euchitite and Massali-

ans, who were perfect enthusiasts, and the Arians, who denied the Deity of our Saviour, and the Holy Ghost; yet as often as there was an opportunity of vexing and afflicting the Catholics, they all united as one man."

You observe that, according to Long, not the Donatists, but those who "separated from them," were "professed Anabaptists!"

I might burden your columns with many more quotations. But I forbear.

Perhaps it may be proper to say, that in preparing my letters on "Baptist History" for publication in book-form, the statements which have been made will be re-examined, and care will be taken to furnish adequate authority for every historical assertion; and by "adequate authority," I mean, not the opinions of recent writers, but the narratives of those who may be justly regarded as the earliest historians of the facts recorded.

Yours truly,
MENNO.
From my Study,
Sept. 7, 1858.

For the Christian Messenger.

Temperance and Progress.

MR. EDITOR,—

For the encouragement of the friends of Temperance, I wish to inform them of the progress of the cause in the County of Halifax, but more especially in my humble sphere of labor.

"June Rose" Division, located in Hammond's Plains, was in operation a few months before I re-entered upon my labors here three years ago, since which it has been gathering strength and influence.

The present number of its members is 45. A Total Abstinence society sustained by nearly all the community, and a respectable Temperance Hall nearly completed, evidently show the light in which they regard the subject. Their motto is "no surrender, go ahead!"

BEDFORD BASIN.

From the number of drinking hotels, saloons, or iniquitous places for drinking, gambling, &c., under the protection of government, or the suffrage of the people, some of the inhabitants became alarmed for the morals and safety of the rising generation. We consequently started a Temperance society last April, of about 40 members, with an old veteran at its head, who was well acquainted with all the ins and outs of rum-selling (and some of drinking). This has been the means of breaking up some of these abominations, and reclaiming the inmates, and it still promises to be the means of doing much good in that pretty village.

Eventually we organized a division of the Sons of Temperance, which is receiving additions to its numbers and becoming more and more influential every week. These, supported by the real moral strength of the inhabitants, with a first rate school of 50 scholars, taught on the system of the Normal training school, and another good school, a little below, taught by a female,—with preaching almost every Sabbath by different denominations—surrounded by a beautiful scenery, such as Bedford Basin, designed by Providence, at no very distant period to be a place of much business, derived from factories, &c., on its banks. These advantages, all within a few minutes ride in cars from the capital, offer encouragement to its inhabitants and strong inducements for enterprising men to make this their place of residence. More anon.

Your's truly,
T. H. PORTER.
Sackville, Sept. 9th, 1858.

For the Christian Messenger.

Letter from Germany.

The following brief letter was received by a friend in Halifax, from a worthy young member of the Stewiacke church, who left this city a short time since to return to his friends in Germany. We have been requested to give it a place in our columns, that it may be seen by the friends in the above neighbourhood:—

DEAR SIR,

With the help of Him who makes all things work together for good, I safely arrived at Bremen on the 23rd instant: and happy I am to fulfil a duty like this one,—to inform a friend of my being well.

Here now I am again surrounded by the numerous temptations of a big German city, and must well take care of that which I have got. Prayer and labour are here more necessary for me, than at any period of my past life since I was converted; but trusting in the Lord I do believe that I shall grow in grace notwithstanding all.

You will be kind enough to remember me to the church at Halifax; and as I pray to God for her increase, so I request each member to do for me.

Particulars you will receive at a more suitable time.

I remain yours thankfully,
JOHN OSMERS.
Bremen, 27th July, 1858.

For the Christian Messenger.

College Agency.

DEAR BRETHREN,

I am about starting on my agency for Acadia College. It is my present purpose to cross the Bay to Parrsboro'; then proceed to Amherst, and Prince Edward Island; then return to Nova Scotia and proceed south to Cape Breton; then back to Canseau, Guysborough, Stewiacke, &c., taking the intermediate places on my route. It is to be hoped that old subscribers on all this route will be prepared for the Agent, and that those who have not subscribed will be prepared to give, as God may have prospered them, to this good cause. It was thought best by the Financial Committee that I should visit these distant localities while travelling is favorable, and then canvass the more central localities in a later season. With this decision I entirely agree, and hope to execute it with the Divine blessing.

D. FREEMAN,

Financial Agent of Acadia College.
Horton, Sept. 9th 1858.

Religious Intelligence.

The Brussel and Germain Street Baptist Churches of this city are enjoying a gracious season of revival under the indefatigable labours of Rev. Mr. Earle. Backsliders are being reclaimed and sinners converted. Eleven were baptized last Sabbath by Revs. Robinson, Bill and Demill. Mr. Earle appears to be a very humble and devoted minister, aiming at the encouragement of the Church and the salvation of sinners. He has been labouring in this city for a few weeks with much acceptance and profit. May the glory of God be more abundantly manifested in these Churches and the city throughout.—St. John Religious Intelligencer.

United States.

The Christian Index says, "The successive classes of students of Mercer University have maintained a daily twilight prayer meeting, the vacations only excepted, for the last twenty years."

At the Fulton street prayer-meeting, a few days since, a venerable clergyman of the Dutch Church arose and said: "We are now in the fourth great revival under the gospel dispensation. The first commenced in Pentecostal times, and continued several centuries. The second commenced in the time of Martin Luther, and was long continued in the church. The third was in the days of Edwards, and Whitefield, and the Tennants. The fourth is that which now pervades our country, and is spreading to all other lands."—N. Y. Examiner.

BURMESE ROYAL ETIQUETTE.—It will be recollected that one of the objects of Dr. Kincaid, in his visit to this country, was to be the bearer of letters between the King of Burmah and the President of the United States. We are now informed that "the communication from the President of the United States to the King of Burmah was received with every demonstration of respect, a royal zayat having been built for its reception, and a splendid procession having been organized for the purpose of conveying it five miles into the royal city. The tenor of the letter was highly gratifying to his majesty. Messrs. Kincaid and Dawson, on the 30th of March, had a favorable interview with the King of Burmah, in which he spoke with the greatest freedom and friendliness on a variety of subjects. He intimated his desire to have an American consul residing at his capital, and a willingness not only to give the land necessary for a mission-house, but also to erect the house."

INTERESTING INCIDENT CONNECTED WITH THE "GREAT AWAKENING."—How Revivals Begin.—I will tell you, said a speaker in one of our Fulton street meetings, how the revivals began in Kalamazoo, Mich., last winter. We heard of the work of grace in this city and in other parts of the land. We thought we ought to share in it and not stand idly by. Still we had no such feelings as was here. We appointed a daily prayer meeting however. Episcopalians, Baptists, Methodists, Presbyterians, and Congregationalists, all united. We appointed our first union prayer meeting in much fear and trembling. We did not know how the measure would be regarded. We came together. At our very first meeting some one put in such a request as this: "A praying wife requests the prayers of this meeting for her unconverted husband, that he may be converted and be made an humble disciple of the Lord Jesus." All at once a stout burly man arose and said, "I am that man. I have a pious praying wife, and this request must be for me. I want you to pray for me." As soon as he sat down in the midst of sobs and tears, another man arose and said, "I am that man, I have a praying wife. She prays for me. And now she has asked you to pray for me. I am sure I am that man, and I want you to pray for me."

Three, four or five more arose and said, "we want you to pray for us too." The power of God was upon the little assembly. The Lord appeared for us and that right early. We had hardly begun and he was in the midst of us in great and wonderful grace. Thus the revival began. We number from 400 to 500 conversions.—N. Y. Observer.

Ecclesiastical affairs in some parts of the European Continent are presenting some features of unusual interest. The connection of Church and State is fixing the attention of multitudes. The awakening to the true nature and dignity of the spiritual life is placing this alliance in bold and striking contrast. Under many forms this monstrous evil shows itself. The subject is discussed with great earnestness in some of the Swiss cantons. Neuchatel has spoken in favour of the separation. Geneva is agitated with it. The Protestant ministers of the French National Church are discussing it. In Southern Germany the feeling is growing, and many speak of its desirableness. Prussia is making progress in the same direction, while the attitude of the Church in the north is awakening the strongest desire for more complete liberty. The conviction is deepening that the State is using the Church merely as a political convenience, and that the sooner it is freed from this bondage the better. Nowhere does a greater evil exist on the Continent. It meets one everywhere in the most formidable form. No enterprise but it checks it. No manifestation of a new and spiritual life in a community but it pounces upon it. No glowing zeal for glory will it foster. No deviation from its own lifeless forms will it tolerate. Everywhere it is a blight on piety and a curse to the Church of Christ.—Freeman.

LORD'S DAY, NOT SABBATH.—In all Roman Catholic countries the first day is called the Lord's Day (Dominica), and the seventh the Sabbath (Sabbate). This seems certainly to be the correct designation. Can your readers tell me why so many pertinaciously call the Lord's Day by the Jewish name Sabbath, and when it first became the practice?—Notes and Queries.—[Hume says that the practice arose amongst the English Puritans in the reign of Charles I., and was part of their general affectation of Judaistic forms of speech.]—L.

The Governor of Malta, Sir Gaspard LeMarchant, has been rebuked by the Home Government for not firing a military salute on the late inauguration of the bishop of that island. His Excellency attended, but this mark of official neglect has excited the anger of the spiritual chief of the community, and induced him to lodge his complaint.

The Anniversary of the Primitive Methodist Chapel, Walsall, was observed in a somewhat novel fashion. In the morning, Mrs. Colley, of Madeley, occupied the pulpit; in the afternoon the Rev. Thomas Parr preached; and in the evening a brief sermon was delivered by Theophilus Parr, a youth of ten years!

European & Foreign News.

INDIA.

LETTER FROM THE REV. JOHN GREGSON.

Agra, June 24, 1858. The capture of Gwalior by the rebels has proved much less hurtful, and has been much more promptly rectified, than at first we dared venture to hope. For this we are mainly indebted to the enterprise, promptitude, and energy of Sir H. Rose, who, although lying ill in Cawnpore, and being just on the point of seeking repose after the hardships and exposure of the longest, most difficult, and perhaps most brilliant and successful campaign of the mutiny, at once offered his services for the occasion. Those services were accepted, and speedily collecting what few troops he could, he proceeded to attack the rebels. Had he acted on Sir Colin Campbell's tactics of waiting for large reinforcements, the result might have been very different. As it was, with a force that to the Commander-in-Chief must have appeared perilously, if not ruinously small, he completely defeated the rebels, driving them out of Gwalior, and restoring Scindia to his throne and country. This he did in a very short time. On the 1st June the rebels appeared before Gwalior, and on the 2nd gained possession of it. On the 17th they suffered their first defeat, and by the 19th were driven out and scattered. Very few particulars of the actions—for there were several—have reached us. The Rauce of Jhansi was shot whilst gallantly heading her troops against the British. Colonel Napier, with a pursuing column of horse artillery and cavalry, came upon a large body of the fugitive rebels, and, after a brief but most brilliant and decisive engagement, inflicted upon them great loss, and captured no less than twenty-six guns. Beyond these incidents we, as yet, know little of what has taken place at Gwalior. The Rajah is, however, reinstated, and his people have remained, with a very few exceptions, loyal.

To me this Gwalior business presents several very encouraging features. The promptitude with which the evil has been met and remedied is a great improvement upon the slow and cautious movements which have hitherto so signally distinguished our military operations during the mutiny. Again, the utter failure of every attempt made by the rebels to seduce the people from their allegiance to Scindiah, and the little excitement the capture of Gwalior occasioned in the districts around, is very suggestive. The rebels made every effort to raise the populace of Gwalior in their favour. They used bribes and threats. They sent around invitations in every direction, asking for co-operation and aid; but all was vain. The Rajah's subjects remained firm. The zemindars burned all the threats of the rebels, rather than raise men to fight against their rightful Sovereign. And even the neighbouring states of Seypore, Bheerpoor, &c., at one time in a most inflammable state, received the tidings with almost untroubled placidity. Now I cannot but think that this shows that the spirit of the mutiny is thoroughly broken. From neither policy nor interest are men, who have hitherto escaped