

The Waldenses and Baptism.

WE copy the following from the *Toronto Christian Messenger* :—

To the Editors of the Christian Messenger.

DEAR BROTHERS,—I observe that an article is going the round of the papers, purporting to contain a letter from "the Waldensian Pastor Revel," to Dr. Baird of New York, in which he gives an account of the opinions and practice of his church in regard to baptism. The following is an extract :—

"As to the questions which you have addressed to me touching the mode of administering baptism, I hasten to answer them in the briefest and most precise manner possible. 1. The mode of baptizing in our churches is *pædo-baptism*, by the sprinkling of pure water on the forehead by the minister, who pronounces solemnly the sacramental words, Matt. xxviii. 19, in the name of the Father, of the Son, and of the Holy Ghost. 2. This practice has never varied in our church, and we have never had, nor do we now have, any opposing or Baptist party. 3. Although the Waldenses of Piedmont have always been *pædo-baptists*, we find enemies who accuse them not only of rejecting the baptism of children, but baptism in general. This accusation has apparently some foundation, inasmuch as in the middle ages it was brought against those who in the South of France were called *Waldenses*, but who were a portion of the *Cathari*."

He then goes on to state some of the sentiments held by the *Cathari*, and among other things that "they rejected *pædo-baptism*, and for the most part baptism in general." This is correct; and it is also true that in several of the works published by Romish writers "against the Waldenses," opinions were ascribed to them which were held by other so-called heretics but not by the Waldenses, that term being used as vaguely as the words "Methodist" or "Evangelical" sometimes are in these days.

But when Pastor Revel affirms that "the mode of baptizing in our churches is *pædo-baptism*, by the sprinkling of pure water," and that "this practice has never varied in our church," he either manifests unpardonable ignorance of history or is guilty of concealing the truth; since it is matter of notoriety that immersion was the only ordinary mode of administering baptism up to the time of the Reformation.

Pastor Revel says that "the Waldenses of Piedmont have always been *pædo-baptists*." This positive assertion hardly squares with the facts of the case. Here are two articles of a creed published by them, and ascribed to the twelfth century;—"12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols, or visible forms, when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them. 13. We acknowledge no sacraments (as of divine appointment) but baptism and the Lord's supper. The reference to "believers" is inconsistent with *pædo-baptism*."

In 1541 the Waldenses of the South of France presented to Francis I. a Confession of Faith, in the hope of softening his hard heart, and averting the cruelties which were to be inflicted on them. The seventh article runs thus:—"We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us—namely, the renovation of our minds and the mortification of our members through the faith of Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." Can anything be more clearly and strictly Baptist than this?

The documents from which these passages are taken, are copied by Jones, in his *Lectures on Ecclesiastical History* (vol. ii., pp. 482, 484) from Perrin's *Histoire des Vaudois*.

The truth is, that among the separatists from the Church of Rome in the middle ages, there was much diversity of opinion, and consequent diversity of practice. Some of them baptized adults; some, infants; others rejected baptism altogether. These differences, probably, existed among the Waldenses. It is evident, however, that those who compiled the above-cited creeds held scriptural views.

I am sorry that Pastor Revel has laid himself open to animadversion. He could not imagine that Baptists would allow his statements to remain uncontradicted.

With best wishes for the success of the *Christian Messenger*,

I remain, yours truly,

J. M. CRAMP.
Acadia College, Aug. 27th, 1859.

Correspondence.

For the Christian Messenger.

Barrington:

ITS PROSPERITY—TEMPERANCE—THE REV. MR. TAYS, AND HIS CIRCULAR—EXHORTATIONS. MR. EDITOR,

Perhaps a few brief remarks in reference to the doings, &c., in this remote corner of the Province may not prove uninteresting to some of your readers.

Our quiet village is still in its usually flourishing condition. The spirit of improvement is made manifest in the neatly-built dwelling houses already erected and those daily springing up, which so thickly dot its surface, and, more particularly, by the many places of worship and fine school houses, which exalt themselves above the private dwellings, as if conscious of their superiority.

The good work is prospering, and is slowly, but surely, making its way onward. We have several Baptist ministers of the different denominations laboring for the good of our souls, and not without a visible effect. May there be less party and more of the divine spirit manifest amongst those engaged in God's work.

The societies for promoting the cause of Temperance still hold together, but are not as regular in their meetings as is desirable: nevertheless their past labors have been blessed, and the evil monster, Intemperance, has entirely disappeared from this community. There is not a solitary "dram-shop" in this whole township, and I am confident that there is not at this time one gallon of the "liquid poison" on sale within its limits. It is a blessing enjoyed but by few townships in the Province, and one for which we ought to be truly thankful. Instead of seeing our young men reeling around the streets, and "making night hideous with their discordant cries"—as is the case in many places—they are all temperate, steady, and industrious; and instead of holding those midnight orgies, so common amongst the youth of our day, they are taking that rest designed by Nature for the refreshment of their bodies after finishing the labors of the day.

Quite a feeling of indignation has been excited amongst the people of Barrington against the Rev. Mr. Tays, Church of England minister, resident here. The cause is a certain "Circular" written by him and despatched home to England. It being a solicitation for aid for several useful purposes, and in which he gives a graphic description of this township, and of the morality and religion of its inhabitants. That it was written utterly regardless of truth is too plainly evident. The said circular has been printed in full, and in part, in several newspapers, and comments made thereon, by both correspondents and editors. I will just give you an extract from it, which refers to Barrington, and is a fair sample of the truthfulness and general tone of the whole:—"These people came here poor, and the soil being barren and rocky, they turned their attention chiefly to fishing, by which, through incessant toil and privation, they have dragged out a miserable existence, giving themselves very little trouble about the concerns of their immortal souls: unless they were visited by an itinerant Free Will Baptist minister, who would frighten them into a revival and leave them; the next year they were as bad as ever, and, if anything, more hardened and reckless."

Does any person believe that the labors of those ministers are attended with the results as stated above? or that the people of Barrington are dragging out the miserable existence and living in the ungodly state Mr. Tays describes? But comment from me is needless, enough has already been said by others, to convince the public that his statements are literally untrue. Taking into consideration the rev. gentleman's youth and inexperience, I am disposed to forgive him, and will dismiss the subject, with the hope that, in his writings for the future, his statements may be nearer allied to truth, and that what he has already done was from the "purest of motives."

Our friends are daily returning from their vocation on the deep, and I hope they may be active in reviving up the different societies that have been almost in a sleeping state during the summer season. Young men, keep up your Temperance, Debating and Singing Societies!

I am, yours, &c.,

A RESIDENT.

Barrington, Sept. 14th, 1859.

[We have observed in one of our New Brunswick contemporaries the famous Circular referred to, and some animadversions thereupon. Our correspondent has been exceedingly moderate in his remarks upon it. It is quite time we had done with such modes of exciting the pity of the mother country. A plain relation of facts, such as may be read by parties on the spot, ought to be sufficient for all necessary purposes; and would eventually be more effectual than such outrageous statements.—Ed. C. M.]

For the Christian Messenger.

Pic-nic at Brookfield, Colchester County.

On Wednesday, the 7th inst., the pupils and supporters of Mr. Munro's School repaired to a grove a short distance from Merry Glade, (the name given to the school house and play ground) for the purpose afore named. Fields of golden grain and the silvery stream in the distance, upon whose verdant banks the flowers had bloomed and withered, rendered it a delightful spot and added lustre to the scene. The merry voices of children on autumn's balmy air made the welkin ring. Groups of more sedate mien occupied positions in order to obtain glimpses of the swings, upon which their sons and daughters were enjoying themselves. In the back ground were miniature swings, upon which, like so many fairies, the little cherubs climbed in childish ecstasy. The r-past was spread in the leafy bower, where ample justice was done to the dainties prepared by the ladies. After vocal music, the occasion was improved by Mr. Archibald Hamilton, the oldest inhabitant present. His remarks were chiefly on moral and religious training, and contrasting the times of his boyhood with the present. Mr. C. H. Munro then gave a farewell address to his friends and pupils. A vote of thanks was given him, and the company separated, after enjoying a very pleasant time.

ONE PRESENT.

For the Christian Messenger.

Pictou Meeting House.

Persons who subscribed towards purchasing a lot of land for the above object, are hereby informed that the purchase has been made. The subscribers are therefore particularly requested to forward the amount of their subscriptions with as little delay as possible to John King Esqr., Onslow.

There is urgent need for the prompt payment of all monies for this object, as the payment for the land has to be made without delay.

Friends to this object, will you not come forward and help at once. Only a small part of the amount required has been subscribed.—Friends, your help is greatly needed.

If some good Steward of his Lord's benevolence will enclose a — for this purpose, I hope he will not lose his reward.

A letter enclosing a Bill (bank bill I mean) can easily reach us even if mailed away down West. Will you help?

Yours truly,

D. W. C. DIMOCK.

Truro, Sept. 14th, 1859.

For the Christian Messenger.

Ordination of Bro. M. A. Bigelow.

The Council called by the Guysboro Baptist Church, convened at Guysboro town this day, to consider the propriety of ordaining Brother Bigelow.

Council organized by choosing Rev. J. Miller, Moderator, and Rev. A. F. Porter, Clerk.

Prayer by A. F. Porter.

The object of the meeting was then briefly stated, and the delegates reported. The following Churches were represented:

Guysboro—Deacons C. Jost, J. Cunningham, S. Piles and Brethren Jas. Hall, G. Whitman and T. Jones. *Canoe*—Rev. J. Miller. *S. Mary's*—Rev. H. Eagles. *Antigonish*—Rev. A. F. Porter. Also Rev. S. N. Bentley, and Bro. B. Spencer (Licentiate), invited.

Brother B. then related his Christian experience, call to the ministry, and views of Christian doctrines, when the Council retired, and, after a full, fair, and deliberate examination, unanimously agreed to proceed forthwith in the services as follows:—

A short interesting sermon was preached by the candidate. Reading Scriptures and prayer by Rev. J. Miller. Ordination Sermon by Rev. S. N. Bentley. Questions to the Candidate by Rev. J. Miller. Ordaining prayer by Rev. H. Eagles. Hand of Fellowship by Rev. A. F. Porter. Address to the Candidate by Rev. S. N. Bentley. Address to the Church by Rev. H. Eagles. Benediction by Brother Bigelow.

This will certify that our Brother has our full and hearty approbation in his officially entering upon the work of the ministry—administering the ordinances of the gospel, and performing all those duties, and enjoying all those privileges to which a minister of Christ is called. And may the blessing of the Great Head of the Church attend him, crown his labours with abundant success, and make him an honoured instrument of good to Zion and the world.

A. F. PORTER, Secretary.

Guysboro, Sept. 14, 1859.

P. S.—Brother Bigelow has been ordained as an Evangelist.

For the Christian Messenger.

Bazaar at Port Medway.

Our bazaar came off on Wednesday the 14th inst. as announced. The day was not very favourable. The wind was high, and about the middle of the day a fearful hurricane passed over our little village, blowing up trees by their roots, making everything for a short time look exceedingly dreary. We had, however, the pleasure of enjoying the company of a number of kind friends from Liverpool and Mills Village, and quite unexpectedly several from Bridgewater, so that we had a good social time. The house was very tastefully decorated with flags, evergreens and flowers. The tables arranged so as to attract the eye and tempt the hand. We realised the sum of £450s 0d. clear. This sum may be thought quite insignificant by those who are unacquainted with our circumstances. But we think we did admirably.

ROBERT R. PHILIP.

Port Medway, Sept. 20th, 1859.

For the Christian Messenger.

Obituary Notices.

LEONORA M. GERTRIDGE,

Daughter of Mr. John Gertridge, of Gaspereaux, after a severe illness of 11 days, peacefully fell asleep in the hope of the gospel, August 25th, in the 18th year of her age. At the age of 16 she was hopefully converted, and united with the Second Horton Church, of which she remained a devoted member up to the time of her death.

It may be justly said of our sister that in life she was amiable and beloved, and now that she has passed away, her memory is embalmed in the affections of those with whom she associated. As a Christian, she manifested her attachment to the cause by a constant regard to her religious duties: rarely, if ever, was her seat vacant at any of the religious meetings of the Church, and her "delight was in the law of the Lord," which was manifested by constantly filling her place in the Bible class. While we mourn our loss we rejoice in the grace which sustained our sister in the trying hour, and which has opened to her the portals of that glorious city, where the righteous bloom with immortal youth, and not a cloud dims the blessedness.

On Sabbath, the 28th, the solemn event was improved by a sermon from the words—"Precious in the sight of the Lord is the death of his saints." We then laid her beneath the clouds of the valley, to await the voice of the Archangel and the trump of God.

"Though earth may boast one gem the less,
May not even heaven the richer be?
And myriads on thy footsteps press
To share thy blest eternity."

—Communicated by Rev. E. O. Read.

JONAS HUBLEY. MRS. SARAH HUBLEY,

JONAS, son of Benjamin and Sarah Hubley, died at Chelsea on the 27th ult., in his 22nd year.

Although blessed with religious parents, his youthful days were spent in neglect of the "one thing needful"; but during a revival last spring he professed religion and united with the church in Chelsea. His deportment from that time till his death was generally consistent, and in parting with his friends he left pleasing and satisfactory evidence that his removal to the spirit-world was to him a happy exchange.

His mother, SARAH HUBLEY, who was ill at the time of his death, gradually sunk under disease until the 6th instant, when she took her departure for the unseen world. She has been a member of the church some twenty years, during which time, according to the testimony of those best acquainted with her, she adorned her profession.

Thus Mr. Hubley and six children are left to mourn the loss of a companion and mother a son and brother. May the religion which he has long professed to love be his support and comfort.

Bridgewater, Sept. 13th, 1859.

MRS. ELEANOR TAYLOR

Died, on the 27th ult., at Cornwallis, after a short but severe illness, Eleanor, widow of Bennett Taylor, aged 73 years.

For many years our departed sister was a member of the Baptist Church, and, by a pious and consistent life, secured the affection and christian esteem of all who enjoyed her society. In the early part of June last, sudden death removed her husband. In this Providence the faith of our departed sister was severely tried. She was, however, enabled to submit, and, in bowing to the Divine Will, found consolation and strength.

The mourning children deeply sorrow of this affliction, so sudden and so soon after the death of a beloved father; but Divine Grace enables them to submit. May this grace sustain to the end.

MR. ASA DANIELS,

Died, at Beaver Brook, Truro, on the 27th ult., aged 73 years. For eighteen months previous Mr. D. was, for the most part, a sufferer. Nevertheless patience and resignation to the Divine Will remarkably distinguished these months of suffering. No complaining under the affliction was heard. A strong confidence in the divine promises sustained him. A desire to depart and be with Christ he did indeed feel, and, under accumulated bodily suffering, sighed for his rest; but no complaining. And when he obtained from his wife that she was reconciled to the providence that was to separate them—that she would willingly give him up—he seemed to have gained his wish, and waited with anxiety for the moment of his dissolution, and welcomed the messenger that summoned him to his rest.