

The Origin of the Baptists.

While Episcopalians look back with satisfaction to the burly monarch who first established the National Church; while Wesleyans embalm the memory of their founder, Wesley, in their hearts; while Presbyterians cherish the name of Calvin, and Lutherans that of Luther; who is the founder, and what is the origin of the Baptists?

Authorities differ on this point. Some date our beginning to a more recent, others to a more remote period; but the farthest back into our history which any of our Pædobaptist friends can get, from the most authentic information within their reach, is to the pragmatic, wild zealots of Munster.

We must confess we have no great liking for such a parentage, and with all due deference to those who thus frame our family tree, we beg to demur.

The following is the way in which members were received into the first Baptist church of which we have any knowledge.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

So we claim to be allied to the church in Jerusalem.

To any one who would be interested in tracing Baptist history from the days of the Apostles to the present, we would heartily recommend "Orchard's History of the Baptists," which, without much amplification of his own, gives us succinct, reliable historical statements, to prove that even in the very darkest of "the dark ages" there were Baptists and Baptist churches.—Canada Baptist.

Christian Messenger.

HALIFAX, JANUARY 7, 1863.

A HAPPY NEW YEAR to you once again, gentle reader! Our last issue being on the last day of the Old Year, our attention was then given to the past, but probably before the reflections therein had reached all our readers, they had received the above greeting from many of their friends, and our present wish will not have reached them before they have had frequent interchanges of congratulations. Still as this is our first issue for the year of our Lord 1863, we cannot allow it to leave us without an expression of what is in our heart towards all the friends to whom we make our weekly visits. Most sincerely then we wish our readers a Happy New Year, and shall do our utmost to fulfil our wish and contribute our weekly quota to make the year a happy one. Our highest ambition is to be a Messenger of good to all. The most valuable blessings are those which are most lasting, and we have no desire to conceal our principles or our aims. We therefore say, without hesitation, that we wish to be in reality what our name indicates, a Christian Messenger to all our respected readers. In this respect we would wish the year to be a happy one, and that our messages, from time to time, may be such as may contribute to the happiness of every christian man, woman and child. If it be that any have not yet secured the appellation,—christian—we hope they may do so during the year. We should consider no honor so great as to learn hereafter that the Spirit of God had made use of our feeble instrumentality in producing this result, and that some who began the year with the character described in the Word of God, as "dead in trespasses and sins," had become 'alive in Christ Jesus,' and therefore happy in the enjoyment of 'peace with God, through our Lord Jesus Christ,' and 'rejoicing in hope of the glory of God.' By the possession of this spiritual life, even the commonest blessings of Providence are rendered doubly precious, but without it the largest supplies of earthly good have bitter elements, and fail to satisfy the wants of mankind, or confer what may be deemed true happiness. When christian principles pervade society and rule in every family, then our mission will be in a great measure accomplished. Till then we join hands with all who are engaged in disseminating truth and knowledge—especially that knowledge which may be deemed christian. We hail every triumph over the kingdom of darkness, and are happy to have such information to make known to our readers. In pursuing this 'work of faith and labor of love,' we have the sympathy of all who seek the honor of the Great Master and desire Him to reign in men's hearts and over the kingdoms of the world; not only so, but we believe we are in harmony with the heavenly messengers, for we are informed by our Saviour that they rejoice over one sinner that repenteth.

We desire then for all, in every sense in which the term may be understood, A HAPPY NEW YEAR.

In entering upon another year we have to congratulate our readers on their exemption from many of the ills which afflict our fellow-men. There is doubtless poverty enough in every neighborhood, and this often arising from want of prudence and thrift. But this opens up a field for benevolent attention. Where but little can be done, that little, with such counsel and sympathy as may be imparted, may be the means of more real alleviation of sorrow, and of conferring more lasting good than vast stores given in profusion. This is one of the ways in which it may be discovered that "a little that a righteous man bath is better than the riches of many wicked."

SPURGEON the Baptist.—There seems to be no diminution in the popularity or usefulness of "this justly celebrated preacher."

October 23rd, he baptized fifteen.  
" 27th, " four.  
" 30th, " twenty.  
And November 13th, " fourteen.

From the same source as we obtain the above information, we learn that at Queen Street, Woolwich, seven were baptized on Oct 26th. One of these brethren passed through all the dangers of the Crimean campaign and accompanied the Arctic expedition in search of Sir John Franklin.

"WHOSE CHILDREN SHOULD BE BAPTIZED?"—Is the title of a series of letters, the 1st of which appears in the Presbyterian Witness of last week. A very important question surely! whether the children of all persons without reference to their parents' religious character, are entitled to this ordinance; or whether it should be restricted to the offspring of communicants. This is a matter on which we find no information in the Scriptures, we therefore congratulate the combatants on the ease with which they may find an answer; the only rule there given is "Whosoever believeth;" without reference to their parentage. These, we think, are the only persons mentioned in the "Great Directory."

THE Editor of the Provincial Wesleyan has been discussing the question, What name should be used for houses of worship—"Church, chapel, or meeting-house, which?" He objects to Meeting-house as too indefinite; Chapel he deems inappropriate, but concludes that Church is the most proper designation, and thinks that "Methodist, Baptist, Presbyterian, Episcopal, will sufficiently distinguish one Denominational Church from another."

A correspondent in the subsequent week's paper, signing himself "A Baptist," says:

"We Baptists have more objection to the use of that word as a designation for the building than you have, because we call our societies, churches—whereas you, I believe, call your churches, societies. Be that as it may, I wonder at your forgetfulness of time-honoured usage. Your venerable founder did not call the buildings by either of the names you have mentioned. With him it was plain "preaching house." I have one of his letters in my possession. It was written in 1788, and with a trembling hand, for he was then, I think, in his 85th year. It is addressed as follows:—"To Mr. Baddeley, at the Preaching House in Plymouth Dock."

The following is the letter of John Wesley, to which he refers:

"MY-DEAR BROTHER,—I am glad to hear so good an account of the Work of God at Bideford. That town had held out long, and seemed to bid defiance to the gospel. But if we are not weary of well-doing, we shall reap in due time.

"I should hardly have expected any increase of the Work of God at Launceston. But probably it will be enlarged by your preaching in the Town-hall: For many will come thither, who would not come to our Preaching-house.

"As long as you and your fellow-labourers converse freely together, and act by united counsels, the work of the Lord will prosper in your hands, and continue instant in prayer, particularly in your closet.

I am, Dear Sammy,  
Your affectionate Brother,  
J. WESLEY."

There is no date to the letter, but the Post-office stamp gives it—"March 12, 1788."

The editor remarks that "Preaching-house is now obsolete." He admits that the word ecclesia, rendered Church in our New Testament version, is applicable properly to the people of God, but suggests that some writers have supposed "church" was the original name for the place of worship, "and was subsequently used to denote the collective worshippers only by a figure of speech."

We confess that the word Meeting-house does not quite satisfy us, but are not prepared to contend for "Church" as the appropriate designation for the material building.

The diversity of uses of the term church has attached such erroneous ideas to it, that we are somewhat scrupulous about its use in any other than its New Testament sense. Some have used it for the body of the clergy, and excluded the laity from a participation in church powers, duties and privileges.

THE RAMSGATE CHAPEL CASE, in the Court of Chancery, has recently been exciting considerable interest among Baptists in England. It appears to have arisen from a difference of opinion concerning the possession of Beulah Chapel, originally built for the Rev. Mortlock Daniel. In consequence of the admission of unbaptized persons to communion, some of the members deemed the right of the church to hold possession of the building had been forfeited. The arguments and evidence on both sides occupied several days. The report of these fills up several pages of The Freeman, Baptist paper.

The Vice Chancellor gave judgment in a very elaborate, careful and able address, but dismissed the bill with costs—equivalent, we believe, to declaring the church's right to hold the chapel property.

NEWSPAPERS.—The Acadian Recorder of Saturday last, announces the completion of its fiftieth year, having commenced on the 13th of January, 1813. We congratulate our aged contemporary on the ripe maturity he has attained.

The Colonial Review has closed its career of about three months. It started with promises of securing a high position in the two provinces,—appearing simultaneously in Halifax and St. John. Its "Valedictory" appears in the last number, announcing that "its publication must be suspended on account of the exorbitant expenses for paper, &c." This will not surprise those who know what it costs to get out such a paper.

LECTURE.—Rev. Dr. Pryor delivered the fourth lecture of the course before the Young Men's Christian Association, on Tuesday evening, the 30th ult. Subject, "What Literature and Science owe to the Bible."

The lecture was full of instruction, and commanded the rapt attention of a large and intelligent audience for upwards of an hour. He shewed that many of the most striking passages of our most popular writers and most admired poets were but tapers lighted at the great "lamp" given to guide men to a knowledge of God. He demolished the idea that Science had made known facts opposed to the Bible, and shewed that perfect harmony must exist between God's works and his word, although men may not always see the connection. Whilst the whole lecture was able and eloquent, yet some of its passages were peculiarly so, and were received by warm expressions of approbation from the audience.

THE WEEK OF PRAYER.—Prayer meetings are being held in the different places of worship in the city. On Monday morning the meeting was held in St. Andrew's church, and was presided over by S. L. Shannon, Esq. A goodly number was in attendance. In the evening in the same place, the Rev. Mr. Munro conducted the meeting.

Yesterday the meetings were held in the Brunswick Street Church. Mr. Selden presided in the morning. The meeting consisted of probably five or six hundred persons. Rev. P. G. McGregor presided over the evening meeting.

To-day the meetings are held in Chalmers' Church. T. A. Brown Esq. to preside in the morning and Rev. Mr. Lathern in the evening.

On Thursday, at Granville Street Church, to be conducted in the morning by Dr. Avery and in the evening by Rev. Mr. Addy.

On Friday, in Poplar Grove Church. T. A. S. DeWolf, Esq., in the morning and Rev. Mr. Boyd in the evening.

On Saturday, at St. Matthew's Church. P. C. Hill, Esq., in the morning, and Rev. Mr. Uniacke in the afternoon, at 3 o'clock.

New Book.

POEMS, DESCRIPTIVE AND MORAL; by John McPherson, styled by himself 'Harp of Acadia.' Halifax. pp. 250.

A new book is not often seen now-a-days. American publishers have almost suspended operations as far as bringing out new works is concerned.

The issue of a new book from the Nova Scotia press is therefore a thing to be noticed; after the experience of so many native authors, some courage is necessary for a person to venture on a work with so limited a demand as this Province alone would command. This virtue alone then calls for a word of commendation, and deserves the patronage of an intelligent public. But when it is a volume containing the elevated strains of the true poet with the character of the lyrics calculated to endear the land to its people, surround localities with interest, infuse noble sentiments, and call up elevated aspirations, it deserves more than a passing notice.

The writer was a native of Liverpool, Nova Scotia, not one of the most fortunate as regards this world's good. He lived a short time in Hal-

ifax but removed to Brookfield Queens Co., where he died at the early age of 28 years. Some of his poetry appeared in the newspapers of 20 or 30 years ago and was much admired. The present volume is edited by a personal friend of McPherson—John S. Thompson Esq.—we believe, who has prefixed a very pleasing memoir of the author. This was undertaken at the special request of some of the surviving relatives of the departed. The following introductory paragraphs are a fine apology for biographical publications.

"THE literary memorial is, in modern times, a favorite resort against earthly oblivion and forgetfulness. It is one of the least expensive of the monuments to departed ability or worth, and may be the most popular, enduring, and useful.

The statutory or tablet may fix the attention of friendship or curiosity,—the pyramid, looming above the desert sands, may attract the traveller from a distance;—but marble and granite have but a narrow sphere, a vague and fleeting story, compared with the volume of letter-press. The latter, to some extent, perpetuates the spirit of the departed. It furnishes precept, while it embodies warning or example;—it lies on many a cottage window-sill,—and bears its more ample record to other generations.

To trace the emotions and exertions of a mind out of the usual order, may be variously desirable, even though the fine machine did not always run wisely, according to the wisdom of this world. The rude details of every-day experience, encountered under very untoward circumstances, may, like the bars of the skylark's cage, have prevented higher flight and sweeter music, and caused laceration and early subsidence of song and life;—but the snatches of melody should be appreciated, and the pathetic story win attention in a leisure hour.

Much of a country's wealth consists in her better minds. To allow the memory of such to disappear with their earthly frames, may be considered about as inappropriate and injudicious, as would be the interring of money wealth when the spirit departed. Where the memory of genius is baleful, let it be forgotten, except by way of lament or warning; where it is of beneficial tendency, the light should, as it may, be handed down from generation to generation. Happily, McPherson's intellectual remains are of the purer kind."

We should be glad to give a specimen or two of the poetic compositions of McPherson, but have only space for a few brief stanzas. The following is addressed

TO A STUDENT OF ACADIA COLLEGE.  
Art thou so wedded to the Saviour's cause  
That, bidding farewell to thy native land,  
Thou wilt embark for India's distant strand  
To teach the Hethen mild Religion's laws?  
Thou art, for Heaven hath fitted thee for this  
By giving thee that knowledge of the truth,  
And that sweet earnest of immortal bliss,  
Which stamp decision on the aims of youth:  
Then, though we still would keep thee here—depart  
Constrained by that great love that rules thy inmost heart.

Go, with our feeble aid, our fervent prayers,—  
Go, with thy God to comfort thee, to guide  
The bark that bears thee safely o'er the tide,  
And give thee strength for Missionary cares.  
Go, holding not thy life's frail tenure dear,  
As counting all the hopes of earth but dross,  
That but some other souls may hear  
Of the salvation purchased on the Cross.  
And casting down ther senseless idols, own  
The Lord our God Most High, who sits upon the  
[Throne!]

Some who knew the Rev. Samuel Elder who died at Philadelphia in 1852, soon after he left the pastorate of the Frederickton Baptist Church, will be gratified to read some lines addressed

TO SAMUEL ELDER.  
"Dear brother of the mystic tie."  
I would that thou wert here.  
To gaze with me on yon fair sky  
And yon receding sphere.  
The evening air is cool, though calm,  
The waving fields are breathing balm;  
Oh would that thou wert near,  
To sit with me on this green hill,  
While thoughts sweet essences distil.

Yet thou canst feel, where'er thou art,  
All beauty—glory—power,  
The stirring of the conscious heart,  
The mind's immortal dower.  
All nature, measureless and free,  
Is pregnant with delight for thee  
In every varied hour;  
For thine the genius that pursues  
Meek wisdom in whatever it views.

Thou hast a dearer, purer choice,  
A higher, holier aim  
Than this world's vain inconstant voice,  
And unsubstantial fame;  
Go, Warrior of the Holy Cross!  
And, counting earthly aims as dross,  
Secure a deathless name;  
Go on, increasing in desire  
For souls, and souls shall be thy hire.

Go, chosen Militant, and wield  
The armour of the Lord,  
Go, strong in faith, and take the field  
Against the thing abhorred;  
Go grapple with the world of sin,  
And fight the righteous fight, and win  
The infinite reward—  
The glory yet to be revealed  
To all by the Redeemer sealed!

News Summary.

THE Ministerial crisis at Washington appears to be over, having subsided in the members of the Cabinet resuming their respective positions. Much dissatisfaction, however, exists, in and out of Congress, which is