

deepest sympathy with every "troubler of Israel," whether borne with among us, or expelled; retailing every page of abuse from those who have been put away from us, and every one-sided statement, without, in a single instance, giving the injured and abused parties, the least chance of a hearing, or copying a jot of the most triumphant refutation. Judge Jeffries, in his most vindictive moments, never more pertinaciously prejudged a victim brought before him, than do some periodicals of the present day, "the Conference of the people called Methodists."—Witness the course pursued by the British Banner, a few American Publications, and the organ of the New Brunswick Baptists; yet these writers have the effrontery to justify their assaults by saying, that it is all for love of "Methodism," of "truth, liberty, progress." The last periodical says that England and the United States have been most (!) deeply indebted to Methodism, "for evangelization," and "we cannot complacently see it turned into an instrument of tyranny." The above quotation is most carefully worded, and savours of the kiss-and-betray spirit, about as much as does the work of the member of the Independent denomination, Isaac Taylor, and a little more. But carefully worded as the *Visitor* intended it should be, to draw the wool over their eyes, it contains an insulting reflection on the Methodist laity. Observe the expression, the countries named "have been," i. e. they are not at present. How is this we ask? Are the members, leaders, exhorters, and local preachers doing no good, by their example, influence, and exertions, to spread the gospel, and save souls? We shall wait an answer from the *Visitor*. Lest, he and his fellow assailants should fail to respond, we venture to conjecture, that he will hardly repeat and stand by the reflection! but affect to believe that these component parts of Methodism are all right; especially the disaffected and expelled, whom he represents as most conscientiously contending for "their right to think for themselves, and appeal to the scriptures"; and therefore of course real Christians. If so, then we beg leave to ask, by whose instrumentality were those good men (!) brought from darkness to light; educated in such clear views of their religious rights; "Liberty, Progress, Truth?"—Not by the Independent Ministers, nor those of the *Visitor's* persuasion, I venture to submit. Doubtless, in ninety instances out of every hundred, they are all indebted to Methodism, as it is, for all the religion they ever had. But I reason on the position taken by the *Visitor*, that they, (i. e. the malcontents only, are "the elect."

But to show the inconsistency, to use no more poignant term, of such assailants from other churches, and particularly the Rev. Editor of the *Visitor*, let us suppose that matters should come to such extremes, that the Wesleyan Ministers should become so dissatisfied with the conduct of the people of their present charge, and go over successively to the various churches, represented, (badly I hope,) by those abusive gentlemen, now in hand; does any Wesleyan suppose for a moment, that each would not be received, on his experience being related, however musty; and their conversion be blazed in every city, village, and hamlet, throughout England and America? More than this, could not almost any of them, with their present ministerial talents, seat themselves in the pastoral chair of some of the best paying churches, buy a farm, open a book shop, or mount an editorial chair; and become as tyrannical as some we wot of? Which, I demand of men of common sense, can be the greater tyrant, the Methodist minister who must go where his brethren appoint, and receive his pay from the people of his charge, or go without; or, the Baptist Minister favoured with popular talents, who can say to a Church that calls for his services, where such men must be had, or their congregations diminish, "if you will engage to give me £200 or £300 per annum, I will become your pastor, if not I will go where I can receive it," and who, when the bargain is struck, can say to remonstrants against his tyranny, "I can go to a better church!"

March, 1852.

For the Wesleyan.

#### To "Arthur" of the Visitor.

You have forgotten that Carson and others have laid it down, that the words *Bapto* and *Baptizo*, in the New Testament, mean "to dip and nothing else," but you have said, that the words contain "two ideas"—viz. to dip and to dye; which latter, as you explain it, means, to give a character. Hence their meaning must be "to dip, and to characterize by dyeing or colouring." By so saying, it will require no trope, on the part of those who hold the meaning of the words in question to be "to purify" or wash, (when denoting the scriptural rite,) to apply to us the epithet of "dyers," and our beloved Jordan "dyeing vats."

By citing the Saxon, German, Icelandic, &c., you give great occasion to the "uncircumcised Philistines," to turn round upon us and say, that the Translators did not conceive that baptism signifies to dip or immerse.

It is not safe to appeal to Lexicons, because the following contradict your sentiments:—1. Schleusner—Baptizo, to wash, sprinkle, or cleanse with water, (or in Latin, Abluo, Lavo,

Aqua purgo,) to baptize, and Profundo largiter, "to pour out largely," &c. 2. Wahl—Baptizo, to wash, to perform ablution, to cleanse. 3. Heidericus, defines baptizo, to immerse, wash, sprinkle; 4. Stephanus—to immerse, wash, cleanse; 5. Passow defines it—Immerse, wash, sprinkle; 6. Constantius gives the meaning of bapto, thus—Bapto, to tinge, to wash, to colour, to immerse, to tinge or tincture with ointment, to imbue, &c. (See Towne & Cooke's reply to Hague.)

Another error you have fallen into is, saying that the "Illiterate" must appeal to Lexicons, while "Linguists" decide from their own knowledge; whereas no man can be a "Linguist," without first consulting Lexicons—both must go to the same fountain.

Let me caution you to beware what you say about the Greek Church. The following quotation will compel you to respect my caution.—"Like the Roman Catholic, the Greek Church recognizes two sources of doctrine, the Bible and Tradition. It has seven Sacraments,—Baptism, Chrism, the Eucharist, Confession, Penance, Ordination, Marriage and Extreme Unction. It is peculiar, first, in holding that full purification from original sin, requires a trine immersion, or aspersion," i. e. sprinkling, "and in joining Chrism with it, as the completion of baptism."—Secondly, in adopting, as to the Eucharist, the doctrine of Transubstantiation, but ordering the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to the Laity, even to children." (See Henderson and Buck's Theological Dictionary, also Encyclopedia of Religious Knowledge, by a Baptist.)

Let me add, finally, that the Greek Church does not argue for immersion from the meaning of the word. Besides, Modern Greeks know less, if possible, of Ancient Greek, than Modern Italians do of Ancient Latin. Compare a modern Greek work with an ancient one;—and lastly, remember that the locality of the Greek Church is not modern Greece, though some adherents are found there, the vast body of adherents being found in Russia—and a very small proportion of the entire body speaking the Greek language.

March 29, 1852. DIONYSIUS.

For the Wesleyan

MR. EDITOR.—Having observed a short time since a notice in your paper, of the marriage of Lieut. Milford and Miss Margaret Wilson, I have waited with the expectation of seeing it contradicted by some of the lady's friends;—but since it has not, I think, as one of your subscribers, I would be doing only what is right, to let you know that there was never such a marriage here; and I only hope, that the person who could be so base and wicked, as to send such a false statement to any paper, will be found out, and punished according to his deed.

Your obedient servant,  
JAMES MORRIS.

Charlottetown, P.E.I., March 25th, 1852.

We do not recollect, at present, whether the account of the marriage above referred to, was sent to us in manuscript, or we copied it from another paper. This is the second time, we have been imposed upon in this way; and we agree with our correspondent, in stigmatizing the person, who can thus malevolently trifle with the feelings of individuals, as "base and wicked," and deserving the reprobation of every honourable mind. After this, we shall publish no marriages forwarded to our Office, without they are certified by the signature of one of our preachers, or of some other responsible person; and to those copied from other papers, we shall attach the name of the paper, so that, in similar cases, persons may know where to look for redress.—ED. WES.

## THE WESLEYAN.

Halifax, Saturday Morning, April 3, 1852.

[FROM OUR BALTIMORE CORRESPONDENT.]

MY DEAR DOCTOR.—Since my last communication, the extra meetings in the several churches in our city have been discontinued.—This was rendered necessary by the necessity which called the Preachers from their different charges, for the purpose of attending the Baltimore Annual Conference, which was held in Cumberland, a large and thriving place, on the line of the Balt. and Ohio R. Road, which stretches its iron arms through it, on its way to the mighty West. I was not in attendance upon the Conference at any period of its session, but understood from all quarters that it was one of great harmony; and one which doubtless will result in the most favourable impressions upon the interests of our beloved Methodism, both in Cumberland, and the numerous fields of labour embraced within the bounds of this, the largest Conference in the Union.

The Conference closed its session on the morning of the 13th inst., and, by this time, the most of the preachers have entered upon their responsible work, for another year. Not all, however. One at least, "is not," having fallen asleep in Jesus, upon the very threshold of his rising usefulness. Rev. John S. Gorsuch, went up to the council, with his brethren, was taken ill, and notwithstanding their prayers and the attention of his friends, in conjunction with the efforts of those who spared no pains or labour, to interpose in behalf of himself, his family and the church, he fell. He was a young man of considerable promise, and the loved one of many circles. Death has passed upon his manly form; his spirit has vanished from among his friends; and far removed from pain and anguish, it is now chanting hymns above. The happy watchman at rest, hears not the storm's wild thunder roar. He has found a peaceful home, among the blessed, on Canaan's deathless, stormless shore. Such is life, a shadow. Such are we, also; SHADOWS. The race of Gorsuch was soon concluded. It was finished in great security and peace.

O may the close of our expiring day,  
Be unclouded and as calm as this,  
O'er it may hope, with mildly beaming ray,  
Reflect the sunshine of eternal bliss.

The appointments for the Conference you have already received in your exchange papers from this City. By them you will perceive the localities of the many friends, you made in this region, upon your recent visit to our City. As soon as the Preachers get regularly into their work again, I will trouble you and your readers with another brief epistle. OMEGA.

Baltimore, March 18, 1852.

#### Petitcodiac Circuit, N. B.

The Rev. W. ALLEN, under date of March 11th, writes, that the Rev. Mr. COONEY, of St. John, N. B., kindly assisted at the Missionary Meetings held on the Petitcodiac Circuit in February last; and that the meetings were of the most interesting character, and in all the places, except one, the amount subscribed is double of that raised last year.

A Tea-meeting was held (Feb. 23.) at the "Bend," at which the Rev. Messrs. COONEY, TEMPLE, and HARRIS (Baptist) delivered stirring and eloquent addresses. A Tea-Meeting was also held at Shediac, (March 10.) which, it is said, was equal in some respects to that at the Bend.

Brother Allen reports that eighteen persons have been added to our Church at Shediac, and that a gracious revival is in progress at "Little River" and "McChinck's Settlement." Wm. Chapman, Esq., he says, renders good service to the cause, and devotes the most of his time to promoting revivals of religion, and encouraging the young converts. Eighty-four persons have been brought to God on the Petitcodiac Circuit since the last District Meeting. We are pleased to receive and to publish this intelligence.

#### Revival Intelligence.

As we have previously intimated, Revivals of God's work, during the present year, have been numerous and extensive, in various parts of the field of Christian operation,—a circumstance which must gladden the hearts of all interested in the progress of vital religion, and who prefer the prosperity of Zion above their chief joy.—The following accounts, selected from our exchange papers, will be read with interest.

A Correspondent of the *Western Christian Advocate*, in a letter dated, Griggsville, Illinois Conference, Feb. 16, says:—

"It may be interesting and profitable to other societies, connected with the Methodist Episcopal Church, to read a short account of the great work that has been going on in this place for some time. Our preacher for this station is Rev. Harlin Wallace. He gave out an appointment for week evening preaching on the 30th November last. It was well attended, and preaching given out for the next evening. The word was with power; the sinner was invited to come forward and seek the salvation of his soul. The altar was soon filled; and the people of God pleaded till some found peace. From that time to this the services have been continued. Two meetings have generally been held each day, during the week—the afternoon devoted to those who had lately found peace or were seeking salvation,

telling, in their own way, their feelings. The evening has been devoted to preaching a sermon from thirty to forty minutes long, and then a prayer-meeting. The number of persons who have professed to find peace with God has varied from three to ten each evening; and in the same proportion have candidates for union with the Church varied. Up to this time 378 have joined on trial, and a few by letter. The previous number of members in society was ninety-seven. Every night the Church has been filled with attentive hearers, except on one or two cases of extreme weather. Our Baptist and Congregational friends have held meetings, invited ministers to come and labour with them, and many have been added to their Churches; so that we have had, in the little town of Griggsville—with a population of about one thousand persons—the three churches filled, at the same time, with anxious sinners and praying saints, sending up strong cries and tears to the God of Jacob. Of course numbers came in from the country to Church. One or two points in this glorious work deserve attention. The leaders, local preachers, and many members, with our beloved Wallace, came forward to the altar, on Sunday morning, at the commencement of this work, seeking the blessing of entire sanctification. The evening meetings have concluded regularly at 9 o'clock. Persons have come to our town from a considerable distance, taking board till they found the blessing, and then carrying away the fire of love, to kindle it up in the hearts of others. Our preachers and friends are nearly worn out; but the seeker still cries for mercy, and like Gideon, the word is, 'Faint, yet pursuing!'

We are pleased to notice in the *Illinois Advocate* of the 12th Feb., interesting accounts of the work of the Lord, in the conversion of sinners and the building up of the church. A pleasing incident connected with one of the revivals reported, is given as follows:—"During the progress of the meeting, we witnessed the power of God especially in the conversion of an elderly man. He had opposed his family in their efforts to seek salvation. One of his daughters professing conversion, immediately went to him and told him what God had done for her soul. His heart was touched and melted, and she led him as a little child to the altar of prayer. The evening following, on his way home, he received the evidence of acceptance with God. He at once hunted up the long-neglected Bible, and erected the family altar."

A correspondent, writing from Forestville, N. Y., informs us that a glorious revival of religion is in progress in that village, among the Methodist and Baptist churches. Some forty or fifty have been happily converted to God; and the work is still progressing, and increasing in power and glory. The following pleasing incident of the manifestations of Divine power we extract from his letter:—"A young man who was awakened during the meeting, went in company with his brothers and sisters, to his brother's house, who was in a backslidden state, though still had a name in the church, but had not attended class meeting for some time; he asked his brother to pray for him; the request touched and melted his heart—he prayed, his wife prayed, a brother-in-law prayed; and in answer to prayer, before they rose five were converted to God."

In the *N. Y. Christian Advocate* of the 25th Feb., a number of revivals are reported which have resulted in the conversion of hundreds of souls. On the Sanbury Circuit, Baltimore Conference, two hundred and twenty-five persons have been converted the past year, most of whom have united with the church. On the Huntington Ct., same Conference, the Lord has visited his people with power, and blessed the labours of his servants in the conversion of 163 souls. In various other places, the manifestations of the Divine power are felt; sinners rejoice in the forgiveness of their sins; backsliders are being reclaimed, and believers are being sanctified.

The *N. Y. Advocate* of the 19th Feb. contains accounts of revivals which have resulted in the conversion of about 400 souls. The missions in California, China, and Buenos Ayres, in connection with the Methodist Episcopal Church, are represented as being in a healthy and prosperous condition.