

bounded regions of truth that lie before him. An immortal mind, ever capable of suffering or enjoyment, and eternally expanding its powers, and increasing its knowledge,—who can fully comprehend?

—“I tremble at myself,
And in myself am lost.”

GEORGE JOHNSON.

Point de Bute, Sept. 5, 1851.

Correspondence.

For the Wesleyan.

Pastoral Letters, No. 3.

To the Children of the Wesleyan Sabbath Schools in Barrington Circuit.

DEAR CHILDREN.—What blessings and privileges do you enjoy! While numbers of children in what are called Christian countries, are brought up in ignorance and misery; and millions in Heathen lands, are early trained to idolatry and every vice; you have been born of Christian parents, by them been led to the House of God; you have also been placed on the Sabbath day, in Sabbath Schools under the care of pious teachers who labour for your benefit, and are anxious for your religious improvement, and for your eternal salvation. I hope, dear children, you will be thankful for these privileges and remember the great God who has given them to you, expects that you will employ them to his glory.

You have learnt to read. Make good use of your learning: read much, but do not read bad books and novels; they will do you harm; read only those books which will increase your knowledge, and lead you to God. You have the benefit of a Sabbath School library consisting of a number of good and useful books. Some of these books describe the earth on which you dwell. It is very important that you should learn everything that can be known about the earth. Some are journals of travellers in foreign lands; these books are very interesting and instructive, particularly those journals that relate to Mission Stations, and to the effect the preaching of the gospel is producing in heathen and barbarous countries. Some books in your library treat of what are called the “Arts and Sciences”; these you should try to understand, because in some of them you will be engaged.—Others are historical. You must know something of history if you expect to mix with intelligent society. But many of the books in your library, are decidedly of a religious character.—Some of these explain the Scriptures in a very simple and interesting manner. Others are biographies, that is, the lives of people. Some of these are the lives of eminent ministers, others the lives of private persons; and many of them are the lives, and happy deaths of children who were connected with Sabbath Schools.

But remember, dear children, the best book you have is the Bible. There you read how man was created; and how man fell from the favour of God; how sin took possession of his heart, and how it influenced his life: how God loved a world of sinners and how he sent his Son to save the world. How Jesus Christ suffered and died; how he ascended to heaven, and how he shall come to judge the world at the last day. O my dear children I hope you will love that God who has loved you, and that Saviour who has died to save you. You have also a series of catechisms; these will relate to you the facts and instruct you in the doctrines of the Bible. But you likewise read the Bible regularly in your school, and hear it explained by your teachers.—Listen to your teachers, and try to profit by what they say.

In that blessed book, you read of many eminently pious persons who loved and feared God. You read of pious Samuel who was called of God while a child: of David who feared God from his youth and was raised from the employment of a shepherd, to be king over Israel: of Daniel who prayed to God and was preserved in a den of lions: of Shadrach, Meshach, and Abednego—three Hebrew youths who refused to bow the knee to an idol on the Plain of Dura, and were delivered from the “burning fiery furnace.” In the New Testament you read of a beloved John; of a zealous Paul; and of a youthful Timothy; who “from a child knew the Scriptures.” Dear children, I intreat you to read the histories of these holy men, and try to imitate their faith and their piety;—for you may know the scriptures as early as Timothy did; you may fear God as early as Samuel did; and you may labour for the honour of God;—if not to the same extent, and with the same success as Saint Paul did, yet in a way that shall be acceptable to your heavenly Father.

Dear children, you have received good from Sabbath School instruction; and while you have been often pleased to hear of the happy death of children belonging to other Sabbath Schools, it certainly must afford you increased pleasure to know that one of your own schoolfellows has not very long since died very happy in the Saviour's love. You all as well myself knew, Abigail Pinkham. She when very young became a scholar in the Sabbath School at Barrington Head. Many of you have set beside her, and

learnt the same lessons with her. Some of you remember how by the instructions she received in the Sabbath School, followed by the preaching of the gospel, she was led to see herself a sinner; and how she experienced converting grace; and although only about thirteen years of age, yet she united herself to the Wesleyan Society, of which she continued a consistent member until her death. Several of you saw her on her death bed, and heard her dying testimony as to the state of her mind, and the clear prospects she had in reference to future happiness. I also frequently saw her during her last illness. A short time before her death I asked her, “Abigail are you afraid of death?” She answered “No sir.” I further asked “Why are not you afraid of death?” she replied, “Because Jesus loves me, and I feel his love abroad in my heart.” Not long after this, Abigail was called to her last conflict, which she entered into, with ready submission to the will of her heavenly Father, her happy spirit took its flight to its mansion above; and you were called upon to follow her last remains to the silent tomb.

You may be called away in your youth as Abigail Pinkham was—for you are not too young to die; nor are you too young to be made happy in the Saviour's love. Seek religion then for it will make you happy in life, and it will prepare you for death.

Dear children I have had many opportunities of instructing, and of addressing you; but those opportunities will occur no more. Others, however, will instruct you now; and your teachers will continue to labour for your good; hearken to, and obey them. And now I must take my leave of you, assuring you that I shall ever pray for the Children, for the Parents, for the Teachers, and for the Pastor, of the Barrington Sabbath Schools.

I am, dear children,
Your affectionate friend and late Pastor,
WILLIAM WILSON.
Yarmouth, July 20, 1851.

For the Wesleyan.

Baptism.

To the Readers of The Wesleyan—

MY DEAR FRIENDS,—Let us suppose that a perfect translation of some Greek author, which has never before been translated, is required.—In the Greek, like every other language, there are many words which are susceptible of several meanings: as for instance the verb *akouo* which has, among other meanings, the signification of our English verb to obey; and also of the verb to hearken. Now apart from the declaration of Scripture, to obey is better than to hearken; to obey and to hearken evidently embrace very different ideas. Such being the case, we will further suppose that the translator, in his labours, has met with this identical word *akouo*. He has his lexicon before him, and reads over its various meanings which are so numerous, or rather so very different, but he is at a loss to know which to choose. Under these circumstances, he refers back to the passage in question and considers and reconsiders, from the context, in what sense the author most probably used the word. By this means he finds that it is impossible to determine its exact force: the context limiting him to two of its meanings, either of which will make equally good sense. These, we may suppose, are the two above referred to, to obey and to hearken. If he should select the former, at some future day, either he himself or some other learned man, by the light of another passage of the same work, or by some extraneous means, as the writings of contemporaries, might discover that the English verb to obey, did not convey the author's meaning; consequently that to hearken did, or vice versa—thus the translation would not be perfect. With these facts in “dread array” before him, he resolves in despite of every circumstance to accomplish the desired end—to obtain the perfect translation. For this purpose, instead of at random inserting either of the possible meanings, he anglicises the word, which in some sense may be considered translating it, leaving the question of its meaning open for further investigation. At length the work is completed—nothing further is discovered regarding the question, and at last the translator himself passes away. Years after, the translation having passed through many hands and been carefully examined, it is ascertained that certain parts of it do most assuredly determine that to obey is the sense in which the author used the verb *akouo*. For ever after this discovery every lover of truth would regard the anglicisation of *akouo* as signifying to obey.—Indeed only ignorance of the fact, or wilful stupidity could prevent any one from doing so.

What I have written is a fair abstract statement of the question of Baptism. The translators of the Testament found themselves in a position precisely similar with regard to the verb *baptizo*, as our imaginary translator with regard to the verb *akouo*; and, like him, instead of making an arbitrary selection, they anglicised the word, thereby evincing their wisdom. But the cases are further parallel. The translation of the Testament was completed—“AMEN” was written at the close of the twenty-second chapter of Revelations, and the Everlasting Gospel was delivered into the hands of our countrymen, that they

might read it, every man in the tongue in which he was born; and yet the proper rendering of *baptizo* was not known. In years intervening since that period, Biblical research, religious controversy, and in many instances, mere accident have, times without number, brought to light the fact that there are within the covers of the Sacred Volume, passages from which the precise sense in which that word is used can be ascertained.—And I hesitate not to add that every person who says that *baptizo* in Scripture, means to dip, to immerse, or any thing of the kind, does so on *frail man's authority*; while those who believe in the application of water to the subject in Baptism, are warranted in doing so by *God's Holy Word*. Let any man read the following passages and then deny the truth of my statement; with his lips he may, in his heart he cannot. In the eleventh verse of the third chapter of Matthew, John speaks thus, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” In the fifth verse of the first chapter of Acts, our Saviour says thus, “John truly baptized with water; but ye shall be baptized with the Holy Ghost,” &c. And Peter, in the 15th and 16th verses of the 11th chapter, —“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be immersed in the Holy Ghost.” Now there is just one difficulty in this rendering, it makes Peter guilty of a palpable absurdity, by saying (in effect) that immersion in, and falling on are the same thing; consequently the verb *baptizo* cannot mean to immerse, or if it does, the verb *epipipto* must have the same signification, or vice versa. But that *epipipto* means to fall on, is a universally received fact; therefore *baptizo* must likewise embrace the idea of falling on.

Or we may arrive at an equivalent conclusion in the following manner. Our Saviour says “John truly baptized with” (the same as—what ever John did with) “water; but ye shall be baptized with” (the same shall be done to you with) “the Holy Ghost.” But Peter declares, “the Holy Ghost fell on them;” consequently (1 A Euclid) where there is Baptism with water, water must fall on the subject.

Yours faithfully,

VERITAS.

Charlotte Town, P. E. I.,
12th September, 1851.

For the Wesleyan.

Sussex Vale, N. B. Circuit.

DEAR BROTHER,—I know not by what means this Circuit was omitted in the list of Deputations for holding our missionary meetings, as published in one of the late numbers of the *Wesleyan*; of this I am persuaded, it was no fault of yours.—But as it is no less gratifying to our friends, to be informed of the actual progress and success of our operations, than of our good purposes, I now intend, if you please, that as far as the reporting of these matters in your useful paper is concerned, the last shall be first.

It was what some would call rather an unfortunate affair that we lost Bro. Allen from the deputation; though I presume his heart was with us. However, our meetings having been appointed for the 4th, 5th, and 6th inst., at the proper time, Bro. Barratt, with his accustomed cheerfulness and missionary zeal, was with us. There also came to our help, according to previous invitation, and most seasonably, considering our lack of assistance, our old and valued friend from the Petitcodiac Circuit, Wm. Chapman, Esq.; and I am happy and thankful to Almighty God to be enabled to say, we have got nicely through these important services.

The friends here were peculiarly pleased to meet with one of their old Circuit ministers, and proportionably so with the presence and assistance of an old Metho list leader from a neighbouring Circuit. I trust that the preaching and the speeches, the prayers and exhortations, the friendly and christian interview, connected with the missionary meetings, and the services of the Lord's day, as they have been to myself will have proved mutually satisfactory and profitable.

During my present connection with this Circuit; of which this is the third year, its annual contribution to the missionary fund has been tending steadily upward. In the year 1848-9 it was between £5 and £6; in 1849-50, £15; in 1850-51, £17; and the subscriptions and collections for the present year are something above £25. For this advance in the financial interests of a cause that I dearly love, and the more so, at the present time, I thank that blessed Being, whom most gladly and humbly we acknowledge as the exclusive author of all success in every good undertaking. The missionary meetings are now being held in different parts of the country; may they be attended with heaven's best bless-

ing; and may the light of the glory of God speedily fill the whole earth. So prays,

Your affectionate brother,

J. F. BENT.

Sussex Vale, N. B. Sept. 8, 1851.

Guysborough Circuit.

Extract of a letter from Rev. W. McCARTY, to the General Superintendent of Missions in N. S., dated Guysborough, Sept. 12:—

Since the date of my last communication to you, the Lord has favoured us with a revival of religion at New Harbour, a part of this Circuit. The power of vital Christianity had very much declined among our people in that neighbourhood, the Society was all but disjointed, and the means of grace had become almost obsolete. This depression of religious affairs was caused by the want of more ministerial and pastoral oversight, which could not be otherwise in consequence of the paucity of labourers on this extensive Circuit, the remote and isolated situation of New Harbour from the Circuit town, and the uncommonly bad state of the road, which is among the worst I have ever travelled during my connection with the Mission life.

Since the District Meeting the Circuit has been reinforced with an additional labourer. The Superintendent and his colleague visited the settlement three times, spent a few days each time preaching the word “publicly and from house to house” throughout the neighbourhood—the blessing of the Head of the Church rested upon His own word, the revival commenced under the gracious influence which attended the ordinary means; religious services were afterwards held generally twice a day for nearly a fortnight. A number of backsliders were restored, and several others professed to obtain peace through the covenant blood. The Society was re-organized, and we have now nearly 30 members in class, who are in a good spiritual state.

THE WESLEYAN.

Halifax, Saturday Morning, September 20, 1851.

BRITISH CONFERENCE.

(Concluded.)

(ABRIDGED FROM THE LONDON WATCHMAN.)

THURSDAY, Aug. 14th. EDUCATIONAL AFFAIRS.—The several Minutes and Resolutions of the Education Committee were submitted, and the appointments of Officers and of the Committee were duly sanctioned.

It was resolved, that the next Conference should commence in Sheffield, on the last Wednesday in July, 1852.

SABBATH OBSERVANCE.—The Report of the Committee was presented by Mr. Newstead. A Committee was again appointed, and Messrs. Newstead and McOwan were requested to act as Secretaries.

CANADIAN CONFERENCE.—The reply to the address of the Canadian Conference was submitted by Mr. Rule, and adopted.

PASTORAL ADDRESS.—This Address was read by Mr. Thornton, and commanded the marked attention of the Conference. At its close, several Ministers expressed their high admiration of its contents.

FRIDAY, Aug. 15th.—The thanks of the Conference were presented to Francis Farr, Esq., of Minton, in the Horncastle Circuit, for his liberal presentation of a house and garden, for the advantage of the Wesleyan Chapel and Society in that place.

MEMORIALS.—The President introduced this subject, by saying, that the Committee, which had been appointed to consider the memorials, was a very large and respectable one. Its members had sat for two evenings, from six until half past ten o'clock. Nearly every member of the Committee had spoken on the subject—some at length. The general views of the Committee were embodied in a series of resolutions, which had been prepared under their directions by a sub-committee, and with great consideration.

The Committee's Report was then read by Mr. Thornton. It presented a careful summary and classification of all the memorials and other communications which had been received, amounting to fifty memorials from Special Circuit Meetings, or other official bodies, and 170 from individuals. . . . The Report proceeded to state, that the Committee, after considering the memorials, had proceeded to consider what was best to be done. The difficulties involved in the subject were then lucidly stated; and the general opinion of the Committee was, that it required a much longer