

THE WESLEYAN.

Halifax, Saturday Morning, January 24, 1852.

MISSIONARY MEETINGS—WINDSOR CIRCUIT.

The Rev. F. W. MOORE, under date of January 21st, writes:—We have just concluded our Missionary Meetings for this Circuit, and with encouraging success, although sadly disappointed of anticipated assistance. That in Windsor was held on the 5th inst., the preparatory sermon being preached by the Rev. T. H. DAVIES on the evening previous. The Rev. Father POPE delivered on the occasion a short and stirring discourse from Psalm cxxvi. 6; when Doctor HARDING, who presided, introduced the regular business of the evening—which was ably sustained by several of the brethren.

At Mount Denson, and Upper Falmouth also, the meetings were highly interesting, and indicative of a warm missionary spirit. Here we were efficiently aided by the Rev. Mr. ANGELL, from Horton, our good and able brother, JAMES ELDER, in the Chair. I think I do not wrongly when I anticipate that the zeal of our collectors will cause Windsor to occupy a higher position in your Report than formerly.

"May God in heaven their labours bless,
And crown them all with sweet success."

Your frequent notices of the progress of the Redeemer's cause throughout the Provinces and elsewhere are truly encouraging, and while we hear the distant sound "in the top of the mulberry tree," our souls go out in ardent longings that the day of our visitation may dawn, and that this Zion may again become a mountain of myrrh and a hill of frankincense. Our beloved fathers have not laboured in vain. The prayer of faith must prevail with God, and though He tarry yet He shall "come unto us as the rain, as the latter and former rain upon the earth." "Awake, O north wind, and come, thou south; blow upon this garden, that the spices thereof may flow out."

Sabbath School Festival, Mill Village.

Under date of Dec. 1, 1851, Mr. CHARLES F. WILSON says:—On Thursday, November 7th, a Sabbath School Festival was held in the School House in this village, the object of which was to encourage the children of the School to persevere in their respective duties which devolve upon them as scholars; and to unite the energy of the Teachers in their benevolent object.

After the repast, in which the smiling and happy faces showed the utmost satisfaction, a *dessert-table* was prepared by the ladies, for sale, upon the principle of a Bazaar, which did much credit to the taste and generosity of those who presided, and which so attracted the attention, and excited the liberality of the purchasers, that it was found necessary to continue the sales throughout the next day; when, at the close, the handsome sum of £8 17s. 2d. was realized, which is to be applied to the purchase of books, to increase the already well furnished Library connected with the School.

Too much praise cannot be given to the friends generally for the support and encouragement given, not only to this effort of those more immediately connected with the Festival, but for the ready co-operation in carrying out the objects of this excellent institution.

The Superintendent has laboured long and actively for and in the cause of the Sabbath School in this place, and I very much doubt whether there is any School in so small a village, in which there is such a marked improvement, and so increasing a desire for the knowledge which is from Sabbath to Sabbath imparted through that medium.

Annapolis Circuit.

The Rev. M. PICKLES, under date of January 19th, says:—It affords me much pleasure to perceive that *The Wesleyan* is increasing in popularity and usefulness, and I do sincerely hope that the number of its subscribers may be daily augmented.

With reference to Methodism, we have had ample proof, that it is of God, and therefore must prosper; and I trust that none of us will ever lose sight of the grand object for which it was brought into existence. We have recently

entered upon another year, which, to many, will be their last, and not knowing but what we may be of the number, it becomes us to mark the progress of time, daily to improve our talents, and constantly to stand perfectly prepared for our last change.

In this Circuit, within the last twelve months, many have been removed into eternity; some indeed have left through grace a good, clear, scriptural testimony, that they have gone to a better world; and others we have reason to fear were not so well prepared. You will be glad to know that lately a few young persons have made a triumphant end, giving all the satisfaction that could be desired that they have gone to be with Jesus.

An interesting article appears on our second page respecting the conversion of a Puseyite Clergyman in England, which, we have no doubt, our readers will be pleased to see. The corroborative testimony of the Archbishop of Canterbury, recognizing the validity of the orders of Foreign Protestant Ministers, which may be found on the same page, will give more than ordinary satisfaction to those who desire to cultivate Christian union with all evangelical Protestants; though it may not be particularly pleasing to such writers as "J. S." of Margaret's Bay and the Rector of Guysboro'. The article on the same page, on Methodism in the French Alps, will amply repay perusal, showing, as it does, that Wesleyan Ministers have been, for nearly twenty years, diligently and zealously cultivating that field of Christian labour, so hallovedly rich in historical associations.

We have received a communication signed "D. P.," on the "Mode of Baptism," in which he says—"I am ready to admit that, in the case you quote from Aristotle, that the truth does appear on your side of the question," but "to me it occurs that we have not to do with the sense of the word as found in a small extract from the *Greek Classics*; but with the meaning of the terms, as used by our Lord, when he gave the Commission to his Apostles to go and teach all nations, baptizing them, &c., and cannot the sense in which they understood Him be gathered from other passages of the N. T.?" He then proceeds to indulge in some very puerile comments on certain passages of Scripture, which he dignifies with the name of "arguments," and concludes by requesting us to "consider them candidly," and unless we can "refute his remarks" to "retract what we have heretofore held!" On reading this production, we could not but smile at the simplicity of the writer, who evidently considers us as great a novice on the subject of Christian baptism as his "remarks" prove himself to be. It is difficult to please all parties—some refer us to the *Greek Classics* to determine the meaning of *baptizo*—others say we have nothing to do with the *Greek Classics*, but must restrict our attention to the New Testament. We shall pursue our own course. The "small extract" from Aristotle is large in point of proof. Before this writer attempt to lecture us again for drawing proofs from the *Greek Classics*, let him consider our object; and if he refer to articles which have recently appeared in the *Christian Messenger*, we think it probable he may discover the end we had in view.

Mode of Baptism.

"Immersion, as understood by our baptist friends, is the act of putting into a fluid, and below the surface; or the act of plunging into a fluid till covered."

Our former remarks on the mode of baptism, having been so favourably received, we are induced to continue our examination of the position assumed by modern baptist philologists, that *baptizo* means "dip and nothing but dip." It is a self-evident proposition, that, in all cases where the baptizing element comes upon the subjects, there the act of dipping or plunging them into and under it, is impossible, as the respective acts are directly and manifestly opposed to each other. Our readers should keep this steadily in mind.

We give another instance or two, in support of the views previously advanced, from another Classical Greek author:—

Diodorus Siculus, in describing the destruction of land animals by the sudden overflow of the Nile, says:—"The greater number of the land animals overtaken by the river perish, (*παρρηγενομενοι*) being baptized." The question here is, not

how they perished in the water, but whether they were dipped or plunged into and beneath the surface of the river, or whether the water came upon them. That they were not dipped or plunged into the water is evident from the language of the historian. He states the act in the following terms—*ὑπο τοῦ ποταμοῦ περιληφθέντα*: that is, as plainly as words can express it, the animals were caught around, or overtaken by the river, and being overwhelmed by it, perished. They were not brought to the river and plunged into it, but the river, suddenly overflowing its banks, came upon them, entrapped them, so to speak, and overwhelmed them. Here, then, is a plain case where *baptizo* does not, and cannot, mean the act of putting into water and below the surface; or the act of plunging into it till covered.

In another place, the same writer, speaking of troops that had been routed and driven into a river, says,—"The river flowing down with a more violent current, (*εὐρυστοῦ*) baptized many, and destroyed them swimming across in their armour." Now the word here cannot mean the act of dipping into the river, as, in that case, the river must have dipped the troops into itself, as the river is the only thing that is said to have baptized them! Again, it is evident from the statements of Diodorus, that they were driven into the river by their victorious opponents, before the river baptized them; the river, therefore, could not have dipped them, in baptizing them. They were already in the water, and the swollen, impetuous current, sweeping along, overwhelmed them. This baptism affords another irrefragable proof that persons may be baptized when there is no act of immersion.

We acknowledge the receipt of the Report for 1851, and Almanac for 1852, of the Colonial Life Assurance Company. The Almanac is a beautiful specimen of English typography.—Matthew H. Richey, Esq., Agent.

We return thanks to a correspondent for the contents of his note. Should we require to make use of the enclosure, we shall avail ourselves of the privilege.

Schools in Upper Canada.

The number of Schools is set down in the Report for 1850, at 3,059; being an increase over the previous year of 188. There are 371 sections in which there are no schools, or from which no reports have been received. The number of children between the ages of 5 and 16 was 259,258, being an increase over the previous year of 5,895. The number attending school was 151,891, being an increase over the previous year of 14,258. Notwithstanding this increase, it appears that there are nearly one hundred thousand children, of school age, who are attending no school of any description.

The denominational leanings of the teachers show the following results:—Episcopalians, 796, being an increase over the previous year of 59; Roman Catholics, 390, being an increase of 55; Presbyterians, 858, being an increase of 107; Methodists 904, being an increase of 177; Baptists, 238, being an increase of 32; Congregationalists, 73, being an increase of 21; three minor denominations, 66, being an increase of 41. Fifty-four are reported under the general designation of "Protestants," being an increase of 21; other persuasions, 10; and those not reported, 87, being a decrease of 246. The whole number of teachers was 3,476; of whom 2,697 were males, and 779 females. Two hundred and ninety-one of the teachers were trained in the Normal School—243 males and 48 females.

New Brunswick Bible Society.

An abstract of the Committee's Report was read by Dr. Patterson, one of the Secretaries, at the annual meeting held in St. John, on the 6th inst. Its foreign details we recommend to the attention of Subscribers and others. They cannot rise from the perusal without being convinced that the Bible Society has a great work, under God, to accomplish, and, in consequence, feeling redoubled ardour to promote the cause. The statements made in regard to the prosperity of our own Auxiliary are very gratifying. Mr. McIntosh's services as travelling agent have been highly and justly appreciated by the Committee. Within two years and a half he has visited every important settlement, and many of the bye-roads and scattered dwellings, in every County of the Province, and distributed altogether 5,507 copies of the Scriptures. In addition to his duty connected with colportage, he has acted as collector

of subscriptions. For the year just terminated he has collected £116 3s. 9d. in the City, and £9 19s. 10d. in country districts. Some of the subscribers have been very liberal, having given to the amount of £5. A donation of £5 from C. F. Allison, Esq., was also received. The Branches at Milkish and Kingston had made remittances—the former of £2 14s., and the latter of £4.

The Ladies' Association of St. John is still flourishing. The assiduous collectors have obtained over £64. New Branches have just been formed at Campbellton, on the Restigouche, and at the Long Reach, in the Parish of Kingston, on the St. John. Would that the old Societies were revived, and that New Branches and Associations were formed, in every settlement of the country! The maintenance of all our privileges in integrity depends upon the circulation and proper use of the Word of God. Who then are the most noble patriots—who are the truest friends of their country?—Those who read the Bible, imbibe its principles, and aid its circulation.—Observer.

China Mission of M. E. Church, U. S.

The following extracts are taken from the *Missionary Advocate*.

FEU-CHAU, China, August 1, 1851.—The Rev. Moses C. White says:—We are interested in our work, and often have attentive hearers; but we are still compelled to say, "Lord, who hath believed our report?" We have made such progress in the language that we can explain the doctrines essential to salvation, and we feel anxious to see the Spirit of God poured out to bless our labours. Will not our friends in America join us in earnest prayer for the salvation of these perishing myriads? We are glad to learn that efforts are made to raise funds for the erection of a substantial chapel. We are already in great need of such an edifice for the successful prosecution of our work, and we hope the necessary funds will soon be forthcoming; but we would never forget that our real dependence (favoured as we may be by external means) is on an arm Divine.

Four hundred copies of the Gospel of Matthew have been published, and we are having six hundred more copies printed as fast as convenient.

We learn by the weekly acknowledgments in the *Christian Advocate*, that our treasurer has received from the American Bible Society twelve hundred dollars for publishing the Scriptures in the Chinese language.

We saw various indications that our doctrines are beginning to be understood, and our power felt by some hearts. Carelessness and apathy are always more discouraging to the missionary than open opposition. Hitherto careless and cold assent to what we preach has marked the conduct of our hearers to a discouraging extent.

Within the last quarter two teachers, employed by missionaries—one in our mission, and one in a sister mission—have relinquished their employment, from unwillingness to attend chapel services on the Sabbath. They seem to know what is meant by our worship, and fear they will be despised and forsaken by their countrymen if they seem to favour the religion of foreigners. They seem about to enter upon a contest for the truth, and with Jesus for our leader and captain, we expect to triumph.

We rejoice in the recent accession to our mission, and our brethren seem to have come to us with holy courage and warm hearts. As a united and happy band of missionaries, we rejoice to stand here as the messengers of the churches and the ambassadors of Christ. Pray for us, and send as many more to join us as you possibly can, for the field is white already to the harvest.

Missionary Items.

A HINT, THAT IS WELL WORTH TAKING BY ALL WHO READ.—A young man, a mechanic, came into our office to make some inquiries in a matter of business; having got through with his errand, he remarked,—"I don't know but I have a dollar in my donation fund for the China mission," and forthwith passed that amount into our hands. We ascertained that this young man was in the habit of laying aside twenty-five cents per week for such purposes—"And I find it very convenient," said he, "thus to furnish myself with means for benevolent causes."

A FIELD BLESSED OF THE LORD.—The Presbyterian Board of Missions, by their officers, appeal to the Churches for aid to the treasury, overdrawn on the 4th August to the amount of \$10,000. They say,—"Will the churches suffer a work to languish which God in infinite mercy has sealed with his special approbation?" Sealed! Yes, thanks to his holy name, by the outpouring of his Spirit upon missionaries and their charges, evidenced in the conversion of over two thousand immortal souls during the past year, and over forty-two thousand during the last twenty-one years!

SIX THOUSAND DOLLARS.—It was stated at the late meeting of the American Board, that there were merchants, mechanics, manufacturers, and other classes of men, who were making their calculations to give systematically, one of whom