

spent several years of his missionary life, gave us a most interesting account of that important section of the missionary field. The free and grateful offerings of the people, at the close of the meeting, were ample demonstration of the fact, that the good cause was increasingly sharing in their prayerful and pecuniary efforts. At the close of this meeting, our good brother Allan left us, and took brother Cardy with him; this we much regretted, but as brother A. expected to proceed immediately with his meetings, we felt the more willing to accede to his wishes.

The following afternoon, we proceeded to the Bay de Verte, and, on our journey, had the pleasure of calling at the residence and partaking of the hospitality of our much respected brother EDWARD WOOD. This brother is one of our local preachers, and one of the most useful men in our Church. Thrice happy the ministers who find themselves surrounded with such brethren, who are ready to every good word and work. Our meeting at the Bay was well attended. The brethren McNutt and Pickles had, in gone by years, ministered to this people, and were hailed with that extreme pleasure with which Methodist people generally welcome their old ministers. That the brethren felt at home was evident from the happy tone given to this meeting. It must have been gratifying to Dr. Johnson to witness the spirit which characterized the people of his charge at the Bay. The subscription was in character with the meeting, and in advance of the last year. On Friday, we held our last meeting for this Circuit in our neat little Chapel at Fort Lawrence. The attendance here was good, and we hope from the character of the remarks, that good will result therefrom. Thus terminated our missionary meetings for the present Methodical year; and as humble messengers of the Cross we separated, praying that the people whom we have recently visited, may richly share in all the blessings of the Gospel of Christ. J. G. HENNINGER.

Sackville, N. B., January, 1851.

For the Wesleyan.

#### Barrington Tea-Meeting.

At the West Passage, about four miles from Barrington Head, stands on a gradually rising hill a neat medium sized Wesleyan Chapel, which owes its erection chiefly to our noble hearted and generous friend, WILLIAM B. SARGENT, Esq. But it was soon found that comfortable sittings was quite a desideratum in a place of worship, and auxiliary, both physically and mentally, to fixed attention to and patient waiting upon its religious services; for ever and anon it was murmured by its attendants, that to sit upon these rough, backless forms, was like doing penance, and as often was it interrogated—"Can't we get something better than these?" while it was as frequently resolved, "We must." But resolution is not execution, although it is dependent upon a willing heart, and where that is, all that is wanting is the executive power; and that executive was found originating in a number of willing, generous persons, located in the neighbourhood of the Chapel, at a certain situation now called Sargent's Hill. The plan to realize the required means was that of the popular kind—nothing less than a nice Tea Meeting, sweet singing and interesting speeches. This plan was carried into effective operation on the second Thursday of the new year, and the handsome sum of seventeen pounds was the proceeds of the meeting. The kind Providence of God favoured us with a beautiful moonlight night, for which many hearts beat high with gratitude to its giver, as they feared that the rain which had continued several days would add yet another day, and thus spread a gloom over and militate against the anticipated Festival. At five o'clock the friends rushed into the appointed place from all quarters, until they numbered upwards of 300. After the tables were served, which were amply supplied by the Ladies with the good things of this life, the company repaired to their seats, and then Mr. WILLIAM CROWELL, with his well selected chorists, delighted the listening ears with the sweet tones of their musical voices; and the speakers, Messrs. Joseph Doane, Benjamin Doane, Prince Doane, Thomas Coffin, Harvey Doane, and our beloved Isaac Smith, came in between the sweet anthems, and served the audience with a variety of interesting subjects. Between 10 and 11 o'clock, after singing and prayer, the meeting separated, having just partaken of a parting lunch to help them on their way. Every one appeared delighted with the meeting, which being conducted with religious propriety, convinced us that a Tea Meeting so conducted conduces to our physical, intellectual, spiritual and social benefit. May all our Tea Meetings be so conducted, that those results may follow, otherwise "it will be only doing evil that good may come."

It is doubtless desirable to be comfortably seated in a place of worship, but there are some who desire it too much, and only seem to want a pillow to complete their paradise. Ah! It is a shame for a Christian to sleep in God's House, who is all awake elsewhere. But this don't apply to the West Chapel, for a sleeper there would be quite a phenomenon. I would say to the people of the West, keep good your character.

To the Editor of the Wesleyan.

SIR,—You will oblige me by inserting the following communication, the Editor of the *Presbyterian Witness* having refused it a place in the columns of his paper. Why he refused it I know not. It contains no imputation of motives, no charge against the Editor; but is merely a statement of facts, and intended to correct any false impressions that an editorial which appeared in the "Witness," might have produced. The editorial was uncalled-for, not to use a harsher expression; but the refusal of the following communication is altogether unaccountable.

Yours, &c., JOHN A. ROSS.

To the Editor of the *Presbyterian Witness*.

SIR,—I observed in your paper of the 24th inst. a paragraph headed "Original Essays," and concluding with the following words:—"We have given publication to these articles, at the request of the Association, in order that the public may judge of their merits, and also of the proficiency made by their respective authors." I would direct attention to the ambiguity of this extract. It may mean either that this was the intention of the Association in requesting the publication of the articles referred to, or that it was the intention of the Editor in publishing them. If, sir, you imagine that the Association requested you to publish these essays to give the public an opportunity of judging of their merits and of the proficiency made by their respective authors, you have altogether mistaken its intention. The Association disclaims any such design. Not a single member entertained such a thought. I never would have permitted my essay to be published with any such view; and I may say the same of my fellow student. If, sir, you state this as your own intention in publishing them, then, of course, I can say nothing concerning it. Permit me, however, to direct attention to the heading of these articles. It is stated that they are "Published at the request of the Free Church Students' Missionary Association." Two essays were given you, which you were requested to publish. You consented; but, as appears, for a purpose altogether different from that contemplated by the Association in requesting their publication, and by the authors in acceding to that request. I remain yours, &c.

Halifax, Jan'y 26, 1852. JOHN A. ROSS.

## THE WESLEYAN.

Halifax, Saturday Morning, January 31, 1852.

FROM OUR BALTIMORE CORRESPONDENT.

MY DEAR DOCTOR,—When my last communication was forwarded, we were progressing most delightfully with our extra meeting at Wesley Chapel. The meeting at *Entan* closed, after about seventy persons had united with our Zion, as Probationers, having found "the pearl of great price."

The meeting at *Wesley Chapel* has just been concluded. It proved to be a "season of refreshing" from the presence of the Lord. The congregations were large and seemed deeply impressed. About one hundred and forty professed to find the peace of pardon, and united in Church fellowship with us.

The protracted effort at *Charles St.* has also closed, and resulted in the conversion of forty souls. At present, in the City Station, (consisting of *Light St.*, *Entan*, and *Wesley Chapel Churches*.) we have concentrated our efforts at *Light St.* Meetings are held every night, and thus far, every night, have proved successful in the awakening and conversion of souls. The Preachers and Members all seem alive to the responsibility devolving upon them, and are labouring most indefatigably to promote the prosperity of Zion. The "signs" augur very favourably for a gracious revival of God's work in this ancient tabernacle; the birth place of hundreds now living, and hundreds more, who have "fought," won the prize, and are now far removed from pain and anguish, engaged in chanting hymns above; and also the sacred spot, around which cluster many of the most touching and interesting points, connected with the Rise and Progress of American Methodism. Here once moved, and spoke, and proclaimed the "unspeakable riches of Christ," *Asbury*, and *Whitcoat*, and *Coke*, and *Reese*, and *Newton* and *Dixon*—YOURS and OURS; Also—*McKendree*, and *Roberts*, and *George*, and a host of others—OURS and YOURS. The reminiscences of other days, connected with these choice spirits of precious memory, come up with most delightful influences, to us their children "in the Gospel," as we now, night after night, and Sabbath after Sabbath, mingle our prayers, and sympathies, and praises, with those whose ardent

cry is, "Saw ye him, whom my soul desireth to Love?"

Methodism in Baltimore occupies a high place, exerts a most commanding influence upon the community at large. I suppose you may find better specimens, and more numerous, of genuine Wesleyan Methodism, in Baltimore, than in any other community.

A most glorious work of God, is also at this time, in progress at Frederick, on the line of the Baltimore and Ohio Rail Road, and not very far from our city. Thus far one hundred and ninety have been the subjects of saving grace, and the meeting seems to be progressing with unabating influence. Our Preachers from this city, go up to the "help of the Lord" and their brethren; and labour most zealously at this meeting, in addition to the onerous duties devolving upon them, in this the allotted field of their labour.

Perhaps you and those in your region may have heard recently of a great man among us, having been converted from baptism with water to baptism in water. I say "great," for some of our aqua-ous brethren, have so esteemed him, and so spoken of him to the four winds of our country. I allude to the recent withdrawal from the M. E. Church, of Dr. Isaac Coale, for the purpose of uniting himself to the Baptist Church. Dr. Coale was not a member of our Church in Baltimore City, but held his membership in Baltimore Circuit, Baltimore County, where he resided; though very frequently he was in Baltimore visiting his friends. He was, among us, a practising Physician, and Local Preacher, not Itinerant Preacher, as has been published—esteemed to be a very excellent Christian and a man of some influence and usefulness; though never looked upon as a profound thinker or Preacher. The Doctor, sprung originally from a Baptist family, and from his own confessions, has never been satisfied with our views of baptism, though always, I believe, silent in making known publicly his dissent therefrom. Our Baptist brethren have looked upon his public change as a great triumph; though as far as I have been able to ascertain, it has been attended with no very extensive beneficial results to them or their special cause, or any very serious detriment to Methodism. I think it has probably been used at a distance from our region, (in which all the facts are well known) with more serious effort for tangible public effect than with us. At all events, Methodism still holds its own; and now, after the lapse of only a few weeks since its occurrence, the case is rarely heard of, and rarely named, except among a few, most deeply interested in it. I have thus dwelt upon this case, not because of its effects here, but solely because I have thought, possibly, you may have received in your region accounts of it somewhat coloured. If I believed it to be called for, I could very easily furnish you with a more extended and minute account of the facts in the case. Yours truly, OMEGA.

Baltimore, Maryland, U. S.,  
January 16, 1852.

#### Mode of Baptism.

Immersion, as understood by our Baptist friends, is "the act of putting one's self, and the surface of the body, into a fluid till covered."

Another instance, in proof that *float* is used where the act of dipping into water till covered is impracticable, is furnished by Plutarch in his *Life of Theseus*. In speaking of Athens, as being in the midst of calamities, yet not destined to be totally destroyed, Plutarch quotes the Sybilline verses—

As a bladder, floating on the surface of the sea, "thou mayest be baptized," the rising waves may break over thee; "but thou canst not," or more literally, "it is not thy destiny to," "go under" the water. Language confines more directly against the scheme, which confines *float* to the exclusively nautical sense, to dip, could scarcely have been used. Even Dr. CARSON cannot explain the terms, without giving to *float* here the sense of overwhelming. "The expression," he says, "in this verse is allegorical, literally referring to a bladder, or leathern bottle, which, when empty, swims on the surface; if sufficiently filled, will dip, but will not sink." In this view, it asserts that the Athenian state, though it might be occasionally overwhelmed with calamities, yet would never perish." Dr. HALLEY translates the passage thus: "As a bladder thou mayest be baptized, but thou canst not dip." One thing

is evident, that *float* and *dove* are here absolutely opposed. A thing cannot be immersed in water, in the Baptist sense, without its being put under; but according to the above verse, a bladder may be baptized without going under, and therefore without immersion. For a "bladder" put a "canoe," "floating upon the top of the water," and we have at least the authority of the Rev. Mr. RAND, in the *Christian Messenger*, for saying that the "canoe" is "unbaptized," in the Baptist sense of the word, that is, not immersed. The breaking of waves occasionally over the canoe would not constitute an immersion of it; but this is precisely the state that the "bladder" is represented to be in. It may be baptized without going under, and therefore without its being immersed. To quote the language of Dr. HALLEY in justification of the translation he gives of the passage:—

"But if the bladder cannot dip, how can it be baptized? Its floating image among the waves supplies the solution. Does the bladder enter the wave, or does the wave break upon the bladder? It floats upon the surface and cannot dip, but the curling wave may fall upon it, and so for a moment it is covered. The oracle is interpreted. As a bladder, the wave may pass over thee, but thou canst not sink beneath the surface. Thou mayest be baptized, but thou canst not dip."

Mr. GODWIN translates the passage thus:—"A bladder, thou mayest be baptized, but it is not thy destiny to go in;" and says,—"It appears from this sentence, that a bladder might be baptized, and yet not descend in water. It could not possibly be dipped without going in. Therefore to be baptized, and to be dipped, must be different. Whatever else in this saying may be doubtful, this seems quite clear and certain. It might be overwhelmed and not go in; but it could not be dipped and not go in."

This passage, we regard, as so fully proving our position, that our readers will bear with us, if we give a quotation also from Professor WILSON. He says:

"It was stated formerly, in considering an example of *float* (bapt), that this learned author" (Dr. CARSON) "lays it down as an established principle, that when no part is specified, and none excepted, baptism is uniformly to be understood as the immersion of the whole body." Now, if this principle is of any value, instead of being confined to animal bodies, it must embrace all objects on which the action of the verb takes effect. When, therefore, the voice of the oracle announces that the symbol of Athens should be baptized, as no part is specified, and no exception is made, we are compelled to interpret the language" (according to the scheme of Baptists) "of a complete and total immersion. There is no getting rid of this conclusion. The principle of Dr. Carson will inevitably sink his 'leathern bottle' beneath the surface—will entirely submerge it. Is this, then, the meaning of the prophetic symbol? Or, rather, would not such an exposition involve the very ruin against which the glory of ancient Greece is here supposed to be protected by the powerful interposition of destiny? Will it be suggested, in opposition to our plain statement of the case, that though dipped in the water, the bladder will emerge by its own buoyancy? The objection is of no avail, for if the specific gravity of the object carry it beneath the surface, the same cause is sufficient to detain it there, or perhaps sink it to a lower depth. Let it, therefore, be once baptized in the sense of total immersion, and the baptism becomes the undoubted symbol, not of a series of transient calamities, but of total destruction. On the other hand, alternately covered by the breaking wave, and floating lightly on the surface, it becomes the significant representative of a city, to use Dr. Carson's own language, 'occasionally overwhelmed with calamities, yet never perishing.' The symbol is repeatedly baptized by the wave, but it is never immersed in the water. The baptism of Athens the oracle declares to be incompatible with the immersion of Athens. This, then, supplies another instance in which we affirm it to be impossible for the interpreter, on sound hermeneutical principles, to discover in *float*, this writer's dip and nothing but dip."

During the sittings of the Provincial Parliament, we shall withhold lengthy editorials, in order to give as much space to Parliamentary intelligence as possible.