

also in the hands of Mr. Ross (a former Depository) 1 large Bible and 15 Testaments.

The Society has, therefore, been the means of affording encouragement and support to various Sunday Schools, thus strengthening the hands of the Teachers, and pouring forth from the Waters of Life some rills of instruction to the scholars, who thus would feel that there were some who cared for their souls.

Several other sums are mentioned as having been remitted for the purchase of Bibles and Testaments, and to pay off a balance due on former supplies.

After the Report had been read and some remarks by way of explanation made, I was called upon to give some account of my travels as Agent—and of the state and progress of the Bible cause throughout the Province generally.

To these proceedings a very marked attention was given, and a powerful impression as evidently made, which could hardly fail to give a new impulse to the Society, and make its future operations increasingly vigorous and effective.

The following office bearers were appointed to conduct the business of the Society:

Rev. Wm. Duff, President; John Heckman, Esq., Vice President; Charles Owen, Esq., Treasurer and Secretary; Rev. Mr. Cochrane, Rev. Mr. Morton, Rev. Mr. Cossman, Hon. Wm. Rudolf, Daniel Owen, Esq., Wm. Ross, Esq., Dr. Drumm, Mr. Thos. Burns, and Mr. Alex. Gow, the Committee.

These various exercises were interspersed and concluded with appropriate hymns, and the Benediction pronounced by the Rev. Mr. Duff. May the blessing of God follow these promising means—to the promotion of his own glory!

The roads about Lunenburg being all entirely bare, I waited for snow one day, but on the following, had to commence grinding the shoeing of my sleigh over the hard gravel, nearly half the distance to Mill Village, which I reached in mild but rainy weather, on Saturday.

It was stated by the President, that a few copies of the New Testament had been given to some scholars in a Sabbath School, who afterwards paid for them, and requested that the proceeds (a few shillings) should be laid out to purchase a like number of copies, to be given to the poor of a distant settlement, where it is supposed are about forty families without either Bible or Testament.

I reached Liverpool this evening, and expect to visit Caledonia, Brookfield, Pleasant River, and Milton, and then proceed onward towards Yarmouth, in hope of finding the various societies advancing in effort and efficiency.

I remain, Rev. and dear Sir, Your obedient servant, ISAAC SMITH, Travelling Agent.

For the Wesleyan.

Baptist Translation.

REV. AND DEAR SIR,—You and your readers, will pardon me, if, to illustrate its weakness and absurdity, I adopt in the following communication, the idea of CARSON and others, that baptizo means "dip and nothing but dip."

I am "baptized" in grief to see the animus of the Pastor of the dipped Church in Portland (N. B.), who is the Editor of the dipped paper, the Christian Visitor. It appears he is so deeply baptized in prejudice, and the spirit of sectarian-

ism, that he can endure no opinion or practice, that does not accord with his own infallible conclusions. It would seem, he never pauses to ask himself, if it is not possible, after all, that he may be mistaken,—that heavenly wisdom may be equally the portion of some of his contemporaries, and that the divine Teacher of mankind may have stooped to show the poor Wesleyans and other "Pedoists" (his own classic phrase), that the sacred rite of baptism which he has enjoined, is lawfully performed by affusion.

This modern Cleopas, after attempting to turn away the sympathizing prayers and offerings of the Church of God from the perishing Micmac, with the following language,—“Upon the whole, therefore, if we apply the same modes of reasoning in this and in other affairs, if we expect no miraculous interference of Providence, the outlay of heavy funds on this Mission could” (can) “I think hardly be justified.”—then proceeds to say, “the greatest and most pernicious error, in the Romish Church is that of Infant sprinkling. (!) The doctrine of Purgatory, of Transubstantiation, of Auricular Confession, of the worship of Saints and Images are Innocuous” (harmless in their effects), compared with that of Infant Baptism” (!) “Had baptizo received translation, as it should have done (!) there could be no room for two opinions on the subject of its meaning.” (of course not!) “at least we Baptists” (rather dippers) “think and say so”—and yet my heart sickens as I write—here in Halifax, four persons calling (!) themselves Baptists, (dippers) “have dared to dispense with this translation.” Poor Cleopas! The chilly waters of bigotry have reduced him to a dangerous state, and his “four” brethren in Halifax should hasten to his relief.

The “Principal,” from whom something more christian and courteous, might have been reasonably expected, “spices” the Visitor with the following—“He, (that is, Mr. Rand) has virtually bound himself to transfer words which he knows capable of translation; he has thus pledged himself to do all in his power to hide a portion of God’s truth from the people whom he aims to enlighten; he has practically bound himself to introduce, or connive at the introduction of infant sprinkling among the Indians.” Again, he says—“The whole proceeding has been truly styled a concession—a concession to error—for next to the error of falsifying the translation stands that of concealing the original under a mere transfer, and doing this simply to suit the convenience of those whose practice would be rebuked by a translation.”

It can be easily seen from the above, what respect will be shown to the conscientious scruples and feelings of those, whose sons may be sent to the dipped Seminary, if they differ in sentiments from the learned gentleman. It seems that dipped writers, with some honourable exceptions, are likely soon to convince all who differ from them on the mode of christian baptism, that after all their professions of brotherly affection, &c., they really think us a set of “concealers of error,” “concealers of truth,” hypocritically following a practice which we must needs know is not scriptural. How sad a prospect of disunion lies before the evangelical Churches, at least for a time. Let none yield to despondency however; the evil will cure itself. “The wrath of man shall praise him and the remainder thereof, shall he restrain.”

Touching what refers to Brother Rand, it seems passing strange, that the good brother R. and those liberal-minded friends of the Micmac Committee should become the objects of such illiberal attacks as have lately assailed them through the columns of the Visitor, and, in one instance at least, through the Messenger. There is another phase of this unseemly strife that affects me more sensibly than any other; viz., that these attacks should be through the public press. Had these men felt themselves offended by Brother Rand’s proceeding, why not follow the command of the Saviour, Matt. xviii. 15, 16? But no—the whole denomination must be induced to look on Brother Rand with suspicion, as a “concealer” at “concealment” of the Word of God, and the Committee as a company of tyrants combined to compel him to conceal that word. This accomplished, two effects might be expected to follow—the admiration and gratitude of christian churches; and Baptists would be turned away from that self denying, laborious servant of Jesus Christ, and the contributions of christian people in their churches be withheld and the Mission be cramped, if not abandoned.

In using the word “dipped,” in the previous connections, I have not purposed to cast ridicule on our brethren’s mode of baptism; but seriously to illustrate what appears to me an absurd mode of argument used by Carson and others. If the word baptizo ought to be translated in the Bible by no other word than dip, the transfer of the Greek word ought not to be used by exclusive immersionists. XX.

December, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, December 27, 1851.

REV. DR. CRAWLEY’S LETTERS.

The opposition to the recent action of the Micmac Committee, manifested through the columns of the Christian Visitor of St. John, N. B., and the Christian Messenger of this city, has, principally, given rise to several explanatory Letters from the pen of the Rev. Dr. CRAWLEY, which have appeared in the latter of the above-named papers. With the general spirit of these Letters we cordially sympathize; and from the beginning we were led to deprecate the hasty and violent temper evinced especially by the Editor and other writers of the Christian Visitor, as such outbursts could, in the nature of things, only tend to mar the harmony existing between Baptists and their pedobaptist brethren.

As to the “baptismal controversy,” to which Dr. Crawley refers as having arisen out of the question of the Micmac translation, we are not aware of having commenced it; yet, as Dr. Crawley, in his Letter which appeared in the Christian Messenger of the 19th inst., has, in very pointed terms, alluded to the conduct of this Journal, we are called upon to offer some remarks in self-defence.

We remind Dr. Crawley of a fact, which indicated on our part no very great desire to precipitate a controversy with our baptist brethren,—that, for more than a year after our occupancy of the Editorial chair, we adverted not, directly or indirectly, to the vexed question between pedobaptists and anti-pedobaptists; and that it was not, until after numerous references to it, and some of these not very courteous to pedobaptists, in selected and original articles in the pages of our baptist contemporaries, that we introduced the subject into our columns. Since then we have made some passing notices, with a few occasional selections, bearing on the mode and subjects of Christian baptism. This we had a perfect right to do. If it be allowable in editors of baptist papers to give prominence to their views and observances, surely an editor of a pedobaptist denomination does not transgress the law of charity by stating, and if need be, defending his own honest convictions. This is all that we have done in the instances to which reference is made.

To one of our selections Dr. Crawley takes exception; intimating, that, by placing the opinions of the Rev. Dr. Owen and John Wesley, &c., before our readers, we have betrayed ignorance of the present state of the controversy, and are attempting to occupy ground which has been “conceded.”

Turning to our number of Nov. 15th., in which the extract in question appeared, we find that Dr. Owen says,—“No one instance can be given in the Scriptures wherein the Greek word ‘baptizo’ doth necessarily signify to dip or plunge.—I must say, and will make it good, that no honest man who understands the Greek tongue can deny the word to signify to wash as well as dip.” In our judgment this comes home to the point—touches the very marrow of the subject. It appears, however, from Dr. Crawley, that this point has been “conceded”—that baptizo does necessarily signify to dip or plunge—and that it does not signify to “wash.” By whom has this point been authoritatively decided,

so as to preclude all further investigation? We beg to be informed. It has been assumed by baptist writers, we know, but has never been proved. The most recent work, which, as far as we knew, has appeared, at least in the Mother Country, and the most critical which has ever come under our notice, takes and maintains ground diametrically opposed to that urged by Dr. Crawley. The author reviews the works of Dr. Gale, Dr. Carson, and others; and referring to the statement which has been frequently made, that “the question is settled,” he says:—

“The tendency of the boast, whether intentional or otherwise, is to paralyze research, by representing her aim as utterly unattainable. Now, we hold it incumbent on every friend of truth to resist this summary mode of determining controversies, on all subjects which fall under discussion, and this course, we maintain, to be especially indispensable in the present crisis of the Baptist controversy. Again and again are we tauntingly informed by our opponents, that the giants of literature have settled the dispute in their favour, and the ghosts of these giants are called up as if to put us in bodily fear. What a parade, too, is witnessed, in some of their latest and best treatises on immersion, of the names of Dr. Gale—the learned Dr. Gale, the very learned Dr. Gale, and Dr. Gale’s triumphant answer to every quibble from Dr. Wall;—while in point of fact, the said Dr. Gale may be safely matched, on the score of false criticisms and humiliating errors in translation, against any learned advocate of infant baptism, living or dead.”

The work from which this quotation is made was published in London in 1848, and after a careful reading of its truly learned and critical pages, we feel ourselves warranted in saying, that the author is a “manly combatant,” and knew perfectly well “how far the contest has proceeded on the wide arena of Christian or polemical literature,” up to the time at which he wrote, and and yet he is far, very far from admitting that “the primary meaning of baptizo is conceded” to be, plunge and nothing but plunge.

The length of this article admonishes us to arrest our pen; we close these remarks, by stating that we entertain for Dr. Crawley no other than Christian feeling; and if required to meet him on the polemic field, we hope we shall be able ever to treat him personally with becoming courtesy. Though he will pardon us if, in references to the “authorities so diligently collected by the late Rev. Abraham Booth of London,” in which, it is said, “almost every name of celebrity among learned pedobaptist writers” is found “in favour of all the points above named, as held by Baptists,” we suggest that Dr. Crawley should, in all justice to the pedobaptist writers quoted by Mr. Booth, have appended to his quotations Mr. Booth’s own concessions, which we give on the authority of the Rev. Wm. Thorn:—

“Many of the following quotations are to be considered as concessions of these learned authors—no inconsiderable part of them asserting, notwithstanding what they here say, that the word baptism signifies pouring and sprinkling, as well as immersion.” (Booth, Vol. I., p. 44.)

“Though these numerous and learned authors have expressed themselves in the following manner, many of them insist upon it as highly probable that the apostles did sometimes administer baptism by pouring and sprinkling.” (Booth, Vol. I., p. 191.)

We, however, confess ourselves among the number, who believe that no instance can be fairly made out, from the records of the New Testament, of Christian baptism having been performed by immersion, whilst the circumstances connected with certain cases show that in whatever other way performed immersion was impracticable. We may advert to the subject again.

MR. THOMAS MARRIOTT, of Windsor-terrace, City-road, London, has bequeathed the munificent sum of £10,000 to the Wesleyan Missionary Society. Besides this, the residue of his property, which will amount, it is said, to several thousand pounds, is said to be paid over to the fund for the superannuated preachers and widows of Wesleyan ministers. His executors are the Rev. Dr. Bunting and the Rev. Dr. Alder, with two other gentlemen.

Diogenes being asked what advantage he had derived from being a philosopher, he replied,—“The power of enjoying the society of myself.”

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