

are we bound to prove, that the Greek word (baptize) specially means to *sprinkle*." Indeed Dr. Fairchild, Baptists claim and you, with nearly all Pede-Baptists, admit that baptize specifically, i. e. specially, primarily, properly, means to *immerse*. Now upon whom does it devolve, if not upon you, to prove that baptize ever has so different a signification as that of sprinkling? But Baptists are not at all afraid to attempt in this case to prove what should not be required of them. "What do the lexicons say about *Baptizo*? They all say that its primary meaning is to *dip, plunge, immerse*. No learned man will risk his reputation by affirming the contrary. The definitions of this word, as contained in *thirty* Lexicons, are now before me, and they all agree in giving the above-mentioned explanation." I would here remark that Fairchild quotes from Schleusner's Dictionary the professed statement that baptizo is never used in the sense of *immersing* in the New Testament. Now I have Schleusner's meanings of *baptizo* before me, and in these definitions I fail to discover the statement. Schleusner does indeed give *wash* as one of the meanings of *baptizo* in the New Testament, for example, in Mark vii. 4. But, who does not know that *washing* whether of the person in whole or in part, or of clothes, is ordinarily performed by dipping or immersing—not by *sprinkling*? What housewife could not answer this question in the affirmative? Hence this meaning *wash*, given by Schleusner, harmonizes with the old lexiconographer, Alstedius, who says: "*Baptizo* signifies only to *immerse*, not to *wash except by consequence*." But Fairchild affirms that Schleusner gives as one meaning of *baptizo*, "*to pour forth*." So he does, but connects with this meaning the adverb, "*largely, copiously*," and refers to Matt. iii. 11, as an illustration of the metaphoric or figurative sense of *baptizo*. The words in that passage are: "He shall baptize you in the Holy Spirit and in fire." Our version, or King James' Bible, I know, has it, "He shall baptize you *with*, &c.;" but it should read in, as truly as it should and does read in our Bible; "baptized in the Jordan." Now it was indeed declared by the prophet Joel and fulfilled on the day of Pentecost, that God would pour out His Spirit &c. In accordance with this prophecy we read in Acts ii. 2, 4, that "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Spirit." Thus "they experienced a spiritual imbatheing. They were immersed in the divine element. The holy influence encompassed their souls on every side. It was a glorious spiritual baptism." But mark you, there are here two distinct operations, first the descent, the copious shedding forth or outpouring of the Spirit, then the baptism or "spiritual imbatheing" in the divine element. When will our Pede-Baptist friends perceive or perceiving, honestly admit, this simple but important distinction? When will they frankly allow that the filling of a cistern or other receptacle is one thing, the bathing in it another.

For the Christian Messenger.

Colchester Co. Sabbath School Convention.

The Annual Meeting of the Colchester Co. Sabbath School Convention, was held at Lower Stewiacke, on Wednesday, 2nd Oct. It commenced at 2 o'clock, P. M. The President, William Faulkner, Esq., was in the chair. After the usual opening exercises letters were read and Statistical information given from the Schools at Lower Stewiacke, Brookfield, Forest Glen, South Branch, Upper Stewiacke—this is a union school—Truro, Lower Village, DeBert River, and Great Village. There are 400 scholars, and 48 teachers in these schools, and over 1400 volumes in the Library; \$90.00 have been expended during the year for books, papers, &c. After introductory remarks by the President, he called on Deacon David Page, who responded in his usual instructive style, remarking on the encouragement to continue in well doing on the importance of the work, and the duties of a teacher. He mentioned four of the necessary qualifications that a teacher should possess, viz., patience, preparation, perseverance, and prayer. Short addresses were delivered by Brothers D. C. Archibald, James Stephens, Arch. Hamilton, E. C. Banks, and C. H. Blair. The Sec. introduced a resolution, which was adopted, requesting the several Superintendents in connexion with this Convention, to adopt some system in their schools to collect money for missionary purposes, the object is not only to raise funds for

that purpose, but to cultivate a missionary spirit in the young.

The Officers of last year were re-appointed, with one exception, who had removed—they stand as follows:—

- President.—William Faulkner, Esq.
- Vice Presidents.—Ezra Layton, James Stephens, Robert Blair.
- Secty. and Treasurer.—T. B. Layton.
- Rev. D. W. C. Dimock, Deacons David Page, and E. C. Banks; Bros. John Moore, William Cumming, William McCully, 4th, and David Blair.

The exercises of the meeting were varied and enlivened by singing. Owing to the limited time, as some present were going to the city by the evening train—this interesting, and I trust profitable session was brought to an early close. The Committee decided to hold the next meeting at Truro, on the last Friday of December next.

T. B. LAYTON, Secretary.

Religious Intelligence.

NEW BRUNSWICK—We learn from the Visitor that a new Baptist church has been formed at Fredericton. The following is the account of it from our contemporary.

"A New Church Organized.—It has been in contemplation for some time to organize a new Baptist Church in Fredericton. In prospect of this event, Dr. Hurd has been preaching for the last six or seven weeks to full congregations in the "Orange Hall," which has been rented for the temporary accommodation of the new interest, or until a new house could be erected.

On Monday evening, the 23rd ult., by the advice of a council called from neighboring sister churches, the new church was duly organized, after which they elected, unanimously, Rev. J. C. Hurd, M. D., to the pastorate; and then proceeded to call Professor Hopper to the ordination. Several ministers were present to take part in the services, which throughout were conducted with marked solemnity. The old Church, which has been in existence for more than half a century, and which has enjoyed many precious seasons of prosperity, is supplied, as we are informed, for the present, with the efficient ministrations of Rev. Dr. Spurden. We pray God that both the old and the new Church may experience the gracious outpouring of the Spirit of God in such ample measure as shall make them prosperous branches of the true and living vine. Then will the venerable mother and her youthful daughter not only rejoice together in the riches of redeeming mercy, but strive together for the extension of the faith once delivered to the saints."

It would be satisfactory to know in what capacity Professor Hopper received ordination—probably as an evangelist or as co-pastor of the new church.

NEW CHURCH AT SOUTH MUSQUASH, N. B.—Pursuant to a call, a delegation from Germain st., Leinster-st., and Portland churches, St John, met with a number of brethren and sisters at South Musquash, on the 17th ult., desiring to be recognized as a regular Baptist church. After due examination of their Christian standing, they organized themselves and elected Brothers Trafton and Clark to be deacons, and Bro. G. P. Binum to be Clerk. The Articles of Faith and Church Government being submitted and approved, they were unanimously recognized as the "South Musquash and Dipper Harbour Baptist church."

Rev. G. W. M. Carey offered prayer; Rev. W. S. McKenzie delivered the charge, and Rev. E. C. Cady gave the right hand of fellowship. The Rev. Mr. Washburn preaches to the church.—They are fourteen in number, and are expecting some additions soon. "May the little one become a thousand, and the small one a strong nation.—Visitor.

DORCHESTER, N. B.—On Sunday last seven were added to our church—seven by baptism, three by letter, and seven from other churches, who had been immersed on profession of their faith. About forty have been added since this revival commenced. Every available foot of space in the Court House was occupied during the afternoon service, and the congregation listened with marked attention and respect.—*Id.*

Missionary Intelligence.

Burma.

HENTHADA MISSION.—LETTER FROM MR. THOMAS.—Henthada, Feb. 12th, 1867.—I expect to complete our meetings of the Association here next Sunday evening. On the 19th I expect to be in the Bassein district and about my work there.

It is easy for me to write thus about my work during the next week. But O, the work that lies before me! Yet God's promise is—"My grace is sufficient for thee."

Before Mr. Smith returned to Rangoon for his family, we visited several of the churches south of this city. After spending a week in travelling, preaching and consulting about the interests of the mission, we met at Kamegyee three ordained men and delegates from several churches, who came to meet with us in council with the view of ordaining a Karen pastor, Mau Po.

Character of Mau Po.—This man had been with us in Henthada from the commencement

of the mission.—first as a pupil in the Normal school, and then as a teacher and as pastor. We might speak highly of him as a pupil and as a teacher, but we prefer to say simply that the Kamegyee church, of about sixty members, is the fruit of Mau Po's labors. And now we hope Mau Po will prove to be one of our most useful bishops. I say, bishops; for besides the name answering to the true meaning of the original word, the labors of an ordained man here are most evidently like those of bishops in New Testament times. He not only watches over his own church, as do New England pastors, but has also the general care of several churches in his vicinity, whose pastors are not yet ordained.

Ordination of Mau Po.—The ordination of Mau Po was conducted much as ordinations among the Baptists are conducted in New England. The letter of the church calling for the ordination having been read, the council was called to order. Sah Mai was moderator. Mr. Thomas preached from Acts 20: 28—"Take heed unto yourselves and to all the flock over which the Holy Ghost made bath you overseers, to feed the church of God, which He hath purchased with his own blood." Sau Done prayed during the laying on of hands. Br. D. A. W. Smith extended to the candidate the right-hand of fellowship, accompanied by a very appropriate address.

Weary Journeys—God's work advancing.—On the 14th of January, I parted with brother Smith on the banks of the Irrawadi, a little north of Donabew, continuing my labours a week longer in that part of the country.

Jan. 20th, I returned to Henthada city, but after three days I was again on the road—a very long and difficult road—to the Eastern Yoma mountains. This was my most tiresome, and in some respects my most important, tour of the season. I have never been among firmer and more loving disciples of Jesus than I found in that tour. I have scarcely ever seen more clear indications of God's electing grace. I visited places in which I had been several times in past years,—places where I had never seen a child of God.—But now God has chosen two here, six there, and five in another place. I frequently felt that the word of God which I preached was really taking effect upon the hearts of the heathen also. Fifteen were baptized, and one new church was formed. "Arise, shine, for thy light is come."

A dark as well as a bright side.—In writing of this tour to the eastern part of the Henthada mission field, I of course speak only of the cheering side of the picture. But I want my brethren to know that around the eight little churches visited are multitudes of heathen, in whose sight Christ has "no form nor comeliness." Nor have I spoken of dismal walks and rides through tangled wilds, or through miles of primeval forests, where our roads were made nearly impassable by the huge, deep foot-prints of wild elephants. One may be grateful if he only gets bruised by now and then a fall from his pony, or if he gets only half-suffocated by the clouds of dust which arise in many parts of the jungle path. One expects to be chilled by the cold, searching winds of night, and almost melted by the heat of midday. But by such trials and wearisome journeys, by such joys and sorrows is the gospel to spread through Burma.

The Henthada Association.—We enjoyed very much all the exercises of the Association. It was a very good and important season. The place of the meeting was far from central. Hence the attendance was not numerous; yet nearly every church was represented.

On arriving with Br. Smith at place of meeting, we met Br. E. O. Stevens, with several Karen and Burman pastors from Promé. Bassein was also represented. It was really a congregation of delegates—a very interesting company of God's people.

Then the place was one of great interest. We met at the foot of the Western Yoma hills. Indeed, our chapel was on the very top of one of the smaller hills. On the morning of our arrival, we sung with peculiar interest,

"On the mountain-tops appearing,
Lo, the sacred herald stands!"

There we spent four days and nights, walking on the heights of Zion.

Parting—Looking towards Bassein.—Early Monday morning we parted,—Br. Stevens going north, Br. Smith southeast,—while I went directly south, following the western range of hills quite to Bassein city.

Monday, at night-fall, we arrived at Bodaing, the place of one of the Henthada churches. There I spent about twenty-four hours, baptized one convert, and administered the Lord's Supper. I also saw many heathen, and found some of them ready to listen.

Tuesday, near night, I entered the Bassein province, and a little after dark came to a small church, the most extreme company of disciples belonging to the Henthada Mission. There I again stopped. The heathen were holding a feast for the dead, and hence many came to listen to God's word. "Nothing could exceed the loving-kindness which was shown me" by the members of this church. I had the privilege of baptizing five very interesting converts. One of them had been a worshipper for the past nine years,—the head-man of the village.

After doing all I could in Lay-mai, I entered a small boat, and by having the men work all night until sunrise on Thursday, we reached the Quenyah—first Bassein church.

Mr. Thomas, under a later date, refers thus to the close of his labors in connexion with the Henthada Mission:

All the journeys, all the preaching, and all the solemn ordinances of the Lord's house to which I was looking forward at the time of my

last letter, are past. And now for new scenes, new duties, new trials and (may it be so) new joy. I feel no ecstatic joys and no desponding fears. God, I feel sure, will help, and all will be well.—*Missionary Magazine, Oct.*

POLYNESIA.—The following interesting statements respecting the progress of the Gospel in the South Seas afford another proof that the story of the Cross is no less affectual now than it was in early christian times.

"Among the Lagoon Islands of Eastern Polynesia the Gospel has found free course. It was first introduced amongst them in 1860 by one Elkana, a native Christian, who was driven there by a gale of wind. They were visited by Mr. Murray of the Samoan mission, in that year and again recently. Of Ennafuti, but lately occupied, Mr. Murray now writes:—"One can hardly realize the fact that eighteen months have not yet elapsed since the commencement of the mission. I spent the Sabbath with the people on shore. What a contrast between that Sabbath and the one I spent here in 1865. Then the chief received me with the touching words, 'We are all in darkness here, and are just waiting for some one to teach us.' Now, to a great extent, the darkness is past, and the true light shineth. And some, I believe, have not only come to the light, but have found the life. I met the people in their new stone chapel, a neat substantial building, which does great credit alike to the people and the teacher. It is furnished with doors and venetian windows, and the roof is ornamented with various devices according to native taste. The walls and floor are plastered. The floor is covered with fine mats, and the whole looks remarkably neat and tidy. It is the first stone building erected for the worship of God in all these regions, extending from Nukurelas to the equator. May it prove to be the birthplace of many souls! On Monday I conversed with thirty persons who profess themselves disciples of Christ. Of these I trust that at least one half are Christians in deed. The Sabbath on Funsafuti is spent in a manner in strict accordance with its design; the people rest entirely from their ordinary avocations, and spend the time in spiritual duties. Every family has its altar, and morning and evening the voice of prayer and praise ascends from every dwelling throughout the little community. Polygamy and other evils connected with the days of darkness which lingered among the people when the Gospel was introduced have passed away. Over fifty persons, out of a population numbering not much more than one hundred, have learned to read, many of them intelligently and fluently.—How some of the older people accomplished this feat is surprising; they must have laboured hard and with a will."

The Rev. Mr. Murray mentioned above, is, we believe, in connection with the London Missionary Society, who on a visit to New South Wales, was baptized and subsequently returned to his very successful labors in these dark islands of the sea.

Dominion and Foreign News.

New Brunswick.

RAILWAY OPERATIONS.—We find by the Farmer that good progress is being made in Western extension. It is stated that fifteen hundred men are now engaged upon it, and it is supposed that if the work continues to be prosecuted with the same vigor as at present, the line will be completed between Hart's Mills and Brandage's Point by next fall. There would be no difficulty in reaching St. John by that time, were it not for the immense rock cutting—something like fifteen hundred feet in length, and thirty feet at its lowest depth—which occurs somewhere in the vicinity of the Point above named.

THE NEW BRUNSWICK EXHIBITION is being held in St. John this week. The Visitor of last week says in reference to it:—"Preparations are going forward rapidly for opening the Exhibition on the 8th inst. The spacious building, the St. John Rink, is being fitted up in good style for the accommodation of exhibitors, and other large buildings necessary are nearly ready. Stalls are provided for horses, cattle and sheep in large numbers, and pens for swine. The stock exhibition we are told will be held at Torryburn. Arrangements are made for the transportation of stock by railroad on Monday, and by the river boats on Saturday and Monday next at the expense of the Government. The stock exhibition opens on Wednesday, the 9th inst. The plowing match is expected to come off on Friday, the 11th inst. As from eight to ten thousand visitors are expected, those who can should be engaged to keep open houses for the accommodation of strangers. The hotels will doubtless be overrun."

BARBAROUS.—The Fredericton Farmer reports a case of arson of most atrocious character that recently occurred in Blissfield, Sunbury County. A man named Judson had by some means incurred the resentment of some of his neighbors, who, taking advantage of his absence from home, came to his house, and after turning his wife and children out of doors, set fire to the building, which was in a short time consumed.—They then proceeded to the barn which they destroyed in a similar manner; and not satisfied with this, they began to pull down and burn up his fences and uproot his orchard. Warrants have been issued for the apprehension of the guilty parties.

CONFEDERATION.—Mr. M. who is largely engaged in the manufacture of boots and shoes, in this city, tells us his business is already much improved by Confederation. Why not?—Visitor.