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J. C. Cochran—Editor.

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V.

HARFAS, NOVA SCOTIA, SATURDAY, DEC. 4, 1852.

NO. 40.

Calendar.

CALENDAR WITH LESSONS.

		MORNING.			EVENING.		
Day	Lesson	Isaiah	Acts	Isaiah	Heb.	James	
Sunday	In Adv.	23	7	23	12	12	
Monday		24	8	24	13	13	
Tuesday		25	9	25	14	14	
Wednesday		26	10	26	15	15	
Thursday		27	11	27	16	16	
Friday		28	12	28	17	17	
Saturday		29	13	29	18	18	

Poetry.

GOOD TEMPER.

It's not a cheaper thing on earth,
Nor yet one half so dear;
It's worth more than distoguish'd birth,
Or thousands gain'd a-year.
It leads the day a new delight;
'Tis virtue's firmest shield;
And adds more beauty to the night
Than all the stars may yield.

It maketh poverty content;
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.

It meets you with a smile at morn;
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.

A charm to banish grief away,
To snatch the brow from care,
Turns tears to smiles, makes dullness gay—
Spreads gladness every where;
And yet 'tis cheap as summer dew,
That gems the lily's breast;
A talisman for love, as true
As ever man possess'd.

It smiles the rainbow through the cloud
When threaten'ing storm begins—
As music mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
Where waves conflicting foam.
So comes this seraph to our side,
This angel of our home.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good temper—nothing more!
Good temper,—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings. —CHARLES SWAIN.

Religious Miscellany.

BAPTO AND BAPTIZO.

The Lexicons on Bapto. 1. Hedericus, To immerse, to plunge, dye, to wash, &c.—2. Scapula, To immerse, to plunge, also to stain, dye, color, also to wash. 3. Ursinus, To immerse, to dye, to cleanse. 4. Ursinus, To dip, to dye, to wash, to sprinkle. 5. Scriverellius, To dip, to dye, to wash, to draw water. 6. Groves, To dip, plunge, immerse, to wash, to wet, moisten, sprinkle, to steep, imbue, to dye, &c. 7. Donnegan, To dip, to plunge into water, to submerge, to wash, to dye, to color, &c.

Lexicons on Baptizo. 1. Scapula, To dip or immerse, also to dye, as we immerse things for the purpose of coloring; also to plunge, submerge, to cover, with water; also to cleanse, to wash. 2. Hedericus, To dip, immerse, to cover with water, (2) to cleanse; to wash, (3) to Baptizo in sacred sense. 3. Stephanus, To dip, immerse, as we immerse things for the purpose of coloring or washing, to merge, submerge, to cover with water, to cleanse, to wash. 4. Schluessner, Plunge, immerse, cleanse, wash, purify with water. 5. Parkes, To immerse in, or wash with water in token of purification. 6. Robinson, To immerse, to sink, for example, spoken of ships, galleys, &c., in the New Testament. To wash, To cleanse by washing, to wash oneself, to bathe, perform ablution. 7. Scriverellius, To Baptize, to immerse, to cleanse, wash. 8. Groves, To dip, immerse, immerse, plunge, to wash, cleanse, purify. 9. Bretecheider, Often to dip, often to wash, then (1) apply to wash, to cleanse; in the middle voice, I wash and cleanse myself. 10. Saïdas, Sink, plunge, immerse,

to wet, wash, cleanse, purify. 11. Wahl, To wash, to perform ablution, cleanse, (2) to immerse. 12. Greenfield, To immerse, immerge, submerge, sink, New Testament, To wash, perform ablution, Cleanse.—Cantbell & Rico's Debate, pages 68 and 69.

The Lexicons above named are the best, and they are both ancient and modern; and they show the incorrectness of that common and oft-repeated assertion, viz that Bapto, and Baptizo mean immerse only. The truth is that they mean immerse, moisten, sprinkle, and a great many other definitions are given to them. So these words furnish as good authority for the Sprinkling or Pouring as Immersion.

Next come the Classics; we will hear them. 1. Hippocrates used the word Bapto to denote dyeing a garment by dropping upon it the coloring fluid. When it drops upon the garments, (Baptetai) they are dyed, —Here it is dyeing; and dyeing by dropping—not by immersing.

2. Carson, a learned Baptist writer quotes the following sentence from Arrian's Expedition of Alexander the Great; Nearchus relates that the Indians (Baptetai) dye their beards; and he remarks, that it will not be contended that they dyed their beards by immersion. 3. Elian, speaking of an old coxcomb who endeavored to conceal his age by dyeing his hair, says: He endeavored to conceal the hoariness of his hair by dyeing it. (Baphe.) Baphe, Carson, (a Baptist writer,) says, denotes dyeing in general, for hair on the head is not dyed by dipping. 4. Homer, in his Battle of the Frogs and Mice, says: He breathless, fell and the lake was tinged with blood? (ebapto.) Was the lake immersed in blood? In this case it cannot mean Immersion. 5. Aristotle, speaks of a substance which if it is pressed, dyes (Baptei,) and colors the hand. 6. Plutarch, relating the stratagem of a Roman General, a little before he died of his wounds, says: He set up a trophy on which, having baptized (Baptisas) his hand in blood, he wrote this inscription, &c. Did he immerse his hand in blood? Hypocrates, directs, concerning a blister plaster, if it be too painful, to Baptize or moisten it with breast-milk, or Egyptian ointment. Do physicians immerse blister plasters to moisten them? 8. Carson says, a word may come to enlarge, so as to lose sight of its origin. This fact must be obvious to every smatterer in Philology. Had it been attended to, Baptists would have no necessity to prove that Bapto, when it signifies to dye, always properly signifies to dye by dipping, and their opponents would have seen no advantage by proving that it signifies to dye in any manner. Again Bapto signifies to dye by sprinkling, as properly as by dipping, though originally confined to the latter. Again, nor are such applications of the word to be accounted for by metaphor, as Gale asserts. They are as literal as the primary meaning, it is by extension of literal meaning, and not by figure of any kind, that words come to depart so far from their original signification. Bapto and Baptizo, signify the same thing, according to the Baptists. We have examined the meaning of the original terms. Bapto and Baptizo, from the Lexicons and Classics, and it is certain that they are not confined to immersion.—Western Recorder.

NEW ZEALAND.

The Lord Bishop of New Zealand has issued the following circular to the members of the Church of England in that diocese, which concludes as follows:

"I therefore submit to you the following statement of a few fundamental principles which, with our approbation, might be made the basis of an application for a charter of incorporation, to be granted to our branch of the English Church. It would be reserved for the Convention itself to decide upon all the minor details of our Church constitution, so far as we may be left free to legislate for ourselves.

"Commending you to the guidance of Him who is able to give you right judgement in all things.

"I remain your affectionate friend and pastor.

G. A. NEW ZEALAND.

"General principles proposed as the basis of a Constitution for the Church in New Zealand.

"1. That the bishops, clergy and laity shall be

three distinct orders, the consent of all of which shall be necessary to all acts binding upon the Church at large.

"2. Subject to the foregoing principles that each order be at liberty to conduct its deliberations separately, or to unite with the others at its own discretion.

"3. That provisionally till a definition of Church membership shall have been agreed upon by a general convention every person shall be deemed a member of the Church of England, who shall make a written declaration to that effect to the clergyman of his parish or district.

"4. That every adult Church member who shall have been duly registered be entitled to vote at the election of lay representatives to the first general convention.

"5. That it shall rest with the general convention to decide how and by whom all patronage shall be exercised, and in what manner all persons holding Church offices shall be removable from the same, and also to fix the amount of all salaries, fees and other allowances.

"6. That it is necessary that a Church body, constituted as above, should be legally incorporated; and that all sites of churches, burial-grounds, schools, and lands for endowment of the Church, &c., should be vested in the general incorporation.

"7. That in order to maintain the Queen's supremacy and union with the Mother Church, a draft of the Constitution proposed for the Church in New Zealand be submitted to Her Majesty's Secretary of State for the Colonies, and to the Archbishop of Canterbury, through the Metropolitan Bishop of Sydney, with a Petition that Her Majesty would be graciously pleased to direct the necessary steps to be taken, whether by act of Parliament or by Royal Charter, to secure to our branch of the English Church the liberty, within certain limits, of framing laws for its own government.

"8. That neither the doctrines nor the ritual of the Church of England, nor the authorized version of the Bible, shall in any way object to the decision of the general convention.

"9. That the Bishop of New Zealand be requested to embody the above Resolutions in the form of a Petition, and to take such steps as may be necessary for carrying into effect the wishes of the memorialists.

"Signatures appended to approbation of the above propositions."

INTERVIEW BETWEEN THE FRENCH PRESIDENT AND THE PROTESTANT PASTORS.

SOUTH OF FRANCE, OCT. 9, 1852.

The majority of the population here have, unhappily, imbibed extreme political opinions, and are generally considered as Red Republicans of the deepest die.

It can easily be imagined how the enemies of Protestantism will have profited by this unfortunate circumstance, to inspire the government with feelings of distrust, and of dislike toward the Protestant cause.

It has been often thought that they had well nigh succeeded, and that famous decree of the 25th of March, for instance, which virtually places Protestant Nonconformists meetings on a level with prohibited revolutionary clubs, was the natural result of the influence just alluded to.

Others thought not. They doubted whether the Prince President intended such a construction to be put in his decree, and demurred to the opinion that in this, as in other arbitrary measures, unhappily but too frequent among us, Louis Napoleon should be made responsible for the intolerant and Popish acts of his subordinates.

His late visit to the South, has shown, to all appearance at least, the truth of this latter opinion. The Prince himself has had more than one opportunity of speaking his mind on the question, and he has done so in such a manner as to re-assure the most timid friends of our Protestant liberties, and, at the same time, to cause vexation and almost dismay to enter the camp of Priests and Jesuits. Of this your readers will best judge by the following well authenticated facts.

On the arrival of the Prince President at Nismes, on