

growth shading young trees too much by its formidable stalks. All such crops are to be avoided, and grass is still worse. Meadows are ruinous. An acquaintance who purchased hundred peach trees, and placed them in meadow land, lost most of them, by the overgrowth of the grass; and the following winter the mice who would clean culture, destroyed the remainder. Every one who has a few years, might have saved a piece of ground, kept as a few years, might have saved the whole of them, and brought them soon into bearing.

COMMUNICATION.

For the Eastern Chronicle. ON THE MEANING OF "BAPTIZO."

Mr. McDONALD: I do not see how any candid and intelligent man, who inquires into the meaning of *diaphorah baptizatos* in Heb. ix. 10, with a sincere intention of ascertaining its meaning, can entertain a doubt that it means "diverse baptisms," or "rites of purification differently performed." *Diaphorah* means a difference in the species of seeds, Deut. xxii. 9; and in the species of animals, Lev. xiii. 19, Dan. vii. 19; and of plants, Mat. vii. 17; in the form of vessels, Ezra vii. 27; and in the gift of the spirit, Rom. xii. 6. In the absence of all evidence to the contrary, it is not to be settled in its meaning; and the man who says he is not satisfied, has made up his mind, and is determined to adhere to it, whether right or wrong.

If the rites which bore the name of baptisms, were performed in different ways, *baptizo*, which means "to administer these rites," cannot be restricted to one particular mode of administering them, and should not be so understood. It must be as extensive in its use as *Baptismos*; of this there can be no reasonable doubt. It is of no use to say, that *Baptizo* means only "to immerse," in the classics, unless we deny that the Jews ever changed the meaning of the Greek; but I shall show in a little, that they changed the meaning of a very great number of words in that language, giving to some entirely new significations, and to others, senses directly opposite to what they had among the Greeks themselves.

But Mr. T. says that, "in order to have rendered it in the least degree probable, that they changed the meaning of *Baptizo*, I should have given instances in which they changed the meaning of verbs, which express the mode in which the intended action is performed, and that not having done this, it may be fairly presumed that I cannot." This is not only displaying a degree of ignorance for which I was unprepared, but also of recklessness, for which I find it difficult to account. It is equally clear that he knows, nothing about the matter, and is perfectly indifferent to the consequences of an exposure, and is therefore determined to speak at random, in the hope that I may be as illiterate as himself; or in the confidence that the Baptists will excuse him, as being wise, as well meant, though foolishly done. I have not enough acquaintance he demands, not, however, because I cannot, but because I can do so very readily, that but for that he has said, it would never have occurred to me, that any person having Mr. T.'s pretensions, could possibly have doubted it. But the question par excellence, is this: what he evidently supposes the poor Jews to have done, in some principle in altering the meaning of *baptizo*, preserving the meaning of *one-ness*, and not of *one*. But the truth is, that they changed them from ignorance, as Mr. T. himself is disposed to do, and as every body does, at least for a time, who is compelled to use a foreign tongue. They acted therefore from accident, rather than by rule; and it so happens that *Baptizo* belongs to a class of verbs, of which they were most likely to mistake the meaning, and in the use of which they have made the greatest innovations.

The class of Greek verbs which express the form or manner of the action, is not very large, and I could undertake to show, that they changed the meaning of a great proportion of them, but at present I must confine myself to a few instances. I shall begin with those which express the different modes of election that are known to have been in the Grecian Republics. *Epiphrosino* means "to vote," without saying how; and though it does not occur in the Septuagint, or New Testament, I find it in this sense in Josephus, which shows that they made no change upon it, at least so far as to mean "to vote." *Epiphrosino* is *phrosino* and *phrosino* are *phrosino*. They are used for him." But *Sunglezaphrosino* which means in the classics "to choose by a show of hands." One class of the magistrates of Athens were chosen in this way, and were therefore called, the *Chrestoi*. It is not certain whether the verb retains the same in 2 Cor. vii. 13, or not, but the Jews certainly used it in the sense of simply appointing, or ordaining, and that where no election had taken place. Josephus speaks of a king *hypo* *Thesu* *Khekratone* *emeros* by the appointment of God, "J. A. Lib. vi. c. iv. § 4, and c. xiii. § 9, in

which sense the word occurs in Acts x. 41. And it means "to ordain," in Acts xix. 23, Tit. i. 5. Again, *Kleros* means in the classic writers "to choose by lot," as in the case of Matthias, Acts i. 26. Another class of the Athenian Magistrates were chosen in this way, and hence called the *Klerotai*. Pieces of brass with their names engraved upon them, were deposited in an urn, along with a white and a black bean for each. After being shaken, a piece of a single bean was drawn, and if the latter was white, the person whose name was on the former, was chosen. But *Kleros* means "to inherit" in the New Testament. Eph. i. 11. *Kleros* originally meant "the lot," that Canaan was divided to the Israelites by lot, "and the Hebrew term which means "the lot," came also to mean "a portion of the land," as the term "lot," does with us, and as these lots were hereditary, the lot came to mean "an inheritance." Once more, *Kleros* is compounded of *Kleros* and *ne-*, "to distribute," and means with the classics "to divide by lot," but with the Jews it also meant "to inherit." Heb. ix. 14, as *Kleronomia* means "an inheritance," and *Kleronomia* "an heir."

Here I might stop, but as Mr. T. has driven me into the line of argument, I am disposed to go farther, and show that the Jews made as free with verbs terminating in *izo*, like *baptizo*, as with those which expressed the mode of an action. Thus for instance, *procheiro* means with the classics "to choose," or "prefer;" but with the Jews, like *Chrestos*, it means "to appoint," Acts xxvi. 16. *Enkheiro*, with the former, means "to dedicate," and our translators have so rendered it in Heb. ix. 18, but it there means "to establish," for a covenant cannot be said to be dedicated. And the Jews did not only give to verbs in *izo*, new or different senses from what they had among the Greeks, but they did not scruple to give them directly opposite senses. Thus *epheleto* invariably means with the classics "to despatch," or "prefer;" but with the Jews, like *epheleto*, it means "to hope," Luke vi. 28; and the latter, "to sleep," chap. xii. 23. Dr. Campbell, one of the learned poly-baptists, who holds out for the classical meaning of *Baptizo*, and is therefore a mighty favourite with the Baptists, with Celtic abstinence, from a sets common sense in defiance, gives *epheleto* its classical meaning in the former of these passages, and renders it "a good and laudable despatching," which is inconsistent with the construction, and in direct opposition to the tenor of the context. It would have been too much, however, to have stood out in the other passage, and he yields to the force of truth, but without a hint that he finds it necessary. The learned Dr. Ireland, who is not less anxious to maintain the purity of the Greek of the New Testament, has more candour, and says: "How this word came to signify 'to fall asleep,' I do not know; and adds, 'it may with aptness,' and he might have said also terms compounded with *izo*, 'in a very unusual signification.' Mr. T. does not only alter the meaning of such verbs, but on their own responsibility, he added numbers to them, and on their own authority the Greeks themselves never recognized; such as *Sphrosino*, "to move with pity or compassion," which occurs often in the New Testament but nowhere else; Math. ix. 36, x. 13, x. 23, *Sphrosino*, "to preach before," Gal. iii. 8. "To do as an *Epiphrosino*, 'to look out,' Acts vi. 3, were to serve any purpose connected with this enquiry.

Mr. T. may probably meet with references in his Lexicon, to some of the words or significations in profane writers, but he will find upon enquiry that they are not among the number of the pure old Greek classics. The Alexandrian Greek, or that spoken in Egypt, from the times of the Laagians, was considerably infected with Hellenistic expressions; and as the schools in that country came in time to be much frequented, the Greek in use in it, found its way into other regions, where it would have been regarded as barbarous, in a more fastidious age. At all events, I trust I may have colour enough to admit, that I have established a point beyond all dispute, which he either believed, or which he did not suppose, was beyond my power; namely, that the Jews changed the meaning of a number of verbs similar to that of *baptizo*, and therefore that the classical acceptance of that word, without saying also, is not at all to be depended on. I maintain that what they have changed in the meaning of *Baptizo* as well as that of many others; and Mr. T. must allow it. I have at least made it probable. It will hereafter make it certain. Mr. T. is in the habit of giving us a host of names, chiefly those of "learned poly-baptists," when he talks of proof; and I will show completely misapprehension of the sense of these. But though he had done every one of them perfect justice, their simple affirmations, however confidently given, is very much inferior to proof. In every case in which I say that a word is used in any particular sense, I refer him to a passage in which it is so used, and do not require him to send upon any man's opinion. Let him either meet me in the same way, or confess that he cannot; and what- ever he does, let him not refrain hereafter from hazarding opinions on points which he has not examined, and knows not about. It is inconsistent with moral rectitude to do

it. Whatever is not of faith is sin, and faith that rests on no foundation but a man's whim or prejudice, the sinners charge of guilt. I believe that a man need hardly fail to take an interest in the success of a cause, if he contends for no personal motive, but for a principle, and a principle for the truth. This being my motive, I wish to have as many occasions of noticing his fallacies, as I am afraid he has given me occasion for noticing the want of it.

I am, Sir, Your most Obedient, THOMAS TROTTER. Antigonish, 7th September, 1847.

For the Eastern Chronicle. MR. EDITOR: You will doubtless have learned through the medium of the papers published in this city, that active and efficient measures have of late been taken by the young men to establish a "Young Men's Total Abstinence Society" in this place.

The necessity for this step has become so apparent that it cannot fail to be approved of by every person who has the best interests of society at heart. The interest manifested by the public in behalf of this movement, was sufficiently obvious, from the large attendance which met on Monday evening last, at a Meeting for the purpose of taking preparatory steps for the formation of an association.

On the occasion of the 10th of the Month Hall was densely crowded, and numbers were compelled to leave the building being unable to obtain admittance. There were, at the lowest calculation, between 300 and 350 persons present. The meeting was addressed by several of the young men, who were the original promoters of the design; and making due allowance for their youth and inexperience in public speaking, they certainly did themselves ample credit.

A number of Resolutions were passed at the meeting, a copy of which I send you by return of mail. Upon the young men in this City, directly this movement must have a beneficial effect. But we advantage, it is to be hoped, will not be confined to them alone, but become the same men throughout the Province, to engage similar Societies in every part of the country. They should rise *en masse*, in every town and village, for the purpose of driving the mighty tyrant Alcohol, from the land.

Were a foreign enemy to invade our country, who would be the foremost in the effort which would be made to repel the invader?—who but the young men?—They are the stay of a country in the time of difficulty. They are that great moral battle to be fought, who that they should be foremost in the contest.

A mighty invader is in the land, he is coming from town to town, and from family to family, cutting down many of the fairest and most promising of our fellow countrymen. Wherever he goes destruction and death, misery and poverty follow, in every town and village, in the Province his myriads, in the shape of rum-sellers and distillers, are to be found, actively engaged in a struggle for the destruction of morality, and the permanent settlement of King Alcohol on the throne; and will the young men stand idly by, and see the enemy advance without opposition?—By no means. Five Thousand young men is wanted to be raised to fight the battle of social and moral progress. Halifax has set a noble example to the Province. Already the young men have begun to enlist in the service, and they call forward boldly and manfully to fill up the ranks. The battle to be fought will be severe. The tyrant has already obtained an influence over many of our fellow countrymen whom he has brought under his sway, which will be difficult to counteract. For years he has secured such an influence, that he has set up his claims to be the government of the Province. These claims it becomes the young men firmly and manfully to resist.

Upon the young men depend entirely the destinies of the Province. In a great majority of cases they are the place of those who are now actually engaged in public life. In order to fit them for the duties which will devolve upon them in after life, they must cultivate sober and virtuous habits in their youth. Instead of spending their leisure hours in the bar-rooms and taverns, in employment worse than useless, they must cultivate habits of steadiness. A steady pursuit of knowledge is one of the first fruits of temperance. There is nothing so essential than this in order to fit the young men for future usefulness in the world.

Who among the young men are they who are every where found frequenting the *Saloon*, *Billiard*, *Billiard*, *Literary* Societies and Debating Societies, which every day beginning to extend themselves throughout the Province? In a great majority of cases they will be found to be members of the *Saloon*, *Billiard*, *Billiard*, *Literary* Societies and Debating Societies.

The eyes of the young men of Halifax, are now fixed on those in the interior, in the hope that they will be found seconding the move which they have commenced in the capital.

We hope to see *zealous* to the *Total Abstinence* army, pouring out from every town and village in the Province, and thus by a regularly organized, a firm, and a consequence, a successful movement, the tyrant Alcohol, will be finally, and forever expelled from our otherwise happy Province.

I am, Sir, Yours, &c. A TESTOTALLER.