

once still smaller. "They die and are gathered to the earth," but how few feel the pang of separation. The parents, the husband, the wife, the children, O! how sad is the stroke to them!

But though their lustre disappears from mortal view, they still shine with unsullied brightness before the throne, in the kingdom of their Father.

These thoughts were suggested by visiting the graves of five members of a family of near relatives, who were suddenly summoned away from the "dim miniature—the vestibule of life"—to the inner temple of undying and glorious existence, during the writer's absence from his native land.

Margaret, the first that was called away, was about fourteen years of age. She was serious and modest in her demeanour, a regular attendant at the Sabbath School; and the preceding Spring had sought the Saviour, and obtained "redemption in his blood."

But disease had marked her as its victim. She sickened and died—away from the scenes of her childhood and early impressions. The writer well remembers when the corpse was brought home for interment—a brother was at the point of death—insensible to the loss he had sustained, and ere the dead was borne to its last resting place, he addressed a few mourners and friends on the subjects of death and eternity; and then with a sad heart bade farewell to his friends.

A few weeks had elapsed when he received a letter stating that the sick brother was convalescent, but that a beloved sister, Hester Ann, aged about nineteen, had fallen a victim to the same disease. She was robust, the picture of health and vigour; but under the influence of burning fever "her beauty consumed away like ashes."

Her friends saw that the silver cord was gently loosening, and that she was fast sinking. They apprised her that the gloomy scene was near; but she faintly whispered,—"If this be death I am not afraid to die." The Saviour whom she served in health had said, "Daughter, thy sins be forgiven thee."

His presence dispersed her gloom and drove away her fears, "and joyfully did she welcome the shroud and the tomb." She died in peace. But this was only the beginning of sorrows to the family, already smitten to the heart's deep core. Disease had only commenced its ravages. The father, who had long been afflicted with an abscess in the side, was now brought to the gate of death, by the disease that had terminated the life of his beloved children.

While in a state of insensibility to suffering and bereavement, his second son, William, aged twenty-one—the joy of his heart and the hope and stay of his family—caught the malady, pined away under its life-withering influence, and died. The corpse, ere it was borne to its resting place, was taken to the bedside—it was a saddening scene—but the father, too weak to be conscious of his loss, faintly articulated, "Poor William! poor William!" To all human appearance he could not survive him long.

Margaret, who had died at the house of her sister, left the contagion there. That sister, Catharine, the eldest of the family, having a husband and four children, took the disease, sunk under its effects, and now with two of her children, who died from the same cause, is sleeping in "the damp and gloomy grave." How striking and appropriate the language of one of our own poets—

"Life's little stage is a small eminence, Inch-high, the grave above it; that home of man, Where dwells the multitude; we gaze around; We read their monuments; we sigh, and while We sigh, we sink; and are what we deplored; Lamenting or lamented, all our lot!"

The mother had been afflicted too, but she, with the father, was soon convalescent. God had stayed the destroying angel for a season. The affliction was regarded as a fatherly chastisement, and the surviving members of the family were beginning to feel the sentiments of the beautiful stanza—

"When the wounds of we are healing, When the heart is all resigned, 'Tis the solemn feast of feeling, 'Tis the Sabbath of the mind."

Their sun had gone down. They were left in darkness and sorrow; but a day of hope began again to dawn. Though six of their number had been suddenly severed from them by the ruthless hand of death; those that remained seemed dearer to each other, and they hoped for some compensation of their loss, in the sympathy and presence of the eldest member of the family living—a young man aged about 21, who a year previously, had gone on a tour to the United States. Hearing of the ravages that death had made in his father's family, he hastened home—embraced his weeping friends—dropped the tear of sorrow over the graves of the loved of his heart—caught the same disease—and died. But there was hope in his death. He had sought the Saviour—obtained redemption in his blood—joined "the fellowship of the saints"—and was no doubt ready when the sun arose. Thus died those affectionate children. "Lovely were they in their lives, and in their death"—save one—they are not divided. They bloomed but

for a moment, and then were transplanted to a more genial clime, to flourish amid the flowers of eternal fragrantcy and loveliness.

The family and friends of the deceased children will no doubt recognize the hand that erects this tablet to their memory, and the heart that once loved them; and, though far separated, "ministering the gospel of God to the Gentiles," yet in his meditative hours, thought will often pensively recur to the scenes where together we spent our childhood and youth. O! happy days were these, and save for the thought that they were sullied by sin, the remembrance of them would ever be sweet; and happy native country! dearly I love thee! There I tasted a Saviour's love, and received a Father's forgiveness. There was I taught, and there did I first feel the necessity of becoming "a stranger and a pilgrim," in order to obtain "a better resurrection," a country and a home above.

"O! green forever be the groves, And bright the flowery sod, Where first the child's glad spirit loves Its country and its God!" Christmas Day. GEORGE.

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MODE OF BAPTISM.

The aspect, which the present popular views of Baptists, respecting the meaning of βαπτίζω (baptizo) have assumed, requires us steadily to keep in view the real point of their assumption. Dr. GALE, contrary to his own admission previously quoted by us, contended that βαπτίζω (baptizo) and βαπτίζω (baptizo) are ἁποδοσιασμοί, that is, verbs of the same power, and that it is lawful, in this controversy, to argue "promiscuously from both."

Dr. CARSON, the recognized modern champion of baptist principles, makes baptizo signify—"dip, and nothing but dip;" that is, he assumes it to be a modal verb, restricted to express exclusively the action of dipping.—The boldness with which Dr. CARSON has, contrary to the most conclusive proofs, iterated and re-iterated this unsupported assumption, has led exclusive immersionists of the present day, and of various pretensions to critical knowledge, to assert and re-assert the same thing, some of them evidently having been induced to take up this position on the ground of Dr. CARSON'S authority.

Thus a writer in a late number of the Christian Messenger, over the signature of "B." affirms, apparently without any doubt of its truth, that "the learned world has decided in favour of a baptist rendering of baptizo, in case it were translated at all." The following statements of Dr. KIDD, Professor of Oriental Languages, &c., will admirably illustrate the decision of "B.'s learned world!"

"We shall show that the terms BAPTIZO and BAPTISM, when ceremonially or sacramentally used, are generic terms, comprehending different specific heads of purification and cleansing." "We are as much against confining the term βαπτίζω to either or both of the specific actions of sprinkling, or pouring, as to that of dipping."

"We assert that βαπτίζω and βαπτίζω are not synonymous with to plunge and plunging, but are GENERIC TERMS, not confined to the specific mode of dipping; and that, therefore, they include other modes of purification; as by pouring, sprinkling, &c."

"The verdict of many eminent literary characters corroborates the doctrine contained in our general thesis, viz. That baptizo and baptism, at least when sacramentally used, are generic terms." The following are quoted by Professor KIDD: "Wit-jus, Calvin, Dominicus Soto, Limborch, Turrentinus, Dr. Owen, Suidas, Hasechius, Julius Poilux, Phavorinus, Eustachius, Lightfoot, Beza, Tileus, Pasor, Casaubon, Cradock, Usher, Windelinus, Wagnus, and Micholis a Gogh, Chemnitz, Markius, Pictetus, Cornelius—Bishop of Rome about A. D. 254. Cyprian, Origen, Frider Spanhemius P., Mr. John Wesley, J. Forbicus, Dr. Featly, Peter Martyr, Zanchius, Paresus, Musculus, Ursinus, Dr. Watts, Lactantius, Perkins, Wilson, Peacock, Leigh, &c."

"We question much if all the philological acumen of our opponents," says the Professor, "will ever be able to show that the verdict of so many very eminent literary characters does not corroborate the doctrine for which we here contend. It will be allowed by every competent and impartial judge, that many of the authors whose names are subjoined," (they are given above,) "may be justly numbered among the first literary ornaments that any age has produced, and that, therefore, they were as likely to

know the true meaning of a Greek term as any of those who oppose our interpretation. The combined opinion of all the great names alluded to is, that the term baptizo agrees to different specific modes, such as immersion and sprinkling; consequently that it cannot mean immersion exclusively, but is, of course, a general term."

"We know of no English word which properly translates the Greek terms, or which forms a complete substitute for them. We insist, that a generic term, such as purification, dedication, consecration, separation, initiation, &c. comes nearer the sacramental sense of baptism than immersion."

If Dr. KIDD has spoken truly, we apprehend "the learned world" has not yet "decided in favour of a baptist rendering of baptizo, in case it were translated at all."

But let us look a little more narrowly at the assumption of Dr. CARSON and Dr. CRAWLEY, that the original meaning of baptizo is no other than to immerse. Let our readers not forget this point, that, as we stated in a former article, immersion, as understood by our Baptist friends, is "the act of putting into a fluid below the surface;" or "the act of plunging into a fluid till covered." As an act, to immerse is the direct opposite of the act, to over-whelm. In immersion, the fluid is passive—in over-whelming the fluid is active. To exhibit the contrariety of these respective acts, in a manner plain to the commonest understanding, we have only to refer to the following illustration—a person cannot be plunged or dipped into a bed of gravel, yet he may be over-whelmed with gravel. To use the convincing language of Mr. C. TAYLOR, the Editor of Calmet's Dictionary of the Bible:—"A person plunged into water approaches, or is brought to that water; when a person is over-whelmed with water, the water approaches, or is brought to him. The actions are the reverse of each other, and are also incompatible. Snow may over-whelm a person; but he cannot be plunged into sand.—He may be over-whelmed with earth falling down and covering him; but he cannot be plunged into earth. As one of these actions is possible, and the other is impossible, they cannot be the same."

Now Dr. CRAWLEY knows that passages occur in the Greek Classics, and in other Greek writers, in which some of the forms of baptizo, or its derivatives, are used to express the action of over-whelming, not in a figurative sense only, but in a strictly literal sense. We cite one instance from the *de Mirabilibus* of ARISTOTLE:—"They say that the Phenicians, who inhabit the parts called Gadeira, (Cadix), sailing beyond the pillars of Hercules, with an east wind, reached, in four days, certain uninhabited coasts, places full of sea-weed, which were not over-whelmed (κατακλυθη) at ebb; but when the tide is at the full they were deluged."

This is a narration of a simple fact; there was neither ground nor necessity for the introduction of figure. "In this baptism," says Dr. HALLEY, "the water must have gone upon the rushes and sea-weeds, for Aristotle never could have dreamed of their going into the water. A more perfect and unexceptionable example cannot be desired. It does not depend upon the variable customs of that age, or upon historical events, of which inaccurate accounts may have reached us. If we know the customs of the ocean, the immutable laws of the tidal wave, we are as competent to judge of the meaning of βαπτίζω, in this instance, as were the Athenians themselves. Aristotle, the faithful teacher of nature, had to relate an extraordinary fact; and we may be sure he would have been scrupulously exact in the selection of his words, in order to make the description as truthful as possible."—"Dr. GALE and COX (baptist philologists) "no more call in question the literal interpretation," says Professor WILSON, "than Professor STUART and Dr. HALLEY; nor is it easy to discover on what ground any one would think of a different exposition of the language, except under the pressure of formidable and perplexing difficulties."

If baptizo means only the act of "dipping" or "plunging," then some person must have taken up these coasts, and dipped or plunged them into and under the tide-water! Immersion, as understood by the Baptists, is here utterly and absolutely out of the question, because the act was impossible. The dogma, so boldly set forth by modern Baptists, is "exploded" by the ancient narrative of Aristotle.

We request our readers, to look at this instance of the use of the disputed term, and the more it is thoughtfully considered, the more convincingly will appear the untenableness of Dr. CRAWLEY'S position. No ingenuity, however dexterous, can possibly make baptizo, as used in the above passage, mean dip and nothing but dip; and be it remembered, that one such instance of the use of the word, as the above quotation furnishes, is sufficient to "explode" the assumption of all who follow in the track of Dr. CARSON, and "speed forever the preposterous interpretation that would bind down βαπτίζω in all its occurrences to the moral sense of immersion."

Guyborough Circuit. The Rev. W. McCARTY, under date of January 5th, writes:—

The blessed influence of the Holy Spirit is being poured out most graciously on the Congregation and Society in this town. Special services have been held for the past three weeks; they commenced after a preparatory sermon from Matt. xi. 28, shewing the willingness and ability of Christ to save to the uttermost. Every night in the week, and occasionally twice a day, the meetings are kept up with augmented interest. Last evening after the sermon, when the invitation was given to the penitents, the communion rail was literally crowded with weeping sinners seeking salvation. Several backsliders who had in some measure departed from the Lord, and neglected to meet in class, are now returning to the Shepherd and Bishop of their souls. Our pious people are enabled to magnify the Lord, and our praying men are coming up unitedly to the help of the Lord.

The watch-night service in the town chapel was attended by a large congregation, and was deeply solemn; their attention was directed to the parable of the barren fig tree. The closing exhortation was listened to with almost breathless attention; it was solemn indeed, because but a day or two before, four immortal beings were launched into eternity by the upsetting of a boat in a squall of wind near Guyboro', at halfway Cove, or near to it; a place where you have often preached and directed the attention of the people to the things of eternity. Seven persons were in the boat; a young man, who might have been saved, was pulled off the bottom of the boat by a female when she was in the act of sinking, and the small boat, which came to their rescue, could not relieve them all; one was left behind holding on to an oar, but when they returned for him he was not to be found.

"Infinite joy or endless woe Attends on every breath, And yet how unconcerned we go Upon the brink of death."

On New Year's Day, at 2 o'clock, the Society renewed their covenant engagements with the Lord, and the sacrament was administered. We entered into a perpetual covenant never to be forgotten. God was present with His people, and on the first Sabbath of the new year, a sermon to the young was preached from 2 Chron xxxiv: 3. A number of these interesting young people are now seeking the Lord; they are the families of our people, and some of them belong to my Bible class. Why then should we not look for their conversion to God?

"'Twas a most auspicious hour, Season of grace and sweet delight, When their did come with mighty power, And light of truth divinely bright."

The statements of Brother McCarty will be read with interest; but how can the state of religion in Guyboro', as above described, accord with the dark and gloomy representation of a writer in the Christian Messenger of the 9th inst? This writer, Dec. 30th, 1851, says:—

"I send you the present communication in the hope that some faithful herald of the Cross may, on reading it, take compassion on us and come to our help, for we are in a sad condition as regards spiritual help. The Church here, we fear, is in a declining state for want of the word of God preached among us. O that some Timothy would come over and help us, for we are famishing for the bread of life. It is now seven weeks since we have had preaching among us, &c."

"We are famishing for the bread of life," is rather too strong an expression, to describe the religious state of a community in which, to our knowledge, the word of God has been for many years, and is at the present time, faithfully preached by Wesleyan Ministers. We see the Eastern Chronicle severely rebukes certain parties for drawing similarly overcharged pictures respecting the religious state of the County of Fife. It is natural for members of the Baptist Church to prefer their own ministry and ordinances; but persons should be careful, at least in their public statements, not to appear as if they believed the "bread of life" were to be found only within the pale of their own denomination, sup-