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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 212.

WID McKINNEY, Editor and Proprietor.

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MS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, OCTOBER 18, 1856.

By Mail, or at the Office, \$1.50 per Year, Delivered in the City, 1.75. SEE PROSPECTUS.

Original Poetry.

Love.

With the heart an essence Divine,
And pure, unalloyed by time;
A fountain, exhaustless and free,
Whence flows out forever to me.

That fount do the angels with ecstasy drink,
Whence their bright wings by his hallowed
Name; in its waters, entranced to behold,
Mirror-like surface, Divinity's mould.

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Mark. "For the Pharisees and all the Jews, except they wash their hands off, eat not, holding the tradition of the elders."—Chap. vii, verse 3. Thus it appears that there was no immersion in the case. There was simply a washing of the hands in compliance with tradition; and that, as is well known, was done among the Jews by pouring water upon them. This ceremonial washing of the hands is spoken of by the sacred writer as a baptizing of the person. And as the Saviour did not comply with this tradition, the Pharisee is said to have "marveled that Jesus had not been baptized before dinner." If, then, the wetting of so small a portion of the body as the hands, is a baptism in the Scriptural sense of the word, the slight application of water to the face may equally be regarded as Scriptural baptism.

THE BAPTISM ON THE RETURN FROM MARKET.

In Mark vii: 4, we have another specimen of the Scriptural sense of the Greek word *baptizo*: "And when they (the Pharisees and all the Jews) come from the market, except they wash, they eat not." Here the word *wash* is in the original Greek *baptizo*, from the *baptizo* to baptize. It is found in the first Aorist subjunctive, middle, the verb possesses a reflexive signification, so that the strict grammatical meaning of the passage is, "except they baptize themselves, they eat not." We have already seen that this baptizing of the person was done by pouring a little water on the hands.

THE BAPTISM OF TABLE-COUCHES.

In the latter clause of the verse last quoted, we are informed that "many other things there be, which they (the Jews) have received to hold as the word of God, but brazen vessels and tables." Here, again, the original word translated *washing* is *baptizomai*, baptisms. The word rendered *tables* is *klinai*, which, as all admit, denotes the couches on which the Jews reclined at their meals. The beds on which they slept, were indeed small and light, and easily carried about. These tables consisted of a large frame of wood covered with mats or cushions, made as high as their tables, and of sufficient size to admit three persons to recline on them at full length. Here, then, we have the baptism of table-couches, and the question is, How was it performed? As it was merely traditional, the mode of it cannot be determined by the Mosaic law. But can any one suppose that every Jew, in Summer and Winter, in conformity to tradition, was obliged to wash these heavy articles of furniture to a pool or river, quite distant from his dwelling, perhaps, and plunge them under water? The idea is perfectly ridiculous. This baptizing of tables was done simply with a wet cloth or sponge filled with water, and we see again that the word *baptizomai*, as used by St. Mark, does not mean an immersion.

CHRIST'S BLOODY BAPTISM.

In allusion to his last sufferings, "I blessed Saviour said to his disciples, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.'—Luke xii: 50. This language applies with great force to his agony in the garden, when 'his sweat was as it were great drops of blood,' as also to the dreadful wounds inflicted on him by the scourge, the nails and the spear, by which his body was all stained with blood. Here none but the original *baptizomai*, baptisms. And here let me call attention to three things, each of which is decisive of the meaning of the word in this connection: 1st. The inspired writer uses the word *baptizomai* to express all the various modes of purification required by the law of Moses, among which were many sprinklings. 2dly. In no case, whatever, did that law require a total immersion. 3dly. The most complete washings required no more than an application of water to the whole body. 3dly. The very first example of these 'divers baptisms,' adduced by the sacred writer, is sprinkling. 'For,' says he, 'if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ?'—Heb. ix: 13. So plain is it, that according to the writer of this Epistle, sprinkling is baptism.

NOAH SAVED BY WATER.

Our Baptist friends lay great stress on the salvation of Noah and his family by water. 1 Pet. iii: 20, 21, "Eight souls were saved by water. The like figure whereunto even baptism doth also now save us." The Apostle's idea is this: as Noah was saved from destruction by the water which bore up the ark on its bosom, so now the thing signified by the application of water in baptism saves us from eternal perdition. But Noah was not immersed. He rode secure above the raging flood. He was also sheltered from the descending rains. Where, then, do we find any example of immersion? Nowhere, except in the destruction of the unbelieving world, who were plunged beneath the waves.

THE BAPTISM IN THE CLOUD AND IN THE SEA.

We are told, in 1 Cor. x: 1, 2, that the Israelites were baptized unto Moses in the cloud and in the sea. But how were they baptized? By immersion? Did Paul mean to say that they were dipped or plunged into the sea? Assuredly not; for Moses informs us that they "went into the midst of the sea upon the dry ground."—1 Cor. xiv: 22. Pharaoh's ungodly host were indeed immersed with a vengeance; but they returned and covered the chariots and the horsemen, and all the host of Pharaoh.—Ex. xiv: 28. Some light is thrown upon the baptism of the Israelites by Aeschylus' sublime and beautiful description of the passage of the Red Sea: "The waters saw them, O God; the waters saw thee; they were afraid; the depths also were troubled." The clouds poured out

water."—Ps. lxxvii: 15-20. It seems then, that they were sprinkled or perfused with rain from the cloud, and with the spray of the sea foaming around them.

How do our Baptist friends make out an immersion here? Will they say that the Israelites were plunged into the sea? No; but they say that there was a wall of water on each side of them, and a cloud above, before and behind them; and thus were baptized without a drop touching them! Are they not sensible of the absolute ridiculousness of the conceit! Will they say that a man can be truly baptized by walking between two hogheads of water in a cloudy day? Besides, if they will read the history of the transaction, they will find that the water was not there, but behind the Israelites, to screen them from their pursuers.

I shall merely add, that admitting as the Baptists do, that this baptism was a type of Christian baptism, they ought, by no means, to refuse that ordinance to little children, since the Israelites were "all baptized," infants as well as adults. L. N. D.

For the Presbyterian Banner and Advocate.

Temporal Advantages.

If this world were our everlasting home, and property our chief good, advantages for its accumulation might, with propriety determine the place of our abode. But as we are strangers and pilgrims here, and as holiness is the great end to be sought, temporal advantages are of little value, and are to be sought in comparison with spiritual ones. And yet it is sad to see to what an extent temporal advantages influence Christians in choosing their place of residence and manner of life.

This yielding to the influence of temporal advantages, is no new thing under the sun. Examples of it occurred thousands of years ago. Lot chose the place of his abode in consequence of the temporal advantages offered. He chose the well-watered plains of Sodom. He thought only of temporal advantages. He did not consider what might be the influence of his neighbors on his spiritual prospects. What were the consequences of his choice?

In the first place we are informed that his righteous soul was vexed with the filthy conversation of the wicked. It is almost painful to a Christian to witness sin. It is painful to hear profanity and impurity. If duty calls us to a place where we are compelled to hear it, we can bear it; but it is unpleasant and injurious. Certainly, the voluntary submission of our ears to such conversation is injurious. It must soil our minds, and awaken unwelcome trains of thought. Lot changed his position, and that brought him within hearing of the conversation of the wicked.

Again, Lot's dwelling was consumed in the destruction of Sodom. The lives of the family were saved, it is true, but his house and its contents were consumed. This was an inconvenience and a loss, and was occasioned by his worldly choice.

Another consequence of the loss of his wife, Her bitter weeping, the city, or the spirit of obedience was insufficiently strong. That this was owing to her residence in Sodom is highly probable. The spirit of faith and obedience declines when we associate familiarly with the wicked. She looked back in disobedience to the Divine command, and became a monument of the Divine judgment.

Again, loss of character was another consequence of Lot's residence in Sodom. His transgressions in which his daughters played a disgraceful part, would not have taken place, but for his choice of the well-watered plains.

We have only glanced at some of the most disastrous consequences to Lot, of his choice of residence, on account of temporal advantages. We have seen enough to show how dangerous is the practice.

Let those, then, who are preparing to select a place of residence, beware lest they give undue preference to temporal advantages. In the choice of a residence, as well as in everything else, they should seek first the kingdom of God and his righteousness. That will secure both temporal and spiritual prosperity, for Christ has declared, "all these things shall be added unto you." G. C.

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Excellent Thoughts.

First. "The princely-minded Sutton, founder of Charter-house, used often to repair to a private garden, where he poured forth his prayers to God: 'Lord, thou hast given me a large and liberal estate; give me also a heart to make use thereof.'"

Second. John Mason, a courtier, who flourished in the reigns of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, said on his death-bed, to those about him, "I have tried to serve to each of them, and have been privy councilor to each of them. I have seen the most remarkable things in foreign parts, and have been present at most State transactions for thirty years together; and I have learned this, after so many years' experience, *that wisdom is the greatest wisdom, temperance the best physic, and a good conscience the best estate. All things else forsake me besides my God, my duty, and my prayers.*"

Third. The celebrated Whitfield, in passing through New Jersey, once dined, among other Divines, with the noted Mr. Tennent. After dinner, Whitfield adverted to his varied difficulties and labors, and expressed his consolation that in a short time his work would be done, when he should depart and be with Christ. Having first addressed the others, he turned to Mr. Tennent, and said, "Well, brother Tennent, you are the oldest man among us. Do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. Tennent wisely answered: "I have no wish or choice about it. I have nothing to do with death, my business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until he shall see proper to call me home."

To be liberal, to be pious, and to be devoted to God all our lives, are three things to be especially aimed at, as far superior to wealth, pleasure and honor, or all that the world calls good and great. D. L. H.

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Why the Poor are Poor.

Recently I had an interview with the master of a parish in Scotland. (and I observed that he was not an abject one)—when he said, "I am trustee for some money which is for the virtuous poor." "Two things, in my opinion, are essential to virtue—First, industry; second, sobriety. The result is," said the minister, "I cannot get quit of the money, for all the needy poor about here are either drunk or idle."

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The New Bible.

At the late annual meeting of the Bible Union commenced in the Baptist meeting-house in Broome Street, in this city, arrangements had been made for a large assemblage of the leading friends of the new enterprise, to make a grand effort to revive the cause which has received so fearful a shock from the late disclosures. We go to press too early to give any report of the proceedings.

The officers say: "We expect to be prepared to report considerable progress in the work of revision, and such a state of advancement as will justify the adoption of plans for the final committee of revision." It is now a matter of comparative indifference to the public, whether or not this movement is carried forward. It is to all intents and purposes dead. As opposition often calls for greater zeal on the part of those who are resisted, and thus increases even the pecuniary contributions, it would have been strange if the society should receive largely augmented funds, and so be able to complete the work, and bring it out according to their original plan. This will now be attended with little or no harm. The translation is dead. No amount of money, no list of names, no newspaper puff can give life to it, or make it a book for the people. Its literature and its objects, its letter and spirit, are no more. It is a memorial of sectarian enmity.—N. Y. Observer.

Find fault, when you must find fault, in private, if possible; and sometimes when the offence rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it.

Simon and Wesley.

The following occurrence is narrated by Dobbin, in reference to an interview between Simon and John Wesley:

Three or four years after Simon, whose name has since become sacred in the annals of the Church of Christ, was ordained, this young minister had an opportunity of conversing with the founder of Arminian Methodism; and, wishing to improve the opportunity to the utmost, he began to question him thus:

"Sir, I understand you are called an Arminian; now I am sometimes called a Calvinist, and therefore, I suppose, we are to draw daggers. But before we begin to combat, with your permission, I will ask you a few questions, not from impertinence, but for real instruction. Pray, sir, do not think that you would never have thought of uniting with God if I had not put it into your heart?"

"Yes," said the veteran, "I do, indeed." "And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?"

"Yes, solely through Christ." "But, sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards, by your good works?"

"No; I must be saved by Christ from first to last." "Allowing, then, that you were first turned by the grace of God, are you not in some way or other, to keep yourself by your own power?"

"No." "What, then are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"

"Yes; altogether." "As all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"

"Yes; I have no hope but in him." "Then, sir, with your leave, I will put up my dagger again; for this is my Calvinism; this is my election, my justification, my final perseverance. It is, in substance, what I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases to a ground of contention between us, we will cordially unite in those things wherein we agree."

A Suggestion for Parents.

A correspondent of the *Country Gentleman* desires to caution parents against discouraging children who manifest a taste for invention, from its employment. Even the making of a water-forgo, or any trifling toy of childhood, he says, may tend to develop a genius, to take its place in maturity, with those of Franklin, Whitney, or Fulton.

Very true; but what is a much more probable result, time spent in the practical study of mechanics, whether for mere purposes of pleasure or for those of actual use, will lead to habits of thought and accuracy of work, when properly conducted—which can but be of eminent service in any pursuit of life.

The child's time, after he is old enough to think, and while he is yet too young to attend school at a distance from home, or to be of much assistance there, often passes most tediously away, unless the proverbial employer of "idle hands" sets his or hers at work—for mere want of something to do; and it is by no means an easy task in all cases and at all times to supply this great desideratum.

A child on a farm, however, is more happily situated in this respect, than one in almost any other position. His father has a workshop, more or less extended, arranged with a degree of order and *work-mindness*, and it is by no means an easy task in all cases and at all times to supply this great desideratum.

Let those, then, who are preparing to select a place of residence, beware lest they give undue preference to temporal advantages. In the choice of a residence, as well as in everything else, they should seek first the kingdom of God and his righteousness. That will secure both temporal and spiritual prosperity, for Christ has declared, "all these things shall be added unto you." G. C.

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The Presbytery of Luzerne.

This body held its last stated meeting in Tunkhannock, Wyoming County, Pa., on the 16th and 17th of last month.

The village of Tunkhannock, in the extreme Northern limits of the Presbytery, is beautifully situated on the "fair Susquehanna," and is the County Seat of Wyoming County. It is destined to become a place of considerable importance; but its growth has been somewhat retarded of late, by adverse circumstances, which, it is thought, will soon be overcome.

The Rev. O. B. Lane, the pastor of the church in that place, has labored faithfully there, for a number of years, in the face of discouragement, which few men could have endured so long. Believing that the Master had there a little flock to be fed and increased, he labored on in faith and hope. "During the past year, the powerful presence of the Holy Spirit among his people, has strengthened that faith, and revived the hope. 'May what the little church has enjoyed, be the beginning of still greater blessings.'"

The Rev. N. G. Parke was elected by the Presbytery, its Stated Clerk. The ministers of the Presbytery were nearly all in attendance; the eldership, however, was not fully represented. It is much to be regretted that the elders do not more generally attend; they certainly lose a great deal of real enjoyment, and especially the Missionary churches, a means of their spiritual life. One lay brother, who, for the first time, attended at Tunkhannock, remarked to the writer, that he never knew the time to pass more rapidly than at that meeting.

Our place of meeting being near the borders of the Presbytery of Susquehanna, we enjoyed the fraternal greetings and counsels of four members, and those also of one of the members of the Presbytery of Northumberland. The presence of these brethren naturally suggested, what, with the cordial concurrence of the power Presbyteries represented, would be an important and desirable consummation, viz: the formation of an inter-Synod, to be composed of the above-named Presbyteries, which might be called the Synod of the Susquehanna, or the Synod of Wyoming.

The reports from the churches, while they indicated a considerable degree of external prosperity, did not afford evidence that their spiritual property was very encouraging. It is to be feared that the exciting questions and pursuits of the day unduly engross the minds of the professed people. The preaching during the sessions of Presbytery, by the Rev. M. J. Hickok, the Moderator, and the Rev. T. P. Hunt, was well calculated to turn the minds of their hearers in the right direction, and impress them with the transcendent importance of eternal things. In all the devotional exercises of the meeting, there seemed to be on the part of the brethren, more than usual eagerness. Mr. G. W. Smith, elder from the church of Mauch Chunk, gave the Presbytery some account of brother Webster's last moments, which were truly Divine grace to rob death of its terrors, was wonderfully manifested.

Two new church organizations were asked for, and committees appointed to carry out the wishes of the petitioners, if the way be clear. These, in connection with a German church recently organized at Saratoga, will make the number of the churches under the care of the Presbytery twenty-four. Some of these, however, are now without pastors. It is to be hoped they will, ere long, enjoy the labors of faithful watchmen, and reviving influences of the Holy Spirit.

The two Institutes under the care of the Presbytery, viz: The Wyoming Presbyterial Institute and the Wilkes-Barre Institute, are still under the management of very competent and efficient instructors, and are in a very prosperous condition.

The Presbytery, at the suggestion of Mr. Hunt, appointed a committee to devise means for the comfort of brother Webster's family. O. J.

For the Presbyterian Banner and Advocate.

Laying of the Corner-Stone of Park Church, Erie.

The Corner-Stone of Park Presbyterian church, Erie, Pa., was laid on the 26th ult. A sermon with reference to the occasion, was preached on the Sabbath evening following, by the Stated Supply, Rev. W. M. Blumhagen, D. D., of the Synod of Gen. xxviii: 2; and Acts vi: 47-49. The Altar, the Pent, the Tabernacle, the Temple, the Synagogue, and the Church Edifice. 2d. What makes an edifice a church? and 4th. The object in erecting this edifice. To have one united sacred place, where God will reside; where we may meet him; where he may be worshipped in spirit and in truth; where the truth may be preached (in xlviii: 16); where he will comfort, encourage, and sanctify souls; and also build it as a thank-offering to God. We lay our heart-offerings on foundations of stone, to be a monument to our Redeemer, and his glorious cause.

This church organization was effected about fifteen months since, by the Rev. Wm. Wilson, whose commendable and enterprising labors, blessed by the Lord, in bringing together a promising congregation, and preparing the way for the erection of a church edifice, it had been the wish of his heart to see our Church represented in Erie by this organization, and by his self-devoting labors, he was successful. It was not for himself, but for the Lord, he undertook the work; and his friends, grateful for his persevering efforts in their behalf, pray that the God Shepherd, may direct this young pastor to a field of usefulness and of blessing.

Mr. Blumhagen, recently from Three Rivers, Mich., accepted, in May last, an invitation to preach for Park church one year. The promises of blessings are encouraging; and to the blessed Redeemer be all the glory.

One Thing we do not Want.

We do not want a New Bible. Many an old volume of human lore has been rendered obsolete by the discoveries of a succeeding age. But all true science does homage to the Bible. We need not, and we are not to complete the work, and bring it out according to their original plan. This will now be attended with little or no harm. The translation is dead. No amount of money, no list of names, no newspaper puff can give life to it, or make it a book for the people. Its literature and its objects, its letter and spirit, are no more. It is a memorial of sectarian enmity.—N. Y. Observer.

Find fault, when you must find fault, in private, if possible; and sometimes when the offence rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it.

For the Presbyterian Banner and Advocate.