

# PRESBYTERIAN BANNER AND VOCALIST.

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

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

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MS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, OCTOBER 25, 1856.

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## Original Poetry.

### The Spirit-land.

Far, far beyond the scenes of earth,  
Where pleasures never fade,  
There is a land of untold worth,  
Whose God's own hand 't is made.  
The living water sparkles there,  
The tree of life there grows;  
The heaven's pure, resplendent air,  
How sweet she bends her bow!  
O sorrow, pain, nor anxious care,  
Can reach that happy place;  
The saints are blest in glory there,  
They see their Maker's face.  
They never drop the silent tear,  
That's shed in this-world's day;  
Friends and kindred, near and dear,  
E'er take the parting hand.  
Sweet spirit-land! I fain would be  
Within thy sacred walls;  
O here I would my life would stay,  
O that my Father calls.  
Our minds are oft oppressed with care,  
Our bodies rack'd with pain;  
The hope of heaven, and fervent prayer,  
Our drooping hearts sustain.  
When earthly friendships prove untrue,  
We see the subtle snake;  
A spirit-land appears in view,  
And no false friends are there.  
When fond hearts take the parting hand,  
What can their spirits cheer?  
Falls there a spirit-land,  
Which smiles on the ear.  
When Death, with his relentless hand,  
Takes cherished friends away,  
O then we love the spirit-land,  
Nor here would wish to stay.  
We long to join our friends above,  
To greet them on that shore,  
Where thought but joy, and peace, and love,  
Shall ever enter more. MATTHEW  
Hill, 1856.

### Original Poetry.

what avails his washing" (Intro.) Here  
baptism is made synonymous with washing,  
baptismos being explained by *loutron*.  
The allusion is to the law for the purification  
of the unclean, found in Numb. xix:  
16—20.  
"And whosoever toucheth one that is slain  
with a sword in the open field, or a dead body,  
or a bone of a man, or a grave, shall be unclean  
seven days. And for an unclean person, they  
shall take of the ashes of the burnt heifer of  
purification for sin, and running water shall be  
put thereto in a vessel; and a clean person shall  
take hyssop, and dip it in the water, and sprinkle  
it upon the tent, and upon all the vessels, and  
upon him that touched a bone, or one slain, or one  
dead, or a grave. And the clean person shall  
sprinkle upon the unclean on the third day, and on  
the seventh day; and on the seventh day he shall  
purify himself, and wash his clothes, and bathe  
himself in water, and shall be clean as even.  
But the man that shall be unclean, shall not  
purify himself, that soul shall be cut off from  
the assembly of the Lord; because he hath defiled  
the sanctuary of the Lord; the water of separation  
hath not been sprinkled upon him."  
It is certain that sprinkling was a part of  
this baptism, and that a total immersion was  
not required. The word *baptizo* is, in the  
original *ekballo*, which is the generic He-  
brew word for washing. Thus, when it is  
said of Joseph that he washed his face, and  
(Gen. xli: 24, 31), the word *lavabo* is em-  
ployed. On the other hand, the word to  
express dipping, is *ballo*, which is used, for  
example, where the priest is said to "dip  
his finger in the blood."—Lev. i: 5. On  
the whole, it is evident that what the son  
of Sirach called a baptism was not a dipping  
but a ceremonial washing, the most im-  
portant part of which was sprinkling. "For  
the unclean person neglecting to comply  
with the law was threatened with excom-  
munication, not because he had not bathed himself,  
but because the water of separation was not  
sprinkled upon him."—Verse 18.  
WRITINGS OF THE GREEK FATHERS.  
The Greek Fathers of the first centuries  
might be expected to follow the New Testa-  
ment writers in their use of religious terms.  
It may be well, therefore, to inquire whether  
they always use the word *baptizo* in the  
sense of dipping.  
Clement Alexandrinus, the most renowned  
Christian writer of the second century, uses  
the following language:  
"And this, it would seem, is the image  
of baptism (*baptismatos*) which from Moses  
has been handed down by the poets, after  
this manner. Penelope,  
"In waters washed, and in vestments pure,  
Go forth to prayer. But Telemachus,  
"Laving his hands in the gray sea, to Pallas  
prayed;  
"and this custom was so scrupulously pursued  
by the Jews that they were often baptized  
in bed" (*epi kate baptizethan*) Strabo,  
lib. 16. We leave it to the reader to judge  
whether these Jews were immersed in bed.  
Origen, another Greek writer, celebrated  
for his talents and learning, uses the word  
*baptizo* to describe the pouring of the water  
upon the wood, by order of Elijah. His  
language is as follows:  
"How came you to think that Elias,  
when he should come, would baptize, who  
did not in Abah's time baptize the wood  
which he used? For which was washed be-  
fore it was burnt by the Lord's appearing  
in fire? But he ordered the priests to do  
that; not once only, but says, Do it the  
second time, and they did it the second  
time; and do it the third time; and they  
did it the third time. He, therefore, that  
did not himself baptize, then, but assigned  
that work to others, how was he likely to  
baptize when he, according to Malachi's  
prophecy, should come?"—Comment. in  
Johann.  
This writer says that Elijah assigned to  
the priests the work of baptizing the wood;  
and how was the baptizing done? The  
sacred historian says, "And he put the  
wood in order, and cut the bullock in pieces,  
and laid it on the wood and said, Fill four  
barrels with water, and pour it on the burnt  
sacrifice and on the wood." &c.; 1 Kin.  
xviii: 33. Here, again, dipping is quite  
out of the question.  
Athenasius mentions eight several bap-  
tisms, of which one is the baptism of Moses  
in the sea; another is the ceremonial cleans-  
ing practiced by the Jews; and another is  
the baptism of tears.  
Chrysostom, a Greek writer, distinguished  
for eloquence says, "John (Baptist) was  
baptized by playing his hand on the head of  
his Divine Master, and by his own blood." He  
certainly did not mean dipped in his  
own blood.  
Gregory Nazianzen.—"I know of a fourth  
baptism—that by martyrdom and blood; and  
I know of a fifth—that of tears." The  
characteristic of these fathers understood their  
own mother tongue, then the purifications  
practiced by the Jews in bed, the pouring  
of water upon the altar, the flowing of tears  
over the face, and of blood over the body,  
are all correctly expressed by the Greek  
words, *baptizo* and *baptisma*. And yet our  
Baptist brethren assert that these words  
always imply dipping; and on the strength  
of this assertion, proceed to number nine  
tenets of Protestant Christendom!  
Another important fact may be noticed  
in this connection. After immersion began  
to be practiced, the Greek Christians felt  
that they needed a word which would  
definitely express that particular mode of  
baptism. *Baptizo* would not answer their  
purpose, inasmuch as in common usage, it  
was applied to any kind of religious wash-  
ing, however partial. Accordingly, they  
adopted the word *katauto*, or *katautois*,  
and its derivatives, to express an immersion  
in water. Thus Basil, De Spiritu, c. 15.  
"By three immersions, (*en tris katautois*) the  
great mystery of baptism is completed."  
Damasius, Oratio, Fed. iv: 10. "Bap-  
tism is a type of the death of Christ; for  
by three immersions (*katautois*) baptism  
signifies, &c."  
Photius, Quest. apud Athen. Qu. 94.  
"To immerse (*katautois*) a child three  
times in the bath, and to draw him out  
again, (*andautois*) signifies the death." &c.  
Cyril of Jerusalem, uses this language:  
"Plunge them down (*katautois*) thrice into  
the water, and raise them up again." See  
Stuart on Baptism.  
Now, if these Greek writers believed that  
*baptizo* expressed definitely the act of im-  
mersion, why should they select other words  
to express that action, and employ *baptizo*  
in cases where there was no immersion?  
L. N. D.

### Ministers Without Charge.

By looking over the Minutes of the Gen-  
eral Assembly, we learn, that in the Presby-  
terian Church, there is a large number of  
ministers of this character. Many of these,  
we doubt, are superannuated; they toll  
their Master's service while they had  
physical strength; and now, in honored old  
age, they have retired from active labor.  
Others, we are aware, are debilitated; God  
has laid upon them their afflictive hand; and  
disease has forced them to withdraw from a  
work in which their souls delighted. But,  
in addition to these two classes, we have  
reason to believe there is a considerable num-  
ber, whose physical and intellectual powers  
remain unimpaired, who, for reasons be-  
known to themselves, have abandoned a work  
to which they solemnly devoted their lives.  
Why is this? It is not because the Church  
has no need of ministers. Many of our  
congregations that are able and willing to  
support the Gospel, are vacant. Inviting  
openings are presenting themselves in our  
frontier settlements. The Macedonian  
writer in the *Presbyterian*, says, "Why, then,  
do soldiers un buckle their armor before they  
have gained their crown? Various reasons  
are assigned for so remarkable an anomaly,  
such as want of support, want of encourage-  
ment, &c.; and we are free to admit, that  
these reasons may have considerable influ-  
ence; but we fear the great and special  
reason is erroneous, or, at least, low views  
of the ministerial office." Judging, there-  
fore, that the members of the Synod of  
Temperance, who are desirous of being  
considered in the *Presbyterian Banner* and  
Advocate, at its last meeting, and directed  
to be published in the *Presbyterian Banner*  
and Advocate:  
As a Presbytery, we wish to express our  
continued and unabated interest in the  
subject of Temperance. We feel that no words  
can fully express, nor heart soothe, the  
emotions which flow from the remembrance  
of its civil, social, moral, and relig-  
ious bearings.  
We are also of the opinion that this evil  
is on the increase in our bounds, and most  
manifestly so, since the repeal of the late  
act of Assembly, to "restrain the manufac-  
ture and sale of intoxicating liquors."  
Though this law never fully met our views  
of what was required in the case, yet, if it  
had been better, it would have been more  
effective. We have had a fair trial, we doubt  
not, but we have found much more efficient  
than anything we have had before, or since.  
We believe, however, that the only just  
and proper legislation on this subject is that  
of prohibition, and not license and regula-  
tion; nor do we despair of yet securing this  
desirable end. For the present, however, we  
have failed. The salient, reprehendable,  
was, in part, the result of the failure of  
cause directing their efforts to exclusively  
to legislative prohibition, to the neglect, in  
some measure, of the means which had been  
heretofore used to create a moral sentiment  
which would both demand and sustain such  
a law. Whilst, therefore, we would not re-  
lax our efforts to obtain this law, we would  
recommend a re-organization of the  
Association Societies, the preaching of sermons,  
the delivering of lectures, and the use of  
moral suasion, in all the various and legiti-  
mate ways it can be brought to bear upon  
the public mind, so that the social and moral  
part of the community, and especially our  
youth, may be kept from falling victims to  
this fatal destroyer, and, finally, that by  
this means we may be enabled to retain  
our temperance societies, and our moral  
reformers, and that they may be enabled to  
plunge by the different societies that have  
arisen of late years, we feel that the Church,  
and the moral and religious portion of the  
community, have a mission and a work to  
perform in this matter, and one that she  
cannot neglect without incurring great guilt.  
Therefore,  
Resolved, That, in the judgment of this Presby-  
tery, all the members of churches and  
spiritual aids, and its use as such—especially  
with the light that now shines upon this subject,  
not only from the Scriptures, but also from  
the example of the apostles, and the  
that we deem it our duty to do what we can,  
by the combined influence of moral suasion  
and example, to promote its universal aban-  
donment, and to secure its permanent  
ministers, to preach on this subject, at their  
earliest convenience, and endeavor, by all the  
means in their power, to form a moral senti-  
ment, and to secure its permanent  
and to the use of a spirituous liquor  
as a beverage.  
Resolved, That we approve of, and commend,  
the formation of *Total Abstinence Societies*, and  
to encourage the same in all churches and  
congregations, old and young, to connect them-  
selves with such associations, pledging themselves  
to abstain from the use of all intoxicating  
liquors, and to abstain from the use of  
in the faithful and vigorous enforcement of our  
present License Law.  
Resolved, That it be earnestly recommended  
to all our church Sessions, to exercise their  
duties, and to see that the members of their  
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whole subject, and that where offences do occur,  
they deal promptly and firmly, but mildly  
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Resolved, That we approve of, and commend,  
the formation of *Total Abstinence Societies*, and  
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