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

WHOLE NO. 233

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## Original Poetry.

Written on the Death of a Friend.  
What bitter sorrow thrills my heart,  
To think that he and I must part!  
Alas, how piercing is the pain,  
No more on earth to meet again!

The flood did e'er his body roll,  
But could not overwhelm his soul;  
And now he bathes in seas above,  
The streams of everlasting love.

The chilling tide cut short his breath,  
And left his body cold in death;

But now he drinks the streams on high,  
The gushing streams that never dry.

How mild and lovely was that youth!  
Early learned and loved the truth;

He walked the ways of righteousness,

Did live all with his friends in peace.

His love was free to every friend,

He loved the Saviour to the end,

And now he loves to sing that Psalm,

The song of Moses and the Lamb.

His name is graved on every heart,

But earthly friends are called to part;

The sweet remembrance of his name,

Exceeds the pomp of earthly life.

Death may dissolve these earthly ties,

And showers of tears suffice our eyes;

But we shall dwell in realms above,

United in eternal love.

Arriving friends dry up your tears,

And banish all your gloomy fears;

Jesus our Captain's gone before,

And conquer'd death, with all its power,

Let your prepare to meet their God,

And walk the way our friends have trod;

Devote, like him, their blooming days,

To walk in wisdom's pleasant ways.

Amen.

For the Presbyterian Banner and Advocate.

## Baptism.—No. 9.

Escaping from the desert, and shaping our course to the North-East, at length we reach the luxuriant plain of Damascus, one of the four Paradises of Eastern poetry. Entering the oldest city in the world, and passing along the street called Straight, we come into the house of Judas, where we find

## SAUL OF TARSUS.

Ananias comes in, and puts his hands on Saul, and what follows? "He received him forthwith, and arose and was baptized."—Acts ix: 18. Ananias had said to him, "And now, why tarriest thou? Arise and be baptized."—Chap. xxii: 16. The language of this original is very expressive: *"as in baptismis,"* rising, or standing up, was baptized. And in the parallel passage *"anastas baptizat,"* rising up, he was baptized. And it is fairly implied that I received baptism immediately, on rising from his couch, and without leaving the bed. Our Baptist friends suppose there is an ellipsis, or omission of some words in the sentence, to be supplied by the reader; but that the meaning of Ananias was, rise up, and go out to a river or pool, and there be baptized. But an examination of different passages, where the same form of expression is used, will show the position to be groundless. The participle *"anastas,"* occurs six times in Luke's Gospel, and twice in the Acts of the Apostles, and east five times in other parts of the New Testament. It is not one of these instances of words, supposed to have been omitted, thrust in between the participle and the verb. Take a few examples:

Acts I: 15—"Peter rose up in the midst of the disciples, and said," *"anastas Petros open."*

I: 28—"And there stood up one of them, named Agabus, and signified," *"anastas Petros epien autois."*

IV: 7—"Peter rose up and said unto them," *"anastas Petros epien autois."*

IV: 8—"And she arose and ministered unto them;" *"anastas diakoneis."*

VII: 8—"He arose and stood forth," *"anastas est."*

XII: 46—"Rise and pray that ye enter not into temptation;" *"anastas epien eutecheis."*

It will readily be seen, that in every instance, the action expressed by the verb shows the *"rising up"* immediately and on the spot, leaving no interval to be filled up by the reader. On the other hand, whenever the object of the actor is not attained without going the place, that fact is expressly stated, as in the following passages:

Chap. XV: 18—"I will arise and go to my father, and say unto him," *"anastas porei-ai-erai ero."*

Verse 20—"And he arose and came to his father;" *"anastas elie pro ton patern."*

Chap. IX: 39—"Peter arose and went unto them;" *"anastas Petros sunethen."*

Chap. XI: 11—"Arise and go into the street;" *"anastas kai epien eutecheis."*

Chap. XXI: 1—"Ananias said, 'Arise and be baptized!'" he meant the Saviour should stand up to be baptized at once, without leaving his bather.

What Baptist preacher would say to a person in a private house, or at the church, "Rise up and be baptized?" In such case, could not every one expect the baptism to take place by effusion? An immersionist could say, "Rise up and go out with me to the river, and be baptized."

**WASHING AWAY SINS.**

"But," say our good brethren, "does not Ananias say, 'be baptized, and wash away thy sins?' This surely calls for more water than is implied in pouring or sprinkling." I answer, dipping a person with all his clothes on, is no more a washing of the person than sprinkling is; nor will it more effectually cleanse from sin. What Ananias meant was, that Saul, having now really the faith, should attend to the visible sign of the washing away of his sins, baptism being the emblem, or sign, of spiritual cleansing. But how was it to be signified? Why,

sprinkling is the standard among emblematic washings; for God himself says, "I will sprinkle clean water upon you, and ye shall be clean."—Exod. xxxiv: 25. It is also said of the Redeemer, that he hath "washed us from our sins in (or with) his own blood."—Rev. i: 5. And how? Peter answers, by "sprinkling of the blood of Christ."—1. Pet. i: 2.

## BAPTISM OF CORNELIUS.

We now pass to Cesarea, a sea-port on the Mediterranean, and the political capital of Judea, under the Romans. Here, a Centurion, previously instructed by Peter, was baptized in the faith of Christ. This was the first Gentile admitted to the Christian Church; and Julian the Apostle, who acknowledged both two eminent converts from Paganism to Christianity, named him as one of them. For the record of his baptism, see Acts x: 44-48.

The Holy Ghost fell on all them that heard the word."—Then answered Peter, Can any man forbid water that should be baptized, who have received the Holy Ghost as well as we?"

## BAPTISM IN CISTERNS.

Some Baptist authors suggest that perhaps there were cisterns in or about the prison, and that in one of these the jailor was immersed. But how can a person be dipped in such a place with any degree of decorum? Have the Baptist friends tried the experiment? True, nothing would be easier than to plunge the jailor, with his wife and children, down into a cister, but how would they be got out again, unless there was at hand some such apparatus as was resorted to for extricating Jeremiah from the dungeon?—Jer. xxxviii: 12.

I will just add that Chrysostom, of the fourth century, had no difficulty in deciding whether the jailor was baptized. "Doubt not, beloved," says he, "for the grace of God is perfect. The place is no obstacle, whether you baptize here, or in a ship, or on the road. Philip baptized on a road, Paul in prison."—Hom. de Regress. L. N. D.

For the Presbyterian Banner and Advocate.

## Religion:

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE RELIGION.

Letter I.—Sin and Salvation.

Sin is the transgression of the law.—1. JOHN i: 4.

Sin hath redeemed us from the curse of the law.—GAL. iii: 13.

THE CHRISTIAN'S POSITION.

The following beautiful and impressive thoughts are taken from "The Royal Preacher," a volume from the pen of the Rev. Dr. James Hamilton, of London, author of "Life in Earnest," "The Mount of Olives," and other admirable volumes, which have had a very wide circulation in England and in the United States. The work is published by the Carters, of New

This Redeemer is the Lord Jesus Christ, and "being the eternal Son of God," in the fulfillment of this covenant of grace, he became man by taking to himself a true body and a reasonable soul; and thus he came into the world in the likeness of sinful flesh.—Sh. Cat., Q. 21, 22; Rom. viii: 3. He took our nature upon him, assumed our place, as our legal head and representative, our surety and our substitute, and suffered and died in our stead. Thus he met the demands of the law for us, satisfied the justice of God, made an atonement for sin, brought in an everlasting righteousness, opened the door of hope and salvation, and made it possible for God to be just, and yet the justifier of them which believe in Jesus; and now through this man is preached unto you, and offered unto you, the forgiveness of sins; and by him, all that believe are justified from all things.—Dan. ix: 24; Acts xiii: 38; 39; Rom. viii: 31.

That law which you have transgressed, your sins, has satisfied by his obedience and death, having been made a curse for you; and he is now the end of the law for righteousness to every one that believeth—and to you, if you believe in him. Hence, immediately after the words, sin is the transgression of the law, it is written, And ye know that he was manifested to take away our sins. Here, then, is hope; here is salvation: Christ, hath redeemed us from the curse of the law, the curse of the law, and the government of God, which exposes the soul to his wrath and curse!—Bible Dictionary, published by the Presbyterian Board of Publication.

Here, then, you see the ill-desert of sin. It offendeth God; it is both original and actual.—Sh. Cat., Q. 14-18.

"Sin is opposition to the nature, law, and government of God, which exposes the soul to his wrath and curse!"

But listen further! There are more glad tidings still. Not only has Christ died, but he arose and ascended, and is exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins.—Acts v: 31. He promised the Spirit, saying, "He shall receive mine, and shall shew it unto you."—John xi: 14. He sends the Spirit to convince of sin, and renew the heart and apply the benefits of redemption. He has sent his Spirit into your heart; his Spirit has opened your eyes, in a measure; he has aroused your conscience; he has illuminated your understanding; he has convinced you of sin, shown you the depravity of your nature, your want of conformity unto, and transgression of the law of God, and your exposure to God's wrath and curse on account of sin; and here you are to-day, a convicted sinner, a convicted sinner, under the operation of God's Spirit, trembling in view of the Divine wrath to which you are exposed, and inquiring what you must do! And, my friend, what will you do? There is a Saviour, Jesus; it is the Spirit's work to lead to him the Saviour; you are under the Spirit's influences; and what will you do? Will you come to the Saviour? Will you close with Christ now? O'erwill you dismiss these convictions? Will you resist the Spirit, and grieve him from your heart? Do it, my friend, do it at your peril! That Spirit resisted and grieved away, and you are lost! Yes, lost! lost! The Spirit grieved away, and you are lost! lost! lost! forever!

How singular would it sound if a Baptist preacher, taking the vote of his church on the reception of a candidate, should say, "Brethren, can any man forbid water for the baptism of this person?" A stranger present would certainly take him for a Pedobaptist. The immersionists do not speak of forbidding water to a person, but of forbidding a person being put under water, if they think him not a proper subject.

PETER'S IDEA OF BAPTISM.

In giving an account of this baptism, to the Apostles and brethren at Jerusalem, Peter makes the following remarkable statement:

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptised with water, but ye shall be baptized by the Holy Ghost."—Acts xi: 16.

Something occurred which forcibly reminded Peter of baptism. What was it?

It was the *"falling or outpouring of the Holy Ghost on the assembly."*

It is evident that Peter was an immersionist.

How escape? This question concerns you; it is important for you; you are interested in it; look at it, think of it, ponder it over; how can you escape? You cannot defend yourself. You are ruined and lost; and despairing of yourself, you should look up to God for help and salvation. Look around you, then, and see, just where you are; and try if you can anywhere discover an open door, through which you can enter, and be safe. Is there any way of escape? How can you dwell with the devouring fire? How can you lie down in endless torments?—Isa. xxxiii: 14. Hell, friend, hell! To this you, as a sinner, are exposed; and what can you escape? Yes, how can you escape? You—how can you escape?

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