RELIGIOUS DISCOURSE. "Go ye, therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever 1 have commanded you: And lo, I am with you always, even unto the end of the World. Amen. Mat xxviii. 19, 20.

The above was the foundation of a discourse delivered to a very large audience, consisting of various denominations of Christians in the Baptist Church, in Yancyville, on Sunday, the 23d ultimo by the Rev . Joshua J. James :-

It is not my purpose, Mr. Editor, to comment upon all the various and able arguments adduced by the Rev. gentleman, in his exposition of the important topics contained in the above tism, and the mode of bapting text. Bap-

being the order of he day hereabouts, my attention was irresistibly awn and confined to that important subject, which as handled with great ability, and some say inenuity. The great ardor of the speaker was eviently considerably roused on this subject, from ne circumstance of his having just administered antism, by immersion, to three new members of is prospering Church. Pleasing and buoyant as his must have been to his feelings, he, nevertheess, performed all the duties and ceremonies of the day with that humility and apparent meekness of spirit which is characteristic of the devoted Christian. He took up the subject of baptism. y immersion, in that mild inoffensive way which mlisted and enchained the unbroken attention of is audience, of every denomination, during his arument of three hours and fifteen minutes' length. To the feelings of those whose opinions conflicted with his own, the most profound regard was paid by the speaker, and such was its effect and influence, and was the manifest feelings of the congreration at its separation, that the inference at least might be drawn, that an omen of better times if not general reconciliation, had began to dawn upon the Christian people of Yancyville and its vicinity; and that this sermon might be looked to as an era in the annals of Christianity, and as an effort to conciliate and cultivate peace and harmony with all those who love the religion of the Lord Jesus Christ, and hate sin and strife.

Upon the introduction of the subject to his hearers, the Rev. gentleman proceeded to explain the meaning of the word baptism; in doing which he referred to, and called to his assistance, the writings and opinions of a large number of Pedo-baptists, distinguished scientific gentleman, of ancient and modern times, whose opinions should weigh a great deal on the subject. Amongst the former he introduced the familiar name of Calvin, and many others of equal distinction for piety and deep research, into and after the things that pertain to religion and to God. This great man, Calvin, said, on a certain occasion, that "the word baptize signifies to immerse, and the right of immersion was observed by the ancient Churches." Martin Luther, an imperishable name among Christians says, "they ought to be completely immersed, for the etymology of the word baptism evidently requires it." Beza says, "Christ commanded us to be baptized, by which word it is certain immersion is signified. To be baptized in water, signifies no other than to be immersed in water." Zanehius says, "the proper signification of baptize, is to immerse, plunge under, to overwhelm in water." Alstidius says, " to baptize, signifies only to immerse, not to wash, except by consequence." I shall here close the list of the most ancient authors referred to, and introduce a few, of a long string of names, of more modern times, also Pedobaptists. From Germany, the country in which science and literature shine in the most resplendent lustre, the speaker quoted largely, and offered amongst a host of others, the following distinguished names, viz:-Augusti, Brenner, Paulus, Rosenmuller, Bloomfield, &c. &c. all of whom testify, in the clearest manner, that immersion, or dipping, is the native and proper signification of the word baptize. Is it not strange that all the above authors, like many now among us, admitted that immersion was baptism, and yet practised sprinkling for baptism. From numerous English Pedo-baptist writers the names of Doctors Cave, Wall, Johnson, Chalmers, and sundry professors, testifying to the same, were offered. The speaker here asked (if I comprehended him,) who, after listening to such a mass of testimony from men who have, at different periods, been viewed as great lights in the Christian world, being distinguished alike for their scholarship and piety, and whose testimony must be impartial, can entertain a doubt as to the meaning of the word which God has employed to express the ordinance, and yet a few American professors of Theology, with advantages quite limited when compared to those of the great names above, have taken upon themselves to assert that the word means to sprinkle. Whether their assertions should outweigh the testimony of abler and better informed men, is left for each one to determine. Feeling himself so well fortified with such powerful testimony, and being so well supported in his opinions by those of great and learned men, of other nations and countries, who have gone before him, and understanding that immersion was the practice of the whole Church for thirteen centuries, and the practice of the Greek Church now, and aided, as he was, by the incontrovertible word of divine truth, which he had at command, and used freely, well might the Rev. gentleman speak with that boldness which seemed to defy successful contradiction to his well-established and deliberate opinions.

of infant baptism were completely put to flight: God, who brought light into this dark island; un- human forms, to that interior hierarchy which is plain man.—Watchman.

DEVOTED TO RELIE

one of the masterly arguments on this very interesting subject was, that if an infant was a fit subject for baptism, it was also entitled to and sho receive the full membership of the Church should be admitted to the Lord's Table on S. mental occasions; for why would you give it blessing or privilege and withhold from it anoth Again, if one infant is initiated into the Church by baptism or sprinkling, why withhold the ordinance from another, perhaps of the same family, because a wife and three children. The substitute for a it is his misfortune to be of a black or dark color. spade in tilling the ground, was an instrument In plain truth, why are white infants baptized or called the ko, which is a piece of iron-wood poinsprinkled and servants and black ones, who also have ted at one end. This he pressed firmly to his side, troversies—juder controversiarum.—But what is the precious and immortal souls, neglected or pushed and leaning the meight of his body upon it, pier-

them home to consider of. without noticing some interesting remarks which what he knew of the word of salvation. He and ed, on the part of God, judges of controversies. If fell from the gentleman, intended as a reply to the swered, "I know about Jesus Christ, who came inobjection used by some, whose squeamish sto- to the world to save sinners." On inquiring eat that which is injurious to them, we cannot do machs pronounce baptism by immersion extremely what he knew of Jesus Christ, he replied, "I know less than allow the Christian this instinct, or raindecent, vulgar, &c. I judge that the over por- that he is the Son of God, and that he died pain- ther, this intelligence, which emanates from the tion of delicacy, decency, and morality, which some fully upon the cross, to pay for the sins of men, virtue of the Holy Spirit. Every Christian, (the wish to show on this subject on certain occasions, in order that their souls might be sared, and go word declares it,) is called upon to reject "every will never be brought into immediate contact with to happiness in the skies." I inquired of him if spirit that confesses not that Jesus Christ is come the argument to throw them overboard as totally all the people went to heaven after death. "Cer. in the flesh," (1 John iv. 1-5:) And this is what

gar blackguard, and him whose corrupt soul feasts in the Lord Jesus, who cast away sin and who is the judge of all controversies! and fattens on subjects suitable alone to the deli- pray to God." cate taste of the abandoned profligate. Can it pos- "You pray, of course," I continued. "O yes," thority in the church, and without authority munity, that any one who is decent himself, and ground and plant my food, but always three times found? Is it with him, whoever he may be, that clear of corruption in his soul could have the ef- a day, beside praying with my family every mor- has the external consecration, whether he pos-

decent and vulgar. sacred ordinance of God, and remember that when ousness of Jesus to adorn me, and and give me the cases, to ask a decision in things relating to faith, our blessed Saviour was baptized, and came up good Spirit of Jesus to instruct me, and make my of the children of this world? What! a bishop, straightway out of the water, indecent as it may heart good, to make me a man of Jesus, and take from the moment he is seated in his chair, although appear to the vulgar mind, the solemn act was me to heaven when I die." "Well," I replied, he may be perhaps destitute of science, destitute sanctioned and sealed by an acclamation from Hea- "that Buteve, is very excellent, but where did of the Spirit of God, and although he may perhaps ven, from the Father himself, proclaiming in a voice you obtain your knowledge?" "From you, to be have the world and hell in his heart, as had Borgia well understood, and that too in the face of all the sure: who brought us the news of salvation but and so many other bishops, shall be have authority world, that "this is my beloved Son, in whom I am yourself?" "True," I replied, "but I do not ever in the assembly of the saints, and do his lips poswell pleased." Now, if it be regarded by any so- recollect to have seen you at either of the settle- sess always the wisdom and the truth necessary

The object of this communication, Mr. Editor, is to draw the attention of the community to such things as may be found in it of interest; if you think it will have that effect, please give it a place in your columns, otherwise return it to

## From the Cottage Magazine. THE NINTH PLAGUE.

" And Moses stretched forth his hand towards Heaven and there was thick darkness in all the land of Egyptbut all the children of Israel had light in their dwellings."

> THE stubborn heart of Egypt's King, Relentless would not yield, Although Jehovah's mighty power Was signally reveal'd: And Moses, by divine command, Again uplifts his hand, And darkness, such as may be felt, Is spread o'er all the land.

At noon-day now from Egypt's homes Departs the soft blue light; In princely hall and peasant's cot There reigns one gloomy night; And dreadful is the fear and awe That rests on every heart, While one united prayer ascends That Israel may depart.

Turn to the Hebrew's captive hearth, Does darkness gather there, Where grateful to Jehovah rise The sounds of humble prayer? O no! each Israelitish home Is fill'd with heaven's blest light, For God his chosen children keeps For ever in his sight.

Meekly the Jewish captive bears The haughty Pharaoh's hand, For soon his brief sojourn will end In Egypt's hostile land; And Canaan, with its peace and joy, His heritage shall be, Where bondage shall be felt no more, Where God shall set him free!

And thus it is-when clouds and gloom Are seen on every side, Within the Christian's heart and home, Peace, love, and joy, abide-O'er the sin-shaded path of life, The cross sheds rays of light-And faith points onward to the land Where there "no more is night."

From Williams' South Seas. THE MUTILATED ISLANDER.

In passing one evening from Mr. Buzacott's to evidence of saving faith in Christ are proper subjects of baptism, was able, powerful, and convincing, to many unprejudiced minds, if we are to judge walk upon his knees into the centre of the pathfrom what we saw and heard. The pleas in favor way, when he shouted-"Welcome, servant of the exterior hierarchy, which consists in certain fluence of the family worship conducted by that

## THE BIBL AL RECORDER.

ALITY, LITERATURE, AGBICULTURE AND GENERAL INTELLIGENCE

WHOLE NO 365.

H, SATURDAY, MAY 20, 1843.

e, which the natives called kokevi, and liged him to walk upon his knees; but, anding this, I found that he was exceedastrious, and not only kept his kainga in order, but raised food enough to support

sibly be admitted, by a religious and refined com- he said, "I very frequently pray as I weed my the church cannot stand." But where is it to be frontery and imprudence to pronounce an example ning and evening." I asked him what he said sesses or not theological gifts, whether he has reset by the Saviour himself, in the river Jordan, in- when he prayed? He answered: "I say, O ceived or not grace and justification? Rome her-Lord, I am a great sinner, may Jesus take my self does not yet pretend that orders save and sanc-Let such take care how they tamper with the sins away by his good blood, give me the righte- tify. Must then the children of God go, in many

> such as to afford me both astonishment and delight; and I seldom passed his house after this interview, without holding an interesting conversation with him.

## WHAT IS TRADITION?

What then is Tradition? It is the testimony of

There is a historical testimony for the facts of Christian history, as well as for those of any other history. We admit that testimony; only we would discuss it, and examine it, as we would all other testimony. The heresy of Rome and of Oxford,and it is that which distinguishes them from us,consists in the fact that they attribute infallibility to

this testimony as to Scripture itself. Although we receive the testimony of History in that which is true, as, for example, in that which relates to the collection of the writings of the Apostles; it by no means results from this that we should receive this testimony in that which is false, as, for instance, in the adoration of Mary, or the celibacy of the priests.

The Bible is the Faith, holy, authoritative, and truly ancient, of the child of God; human Tradition springs from the love of novelties, and is the Faith of ignorance, of superstition, and of a credulous puerility.

How deplorable but instructive, to see doctors of a church called to the glorious liberty of the children of God, and which reposes only on God and his Word, place themselves under the bondage of human ordinances! And how loudly does that example cry to us: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal.

All those errors which we are combatting come from truths which have not been rightly understood. We believe also in the attributes of the church

ing to which men attach to it. us, without doubt, to pray that the visible church | tols while the other slept. all ages. So also, to say that the visible church offered up a prayer to God.

are we indebted for the word of salva- the kingdom of God itself. Let us not permit that the form, which passes away, should determine ppearance of his person first attracted my the essence of the church; but let us, on the conhis hands and feet had been esten off trary, make the essence of the church, to wit, the Christian Me-which emanates from the Word and Spirit of God-change and renew the form. The form has killed the substance-here is the whole history of the Papacy and of false Catholicism. The substance vivifies the form-here is the whole history of Evangelical Christianity, and of the true Catholic church of Jesus Christ.

aside. The remarks of the speaker on this speaker on this speaker on this speaker on the ground, and then scraping out the earth cils, still less is it the Pope. It is the Christian people. pertinent and new, but quite appropriate and inter- with the stumps of his hands, he would dasp the ple, it is the faithful. "Prove all things, hold fast esting to his congregation, many of whom took banana or tare plant, place it in the hole, and then that which is good," (1 These v. 21,) is said to the fill in the earth. The weeds he pulled up in the children of God, and not to some assembly, or to I cannot close this communication, Mr. Editor, same way. In reply to his salutation, I asked him a certain bishop; and it is they who are constituted unfit for a place in the heart of any but the vul- tainly not," he replied, "only those who believe is essentially meant, when it is said that the church

Yes, I believe and confess it,-there is an auciety as indecent to immerse a convert, why do they ments to hear me speak of these things, and how for the Church? No, gentlemen, the idea of a as the result of study and reasoning, as a matter practise it, and why do they sprinkle one subject do you obtain your knowledge of them ?"-'Why.' knowledge of God, true, but at the same time des- of his own history; when he unfolds it with that and immerse another, as has been done recently, he said as the people return from the services, I titute of holiness, is a gross supernaturalism. inexpressible character of life and currentness not a hundred miles from you, Mr. Editor, and take my seat by the way side, and beg a bit of the "Sanctify them through the Truth," says Jesus, which accompany truths drawn from one's own yet the holy Scriptures tell us there should be but word from them "as they pass by; one gives me (John xvii. 17.) There is an authority in the church, bosom, he cannot be powerless. There is nothing one baptism; and if baptism by immersion is prac- one piece, another piece, and I collect- but that authority is wholly in the Word of God. vague or uncertain, nothing obscure or unintellig tised by those who believe sprinkling is the true ed them together in my heart, and by thinking It is not a man, not a minister, not a bishop, des- ble in the speech of such a one. He presses carmode, it must be done in the absence of faith, and over what I thus obtain, and praying to God to cended from Gregory, from Crysostom, from Au-nestly towards his object. His heart's desire is we are told by the Scripture that what is not of make me know, I understand a little about his gustine, or from Irenaus, who has authority over that his hearers may be saved. The power of that the soul. It is not with a power so contemptible inward emotion he cannot conceal. Chains cap-This was altogether a most interesting incident, as that which comes from those men, that we, the not bind it. Mountains cannot bury it. It thaws as I had never seen the poor cripple before and I ministers of God, go forth into the world. It is through the most icy habits. "It bursts from the could not learn that he had ever been in a place of elsewhere than in that episcopal succession, that lip. It speaks from the eye. It modulates the worship in his life. His knowledge, however, was we seek that which gives authority to our ministone. It pervades the manner. It possesses and try, and validity to our sacraments.

Rejecting these deplorable innovations, we ap- nest; he convinces, he persuades. peal from them to the ancient, sovereign and di- It is a most important service which religion

ANTI-MISSIONARY SOCIETY.

development.

Churches in some ten or twelve counties, the first article of whose constitution reads thus:

ary Association."

of the churches unite with any other society, to perform any religious or moral duty, they thereby with accordingly."

A few years since, they adopted the following rule copied verbatim, literatim, (et punctuatim,) from one of their record books: We do not have fel- Fetter him in chains, and in the presence of kings tirely unwarented in the word of God in their pres- in praying and speaking for others good.

The above extracts are from the Baptist

of which they speak so much; but we believe in they lost the way and it was almost dark. After measure, which was carried in 1750. The follow them that according to the meaning which God at- wandering about some time, they came to a poor ing curious anecdote happily illustrates the pre-Yes, there is one holy Catholic Church, but it is, very rough looking, with a long beard, and hard nals of the day, to prepare the minds of the per

AMERICA! I LOVE THEE STILL AMERICA! I love thee still, There's glory in thy name, There's brightness beaming from thy birth, And honor from thy fame. There's beauty in thy naked soil, Bespeaking smiles of love, Thy rocks and blooming wilds proclaim

AMERICA! I love thee still, Beneath thy valleys rest, The pilgrims of a tyrant's power, Bright emblems of the blest. And round them, clothed in silence, lie The mouldering patriot's fame, Embalmed in sacred memory's fire, Immortal honors claim.

Protection from above.

AMERICA! I love thee still, Though traitors dare disown Thy holy rights and ornaments, Endear'd to freedom's home. Though misty clouds oferspread the light, And fears together bend, Hope's cheering rays, foretel the pride Of glory, to ascend.

AMERICA! I love thee still. Thou art my native land, Thy joys so pure, can ne'er be found Upon a foreign strand. Tho' pleasure's path, and fortune's smile In other climes seem fair, The brightest of their hopes or joys Can nought with thee compare.

AMERICA! I love thee still, Resplendent glories gleam Through all thy deeds. The sacred right Shall ever be my theme Pure, from the realms of victory's sky, The crown was given to thee; Midst starry lights eternal stands The orb of LIBERTY.

TO PREACH WELL WE MUST LIVE WELL

controls the whole man. He is seen to be in ear-

vine authority of the Word of the Lord. The ques- has rendered not only to the eloquence of the pultion which we ask of him who would inform him- pit, but to every department of Christian literature, self concerning eternal things is that which we re- by putting the faculties under the pressure and ceive from Jesus himself, "What is written in the power of a grand notice. . The heart of man must Law, and how readest thou ?" (Luke x. 26) That be pressed and well nigh crushed before it will which we say to rebellious spirits is what Abra- give out its wine and its oil. "Wo is me," said ham said from heaven to the rich man: "You have Paul, " if I preach not the gospel of Christ." He Moses and the prophets, hear them."-Puseyism | who would preach with force and effect, must subject himself to that religious sense of responsibility, which is alone competent to bring into action every This is an age of Anti-ism: Here is the latest dormant faculty; and bear about with him the solemn and weighty reflection, that he watches for \* There is an association in Indiana, embracing souls as one that must give an account. Whenever the heart and conscience exert their combined power in this direction every talent will be em-"This Association shall be called the Missini- ployed; the whole man is urged to full and effiwa Predestinarian, Regular Baptist, Anti-Mission- cient action. Cast such a man into prison, and like Bunyan, "ingenious dreamer," will be describe the The fourth article provides that "if any member progress of the soul to God; confine him to a bed of sickness, and like Baxter will be sweetly muse and write of the rest of the saint in heaven; blind dishonour the Church of Christ, and should be dealt his eyes, in total night, and "celestial light" will shine inward enabling him, like glorious Milton, to

Of things invisible to mortal sight.

lowship with the mistion sistom nor aney of her be- and governors, he will, like Paul, reason about a nevelent institution so called such as temperence judgment to come! nail him to the cross, his heart Societies Rible Societies Sunday schools nor any will still palpitate with inextinguishable love, and one advocating for them we believe them to be en- his latest breath will be spent, like his Master's,

THE LOST DAYS .- Bradley the astronomer royal Two gentlemen were travelling through a newly British calendar to that of other nations. Lord settled part of the country, when on one occasion Chesterfield was the original promoter of this taches to and our opponents believe in them accord- looking cabin, and as there was no better chance, sumption and ignorance of the mob of those days. they determined to put up there. The man was Lord Chesterfield took pains, in the periodical jouras the Apostle says, "The general assembly and features. After supper the gentlemen, much alarmed for the change, but he found it much easier to prechurch of the first-born, whose names are written lest they should be robbed, went a little way from vail with the legislature than to reconcile the many in heaven," (Heb. xii. 23.) Unity as well as holi- the house to see what was best to be done, and of the people to the abandonment of their inveteness appertains to the invisible church. It behooves concluded that one should watch with loaded pis- rate habits. When Lord Macclesfield's son stood the great contested election for Oxfordshire in 1754. should advance daily in the possession of these They returned to the house, and expressed a de- one of the most vehement cries raised by the most heavenly attributes; but neither rigorous unity nor sire to go to bed. The rough-looking landlord, against him was "Give us back the eleven days we universal holiness, is a perfection essential to its taking down a large bible said, "Gentlemen, it has have been robbed of;" and several years after, when existence or a sine qua non. To say that the vis- always been my habit to read a chapter in this Bradley, worn down by his labors in the cause of ible church must absolutely be composed of saints book, and offer up a prayer before going to bed." science, was sinking under the disea e which closed only, is the error of the Donatists and fanatics of He immediately read a chapter, and on his knees his mortal career, many of the common people attriboted his sufferings to a judgment from heaven for

> Whatever promises faith takes hold of, it makes the good thing there promised to be our own .- Rev. J. Mount