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J. J. JAMES, Editor.

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THE BIBLICAL RECORDER,

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For the Recorder.

Notes Upon the Mode of Baptism.

NUMBER FOUR.

(Continued.)

Again, Mr. Pendleton adds, "Dr. Hodge, in his 'Way of Life,' expresses the same sentiment. To all this I cordially subscribe. The apostles found certain terms in use among the people, which conveyed the idea of expiation. They used those terms, and evidently in that sense. As honest men they could not do otherwise, without giving information of the fact. So reasons Mr. Watson. Very well. The same apostles found the term *baptizo* fixed in its meaning, and that meaning was to immerse. Could they then 'in honesty' employ it to denote sprinkle and pour without notifying their readers of the fact? Rev. Richard Watson, being judge, they could not." "Unquestionably" they never intimated to Jew or Gentile that they used the word (*baptizo*) in a new sense. Now I insist that Methodists ought either to admit the validity of this argument in reference to *baptizo*, or reject as inconclusive, Watson's reasoning against Socinians. It is to be remembered, however, that those who say that the *sacred* meaning of *baptizo* differs from its *classic* meaning, must prove it. * * * Baptists occupy a position which commands itself to every unprejudiced mind. They say that *baptizo* among the Greeks meant to immerse, and that John the Baptist, Jesus Christ and the apostles, used it just as the people understood it." pp. 103-104.

That Pedobaptists would use the same arguments had our Saviour and the apostles used the English word *dip*, plunge or immerse, that they now do, is further evident, from the words of Rev. R. Watson in a tract upon baptism published by or for the Conference. pp. 49, 50.

"It is not probable that in a religion designed to be universal, a mode of administering this ordinance should be obligatory, the practice of which is ill-adapted to so many climates. Even if immersion were in fact the ORIGINAL mode of baptizing in the name of Christ, these reasons make it improbable that no accommodation of the form should take place without vitiating the ordinance."

Here the very thing we are proving is clearly admitted. "Even if immersion were in fact the original mode," it might be changed to suit climates, &c., "without vitiating (rendering invalid) the ordinance."

Pedobaptism contains within itself the elements of Popery, as is evident from the above extract. Let the word be dip, or immerse, and uninspired men may change it to sprinkling, or pouring, to suit climates, &c.

We will conclude our testimony upon this subject by giving an extract from the Discipline of the Methodist Episcopal Society, p. 19.

"It is not necessary that rites and ceremonies should in all places be the same, or exactly alike."

"Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification."

This may be good Methodism, but it is equally true, that it is good Roman Catholicism.—Baptism is a rite and a ceremony, and is therefore included in the above extract. If the Saviour and the Apostles had used the English word *dip* or immerse, according to the discipline, it might be "changed" or "abolished," and sprinkling initiated in its place.

The fact, that the mode of reasoning that is resorted to by Pedobaptists, to prove that *baptizo* may, or does mean to sprinkle or pour, would if applied to dip or immerse prove the same thing, must with all unprejudiced minds, make the impression that *baptizo* means no such thing. For we all know that dip or immerse, never has, can, or will, mean anything that by fair reasoning can be construed to favor the idea, that they mean to sprinkle or pour.

Every English scholar, would laugh at the idea that *dip* means to immerse, put under water and draw out again, and also to sprinkle or pour. Yet the reasoning by which *baptizo* is made to mean sprinkle or pour, would make *dip* mean the same thing, as we have clearly proved and demonstrated.

The mode of reasoning by which *baptizo* is made to mean sprinkle or pour, and that would if applied to dip, prove the same, is not only calculated to make an impression against sprinkling, but also against the divine authenticity of the Bible.

We shall now proceed to show that immersion is the only scriptural and proper mode of baptism.

Our first position is that no one word can, or does mean immerse, sprinkle and pour.—*Baptizo* does not mean to immerse, sprinkle and pour. We might with as much propriety say, *rantizo* means to sprinkle and immerse, as to say *baptizo* means to immerse and to sprinkle.

They are separate and distinct acts which cannot be expressed by any one word. If baptism is a purification as Pedobaptists assert, the mode of purification must conform to the known primitive and original meaning of the word used by the Saviour and the Apostles to express the ordinance of bapt-

ism. That the primitive and original meaning of *baptizo* is to dip or immerse, no learned man will deny. Had *rantizo* instead of *baptizo* been invariably used by the Saviour and the Apostles, to express the ordinance of baptism, would Pedobaptists admit that *rantizo* means to immerse because as they say baptism is a purification?

They would have done no such thing. Why would they not make this admission? Evidently because it never means to immerse when applied to any other subject. Consistency, then, requires them to admit that we have no right to say *baptizo* means to sprinkle when applied to the ordinance of baptism, as it never means to sprinkle when applied to other subjects.

If purification was expressed by the word *rantizo*, we should know sprinkling was the mode.

If by *baptizo*, we should know the mode was immersion, because that is the primary meaning of the word.

The Saviour and the Apostles have no where intimated that they use the term in a different sense from its primitive use. If then *baptizo* means to purify, it is evidently a purification by immersion.

We will close our remarks upon this subject with an extract from Rev. J. M. Pendleton's "Three Reasons."

"Before I proceed to the historical argument in favour of immersion, I will say that if *baptizo* means to immerse, it does not mean sprinkle or pour. If it means sprinkle, it does not mean immerse or pour. It is nonsense to say that the word can denote three actions so dissimilar. It is an outrage on the philosophy of language."

Did not Jesus Christ in enjoining baptism, give a specific command? If he did not, it is impossible to know what he requires, and the impossibility releases from all obligation to obey the requirement. I say boldly that it is not the duty of any man to be baptized, if he cannot know what baptism is.

All candid persons, upon examination of the subject, must admit that the Saviour gave a specific command, when he enjoined baptism on believers. And if so, he did not require them to be immersed in water, or that water be poured or sprinkled on them. He did not require any one of three things; for on this supposition the command loses its specific character. The matter then comes to this point: Did Christ require believers to be immersed in water, or to have water applied to them by sprinkling or pouring? Now, if the word *baptizo* in the New Testament, means sprinkle or pour, as Pedobaptists insist; and if baptism is an "application of water," it is not infinitely remarkable that water is never said to be baptized upon the subject of the ordinance, and that the water is never said to be applied: If *baptizo* means sprinkle or pour the water is baptized, not the person. We cannot speak of sprinkling a man without an ellipsis or figure of speech. And no rational person would expect to find either an ellipsis or figure of speech in the apostolic commission.

Sprinkling implies the separation and scattering of the particles of the substance sprinkled. A man cannot be poured, because pouring implies a continuous stream of the substance poured. I say again, if *baptizo* in the New Testament means sprinkle or pour, the water is baptized. But no where is water found in the objective case, after the verb *baptizo* in the active voice; and no where is it in the nominative case to the verb in the passive voice. We never read, *I baptizo water upon you, but I baptizo you.* It is never said, *Water was baptized upon them;* but it is said, "they were baptized, both men and women."

The subjects of the ordinance are baptized, the water is not. And therefore *baptizo* in the New Testament signifies neither sprinkle nor pour. But substitute immerse for it, (*baptizo*) and how plain and beautiful every baptismal narrative! I immerse you, not the water.— They were immersed; that is, the "men and women." Those who do not look upon this statement of the matter as conclusive against sprinkling and pouring, ought (even if they are Doctors of Divinity) to apply themselves at once to the study of English Grammar.— Three Reasons, pp. 125-6-7.

(To be continued.)

For the Recorder.

"Campbellism and Bible Unionism."

MR. EDITOR:—In the Recorder of April 12th is a communication under this title from the pen of your correspondent W., which embraces a subject of much interest and importance to the cause of Christ and the advancement of His truth. And I regret as much, perhaps, to see such a communication as your correspondent does to record the results of his observations in regard to the acts and doings of the American Bible Union. He says:—

"Perhaps there is not a man among us who is not in favor of a pure version of God's word, but there are many of us who feel very solicitous about the means of obtaining them." I suppose every Bible Unionist man would heartily endorse this sentiment. But the very means he condemns, others who are as good Baptists as he, would approve and recommend. His objection is that Campbellites are permitted to participate in it.

Now I wish it to be distinctly understood that I am no apologist for Mr. C., or of the current reformation of Episcopalianism, Presbyterianism, Lutheranism or Methodism. Still I am favorable to the A. B. U., and still there are men bearing these various religious complexions who are not only favorable to, but are actually engaged in, the work of the Society—besides several others not named. If I understand your correspondent, he intimates the necessity of a man's being, at least, contaminated with Campbellism who is a Bible Unionist—Why not with the same force of reason say that a Bible Unionist is contaminated with Episcopalianism, Lutheranism or Methodism? The same reasoning holds equally good with these various sects.

The facts stated by W. deserve some notice. 1st. He says the Bible Union has employed Campbellite agents who have disseminated the pernicious errors of the reformation in Baptist pulpits. And what of all this? If such agents have transgressed the limits of their agency, is that the fault of the Union? They were

employed by the Union for another purpose, and when they have lost sight of that purpose and abused the trust imposed on them, it then becomes the duty of those cognizant to the fact to report to the Board of the Union such defection from the original purpose, and not to wage warfare against the Society. If, after ample information, the Society or its Board should refuse to displace such agents, then it will be time enough to blame the Society.

2nd. W. says—Baptist agents of the B. U. have affiliated with Campbellites, circulated the books of Mr. Campbell, and defended the Reformer of Bethany. Did he never know of a Baptist who was not an agent of the Union to defend Mr. C.? Perhaps if he make enquiry he can find several. And it may be that he can find some as good Baptists as ever lived who would defend Mr. C. against some attacks made upon him, who by no means would subscribe to his system of doctrine. If a man were to utter the smallest defence of Mr. C., personally, and say not one word in defence of his doctrinal tenets, some, I have no doubt, would turn the circumstance into an occasion of charging such an one with being a Campbellite. I do not say that this is the case with W., although it might be inferred from the foregoing sentence that such is intimated. In this connection W. uses the term, "blind zeal for Bible Unionism." May I not with equal propriety say blind zeal against Bible Unionism? I think that those who advocate the cause of the Bible Union are as well instructed in the principles and objects of the Union, and are as well acquainted with the distinctive features of Baptists, as those who oppose the Union—

There may be some who have a "blind zeal for the B. Union," but it cannot with any degree of consistency be charged upon the whole Society. They men belonging to the Union who have proven to the world, by a continued course of labor and sacrifice that they are as much devoted to the Baptist cause as men can be; and their towering intellects well stored with the rich treasures of knowledge, repel anything like the charge of "blind zeal."

But I heartily endorse the sentiment of W.—"If Baptists cannot advocate Bible Unionism without at the same time advocating Campbellism, and affiliating with its errors, they had better renounce that institution altogether."

The fact, however, is, THEY CAN AND DO.

3rd. Dr. Maclay is charged with communicating with Campbellites, and this circumstance is urged by W. as a reason why Baptists should have nothing to do with the Bible Union.—Was the like never known before? I have no doubt that there are churches which are claimed as part and parcel of the reformation that are wanting in nothing to make them good Baptists, only an identity with the regular body of Baptists. I am led to this opinion partly by the declaration of S. W. Synod, used as capital by W., wherein he endorses sentiments recently expressed by Mr. Campbell. If Bro. Lynd is to be believed, (and I am sure he must be), one would be led to hope that the work of purification is going on among the reformers, and that it will result in bringing them back to the old Baptist landmarks. There is such a diversity of doctrinal sentiments among those holding with the reformation, that there is no telling whether a church several hundred miles off holds to sound or corrupt doctrine, merely by seeing it stated that said church belongs to the reformation. If I were to see it stated that a prominent Baptist minister communed with a church of the reformation, my high regard for Baptist ministers would lead me to the opinion that he had found a church in some good degree sound in the faith. I would not make it an occasion of calling in question the soundness of the doctrinal tenets of the minister himself. But W. seems to think otherwise. Still I would not recommend the practice, nor would I commune with a church numbered with the churches of the reformation, however pure she might be in doctrine. I have no doubt but that Dr. Maclay would have acted as he did, had not the Bible Union been in existence. Because he was Agent of the Union at the time he communed with Campbellites, as he is charged, it does not follow that his being Agent made him commu-

nicant.

4th. As regards Bro. Lynd's endorsing the sentiments of Mr. Campbell recently expressed, I see no good reason why we must regard it as the effect of the Bible Union. This conclusion is about in keeping with that of W.

To conclude, W. is to late in his opposition to the Union. It has now been in existence more than four years, and it has a strong hold on the sympathies of a large portion of the inhabitants of the U. S., and is increasing yearly in its strength and its operations. It is the only Society in existence for the faithful translation of God's word in all languages. It is the great work of the age. Those who love pure versions, should not enlist in warfare against that very Society which is now at work to procure them, but they should rather encourage it. If Campbellites, Episcopalianism, Lutheranism, Presbyterianism, Dutch Reformers and Methodists can aid in a great and good work, why not affiliate with them in that work? We do not expect Baptists to affiliate with these various sects as churches, but with the members of them as individuals. This we can do without subscribing to one of their errors, and without sacrificing a particle of truth.—Moreover, it is incumbent on those who object to the A. B. U., and are still favorable to pure versions, to propose some plan better adapted to the work than that now in existence. Until this is done, the plan proposed must be adhered to, or the work given up.

J. J. L.

For the Recorder.

DEAR BRO. JAMES:—I notice in the Recorder of April 19th the death of sister Yancey of Caswell co., and that you or some one else would see her face no more, the thought of which gave you much pain. Why what has become of sister Yancey, that you will see her face no more? What is gone into the spirit land with all of those superior claims of a Christian lady, and not see her face no more? O, don't indulge such cold hopes as these; for Paul says, "I sorrow not as those that have no hope." Again, he says to the Thessalonians, "Brethren, for what is our hope, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ?" (When, I ask.) Why Paul says at the coming of the

Lord Jesus Christ. Then you or brother Tobey, or brother some body else will have the pleasure of presenting sister Yancey perfect in Christ Jesus, and then she will be the glory and joy of some minister of Christ, and all this is to take place, and her face is not to be seen.— Yes, my dear brother, you will see her lovely face again, and all the sweet recollections will be revived again, and those pleasant associations will be remembered. You may stay here, and fill your appointed time, and wait till your change come, and that may be some 20, 30 or 40 years yet, but when the Master comes and calls for you then you must lay down your pen, or lay aside your paper, full as it may be of interesting matter, or it may be the pulpit, after you have finished a discourse to an interesting congregation, and go to join that great family above, and then, O not till then can you see those that have gone before. And for the sake of this labor, or as a faithful steward and the promise that you shall meet those you once loved in Christ here on the earth, where you will not need a tabernacle for Moses and Elias, such as Peter could make, but in that house, not made with hands eternally in the heavens, even in those mansions already prepared by the Saviour.

Then, my dear ministering brethren in the glorious gospel of the Son of God, let us labor as faithful ministers, let us be instant in season and out of season, let us go forth reaping bearing precious seed, that we may return bringing our sheaves with us. O, the happy thought of bringing those with us to whom we have preached, and have been the appointed instrumentality to bring them to a saving knowledge of the Saviour, and the reviving of happy recollections, and the remembering of those loving associations at the prayer meeting, or at the communion table with those that have gone before us, and are waiting and wandering that we tarry so long.

I. F. W.

*Of course we referred to the present life, and supposed we should be so understood.—Ed.

For the Recorder.

Indians.

To the Moderators and Managers of Associations, and other Religious Bodies.

DEAR BROTHERS:—While some have spoken out and acted nobly for the heretofore greatly neglected RED PEOPLE, others have forgotten and homes—opulence and comforts, where the Indians were once the sole proprietors; that they are now "down trodden, scattered and peeled;"—in many instances driven into dreary and destitute homes in a barren and lifeless wilderness, where they are dying from starvation! Will you not, my dear brethren, remember, pray for, and help the helpless and suffering people? Though in the fulfillment of prophecy, you are greatly "enlarged, and dwelling in the tents of Shem," you are responsible to heaven's chancery for the part you act in this matter, and it will by-and-by stare you in the face. These poor, defrauded and persecuted expatriates are now crying to the GREAT SPIRIT to avenge or intercede for them! and will he not hear and answer their plea?—Has ever an ill-treated and humbled people called upon him, and he has not answered them? How often did ISRAEL, after grossly sinning and forgetting God, turn and cry unto him? and did he not hear and help them?—Many of the Indians, clothed in sackcloth, sitting in ashes, and with broken and penitent spirits, are crying to the GREAT SPIRIT, and he will hear them: and if he avenge them, will it not be at our cost? The Lord God, whose are "the earth and the fullness thereof," will do right. They, do not both duty and policy claim our attention to this great interest?

Brethren, though my field includes four States, I expect to spend the present year in N. Carolina, and visit some of the associations, but my engagements will prevent going to several of them. Please take some account of the Indian cause; if nothing more, have a committee to report, and publish it in your minutes. But will not some one, whose soul is in the right place, lift up his voice, talk for Indian civilization and missions, and give an opportunity for the good and true to show how much they pity the Indians? Should anything be received, forward it with a copy of your minutes to me, care of brother T. J. Johnson, merchant of this city. Send a copy to the Cor. Sec., I. M. Association, Louisville, Ky.

Permit me to add that that some of our Indian missionaries have left the service, and their missions are suspended for want of the means of support; and one of the most successful has left his field and gone out as agent, in order to prevent others from starving.

Fraternally and respectfully,
G. F. H. CROCKETT, Agent.
Fayetteville, N. C., April 23d, 1855.

For the Recorder.

A Call

TO ZION TO PUT ON HER STRENGTH AND JERUSALEM HER BEAUTIFUL GARMENTS, AS FAR AS REGULAR BAPTISTS ARE CONCERNED IN NORTH CAROLINA.

Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Isa. 52: 1.

The Zion and Jerusalem here, are fully revealed in Heb. 12: 22.

The strength of Zion and the beautiful garments of Jerusalem is faith in the Lord and His righteousness. As written *without me ye can do nothing.* Again, *I can do all things through Christ who strengtheneth me.* Further, Christ must become to us *wisdom, righteousness, sanctification and redemption.* Faith in Christ is our strength, and His righteousness the garments of salvation.

How is this strength and these beautiful garments to be put on? *Not by might nor by power, but by my spirit saith the Lord.* This divine power must be prayerfully sought after upon the promises of God, that we may become strong in the Lord and in the power of His might.

How is this strength to be put forth and brought to bear amongst the Regular Baptists in North Carolina? They must unite and let loose their ministers of the gospel from their plows and school rooms, that they may give themselves wholly to prayer and the work of the ministry. They must pray to the Lord of the harvest and endow their college, that the

Lord may send forth more able ministers of the gospel to the great work. They should well sustain a religious periodical, that their Editor and his correspondents may preach to them at home, that thereby they may increase in knowledge, for wisdom (of the true character) is power. They should sustain their Publication Society: for the press is power, a mighty power, if properly wielded. These means put in full operation by the Regular Baptists of N. C., would make their strength, like an army with banners, and cause their churches to shine in the beautiful garments of holiness, in the bounds of their own State. But further, they should unite with their sister States, that admit their equal rights, in sending the gospel to places destitute of a preached gospel, especially to the South Western States, that their strength may be felt and their light shine there, thus lengthening the cords and strengthening the stakes of Zion throughout the United States. For the time being, God in His providence has sent foreign materials, Romanists, Deists, Rationalists and Pagans, enough to employ all the resources of the Regular Baptists without sending missionaries in foreign lands; and here their labors will count double with half the expense. Let the people of the United States become generally evangelical christians, and their light with their free institutions will shake the foundations of the Papal nations, and all the other national churches of Europe, and open the way for the gospel to have free access amongst the kingdoms of the East, when and where missionaries may be sent to work without the hindrances, persecutions, and corrupting influences of State churches, and thus move onward and upward, until the kingdoms of this world become the kingdom of our Lord and His Christ.

We close with the exhortation to the Regular Baptists of N. C. to come up to the help of the Lord against the mighty, to awake! awake! and put on their strength and their beautiful garments; and to take heed not to diminish their strength by false doctrines; nor defile their garments by sinful practices. J. D.

For the Recorder.

Forgiveness.

DEAR BRO. JAMES:—It was once the remark of a certain writer, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it.—How often has the man of a sincere and truly forgiving, and I might say Christ-like spirit had his heart pained, when beholding the hostile and unforgiving manner with which brethren often treat each other.— Sometimes difficulties arise between brethren from the merest trifles, and then as much hostility, and as much unforgiveness are displayed as if the world was at stake. It is wrong to be unforgiving in great things, and it is painful to the heart to see this spirit even then, but to see it in the very smallest trifles, is painful indeed.

Unforgiveness is so unlike the spirit of that heart wherein the old leaven of sin is purged out, and wherein "old things are passed away; behold, all things are become new," and more than this, it is so unlike the spirit of Christ and all he has taught us on this subject, that we think it should cause those who possess such a spirit to examine themselves, or as John says in the 4th chapter of the first epistle general, 1st verse, "try the spirits whether they are of God."

All christians should exercise a forgiving spirit towards their brethren, because 1st. It is emphatically the spirit of Christ as shown both in his life and teachings. When He was reviled and his name cast out as evil, He reviled not again, but showed himself willing to forgive, and when He was in the very agonies of death, He prayed for His Father for His enemies and said, "Father forgive them; for they know not what they do." Luke 23: 34.

Christ forgave his enemies, yet some persons will not forgive their brother. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

Christ taught us what we ought to do.— "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy-times seven." Matt. 18: 21 and 22. Here is a plain command of the Saviour. Should not christians obey?— "Ye are my friends, if ye do whatsoever I have commanded you." John 15: 14. Are we his friends unless we obey?

2nd. Because it is dangerous not to forgive. Hear what Christ says, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15 and Mark 11: 26. Let those who have an unforgiving spirit ponder well. God speaks. Listen, O man!

3rd. Because to say nothing of the injury done to the cause of Christ; of the breaking of the peace and harmony of churches; and the severe bitings of conscience which almost always result from unforgiveness. Such a spirit is unprofitable. It neither builds up, nor strengthens that which is already built. Nothing good ever resulted from such a spirit, therefore, it is unprofitable and should not be indulged. Let the unforgiving man read Matt. 6: 12. "And forgive us our debts, as we forgive our debtors." This is part of a prayer which every christian should pray, but then if he should not forgive others, he prays to God not to forgive him. What a dangerous and unprofitable prayer this would be, "as we forgive."

If these remarks should be seen by the eye of one who is of an unforgiving spirit, may he reflect seriously and may God give him more of His Holy Spirit.

Why should brother be set against brother, when all are to be judged by God? LUKE

For the Recorder.

Pulpit Rhetoric.

The Paritan Recorder publishes reminiscences of a theological professor. Writers and sermon makers will find volumes to their advantage in the following:

"But Dr. Griffin especially excelled as a Rhetorical teacher. The exercises of the classes in criticizing each other's composition, under his guidance, were the most interesting and profitable of any. He required each student to take notes, while one was reading his essay, and then each turn was called upon for his criticism.

Then he would criticize both the essayist and the critic. By such an exercise he would impress on the mind of the students, the leading principles of rhetoric, so that they could be easily apprehended, and not easily forgotten. Nothing was more remarkable than the exhaustless patience with which he inculcated a single rule, till he saw it well fixed in the practice. For instance, one of the most common errors of young writers, is that perpetrated in the form of mixed metaphors. Whenever one of these occurred in a composition, he would stop the reader and say, "Paint it!" that is, complete the image represented in the metaphor, and see if all its parts correspond with each other.

To use one of Blair's examples quoted from Shakespeare:—"Take up arms against a sea of troubles;" he would have them picture in the mind, the sea, and then the armed host, that they might perceive that the two were incongruous, and therefore that the metaphor was not fit. After he had made his meaning well understood, he was wont to correct the recurrence of this fault with a single stroke, by the single expression, "Paint!" So of every common fault in composition; he had it distinctly labeled and could as quickly correct it, and pass on. His mode of taking the wind out of the sails of a turgid writer, was extremely happy. The student would read off with great confidence, a long, and what he conceived to be a splendid sentence, full of high sounding words and pompous imagery. The Doctor would say, "Stop, let us see." He would then take the evident sense of the sentence, if it had any, and put it in five simple words, and say, "You mean so, do you not?" "Yes, sir." "Then say so." The student would, perhaps stare, and find out with difficulty at last, that he meant that he should write down those five words, in place of his great sentence, made with learned length and thundering sound. He would then, for a while, be stumbled as the discovery, that those few simple terms, embracing all the sense which he had to convey, were better than his many portly words employed before. Here, before he thought of it, a new principle of writing had gained possession of his mind; viz: That the true force of writing consists in the maximum of sense with the minimum of words; and not as young writers usually have it, in the maximum of words with the minimum of sense. If the student was reluctant to suffer such a collapse, through the loss of words and wind, the Doctor would follow him through his composition, making the like change on every sentence that needed it, and then direct him to copy it off, and see how much better it would read. Though the reduction in bulk would be striking, and the labor of copying small, most were compelled to confess the improvement.

Indeed, his main labor, as a Rhetorical teacher, was in a war against words—an effort to drill a student into the condensation of his forms of expression. His theory was that force in the utterance of thought was in inverse proportion to the number of words and syllables required. And therefore, that the short Saxon words, mono-syllables, if we have them, are better than the longer words of Latin derivation. It was a position of his, that the hearer's or reader's thought travels faster than our language can travel; and if the expression lags behind, by reason of the number of the words, the mind of the hearer becomes tired of waiting for it, and an impression of fatigue or dullness is produced. Herein, he said, he accounted for the fact, that among the preachers there were many of extensive scholarship, sound sense and ardent piety, who in their sermons were incurably dull. The hearer might listen and see that there are important thoughts and new and striking views of truth in the sermon. But in spite of this his attention flags, and can be sustained only with an effort. If you attentively examine the structure of this class of sermons, it will be seen that the thought is smothered in the words.

There is an amount of verbiage, which so much taxes the patience of the hearer, in the effort of picking out the thought from the redundant words, that the interest in hearing is destroyed.

"Having this view of style, he laid a heavy hand on all redundancies, till the student was astounded to find how many of his customary words could be spared, and what a new force and quickness his discourse had acquired by the loss of them.—This idea could not be received and comprehended by the student, until the Doctor sat down with him and went over every sentence, striking out every useless word, and showing him how much the force of thought was improved by taking it away; thus demonstrating that words with writers are not necessarily evils. While doing this, the thought expressed in every paragraph, was, of course, thoroughly scanned, and if there was no thought in it, which often happened, the student was enabled to see it. A very common matter of surprise with student was, to find how little of sense was left in their labored essays, after the redundant words were cut away."

GETTING ON TOO FAST.—A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was.

"It is here in Romans," said the master.

"Have you done all that it tells you to do in Matthew, Mark, and John," inquired the slave, seriously fixing his eye upon his master's.

"No I haven't," he said.

"Then you're getting too fast; too fast, master. Go back to the beginning of the book, do all it tells you you got to Romans, and you will understand it easy enough then, for the Book says, 'If a man will do My will, he shall know of the doctrine.'"

If any of our readers ever hear anybody arguing about a hard text in Romans, or somewhere else, and worrying to know what it means just tell this story about 'getting on too fast.'—Juvenile Instructor.

MUSTARD POULTICE.—Into a gill of boiling water stir one tablespoonful of Indian meal, spread the paste thus made upon a cloth, and spread over the paste one tablespoonful of mustard as if prepared for the table, instead of mustard flour.