

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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The Comparative Influence.

Of Baptist and Pedobaptist Principles in the Christian Nature of Children, Rev. F. Wilson Editor of The True Union.

CONCLUDED FROM LAST WEEK.

What more can be desired, either by the child or his parents, than the "favor of God?" If he receives this by baptism, there is nothing more to be sought. Christ's blood is not needed. Faith and repentance are works of supererogation.

The 17th Article of Religion of the Methodist Episcopal Church, thus speaks: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth." This language is more guarded than that of the others, but the serpent's hand concealed even here, to poison the baptized child with the delusion that its baptism, "the sign of regeneration"—"distinguished" it as a "Christian," from the unregenerated world. The larger esteem of the Presbyterian Church teaches as follows Ques. 165, "What is baptism? Ans. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church;" &c. Again, [Ques. 166.] "Infants descending from parents, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized." In the directory for worship; (chap. x. art. 2) a marked distinction is made between these children and the unbaptized. The former are called "young Christians," simply on the ground of their baptism in infancy. The church which teaches that it requires only a moistened finger to be laid on the child's forehead to make it a "Christian," is guilty of inculcating fatal error, which may plunge precious souls into perdition. Those who believe such a doctrine, will necessarily be lulled thereby into a delusive peace, and hindered from becoming "Christians" indeed.

Dr. Nettleton, a man of great experience and wonderful success in revivals of religion, was very careful to keep even professed converts from joining the church, until he was fully satisfied of the genuineness of their change, for he knew that their admission among God's people, would make them cling to their false hopes with ten-fold tenacity; but by the Pedobaptist doctrine just quoted, thousands are made members of Christ's church before conversion.— They have not entered by the door into the fold, but have been helped over the wall by others, and are likely to regard the church as a safe resting place, a bower of ease, half way to heaven, where they quietly sleep, secure of salvation at last. Why not? They have been taught that they are "living members," "chosen to everlasting life," "children of God," "in the covenant of grace," with all its blessings "signed and sealed," upon them. They are "young Christians," already "received into God's favor;" why should they be alarmed about their sins? What have they to do with tears, and groans, and fears, with striving "to enter in at the straight gate?" These things belong to the unbaptized and unregenerate world, not to "Zion's infants," not to "the children of the covenant."

Who can fail to perceive that the sound and excellent doctrines of grace, as taught by our Pedobaptist brethren, may be completely nullified by these unscriptural dogmas, which are totally inconsistent therewith.

Alas! that any should trust to such "a refuge of lies as baptismal regeneration." There "is no peace," except to the true believer in Jesus, whether old or young; and it is a fearful thing for parents thus to make the baptism of the children a mighty obstacle to their salvation; to turn the church—the very temple of God, which was designed by him as a school for heaven—into the means of perdition.

It is true that infant baptism, as practised by some denominations does not always result in these dreadful consequences; but how are they escaped? Obviously, by ignoring all the favored blessings of this rite; by treating "the children of the covenant" as other children, and by making infant baptism what Isaac Taylor so well describes it, "Where children are not thought of as 'members of Christ,' and where they come under no discipline as such, the rite of baptism administered in infancy, says he, is a five minutes' operation, producing perplexing, unintelligible and out of harmony, as well with the Christian scheme, as with the system under which it takes place.

The Baptist, on the contrary, can present no such temptation to the child. He can teach the truths of the gospel, previously referred to, without the fear of having them neutralized by other doctrines. He must teach his child that he is a lost sinner, "a stranger to the covenant of promise, having no hope, and without God

in the world," until he yields his heart to Christ. He can fix his thoughts upon this one grand point of faith in Jesus and love to him, as his only hope, for with him it is Christ before baptism.—Christ first, obedience and Christian ordinances afterwards. Thus the Baptist's child has nothing interposed between him and the cross.

The terrors of the law and the sweet invitations of the gospel may beam with all their unclouded brightness on the young heart, with no baptism and church membership already conferred, to dim the terrible blaze of the one, or veil the heavenly light of the other.

We fearlessly ask every candid mind, which of these children, the Baptist or the Pedobaptist, occupies the most favorable position, for being convinced of his sinfulness and need of a Saviour; and which is most likely to renounce all other dependence, and to glory in the cross alone?

In conclusion, we will briefly consider the influence of the respective systems upon parents and teachers.

We have already remarked that that system was the best which tended to kindle in the Christian the most intense anxiety for the conversion of the children. Of course, much also depends upon the wisdom, affection and piety of the parents, and these vary in different individuals in the same church. But so far as the views entertained may have any influence, we think the advantage is clearly on the side of the Baptist. True, we hear a great deal concerning the solemnity of the baptismal vows, assumed by the parent, and of the additional obligations thus laid upon them to train their children for God.

A few, indeed, may perhaps imagine, that their obligations are increased by this rite, and may be more faithful than they would have been without it; but, if so, it is a sad reflection. The vast majority of Pedobaptist, however, assume no such vows, and it is notorious that "sponsors," as they are called, rarely pay any attention to the religious education of those for whom they stood. Neither is it true that any greater obligations or more thrilling motives to duty, can thus be laid upon parents. The commands of God on this subject, and the tender impulses of parental love, need no baptismal vows to increase their power. We envy not that man who is unmoved by the eloquent pleadings of these "dear little living arguments;" whose soul is not stirred within him by the thought of their immortal natures, their death-like influence, their myriad dangers and temptations, and who is driven to the duty of winning them to Christ, only because he has made a vow at their baptism! Were we Pedobaptists, we should most indignantly repel the insinuation that we had so little regard for the temporal welfare of our children, as to require a fancied baptismal covenant to impel us to a duty so sacred and delightful.

The Baptist, however, we repeat, has stronger incentives than his opponent, to be in solemn earnest in this work. "They that are whole need not the physician, but they that are sick." He whose child is slightly unwell, may himself administer a simple remedy; but when it is in danger of death, he will send for the best physician, and spare no pains or expense for its restoration.

So, in exact proportion to the importance attached to infant baptism, will the parent or teacher feel that its condition is comparatively safe. Believing that a great step has been taken towards its salvation, he will be relieved of the pressure of intense anxiety, and will be tempted to relax his earnest efforts to secure its conversion.

The different sects of Pedobaptists vary much in the stress which they respectively lay upon this ordinance; but that all of them attached to it a very great value, is evident from their published confessions of faith already quoted. How can he who believes that his children are "in covenant," "members of Christ's church," "received into God's favor," and "inheritors of the kingdom of heaven," feel so deeply concerned for their salvation, as he who believes with the scriptures, that they are "by nature children of wrath, even as others."

The latter will be constrained by parental love to labor and pray with unceasing fervor. He knows that nothing but the conversion of their hearts will do them good, for he has no baptism; no imagined "covenant of grace," which will benefit them without their renewal by the Spirit, and cleansing by the blood of Jesus, and consequently he cannot rest until those so dear to him are "born again," and made real members of the church of God.— He will feel the spirit of the Syrochenean woman, when pleading for her daughter, or of the ruler of the Synagogue, who, so earnestly implored Christ, "Sir, come down, ere my child die."

It would be strange indeed, if he whose child is already a member of the church, "embraced in all the Saviour's kind promises, and regarded in his benevolent provisions," should cherish such an agonizing spirit. Many have been the instances where parents have been tortured with apprehension about their children, until the preacher has sprinkled a few drops of water on them, after which they have felt contented and easy in mind. Says the Southern Observer, of Baltimore: "We know this fact.—The world knows it, and ten thousand denials would not obliterate it. The baptism of a child is neglected—the child becomes sick, the minister is sent for in great haste, and if the child dies before the rite is performed, the parents grieve as if the child were lost. Are there no instances of this kind? Are there none? And these very parents, perhaps, if the child were to live, would never think of instructing it carefully in the doctrines and duties of religion, would never think of laboring earnestly for its conversion.

We might cite numerous instances of the evil effects of infant baptism, which we have thus described, both on parents and children, but it is unnecessary, as we think we have fairly proved our position, that the tendency of the Pedobaptist system is to prevent the grand doctrines of the gospel, as held by evangelical Christians, from exerting their pure and legitimate influence on the hearts of children.

If it is objected to our arguments, that the children of Pedobaptists are converted in large numbers in early life, we gladly admit the fact, but we maintain that so far from their baptism in fancy having any favorable influence towards

it, it was only by practically forgetting that ceremony, and training their children just as a pious Baptist would train his, that these little ones were brought to Christ.

After all the parade about "the precious privileges of baptism," these children of the covenant must be taught that they are depraved, lost sinners, in no respect better than the unbaptized, nay, no better by nature than the "children of infidels;" or they will be hindered from fleeing to Christ. The pure and soul-saving truths of the gospel were allowed to beam upon their souls, accompanied with a holy example and fervent prayer; and this—not their baptism—was, under God's blessing, the cause of the early conversion of all the baptized children who have ever been converted.

But we have little doubt that if the statistics could be collected, it would be found, that in this respect the Baptists compare very favorably with any other denomination. In the city of Baltimore, it appears by the annual report of the Sunday School Superintendents' and Teachers' Association, that for several years the proportion of scholars professing religion, in the Baptist schools, was at least three times as great as in the Pedobaptist schools.

Finally, we would urge every parent and Sabbath School teacher, to examine this subject carefully, as he values the immortal souls confided to his charge. Their future destiny for time and for eternity depends, in a great measure, upon the instructions given in the tender years of childhood. That priceless diamond, the soul, is then engraved with letters which can never be erased. See to it, that truth only is employed by you in moulding the religious opinions and character of your child. That affection which very properly desires to omit nothing which may perchance benefit the dear objects of your love, may be appealed to in favor of having your child baptized, with the plea "it can do no harm, if it does no good." But beware. If what we have said be true, it may prove seriously injurious to the child, and become a pillow of ease to his soul, on which he may sleep the sleep of eternal death. Let it be the desire of your heart to lead your precious little ones to Jesus, at the earliest period, and beware lest, by their baptism and church membership, they may be tempted to seek or be satisfied in another refuge, than the Cross alone.

We fear that even Baptists, with all their overwhelming motives to impel them to this unspeakably important work, are yet fearfully remiss in this duty. Brethren, your principles are such as to leave you without excuse, for the least neglect. The danger of your unconverted children is clearly perceived by you.— Out of Christ—they perish forever! They must be converted, or be lost. What more thrilling incentives to fervent prayer and constant faithfulness, can you require! You have every encouragement. You have not performed upon them a precious and unauthorized ceremony, but you can claim all the precious promises which bear upon this subject. You have not with your own hands affixed "a seal" to confirm them in self-complacent impotence. You have no barrier to the truth you teach, except the native pride and depravity of the human heart. Act then, upon your own principles. Show your children that you believe their danger, and point them to the remedy.— Bring them poisoned as they are by the sting of sin, to Him of whom the brazen serpent was a type. Strive by every means to re-occupy their hearts with sacred truth. Labor to train them for heaven more than for earth; to save their deathless souls, remembering that the soul is a jewel, which may shine forever in the Redeemer's crown, when the body, its temporary casket, shall have mingled for ages with its native dust.

The Bible in its Meliorating Influence upon Society.

The following passages are extracted from the Report for 1853 of the Bible Society of Delaware, written by the Hon. Willard Hall, its President.

History has been said to be philosophy speaking by example—Religion may say its voice. If our experiences extend 40 or 50 years, they are accounted long. Besides, changes are so gradual, we cannot mark them. To see changes in communities clearly and fully defined we need long tracts of time. We must therefore have recourse to history.

According to the common computation, it is 1855 years since our Saviour's birth. Of that period the first hundred were consumed in preparing the Gospel—supplying its materials in the life and instructions of the Redeemer, in the labors and writings of his apostles, in laying foundations, and rearing the first churches. The next two hundred were years of persecution, unsparring and deadly, in which the whole power of the Roman Empire, filling the earth, and ruling with a rod of iron, was put forth with zeal and energy to exterminate the Christian name; and in less than two hundred years more the Great Apostasy, the Mystery of Iniquity, which in the time of Paul was already at work unfolded itself, and hiding the Word of God by oppression, miracle, and unholy example, strove against the faith that had been delivered to the saints. The art of printing was not invented in Europe till the year 1430, (about 400 years ago,) and its progress was gradual; indeed, its most successful advances have been made within these few past years. Our present version of the Scriptures was published in 1611, only 242 years ago. Until that time even Protestantism was halting along with bad translations and scarcity of books, opposed by the wide spread and powerful influence of the Romish Hierarchy.

We cannot estimate rightly the effect of the Bible upon the human mind, and what we can confidently expect from it, unless we take into consideration these obstructions. Having adverted to them, we will collect a few historical facts, such as shall leave no doubt respecting the general inference to be drawn, and fully satisfy every candid, intelligent mind with respect to the particular application.

About two hundred years before our Saviour's time, during the contentions for mastery of Rome and Carthage, a region of country upon the Mediterranean sea, two hundred miles square, surpassed any equal portion of the earth in beauty, fruitfulness and population.—

Cato the censor proved it superior to any part of Italy, exhibiting its productions before the Roman Senate. The entire district was covered with splendid mansions of affluent citizens, making it one dense collection of wealthy towns. Under two Roman consuls, one the celebrated Regulus, whom the schoolboy in the classics dwells upon with admiration, as an exemplar of Roman nobleness, this region was invaded, sacked, covered with carnage and devastation, its inhabitants wantonly slaughtered, and all that escaped slaughter sold into slavery; the beautiful, the delicate, the lovely, all old and young; and without discrimination, either butchered or made slaves, and sent to distant markets—this in a densely populated district two hundred miles square.

When Hannibal, one of the most admired characters of history, ravaged the Roman territories, wherever his army passed, all the inhabitants, Romans or Latins, of age to bear arms, were put to the sword, or driven like cattle before him into slavery. The custom of war was, on taking populous and prosperous cities, to put to death the principal citizens, to sell all the rest, male and female, poor and rich, delicate and tender, as well as the rough and robust, as slaves. And it is to be borne in mind, that slavery was as much worse then as it is now, as the refinement of religious civilization now exceeds the brutal paganism of antiquity—"full" indeed "of the habitations of cruelty."

Seylla, the Roman dictator, on one occasion put to death eight thousand men whom he had shut up in the circus for this butchery; and while their death shrieks were piercing the Senate chamber, he was composedly making a speech in the Senate. Under him the streets were filled with beheaded bodies of most eminent citizens; no fewer than 4,700 having been executed in a short time by his orders. Yet he resigned all his power with as much complacency as did the holy prophet Samuel, and was permitted to live and die in peace; not only called to no account in his lifetime, but honored with a public, magnificent funeral at his death.

Julius Caesar, the scholar, the orator, the historian, antiquity's model of a man, who lived just before the time of our Saviour, ordered the massacre of ten thousand men whom he had taken prisoners of war; and although the stern republicans of his day did not spare him, this was never mentioned in his disparagement.

These men were not ruffians, outlaws from social sympathies; they stood among the first and best of their times. Those who say nature has her nobility, would place them in its foremost rank. Yet take the worst of our day, in any part of Christendom, and they could not be distinguished themselves with such acts of blood. Common humanity in the most oppressive, arbitrary government on earth, would not tolerate it. There is manifestly a change of disposition, not of this or that individual, not of this or that community or society, but of mankind throughout Christendom. What has produced it? What has been the alterative element, going to the root of the common moral temperament, and circulating through it a higher and more vigorous humanity?

Obviously, not religion experienced in the hearts of men; for such men are now, as they ever have been, comparatively few, very few. But in the Gospel there is a spirit, a divine power in its doctrines, inspired by the Holy Spirit, and partaking of His nature, which leavens and meliorates the principles and feelings, the mental and moral condition of those who make no pretensions to its saving benefits—not only of those who give respectful attention, but even scoffers. A careful, considerate observer will have no doubt that the general influence of the Gospel have produced radical changes in the common mind, in the general temperament of nations, where it has been the study of but few, and the saving grace of but fewer; changing in important respects, by the moral atmosphere it generates, the moral nature of man. The historical facts which I have cited prove this: for we repeat, man, within the limits of Christendom, in his lowest depravity, is now incapable of doing what was common for the most elevated and refined before the Gospel was dispensed. It is proved by a matter of less moment, but of equal significance as an illustration of character. We allude to the tolerated practice before the Gospel, even in the nation of Israel, of polygamy. The high priest of the Jews, a man eminent for wisdom and holiness, a stern, uncompromising reformer, having the guardianship of the young king of that nation, educating him to be a reformer, and whose example was so commanding and holy, that during his life this reform, although he proved himself very wicked at last, maintained the character of a good ruler, took for that king two wives; a fact which subjects a man in every State of this Union to a criminal prosecution, which the laws of the country from which we derive our origin makes a felony, and which cannot be mentioned among us without exciting loathing and disgust.— What a change in moral feeling! denoting a change in the moral constitution not merely of the little flock drinking into Christ's spirit, but of the whole mass where the gospel has found an entrance in the community among whom it has a place.

If we needed other evidences of the alterative efficacy of the Gospel, even where the bulk of the community for all saving purposes disregard it, we should have abundance in the social and moral condition of those people among whom it is repudiated, the Mohammedans, the Chinese, the Hindus, among all of whom, although in some respects having great advantages, we find want of refinement bordering on our estimation upon filthiness, and prevailing depravity so aggravated and disgusting as to almost produce conviction that they are not the same order of beings as Christian nations. Infidelity or superficial philosophy may reply to these remarks, that this elevation and improvement, these changes in the moral condition of man, are not the work of the Gospel, but the unfolding of our nature from its inherent vigor and natural growth in its progress toward perfection. Why then do we not see this progress, this improvement and elevation where the gospel is unknown, especially among the people least mentioned, the Chinese and Hindus, who have had far longer time and better opportunity for them than the people where we actually find them? Letters and philosophy

were known in China for ages, while the dense forests of Europe and Britain were traversed by untutored barbarians. The condition of China and Hindostan, compared with that of Christendom, does not allow a doubt in any thinking mind, that the presence of the gospel in the last, and its absence in the first, make the difference. But we have a remarkable illustration to this effect in Harris's Travels in the Highlands of Ethiopia in 1844.

Southern Abyssinia was among the countries first blessed with the light of the gospel, but it departed not leaving a ray behind; and for centuries it has been utterly extinct. While Mr. Harris was in that country, the king of Show will great secrecy collected a large force, and sallied forth against the neighboring regions, very populous, literally filled with people, abounding with cattle, covered with luxuriant crops, trees and vines covered with fruit, fertile and beautiful, the emblem of plenty and enjoyment, everything in security and repose, and over an extensive space he carried fire and desolation, massacring the people, burning the houses, destroying the harvests, cutting down the vines and the fruit trees, driving off the cattle, and leaving the few wretched, ruined people, who had escaped by flight the desolating foray, without shelter or food; showing that what we have seen to have taken place before the Gospel was published, takes place now where the gospel is unknown.

We thus learn from observation, that without the Gospel man is the deadly enemy of man; like the wild beast he prowls to destroy; "hateful and hating one another"—the graphic delineation of our race. With the gospel, under its genial influence, from the mere fact that it has a place in a community, although few and rare are the instances that feel its sanctifying grace and saving power, this character of man is changed, and kindness and sympathy, pity for distress, and desire to relieve it, complacency in good, and desire to promote it, benevolence and beneficence, lodge themselves in the common heart.

"D. D. Doctor of Divinity"—Rev. Reverend.

The love of titulary distinction has been characteristic of man in all ages of the world. Comparatively well, had its power been limited to those who have never claimed the higher Christian nature: This, however, is far from being or having been the fact. Christians have with honorable exceptions, in this respect, given lamentable evidence of a sinful nature, but partially restored by grace. As the living first of Christianity have waned or died out upon the altar of men's hearts the flame of love for the laudities of the world, distinctions and honorary titles, has waxed and kindled anew.

The rule holds uniformly good; the more of the one the less of the other. Ministers of the gospel, looking upon themselves and being looked upon as to a great extent if not entirely shut from the honors of State, have excused themselves, or taken honor to themselves, for introducing distinctions and titles into the church. The positive interdiction of the Saviour, followed by the practice of the Apostles and primitive Christians, has been interdicted. The old track, lying in the valley of humanity, has been overlaid with iron and clay, the material of the feet of Nebuchadnezzar's symbolic image. The depots have been established, the track cleared, the cars made ready for pious renown, and the cry is heard, "All aboard that's going." Is the voice of monition uttered?— Yes. But so feebly, so like the voice of this article, that it dies away unheeded, amid the rattle of denominational cars, and puffs of denominational steam. The time being short, and the distance from Rev. to D. D. and from D. D. to Paper (Pope) being long, the haste in movement is proportionably hot. Crossings are scarcely worthy of the notice, "Railroad Crossing—Look out for the Cars." A contentment whistle is about all; and "wo! to the right that does not quail or stand back at that." But to drop our figure, the rush among professors of Christianity for honorary distinctions is great, and they who speak against them are classed with the fabled fox who cried, "Sour grapes," when they were above his reach. Undaunted, however, by this sneer, we will, passing by a multitude of titles, notice a little more particularly those which stand at the head of this article.

"D. D.—Doctor of Divinity." This honorary title, among Protestants, as yet is nominally the top round of the ladder of religious eminence. Those who gain this high stand point, this titulary elevation, are the denominational magistrates, the personages who speak authoritatively in matters of denominational and church polity and action. True, others may speak; but in an under tone that may or may not be heeded. True again, in some cases, these magistrates may be overruled where divided amongst themselves, by aspirants to the same honorary distinction, or by those who spurn scripturally condemned titles altogether.

The general truth, nevertheless remains—"Doctors" So-and-so, are modern denominational authorities in matters of faith and practice. Were they, as generally, better qualified to speak authoritatively than others it might be said with better grace, "Things signified and not titles are to be looked at." Such, however, does not appear to be the fact. "D. D.'s" are often made of quite ordinary material, both as to intellect, intelligence and piety. Often where intellect is not wanting grace is.

Were D. D.'s all good men and true—all intellectual and pious, head and shoulders above their brethren, still the wrong of applying this title to them remains. It has a Papal origin, or, perhaps, we ought rather to say, as part and parcel of Papsy, if originated in the un-sanctified love of title dignity and honor in the human heart. Romanists in the lead, Episcopalians, Lutherans, Methodists, Independents, Presbyterians Congregationalists and last, if not least, and most to be deplored, Baptists, follow.

It is possible that a looker on, judging the future by the past, might conclude the old "Mother of Abominations" is in danger of being outstripped in the race.

It is asked, "What harm in all this? Is not the title of D. D. a stimulus to honorable exertion?"

In reply, we say, we cannot pretend to judge of the amount of harm. We are not far-seeing enough to even guess at the full amount of injury that may result from an infraction of any

moral precept or divine command. Enough for us that God forbids. We know, however, that Christ asks the important question, "How can ye believe who receive honor one of another, and seek not the honor that comes from God?"

We know that he says—"Be not called Rabbi, for one is your master, even Christ, and all ye are brethren." Neither be ye called masters, for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted."

Are any so blinded as not to see the bearing of these sayings of Christ upon the title, "Doctor of Divinity"? That D. D. and Rabbi substantially, at least, are one? Let them consult admitted authorities upon the subject. All have access to the "Encyclopedia of Religious Knowledge," and to Webster's Great Dictionary of our language. These without other authorities may be enough to satisfy them.

The former gives us the information, that "Rabbi" means "master," that it is "a name of dignity among the Hebrews, given to masters, and doctors, to chiefs of classes," &c., that there "were many gradations among the Jews before it, as among us before the degree of doctor"—that "Rabbins were doctors or teachers among the Jews, whose province it is to decide differences, determine what things are allowed or forbidden, and judge both in religious and civil matters." They celebrate marriages, and declare divorces, preach in the synagogues, and preside over academies.

The latter defines, "Doctor"—1. A teacher. 2. One who has passed the degree of a Faculty and is empowered to practice and teach it, as a doctor in Divinity," &c.

The "Doctors" then, themselves being judges, are Rabbins with a little less authority than the ancients, and therefore the less excusable for assuming the title. Let them look the words of the Saviour in the face; and tell us in plain words, if they have the effrontery to do so, that "Be not called Rabbi," brought down to our times, does not mean—"Be not called D. D. or Doctor of Divinity." If they dare not add this guilt to their wrong, let them repudiate the title, and dare to be humble, Christ obeying men.

We had thought to say our say out upon the D. D. and "Rev." in this article; but as it may be already full long, we pass the latter over to another number.—Am. Baptist.

Gems from a Pastor's Scrap-Book.

Had the Greek word *Baptizo*, which denotes the principal action in this ordinance, been translated in the English version of the New Testament, there would probably have been, among English readers, no dispute concerning its import. Had either of the English words, *wash*, or *sprinkle*, or *immerse*, been substituted for the Greek word, an English reader would instantly conceive an appropriate meaning. But unhappily our translators have retained the original word, and contented themselves with merely changing its termination. By this means an English reader is deprived of his usual guide. There are no other applications of the word, in his own language, from which he can learn its import. The only expedient, therefore, of which he can avail himself, is to ascertain the import of the original word.—*Adoniram Judson, Sept., 27, 1812.*

RETROACTIVE JUSTICE.

Until every national establishment of religion is overthrown; the ancient prejudice rooted out, and a way opened for the general diffusion of the pure Gospel of Christ, unfettered by human power, and uncontaminated by human inventions, there can be no settled, no permanent peace in Europe; but as there is truth in the Word of God, and justice in the storehouse of Heaven, so surely must Europe bleed again at every pore. New revolutions must again convulse her; the din of arms, and the martial trumpet must again be heard through all her borders; again must her streams be dyed with blood; her fields manured with the bodies of her slaughtered sons; the vials of the wrath of Almighty God must be poured out upon her; consternation and dismay must thrill through every heart, till her cities are laid desolate, and but a remnant shall escape the sword; while the servants of the Lord shall look with wonder and cry—*Righteous art Thou, O Lord! who art, and wast, and shalt be, because Thou hast judged thus; for they shed the blood of Saints and prophets and Thou hast given them blood to drink, for they are worthy!*—*O. B. Brown, Thanksgiving Sermon, April 13, 1815.*

SPEAKING THE TRUTH IN LOVE.

It is said of Bishop Hooper, that his hearers always perceived his affection to them in his desire for their conversion, and welcomed his rebukes as being the effect of love to their souls.

BE YE ALSO READY.

Divines have frequently distinguished readiness for death, into *habitual* and *actual*. Habitual preparation, referring to the state of the subject; and actual, to the affections of the mind on the contemplation or perception of death's approach. A fast is *habitually* ready for sea, whose timbers are strong, whose ammunition is ample, whose crews are courageous and well officered; but it is *actually* ready when its sails are bent, its colors flying, its anchors weighed, and the air ringing with the parting shout. He, for a passage to eternity is *habitually* ready, whose heart is regenerated, whose hope is in the Redeemer, and whose life is holiness to the Lord; but he is *actually* ready, when in the united exercise of faith and desire, he can say:

Dear Sovereign break those vital strings,
That bind me to my clay;
Take me Uziel on thy wings,
And stretch and soar away.

Dr. Stenham.

The American Agriculturist gives an account of a fraudulent article manufactured in this country and sold to farmers as Chilean Guano, but is comparatively worthless. Farmers should beware.