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SOME OF THE REASONS AND FACTS WHICH MADE ME A BAPTIST.

BY REV. T. B. KINGSBURY.—No. 12.

What forty-eight standard Greek Lexicons say—Thirty-three learned Pedobaptist authors testifying that the proper meaning of Baptizo is to immerse—Their Language Quoted.

I have already remarked that baptizo has never been translated. It was merely adopted into our language. The termination was simply changed and baptizo became baptize. If the meaning of this word can be found, then the controversy is forever settled. How can this meaning be ascertained? About any other word, you would say, the direct way will be to consult the various Greek lexicons. Why not then resort to them in this case? Let us then turn to them that we may ascertain

WHAT GREEK LEXICONS SAY BAPTIZO MEANS.

I will not consume the space allowed me with quoting what really they all say. I will give the sum of their evidence. The celebrated Presbyterian, Dr. N. L. Rice, gives us the result of his researches among Greek dictionaries, in his work on Baptism, and in his debate with Alexander Campbell. He quotes from twelve

lexicons, and says: "But in the second edition, they have changed these definitions. Why this? It must be very plain to every one that these meanings would never have been withdrawn, if within the range of all Greek literature, and solitary passage could have been found which would justify their retention. As honest and learned men, these authors have obliterated these meanings, and now to this greatly controverted word they give only the following: 1. To dip repeatedly; of ships, to sink them; passive voice, to bathe. 2. To draw water. 3. To baptize—New Testament.

By saying we are to suppose they mean immersed in water, as the withdrawing of the other senses would prevent the supposition that they meant bathing with water. It is necessary to mention in this connection one fact attending the publication of this great work in the United States. Professor DAISLER was the editor—a Pedobaptist. Instead of giving as the meanings of baptizo, those of the second and revised edition, he chose to give the definitions of the first Oxford edition. This, however, was soon exposed, and in the second American edition, the Professor did not add anything to the meaning of that word, as given in the second Oxford edition. This in itself is very significant.

2. DR. CHARLES ANTHON. This learned lexicographer is the Liddell and Scott of America. He is an Episcopalian and Professor of Greek, in Columbia College, New York. In a letter to Dr. Palmley he says: "The primary meaning of baptizo is to dip or immerse, and its secondary meanings (if it ever had any) all refer, in some way or other, to the same leading idea, i. e., immersion.—"SPRINKLE" &c., ARE ENTIRELY OUT OF THE QUESTION."

Professor Stuart's rule of interpretation is, that the primary signification must be taken always unless the context obviously demands a secondary signification. The context at least can never demand that baptizo shall take the meaning of to pour or sprinkle—a meaning which it never had. Are the Baptists then not right when they contend that the command which our Saviour gave to his disciples to baptize (baptizo) was nothing else than a plain, easily understood, imperative order, to immerse?

PEDOBAPTIST WITNESSES WHO TESTIFY THAT BAPTIZO MEANS TO IMMERSE.

1. BEZA. "Christ commanded us to be baptized, by which word it is certain immersion is signified."
2. NEANDER. "In respect to the form of baptism, it was in conformity with the original import of the symbol, performed by immersion."
3. ALTINGIUS. "For baptism is immersion * * the term baptism is never used concerning aspersion."
4. HOSPINIANUS. "Christ commanded us to be baptized, by which word it is certain immersion is signified."
5. GURTLEIUS. "Baptism is immersion, dipping. The thing commanded by our Lord is baptism, immersion in water."
6. BUDDIUS. "The words baptizo and baptismos are not to be interpreted of aspersion, but always of immersion."
7. CALLENBURGH. "In baptism the whole body is ordered to be immersed."
8. DR. STONE. "The disciples of our Lord could understand his command in no other manner than as enjoining immersion."
9. MARTIN LUTHER. "The term baptism is a Greek word; it may be rendered into Latin by mersio, when we immerse anything in water."
10. KNAPP. Baptisma, from baptizein, which properly signifies to dip in, to wash by immersion."
11. BLOOMFIELD. "The sense of was baptized in, is was dipped or plunged into."
12. ZANCHIUS. "The proper signification of baptizo is to immerse, plunge under, overwhelm in water."
13. SALMASIUS. "Baptism is immersion, and was administered in former times according to the force and meaning of the word."
14. AUGUSTI. "The word baptizo, according to etymology and usage, signifies to immerse."

15. BRENNER. "The word corresponds in signification with the German taufen, to sink in the deep."

16. PAULLUS. "The word baptizo signifies in Greek sometimes to immerse, sometimes to submerge."

17. SCHOLE. "Baptism consists in the immersion of the whole body in water."

18. IKENIUS. "The Greek word baptismos denotes the immersion of person or thing into something."

19. CASABON. "To baptize is to immerse."

20. RIDGELY. "The original and natural signification of the word baptizo imports to dip."

21. LINEBORCH. "Baptism consists in washing or rather immersing the whole body in water, as was customary in primitive times."

22. SIR JOHN FLOYER. "Immersion is no circumstance but the very act of baptism."

23. POOLE'S CONTINUATORS. "To be baptized is to be dipped in water."

24. VALSIUS. "Baptism properly signifies immersion."

25. COLEMAN. "The primary signification of baptizo is to dip, plunge, to immerse. The obvious import of the noun is immersion."

26. EDINBURGH REVIEW, says that it is "a fixed point universally admitted" that baptizo means to dip.

27. WETSTENIUS. "To baptizo to plunge, to dip."

28. BARROW. The action is baptizing or immersion in water."

29. BURMANIUS. "Baptisma an baptisma, if you consider the etymology, properly signify immersion."

30. RICHARD BENTLEY. Baptismo, baptismus, dippingus."

31. BECKMANNUS. "Baptism, according to the force of its etymology is immersion and washing or dipping."

32. BOGANUS. "Baptism, that is immersion." He says our Lord was

33. VON GERLACH. "The Greek word (baptizo) properly signify dip."

In addition to this long list of authorities, I refer the reader for similar testimony to the extracts given in previous numbers from Venema, Prof. Fritsche, Porson, Rogers, Jerome Taylor, Dr. G. Campbell, London Q. Review, Vitringa, Prof. Stuart, John Calvin, Witsius, Dr. Chalmers, Melancthon, and, indeed, many others. These witnesses show most conclusively that the Baptists are right in the views which they hold with regard to the ordinance of baptism.

CONSULTING FORTUNE TELLERS.

BROTHER HUPHAM: It is astonishing to what extent consulting Fortune Tellers, as they are now called, is carried by both the church and the world. It is practiced by many of whom better things might be expected—by some who are regarded as pious and intelligent. This should not be tolerated by our churches. Every member known to apply to diviners, or fortune tellers ought to be dealt with as guilty of sin equal to drunkenness, lying, theft, swearing, &c. These are not more clearly forbidden in the Bible than consulting those that have familiar spirits, now generally called fortune tellers. In many communities, if a member of the family is sick, especially if the disease is of a lingering nature, if a horse or a cow is stolen or strayed, some member of the family is sent to consult some old woman or old man that professes to tell the past, present and future. They at once put their cards to work, if in a case of sickness they declare it a case of poison, prescribe a cure that generally kills. The advice of the attending physician and his medicine are regarded as certain death if continued. The mischief does not stop here. The size, color of the hair, eyes, &c., of the person who gave the poison, or put under ground to be walked over, or who stole the missing property, is given; suspicion rests at once upon some

innocent neighbor who happens to come nearest the description given; it soon leaks out who is suspected; the friendship of families is broken up, relations and neighbors rendered enemies for ever. This is of frequent occurrence.

We have never known any good to result from these consultations, but a great deal of evil. Those that consult these persons are generally deceived by them. That this practice is a sin, and calls for the discipline of the churches is evident from the word of God.

1. The earth, and the practice of those called fortune tellers, (for it is only a new name for divination, sorcery, familiar spirits &c.) is expressly forbidden in the Bible. "A wizard shall be surely put to death. Deut. 18: 11.

Says God, "I will be a swift witness against the sorcerers." Mal. 3: 5.

"But the fearful and unbelieving, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8.

"Thou shalt not suffer a witch to live." Deut. 22: 18.

"A man also or a woman that hath a familiar spirit, or that is a wizard shall surely be put to death." Lev. 20: 27.

"These shall not be found among you, one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these are an abomination unto the Lord." Deut. 18: 12.

It being wrong to practice these things, it is equally so to consult them. Those that practice these things, and those who consult them are expressly declared to be an abomination to the Lord." Deut. 18: 12, and cannot be fit for church membership.

2. We are expressly forbidden to consult those that have familiar spirits

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. I am the Lord thy God." Lev. 19: 31.

"And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20: 6.

"And when they shall say unto you seek unto them that have familiar spirits and unto wizards that peep and mutter: shall not a people seek unto their God?"

"Hearken not to your diviners, your dreamers, your enchanters, your soothsayers. They prophesy a lie unto you. Jer. 27: 9, 10.

"So Saul died for his transgressions &c., and also for asking counsel of one that had a familiar spirit to inquire of it." 1 Chron. 10: 13.

Manasseh provoked the anger of the Lord because he dealt with familiar spirits and wizards &c." 2 Kings 21: 6.

"For these nations which thou shalt possess, hearkened unto observers of times and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deut. 18: 14.

From the evidence above submitted, it is evident that those who consult those now called "Fortune-tellers," (which is but a new name for "familiar spirits," &c.) are doing it in defiance of the clearly expressed will of God, and should be dealt with by the churches as if guilty of swearing, drunkenness, &c.

Some who consult these persons, do it ignorantly, not knowing it is forbidden by the word of God, their attention never having been called to the subject. Ministers of the gospel ought to enlighten the minds of their people upon the subject. It is to be feared that some of them have consulted these persons, and are not as well informed upon the subject as they ought to be.

Some who have consulted these persons believe that they can and do tell them things that are so, and that they could not possibly know anything about, but by their peculiar knowledge as fortune tellers.

This is a mistake, for God says, "They prophesy a lie unto you." Jer. 27: 9, 10. This is easily done by a peculiar manner of guessing that they have, and watching the countenance of the person consulting them &c.

But suppose they can do all that the ignorant, credulous, and superstitious claim that they can. We are positively forbidden to consult them as we have shown.

"The Lord thy God hath not suffered thee so to do." Deut. 18: 14.

"All these things are an abomination to the Lord." Deut. 18: 10-12.

If this communication serve to awaken attention to this subject and induce our ministers to "cry aloud and spare not," and teach their people properly and promptly upon this subject, we have gained our point.

G. W. P.

For the afflicted Redeemer's YOUTH.

"There was a time when shadow, grief and pain, and every common sight, To me did seem as if I were Apparelled in celestial light. The glory and the freshness of a dream. It is not now, as it hath been of yore:— 'Tis night, and I am sitting on the shore. The things which I have seen, I now can see no more."

Wordsworth.

Happy season, when the future was all radiant, when I heard not even the rumbling of the approaching storm, the marks of whose desolation were to lie scattered as wrecks around my pathway. The friendships were so sweet and ardent, the home circle so complete, save that one broken link, fastened by the Master of assemblies within the walls of His eternal temple. The tears evoked by fraternal grief were swiftly chased away by the merry smiles of buoyant youth, when, lo! "a little cloud like a man's hand," darkened the horizon, increasing until it covered the zenith, whence it poured its fury, "hailstones and coals of fire," upon my heart.

About the 1st of December 18—my mother had a presentiment of early death, and commenced to put her house in order. A shade of sadness settled upon her hitherto placid face, as she busied herself in preparing clothing for her husband and children, whom she felt she should soon leave. The intervals of labor

seat. She would come from retirement, her face wet with tears. Reader, God bottled these tears. I feel assured that already many of those prayers are answered. Sickness came soon; it "was unto death." She shrank from the open jaws of the grim monster until near the time of their closing, when she verified the promise, "As thy days, so shall thy strength be."

The tie binding her to earth, one by one, gave way. The last one snapped, was the love of her children. "I leave them in the hands of the Lord," said she. Then turning to me, (the eldest), said, "Meet me in heaven." She asked the family to sing,

"What's this that steals upon my frame? Is it death?"

With streaming eyes, and faltering voices, we complied as best we could, while she united in the chorus,

"All is well; all is well."

'Twas on Christmas eve, and a Sabbath day which she began on earth but closed in heaven. When the sun went down, she passed gently,

"As the evening day," to that land "Where Sabbath's have no end."

"Those who have lost a mother's love, Can tell the pain of my sad woe."

Could I but call her back again, I would love her better than before— I'm lonely since my mother died.

O, you who have a mother dear, Get not a word of grief and pain; But cherish, love her with your life; You never can have her like again.

Then, when she's called for you away, Across death's dark and troubled tide; In pain with me, you need not say, I'm lonely, since my mother died.

Remorse now, like a dagger, thrusts keenly to the centre of my heart, when I remember my disobedience and unkindness to my sainted mother. Jesus forgive me! Mother can not.

WINS.

Jan. 11th, 1867.

From Morning by Morning.

PARAGRAPHS BY SPURGEON.

"So to walk even as he walked."—1 John ii: 6.

Why should Christians imitate Christ? They should do it for their own sake. If they desire to be in a healthy state of soul—if they would escape the sickness of sin, and enjoy the vigor growing of grace, let Jesus be their model. For their own happiness sake, if they would drink wine on the lees, well refined; if they would enjoy holy and happy communion with Jesus; if they would be lifted up above the cares and troubles of this world, let them walk even as He walked. There is nothing which

can so assist you to walk towards heaven with good speed, as wearing the image of Jesus on your heart; to rule all its motions. It is when by the power of the Holy Spirit, you are enabled to walk with Jesus in His very footsteps, that you are most happy, and most known to be the sons of God. Peter star off is religion's sake, strive to be like Jesus. Ah! poor religion, thou hast been sorely shot at by cruel foes, but thou hast not been wounded one half so dangerously as thy foes as by thy friends. Who made those wounds in the last hand of contention? The vessel who used the dagger of hypocrisy. The man who, with pretences, enters the fold, being nought but a wolf in sheep's clothing, worries the flock more than the lion outside. There is no weapon half so deadly as a Judas-kiss. Inconsistent professors injure the gospel more than the sneering critic or the infidel. But, especially for Christ's own sake, imitate His example. Christian, lovest thou thy Saviour? Is His name precious to thee? Is His cause dear to thee? Wouldst thou see the kingdoms of the world become His? Is it thy desire that He should be glorified? Art thou longing that souls should be won to Him? If so, imitate Jesus; be an epistle of Christ, know and read of all men."

"Our heart shall rejoice in Him."—Psalm xxiii. 21.

Blessed is the fact that Christians can rejoice, even in the deepest distress; although trouble may surround them, they still sing; and, like many birds, they sing best in their cages. The waves may roll over them, but their souls soon rise to the surface, and see the light of God's countenance; they have a buoyancy about them which keeps their head always above the water, and helps them to sing amid the tempest, "God is with me still." To whom shall the glory be given? Oh! to Jesus—it is all by Jesus. Trouble does not necessarily bring consolation with it to the believer, but the presence of the Son of God in the fiery furnace with him, fills his heart with joy. He is sick and suffering, but Jesus visits him and makes his bed

chilly, waters of Jordan are gathered about him up to the neck, but Jesus puts His arms around him, and cries, "Fear not, beloved; to die is to be blessed; the waters of death have their fountain-head in heaven; they are not bitter, they are sweet as nectar, for they flow from the throne of God." As the departing saint wades through the stream, and the billows gather around him, and heart and flesh fall him, the same voice sounds in his ears, "Fear not; I am with thee; be not dismayed; I am thy God." As he nears the borders of the infinite unknown, and is almost affrighted to enter the realm of shades, Jesus says, "Fear not; it is your Father's good pleasure to give you the kingdom." Thus strengthened and consoled, the believer is not afraid to die; nay, he is even willing to depart, for since he has seen Jesus as the morning star, He longs to gaze upon Him "as the sun in his strength." Truly the presence of Jesus is all the heaven we desire. He is at once

"The glory of our brightest days; The comfort of our nights."

"The sweet psalmist of Israel."—2 Samuel xxiii. 1.

Among all the saints whose lives are recorded in Holy Writ, David possesses an experience of the most striking, varied, and instructive character. In his history, we meet with trial and temptations not to be discovered, as a whole in other saints of ancient times, and hence he is all the more suggestive a type of our Lord. David knew the trials of all ranks and conditions of men. Kings have their troubles, and David wore a crown; the peasant has his cares, and David handled a shepherd's crook; the wanderer has many hardships, and David abode in the caves of Begead; the captain has his difficulties, and David found the sons of Zeruiah too hard for him; The psalmist was also tried in his friends; his counsellor Ahithophel forsook him. "He that eateth bread with me, hath lifted up his heel against me." His worst foes were they of his own household: his children were his greatest affliction. The temptations of poverty and wealth, of honor and reproach, of health and weakness, all tried their power upon him. He had temptations from without to disturb his peace, and from within to mar his joy. David no sooner escaped from one trial than he fell into another; no sooner emerged from one season of despondency and alarm; than he was again brought into the lowest depths, and all God's ways and billows rolled over him. It is probably from this cause that David's psalms are so universally the delight of experienced Christians. Whatever our frame of mind, whether ecstasy or depression, David has exactly described our emotions. He was an able

master of the human heart, because he had been tutored in the best of all schools—the school of heart-felt, personal experience. As we are instructed in the same school, as we grow matured in grace and in years, we increasingly appreciate David's psalms, and find them to be "green pastures." My soul, let David's experience cheer and counsel thee this day.

THE COMING PROSPERITY OF ZION.

It is not the delay of God, it is our impatience, that darkens the prospects of Zion. Even in the season of reverse, which chastises our sins and disciplines our faith, we may feel that the hours of night, with their weepings, are numbered, and the joy of the morning makes haste to come. The word of promise is more "sure, if possible, than the simple 'word of prophecy'—for if this be the witness-bearing of Unerring Foresight, that pledges, with it, wonder-working of Almighty Power. How, then, can we give place to despondent thoughts, as though God had forgotten to be gracious, and His mercies were clean gone forever? These long and weary years all lie summed up in His To-Day; and when His reckonings are kindled together, our hearts shall smite us for our weekly questioning, because the Sun hid his face from you for a little moment, whether "darkness was the universe."

During the captivity in Babylon, Ezekiel, under the light of inspiration, exclaimed, "O, mountains of Judea, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come." A "re-tive unbelief" might have repelled this exultant cry, as pitiless irony. "At hand to come!" when only twelve years of their appointed exile had elapsed, and fifty-eight more were yet to drag their slow length along. At hand, to come! when the generation that heard these words must make the unblest land of the Gentile their grave, and another generation stand in their lot to inherit the joyous prediction. "Yes! To a true trust, yes! 'Beloved, be not ignorant of this one thing—that one day is with the Lord as a thousand years, and a thousand years as one day."

day shall do the work of a thousand years; and who shall say, when their work is done, that the thousand years are lost; because His hand while they were passing, was not plucked out of His bosom? Who, for the joy of that day, as faith "seizes it with happy eye," shall not overlap the dreary interval and rejoice as though it were not?

Brethren! the faithfulness of God abides throughout His seasons of delay. His promise is "ordered in all things and sure." The prosperity of Zion is "at hand to come." Let us not put it off by unbelief, prayerlessness, and sloth, but look for it with confidence, ask for it with importunity, and labor for it with diligence. So shall her Head teach us how "one day" may suffice for chastisement and discipline—how the reward of our toils, the answer of our supplications, and the fruition of our faith require but "one day." O, for the steadfast trust that waxes not in working or in waiting! When that prevails among us, the God of our salvation will "do and defer not."

Index and Baptist.

THE LAST OF EARTH.

There is rest for the weary. The day of toil and trial will end, as we bid adieu to earth; shall we not rejoice, like as the tempest-tossed mariner, who once again beholds his native shore? The Christian will not sigh as he casts aside this embourgeois clay, to think that this is the last of earth. The disciples of the Crucified have not sought their rest, their abiding place here; to them, the last of earth is but an introduction to their eternal home.

But to those who have laid up their treasures on earth, who have minded earthly things, the last of earth is, but the beginning of a dark and fearful night. They sought for happiness in the things of the world, and lived as though they thought their houses would abide forever. But the last of earth comes; and although they cling tenaciously to life, and vainly tarry here, the destroying angel passes them not by, while "the last of earth," the song of victory to tens of thousands round the throne above, is but the requiem, which in sad and doleful numbers tell the worldling that all is lost.

CONFLICT OF FAITH.—"If Satan and I ever did strive for any word of God in all my life, it was for this good word of Christ, 'Him that cometh unto me will I in no wise cast out; heat on end and I at the other.' 'O what work we made. It was for this that we did so, and strive, he pulled and pulled, but God be praised, I overcame him, and got sweetness from it.'—Bunyan.

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