

miracles were intended to follow the apostles, and the promise was that they should follow them, and they did follow them, to confirm the word. They came at the time and place intended, answered the purpose for which they were intended, and ceased. It required a miracle to bring the first human pair into existence; but it requires no miracle to perpetuate the human race. It required a miracle to produce the first oak tree; but it requires no miracle to perpetuate oak trees. It required miracles to bring the New Institution into existence, and prove it to be Divine; but it requires no miracle to perpetuate it. In one word, everything began by miracle, and is perpetuated without miracle. Nobody now wants miracles but skeptics. They seek signs, follow delusions and are carried about by modern humbuggery. There is but one sure foundation of life, light and knowledge. That is the Bible, confirmed by the most stupendous displays of Divine power, and attestations of its faithfulness ever addressed to the reason of man. He who rejects it is lost. If one would rise from the dead, he would not believe. There is no power in this universe that will save him.

THE ACT, SUBJECTS, AND DOCTRINE OF BAPTISM.

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With Numerous Testimonies from Acknowledged Authorities.

THE MEANING OF THE WORD.

Referring to the lexicons, we observe that they all give *dip* or *immerse* as the meaning of the word, while not one of them gives pour or sprinkle—two quite different acts—they specify by two entirely different Greek words. Bagster's "Analytical Greek Lexicon to the New Testament" may be taken as a sample, and it reads—"Baptizo; to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, to baptize; *baptisma*, immersion, baptism, ordinance of baptism." With this the following, and indeed all others, agree:—Bass, Bretschneider, Dunbar, Donnegan, Green, Greenfield, Grove, Jones, Laing, Liddle and Scott, Malcolm, Morel, Parkhurst, Pasor, Robinson, Robertson, Sandford, Scapula, Schrevelius, Schleusner, Stokius, Wright. So also the Encyclopædias Britannica, Edinburgh, Ecclesiastics, London, and Penny.

Besides the lexicons, a principal text-book in the colleges is "Calvin's Institutes," and there he says—"The word baptize signifies to *immerse*, and the rite of *immersion* was observed by the ancient Church."

Beza, the Reformer and translator, says, on Mark vii. 4—"Christ commanded us to be baptized, by which word it is *certain immersion* is signified."

Bossuet, an eminent French writer, says—"To baptize signifies to *plunge*, as is granted by all the world."

Dr. George Campbell, Principal of Marischal College, Aberdeen, says—"The primitive

signification of *baptisma* is *immersion*: *of baptizei*, to *immerse*, to *plunge*, to *overwhelm*."

Dr. Chalmers, in his Institutes of Theology, says—"Baptism signifies generally an *immersion*, of whatever kind, and done on whatever occasion. But when this name was employed to designate the great initiatory rite of the Christian religion, and more especially when the habit was firmly established of speaking of this rite as *ho baptisma* (the baptism), this term, however wide and various the application of it may have previously been, never suggested the idea of any other *dipping* than that which took place at the ministration of this sacrament."

Moses Stuart, in his Biblical Repository, 1833, says—"Bapto, baptizo, mean to *dip*, to *plunge*, or *immerse* into a liquid. ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS."

Dr. Halley, of the English Independents, says on Bap., p. 275—"We believe that baptizo is to *make one thing be in another*, by dipping, by immersion, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact."

Macknight says, on Rom. vi. 4—"Christ submitted to be baptized; that is, buried under the water."

Besides such affirmative testimonies as the above, we find negative statements excluding any other act than immersion as the meaning of the word baptism. As examples of this, we note that Beza says—"To be baptized in water signifies no other than to be immersed in water."

Dr. Campbell says—"The word baptizein, both in sacred authors and classical, signifies to dip, to plunge, to immerse. *Baptizo* is never employed in the sense of *rain* I sprinkle, in any use, sacred or classical."

Dr. McCre, on Baptism, says—"We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion." Why then pour or sprinkle?—*Scotch paper*.

How to BECOME ELOQUENT.—"What is a preacher to do who is not eloquent?" A writer in the *Christian Advocate* answers: It is his duty to become eloquent. That all men can be equally so is of course impossible; but there never was a human being born without more or less power over the minds and hearts of others. Earnestness is always eloquent; love, passionate love, is almost irresistible; awkwardness of address is, of all the difficulties of a speaker, easiest to overcome. If he continues awkward, it is because he does not try to correct those bad habits of manner which he has formed through carelessness or imitation. A little child perfectly at its ease, talking in full glee to its mother or father, is always graceful in manner, and generally remarkably correct and forcible in its enunciation. If we want a model to help us back to