

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITOR AND PROPRIETOR

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Tai-ping-wang and the Chinese People.

We extract the following interesting article on this subject from the "New York Examiner" of the 30th ult.

"The great prominence just now given to the 'Chinese Question' in English politics, is attracting universal attention to every item of intelligence respecting the interior of the Celestial Empire. It is undoubtedly, if not the most unknown, at least the most mysterious realm of the earth's surface. Its trade with Western nations has been constantly increasing, its products rank almost among the necessities of life, in some of the most civilized parts of the world, several of its ports have for ten years been open to the residence of foreigners, both missionaries and merchants, and its Imperial Court now receives the Ministers of many of the leading powers of Christendom; and yet the mystery which hangs over the social polity and the interior life of China has scarcely begun to give place to reliable observation and certain knowledge. The Chinaman, in himself, is probably a very uninteresting specimen of humanity; and any fairly be doubted whether there is any single key that will unlock his singular character or explain the odd and unique phenomena of the multitudinous population which he and his brethren compose. But whatever else may be said about the matter, it certainly is among the marvels of the age that so little information has been gathered up in literature respecting the life, the Government, and the history of the unknown millions who inhabit the far-famed 'Central Flowery Kingdom.'"

Mr. J. M. Mackie, in a well-written Life of Tai-ping-wang, the leader of the Chinese rebellion, has brought together all the reliable facts within the reach of an ordinary inquirer, in order to illustrate the extraordinary life of this world-renowned hero. He has apparently explored all the publications and sources of information respecting things in China, which a well-read and accomplished scholar could find in the different languages of Europe. He has studied the Chinaman as he appears to the merchant—in the places of trade, to the missionary, in the inquiries or observations of religion, and to the traveller who visits him in his village home, or in his rural occupations, and has compiled a volume of most agreeable reading. This book opens more glimpses into the interior of Chinese life than any other with which we are acquainted. But, after all, the Chinaman remains nearly the same odd, ludicrous, and uncomprehended person he has always been.

If, however, we regard this rebel chief, whom Mr. Mackie describes, as an exponent of his countrymen, we are able to form some idea of how things go on, in here and there a department of this mysterious land of chopsticks and temples, of shaven heads and braided tails. Tai-ping-wang is probably worthy to be ranked among the most favored of his countrymen, but so far as his history will guide us, we may infer that boyhood in China is trained to an immense amount of education, to the study of many ancient classics, and to protracted examinations and the taking of numerous degrees in the great schools and Universities. It has long been known that the literary classes in China are very numerous, but the activity of the general mind is exceedingly small. There is plenty of teaching and study, but the singular part of it, there is no thinking. There is a great amount of morality inculcated, but none appears to be practiced. The people have never precisely lost the great idea of God, but their religion consists almost entirely in burning enormous amounts of gilt gossamer paper at the shrines of unknown divinities, in offering costly meats and other savory viands to innumerable ghosts, sprites and demons, with which they people the air, and which they imagine to control all human events.

Tai-ping-wang, it is evident, has touched the life of his countrymen, such as it is, at a great many points, and appeared in a great variety of characters. Besides being a student and attaining to the title of the "Elegant and Perfect," he for a time worked in the paddy field and tended buffaloes. He then takes up the profession of schoolmaster, marries, or rather buys a wife, and becomes a philosopher of the school of Confucius. After a long time spent in examining all the systems of doctrine to which his studies had led him, he at length receives some Tracts containing a portion of the gospel, from the hands of a native Christian in the employ of the London Missionary Society. This was in Canton, in 1833. The tracts he carried back with him to the village where he still kept his school, and though he read them but little, the doctrines which they contained exerted a sort of dreamy influence over his habits of thought and philosophical speculations. At length, after a strange period of mental excitement, in which dreams, trances, spiritual visions and delirium were blended together, he again takes up his Tracts and reads them with a new spirit. He learns from them something about baptism as a "purification from sin," and straightway performs the rite upon himself and one of his kinsmen. He soon afterwards begins to preach against the religion of his countrymen, and retreating to the mountains of Kwang-si, he establishes the "Congregation of the Worshippers of God," and writes essays and poems on religion, and becomes the nucleus of what seems to be the only speculative heresy that has ever appeared in China.

It was in the year 1847 that Tai-ping-wang went again to Canton, and there made the acquaintance of the American Baptist missionary, Rev. J. J. Roberts, to whom he recited the history of his entire life, and of whom he requested baptism. He however was not baptized, and soon returned to his preaching among the mountains of Kwang-si, where he at length converted his "Congregation of Worshippers of God" into an army of insurrection against the Tartar dynasty of the Manchus, by which China has been ruled for the last two centuries. Thus began the sanguinary civil war which for several years has been raging among the Celestials, and which, if it had broken out in almost any other country on the globe, would have been a subject of universal interest and inquiry, and long ago been narrated in history. Mr. Mackie's volume contains an excellent summary of all the information which has been obtained respecting the objects and movements of the insurgents, the organization of their army and their civil government, and the sanguinary scenes that have marked their obscure campaigns. In a crowded population like that of China, these campaigns must have been terribly destructive to life, and blighting beyond conception to all the interests of the people. Hundreds of thousands have probably perished in battle, or by disease and starvation. Temples have been demolished, and cities destroyed, and many of the costliest treasures of the empire have been scattered among the rebel hosts. The gathered items of the intelligence reveal a scene of wholesale and most phrenzied carnage, such as in modern days has found no parallel on the face of the earth. Nor does the end appear to be at hand. It has become a war unto death, of the ancient races of the empire against their hated conquerors and oppressors—the Tartars who subjugated them two centuries ago.

In addition to the agreeable book of Mr. Mackie, several numbers of the "Friend of China," which have reached this country within a month, contain a curious narrative of the experience and adventures of an American sailor, who has passed eight or ten months in the camp of the rebels, at Nanking and the vicinity. The narrative is written from the dictation of the author, who is an illiterate person, but believed to be reliable, and affords many interesting glimpses of the odd usages of these singular belligerents, of their wild recklessness of human life, and the terrible destructiveness of their warfare. The sailor who gives the narrative, also encountered three other foreigners like himself—Americans or Europeans, who were engaged in the service of the rebels, and admitted with strange rites into all their secrets. From the account which this man gives, we may infer that the religious fanaticism of the rebels is gradually dying out, and their subordination to their chiefs has greatly diminished since the war began; but they have lost none of their original thirst for Imperial blood. The narrator was present at the slaughter of six thousand prisoners taken at the siege of Nankin, and estimates the number executed by the rebels at forty thousand within the space of three months. He also states that many of the rebel leaders have fallen, which may account for the insubordination of the rebel troops and provinces, and their growing neglect of the religious rites and precepts with which Tai-ping-wang began his great rebellion. If his account is true, the famous porcelain tower has been destroyed, and other cherished monuments of Chinese antiquity have been leveled to the ground.

The glimpses we thus catch of the interior of China are repulsive and shocking in the extreme, and reveal a barbarous and brutal people, without the restraints either of religion or of civilization—ferocious and sanguinary in their domestic condition, and contemptuous and treacherous in their foreign relations. Their wretched system of isolated barbarism, we hope, is destined soon to come to an end.

Persecution of Baptists in Germany.

For more than eighteen hundred years, Baptist Ministers and Churches have had to suffer persecution at the hands of the enemies of the truth. The following letter addressed to the Rev. Mr. Oncken and published in the London Freeman, shows the difficulties with which our Brethren in Germany have to contend at the present time.—Ed.

"In the Prison, Prussia, Friedland,)
February, 16, 1857.)

"My dear Brother,—You are doubtless aware that, whilst resident at Rogzow, near Coslin, I underwent, especially from the Coslin authorities, much persecution for selling Bibles, and, Oct. 25th, 1855, I was summoned before the tribunal and sentenced to the punishment with which the Government had long threatened me—viz., a fine of fifty rix-dollars or six weeks' imprisonment. I begged for time to appeal to the King, and did so conjointly with brother Lehmann. The petition reached the hands of the King about the 12th of Nov., and in May of the following year I received an answer that the King had been so gracious as to alter my sentence to fifteen rixdollars or fourteen days' imprisonment; and this, at brother Lehmann's request, we paid. I was then living here at Friedland, and we thought that by this means the matter would be set at rest, so that the authorities here might hear nothing about it, for they had at present shown themselves very friendly. Last June, however, while I was of the Con-

ference at Berlin, I received from the Coslin magistrates (forwarded to me by my dear wife) an account of ten rixdollars twenty-four silver groschens, for expenses, to be paid within fourteen days on pain of execution being entered. I laid it before the Conference and was strongly advised, especially by dear brother Oncken, not to pay it. This accorded with my own convictions. (See report of the fifth session of the Conference.) When I returned home I wrote to the Coslin authorities that I thought I had done enough, and was not in a position to pay more; but to this they would not listen. The matter stood for some time, and then, as the money did not come, the Coslin Government put the matter into the hands of the collector of taxes for this place. Again the matter stood over till last October, and then an execution was put in, but, as I was poor, the bailiff only took a chest of drawers, which was publicly sold, but only brought in three dollars, twenty silver groschens, so that there were still seven rixdollars four silver groschens to pay. The seventh of this month was the day appointed for me either to pay this, or to take an affidavit that I was not able to do so. A little after this time, as I could not agree to the requirements of the Court, the bailiff made another proposition—namely, that he should go with me to my house, accompanied by a clerk, to take an inventory of my goods. The judge acceded to this, and accordingly I went, accompanied by the bailiff and clerk, about fifteen minutes' walk to my house. Here the bailiff required me to tell him exactly what I possessed, even to how many coats and trousers, spoons, dishes, plates, &c.; and the money I had even in my pockets. I told them, 'Everything is before you; you can examine everything; write them all down, and take them for you did not ask me last time what I had, but took what you chose; beside, there is nothing in the world more dangerous than a traitor, and do you think I will betray myself?'

"The clerk sat at a table with his pen in his hand waiting ready to write down the great and valuable articles which I should name to him, for he had already headed his paper, 'List of Articles, &c.' The bailiff said, 'I have already taken what my oath of office obliged me to take, and I will not take any more; it is now the authorities who seize, but you must tell them what you have, especially how many beds.' I said, 'There they stand' (pointing to the beds), 'you can see them, and take them if you please; but if you think you have already taken enough, then let the justices come themselves, and take as many shirts and beds as they wish.'

"The bailiff was compassionate, and said, 'It is a sad business, I am very sorry, but you must return with us.' I was ready, and so we all three went back to the court, and in a quarter of an hour I was in the dungeon where I still remain. No one has asked me since whether I will pay, or what money I have; nor how many shirts and beds I have. I hope this calm will soon be exchanged for a storm. I will now give you the account of one day's experience in prison.

"On Sunday the 8th, I woke early (though I had not slept till near morning) and rejoiced to think it was again the Sabbath day; for at the moment I had quite forgotten my imprisonment. Suddenly I heard the creaking of the bars which are put on my door every night to prevent my escaping (in the day the separate cells are not fastened); then I remembered I was within the walls of a prison. It was seven o'clock, and I thought with sorrow of heart of the place I was generally at that time preparing to occupy. Like lightning the words of the apostle Paul came into my mind, 'Praying always,' &c., and I fell on my knees and begged for mercy and compassion. Then it seemed as if the Lord said to me, 'To-day thou shalt preach here,' and I cannot describe to you the feelings that crowded on my mind and heart. While I prayed thus, some one knocked at my door, opened it, and begged for a book to read. I asked him who he was, and whence he came? He said, 'I am in an adjoining cell with several other prisoners, and one of them said you would give us some good books to read.' I was quite overcome, but the Lord was with me and I gave the poor fellow some tracts, and requested him to read them thoughtfully and return them to me and he should have some others. I thought, 'This is a wonderful thing; I have not yet had any breakfast and already a poor prisoner comes to ask me for tracts! Surely others will come too.' No sooner thought than it happened; scarcely ten minutes had elapsed when a young girl came from another cell and begged for a book. I had never before known people to come to me before breakfast to ask for tracts. I have already sold one Bible and two Testaments here in the prison.

"Remember me at a throne of grace
"Your poorest brother,
F. G. WRUCK."

SINGING AND GIVING.

A woman in Jamaica was very fond of going to missionary meetings, and singing with great apparent zeal and fervor. "Fly abroad, thou mighty gospel!" But whenever the plates went round for contributions, she always sang with her eyes fixed upon the ceiling. On one occasion, however, a negro touched her with the plate, and said, "Sissy, it no use for you to sing 'Fly abroad, thou mighty gospel,' with your eyes fixed on the corner of the ceiling; if you use sing 'Fly abroad' at all, unless you give something to make it fly."—Day Spring.

Perambulations in the Vicinity of London.

NO. I.
New College, St. John's Wood.

The Congregationalists and Baptists have always been closely allied together; for centuries the two denominations have fought manfully side by side the great battle of civil and religious liberty. And at the present time they keep a vigilant watch on the measures brought before the legislature; if they think that a clause is introduced calculated to interfere with that liberty so nobly won; an alarm is given, and the public are put on their guard. The would-be tyrants have to forego any measure likely to be at all prejudicial to the liberties of the British people, so long as these watchmen are on the bulwarks of freedom. Knowing that a deep sympathy exists between the two, (for they have suffered and conquered together) I think it would be interesting to the readers of the "Christian Visitor" to get an outline of this leading Congregational institution.

On a bright morning in the Spring I left the busy and crowded streets of London. The suburbs in the vicinity of the College are very pleasant, and you know the Spring at home is a very delightful season; the gay appearance of everything very materially added to the pleasure of the walk; nature had seemingly put on her holiday apparel, and the feathered songsters warbled their beautiful notes in quite a merry mood.

The College is now in sight, presenting a solid and majestic appearance, calculated to produce the impression that the building is intended for generations yet unborn. I learn from one of their reports that it derives its origin from the union of the three institutions known as Homerton, Coward, and Highbury Colleges, effected in the year 1850. It retains the chief object which they had in view, namely the education of young men for the Christian ministry in the Congregational churches. There are nine professors connected with it, a secretary and a librarian, one fulfilling the two offices, and about 40 students at present, preparing for the great work of the Christian ministry. The library is a very extensive one, and the class rooms have all necessary conveniences. A present gloom is cast over the institution in consequence of the decease of the late beloved Principal, Rev. John Harris, D. D. The students deeply regret their loss, while he, no doubt is exulting in his great gain, finding it to be far better to be with Christ than in the company of the dearest: 'Here below.' May there be found a right man to fill that important station. May this institution be eminently a Christ's College; sending young men forth into the world, baptized in the spirit of their Master, full of energy, piety and devotedness, who, by their zealous activity shall shake the very foundations of the kingdom of darkness! It was with much pleasure I spent some time in the company of one who lately left College, and has been ordained pastor in Fetter Lane Chapel, Rev. Samuel March. His church is situated, as it were, in the very stronghold of Satan. After having encountered difficulties of no ordinary character, the church and congregation is steadily increasing.

Mr. Cornish Tutor of Dalhousie College, Halifax, N. S., was very highly spoken of by one of his late fellow students. There is a young man Mr. Guinness in this institution at present causing quite a sensation in the religious world promising to be a Bonner. I should judge him to be about 20 years of age, of the medium height, and a fine open countenance, having a very powerful voice, and characterized by great earnestness in his preaching. The following are a few extracts from a sermon delivered by him on a week evening to a crowded congregation. His text 3rd John, 7th verse "ye must be born again." There are some Christians said he whose Christianity looks very fair. How often do you see a bunch of beautiful flowers which so excites your admiration! that you almost involuntarily ejaculate, oh, how beautiful! Another is placed by its side with one leaf broken, another in a drooping condition, and some of the bunch in almost a withering state, you are inclined to think the first far the most agreeable; oh! but stop, smell the two, one's hath fragrance the other void of any, the first is artificial, and the other real. There is many a one who professes to be like Jesus, but the rose of Sharon the Lily of the Valley, but they are only wax work." The youthful preacher then announced as his theme—the nature, necessity, and marks of regeneration.

Illustrating the nature of the new birth among other striking comparisons he gave the following:—Behold! yonder the dark sea spread out, and across it you see a line of blue smoke curling up to the heavens, you find that it is a mountain on fire, you ask can there be no change made? The reply is, no, unless you fill the chasm with rocks and earth; when that is done you may plant orchards, arrange it with flower beds, and a traveller passing by is heard to exclaim—oh! what a beautiful mountain! But you say there is fire still below; by and bye a rumbling noise is heard and all is blown up in air.

This wonderful change must be wrought by the Holy Spirit. There were not many conversions in the time of our Saviour; he gives as the reason the Holy Spirit had not come to the world in his fulness. A little time after we see a few fishermen preaching on the day of Pentecost, and thousands are converted. The spirit of God is at work

which explains their success. I have prayed with dead corpses, I have talked with them, I have brothers and friends that are dead in sin. If I could I would raise them up, but it is the Holy Spirit alone can do that. Speaking on the second head he appealed to the sinner individually. Suppose a white winged messenger arrived here from the land far, far away; that better land, ah, how pleasant to think that there is such a place, and now that bright being tells you that he came to bear you away to those mansions of glory. Tell me, sinner are you prepared? I answer in your stead, and positively assert, that you are not, your conscience tells you that you are not. "Ye must be born again."

Marks of regeneration.—To love the word of God, love holiness and hate sin. A struggle exists in the regenerated heart, a continual conflict goes on between the old and new man. The old man endeavors to choke the infant, and puts his black fingers on his lips, and tries to stop his prayer, but the true christian prays on. Have you these marks. In conclusion may this sentence sinners, sound in your ears when you lie down and rise up, in the din of business and in the family circle, at all times,—"Ye must be born again."

From the Presbyterian.
THE TERRORISM OF CAPITAL LETTERS, MEANING OF BAPTIZO, &c.

Here let us leave the children, until the Visitor makes some powerful effort to dislodge them, and meantime, examine shortly some of his positions relative to the administration of Baptism.

The Visitor is pleased to affirm that we have seized on the most vague use of the term *Baptizo* in the word of God. It is rather a pity that the Visitor did not turn his attention to some of these uses of the term.—He has perhaps wisely not meddled with them. Divers Baptisms of which the scripture speaks, are hard to reduce to one form. Like Dr. Carson he strives to squeeze as much water out of Baptizo as will always give us the dip or the immersion. He will find it hard to do sometimes, if not always, his cause is gone. He with Dr. Carson takes his stand on this model signification, it is and must be immerse or dip—nothing but immerse or dip.—To put under the water, and bring out of the water, is with the Baptist the necessary signification; for to bring out of the water is as necessary as to put in the water. Now *Baptizo* is derived from *Baptizo*, and it is our firm conviction that *baptizo* is but seldom if ever used in this signification of putting down into the water and bringing out of it. The examples which the Visitor gives, do not sustain this signification. The first which he quotes is from Jos. plus "when the ship was about to sink"—we suppose to go to the bottom. If Baptists were all to be baptized in this way—being all drowned, we should soon be rid of the sect. The second is "When a piece of iron is taken red hot from the fire, and plunged (*baptizesthai*) into the water." This is an entirely an incorrect translation, it is not "into the water but with water." *Baptizo* with water (*udati baptizesthai*). As a matter of fact we know that the smith sometimes pours the water over the iron, sometimes plunges it into water, but the mode to which Heracides referred, is fixed by the use of the dative. If the author had intended to convey the idea of plunging into water, he would have used the construction *eis uador*. This is sufficient to settle instance the second of the Visitor. Instance the third, which the Visitor quotes from Plutarch, we are not acquainted with. If, however, the Visitor will give the construction of the Greek, it will probably be found that the proposition *eis* indicates no inconsiderable part of the plunging—and if so then it will apparently follow that Baptism of itself does not mean immersion. We now come to what the Visitor tells us is a quotation from Josephus. We certainly have never before heard that this author had become so critical as to tell us that "Baptizo always denotes the entire immersion of the person or thing immersed, unless there is an express limit to the part." This is very like a remark of Dr. Carson or Dr. Gale, but certainly very unlike Josephus. Is the Editor of the "Visitor" so innocent as to suppose this a quotation from Josephus, or does he look upon us and the public as fools. Does he wish to deal with us as Father Tom McGuire did with the Pope, quoting largely from the Fathers passages of which they were entirely ignorant. We must confess that this false quotation, whether from ignorance or intention, casts a grave doubt on all the "Visitor's" quotations. Whether Beza, Altirgus, Luther Stordz, Auguste, Brechensneider, Calvin, &c., wrote the words attributed to them, our faith in the "Visitor" being shaken, having no means of verification, we cannot say. But whether they did or not, we believe the "Visitor" has taken them himself on trust, we hesitate to suppose the "Visitor" burdened with the load of learning which his multitudinous quotations imply, and we are rather inclined to think that he is indebted for the whole to some condensed manual of anti-pedobaptism. How Brechensneider must blush to hear himself pronounced by the "Visitor" "the most critical lexicographer," and how the other worthies must wonder to find their names and literary character so curiously given in its pages.

We confess indeed to a rather meagre library. But we have looked into Schre-

lession, which we happen to be in present possession of, and find the quotation from him, according to our edition, by no means correct. Nor do we know that all the "Visitor's" authorities were pedo-Baptists. Perhaps, however, the "Visitor" is really a very learned man, and he may in this age of discovery have found some lost work of the Jewish historian, in which the important definition of Baptism, occurs in which case we shall hail him as a literary luminary of the first order, and a critic gem of the first water, equal to any of those learned pundits who have shed light over the darkness of the dead past.

But the Visitor's quotations from Lexicons by no means establish his point that "immersion" is the only mode. He quotes Donegan who gives the meaning To saturate; Hederic, To cover with water; Greenfield, To sink; and Schrevelius To bathe among other significations of *Baptizo*. Now it is quite possible to saturate by pouring.—We say of the ground after rain, "It is saturated with water." To cover with water can be done by affusion; while to bathe in Greek signifies to sit in the bath and have the water poured over the body while in that position. This position if called in question, we are prepared to establish by authorities of ancient monuments, where this mode of bathing is represented. To sink, is, as we have seen, unfortunate for the Baptists as, if literally and practically adopted it would drown them all.

It is ever to be borne in mind that we have no quarrel with the Baptists because they dip or immerse their disciples. We recognize the ordinance as sufficiently administered by that mode.—Our position is, that Baptism by affusion is also appropriate. This the Baptists deny. They are bound then to show that *Baptizo* never means to sprinkle or affuse. One well established case destroys their whole theory. We know that the word *Bapto* very often signifies to immerse, but not always. Thus it is said of Nebuchadnezzar his body was wet—*Baptizo*—(Eba-phe) with the dew of heaven. Pray how is the dipping done here? The secondary sense of *Bapto* is to dye—and that not alone by dipping but in various other ways. Aristotle says being dressed—it dyes (*Bapto*) the hand, which is dipping or immersion here? Hippocrates says of a certain liquid, the garments are dyed (*Baptetai*) when it drops upon them. Is not this a curious immersion produced by dropping.

In the battle of the Frogs and Mice, the blood of a slain frog is said to have baptized or reddened the lake with blood. The passage in Revelations 19, 13. "He was clothed in a vesture dipped in blood," is translated in the Syriac and Ethiopic versions, by a term denoting sprinkled, the Origen, citing the verse from the Greek text employs *errantismenon*—a word which the "Visitor" has affirmed never signifies "plunge, dip, or immerse." With regard to *baptizo*, Dr. Gale himself says, perhaps it "does not so necessarily express the action of putting under the water, as in general a thing's being in that condition, no matter how it comes, whether it is put into the water, or the WATER COMES OVER IT." (Why should not we use capitals too.) Here is a great champion of the Baptist cause tells us that if the water comes over the object, it is baptism. Dr. Carson, indeed, will admit nothing but dip as the meaning of the word. In the Devicon Platonium of Ast., while *bapto* signifies to immerse to dip; *baptizo* means to overwhelm, to oppress, having no reference to the action of dipping. In Hippocrates, there is only one example in which it is requisite to translate it to dip, and possibly that instance is a corruption of the text. If this statement is questioned, we shall give our authorities and reasons. It is a curious fact that the father of medicine uses *bapto* from which *baptizo* is not immediately derived) to signify to dip, while he uses *baptizo*, from which it is derived, only once in that signification—if the instance be genuine. Plutarch cites the Sybilline verse, "as a bladder thou mayest be baptized (*baptizeis*) but thou canst not go under or dip,"—evidently beneath the wave. These words are spoken of Athens. The bladder cannot be put under water, but the wave might break over it. These and many other examples which we might quote, clearly show that the form of baptism contended for by the Baptists as the only valid one, is not so—but the affusion with water is also a valid baptism and if so, our position we have made good. "That dipping is not necessary to Scripture baptism, but it is properly administered by affusion or sprinkling."

A SIMPLE BAROMETER.—The Mobile Register, of March 1st, says:—"On board the Mexican steamer is a barometer of the most simple construction, but the greatest accuracy. It consists only of a long strip of cedar, very thin, about two and a half feet in length, about an inch wide, cut with the grain, and set in a block of foot. This cedar strip is backed or lined with one of white pine, cut across the grain, and the two are tightly glued together. To bend these when dry is to snap them, but on the approach of bad weather the cedar curls over until the top of times touches the ground. This simple instrument is the invention of a Mexican guitar-maker, and such is its accuracy that it will indicate the coming of a 'north' full twenty-four hours before any other kind of barometer known on the coasts. Had this been the production of Yankee it had been patented long ago, and a fortune made by its inventor."