

people of Albany deserve much praise for the royal manner in which they entertained the convention. As it was recommended that the proceedings be published in the HERALD, we will close and let them in due time speak for themselves. Let the people of Oregon continue the good work and victory will soon be theirs.

**Not Enough Water and Time.**

The *Sunday School Times* and its host of contributors have gotten into a considerable muddle over the statement of Dr. Woolsey in its columns to the effect "that in his opinion the great rapidity with which the baptism of the three thousand converts on Pentecost must have been performed, and the want of conveniences if not of water, must have rendered immersion of the whole body impossible." The *Times* being strictly an undenominational paper, it seems that this remark of Dr. Woolsey was in print before the Editor was aware of it, and hence all this commotion among his readers. But as the statement has found its way into the columns of the *Times* and letters are pouring in from all quarters demanding an explanation, it becomes necessary for the Editor to give the other side of the question to his many readers. It seems to us like child's play to go back to this old oft-repeated assertion of our opponents which we have heard hundreds of times and have just as often refuted it; but if it can be dignified to such an extent as to be restated by Dr. Woolsey, it may not be amiss to give it some attention for the benefit of others. It is strange indeed that such a trivial objection should ever have been raised to this plain and positive command of Jesus. That he commanded immersion we presume Dr. Woolsey himself will not deny. Neither will the more intelligent among his school of theology. But so it is we have the objection and the best we can do is to meet it with undeniable facts. Let us then hear some of the evidence before us. A Baptist preacher of New York says:

First, the rapidity. To one accustomed only to the modern and man-made mode, it does seem rather large to baptize three thousand in the likeness of Christ's death all in one day; but to one accustomed to immerse, there appears to be nothing impossible or difficult about it. The difficulty is in getting three thousand converts. Elder Joseph

Knapp immersed sixty in Keuka Lake in twenty eight minutes, without undue haste. It would not be difficult to get abundance of like testimony. The history of the Telugu Baptist Mission, is a standing protest against the "rapidity" objection. A little practical knowledge of immersing dissipates this objection into the air.

Another Baptist preacher in New York says:

The Rev. Dr. Downie, of the Telugu Mission, says that it took six persons nine hours to baptize 2,222, and only two were baptizing at a time: they being relieved, when tired, by two others. Let any person go into any Baptist church, and see the ordinance of baptism administered, and he will see that it takes less than a minute to a person.

Now listen to the following from the Editor of the *Times* himself:

And now, in addition to these testimonies of Baptist pastors bearing on the question of the time needful for immersion, the Editor of the *Sunday School Times* (who is not a Baptist) wishes to give his opinion, as over against Dr. Woolsey's, concerning the probable conveniences for such a rite—including an abundance of water—in Jerusalem, in the days of the apostles. That ancient Jerusalem was supplied with water to a remarkable degree is evident from a study of its history. Eusebius, writing in the fourth century, quotes a writer earlier than himself as saying: "The whole city flowed with water, so that even the gardens were irrigated of those flowing waters out of the city." Tacitus refers to Jerusalem as "a fountain of perennial water, mountains hollowed out underneath; also fish pools and cisterns: rain water being preserved." Canon Williams, a Church of England clergyman, long a resident and a careful student of the Holy City, says: "There is a singular agreement among all authors, sacred and profane, on this fact, that the Holy City had an abundance of water within its circuit, while the neighborhood was scantily supplied, or rather altogether arid;" and he proceeds to consider how this was possible. Dr. Trail, another Church of England clergyman, and an editor of the Works of Josephus, declares of Jerusalem, that "perhaps upon no city of the ancient world had greater cost been bestowed, or more skill shown, in securing for it an unfailing supply of water." And the modern researches of Dr. Barclay and of Captain Wilson, and others, have shown the ruins of cisterns and pools and aqueducts in and about Jerusalem which justify the claims of its wonderful water supply in the days of old. That the Orientals are in the habit of bathing in and drinking from the same pools and streams every traveler in the East can testify; and it is evident from the inspired

text itself, that persons were in the habit of stepping or being carried into the pool of Bethesda, and of washing in the pool of Siloam, in Jerusalem, in the days of our Lord. Indeed, it would seem that if there was one place on the face of the earth about which there need be no question concerning the supply of water, and conveniences of its use, for immersion, in the apostolic age, that place was Jerusalem.

Another writer adds:

The instance in Acts ii. is not the only instance in which 3,000 were baptized in one day. In the center of a remarkable fountain in the north of England, called "The Lady's Well," there is said to stand to-day a large crucifix, on the base of which is the following inscription: "In this place Paulinus, the bishop, baptized three thousand Northumbrians." In Constantinople, A. D., 400, at Easter, Chrysostom's presbyters baptized "about 3,000" Catechumens."

Now we wish to add it is a fact that a minister (colored we believe) in Louisville, Ky., on the first day of April, 1877, baptized 131 persons within an hour. At this rate it would require but a little over 24 hours for one man to baptize 3,000. Supposing then that none but the twelve apostles engaged in the baptizing, it would require them but 2 hours and a fraction to immerse the whole number. Peter began preaching at 9 o'clock, and giving three hours for his sermon and the preliminaries, the baptizing could have commenced by 12 o'clock; hence they could easily have finished their work three hours before sunset! But there were 120 disciples there many of whom could have assisted the apostles, in which case the baptizing could have been done in less than one hour! What then becomes of Dr. Woolsey's beautiful theory!

**Selections and Comments.**

GETTING RELIGION.—The following description of how some people try to get religion at the anxious seat comes from one who was a prominent preacher in the Baptist church for a number of years, and hence he speaks from actual knowledge and experience:

The impression made upon the minds of sinners by this system is that they have to pass through a season of mourning and weeping and praying before they can come to Christ. They are told that the "mourners' bench" is the place to "get religion," and that when they do get it they will be gloriously happy. They want to be saved, of course, and so they go forward. And now the process begins. An

exciting prayer is offered. The prayer is followed with a "song," during which the "working brethren and sisters" get in among the "mourners," and "talk" to them in an excited manner. Sometimes two or three songs are sung before they get around. Then there is another prayer, in which it is specially requested that "the mourners may come to the end of their own strength," and some more singing and "talking." If any one seems "particularly interested," that is, is making a good deal of noise, he is sure to have plenty of attention. He is told that he is "right at the point," and is pressed with the question, "Don't you love Jesus?" If he happens to think he does, and says yes, he is told "That's it! you've got it!" He is very apt to think that he has "got it," sure enough; and, encouraged by his friends, he gets up and goes to shouting.

In view of these facts it is no wonder that many sensible people become disgusted or are driven into infidelity; and yet the half is not told. When the people are led to see that this thing called "getting religion" is a deception and a humbug and that true religion consists in believing in Jesus Christ with the whole heart and obeying his commandments and in this way only can they be saved, they will have but little use for the "mourner's bench." The Bible says "many of the Corinthians hearing believed, and were baptized."

LIMP CHRISTIANS. — Spurgeon says:

We may live to see the men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man can not speak a plain word without being accused of bitterness, and if he denounces error he is narrow minded; for all must join the Universal Admiration Company or be placed under ban and be howled down.

Some Christians limp in more than one sense. There was a class of men who attempted to haul down the apostles when they preached the plain gospel of Christ, but they made a failure. So now, if all Christians would only be true to the cause they would come out victorious.

Whatever makes men good Christians, makes them good citizens." — Daniel Webster.