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Number 18

THE LATE REV. THOMAS JACKSON. Sodom and Gomorrah as if the cities had been Israel and the horsemen thereof," but they had or changing your elothes tor dry ones, or any in the words above recited. None, who warily "Thank you, Brother Smith. We are just I thought it time to strike into the conversahis own possessions. So with Moses who bore not to add, blessed be God, "Where is the other inconvenience-all can be done with bet-and steadily walk in his path will ever fall into on our way home from District Conference. Versation. "Well, Brother Jonathan and upon his mind and upon his heart the burden Lord God of Elijah?" for He was in the midst ter decorum, done in decency and in order, and evil speaking. This rule is either an intallible Our horse is tired, and we are bungry, and we SERVICE AT CITY-ROAD CHAPEL. of all Israel, and who was willing to have his of them. They must rely upon Him. The worthy the genius, purity, simplicity and uni-preventive, or a certain cure of it. In the pre-accept your invitation."

A DEEPLY interesting service in connection

City-road chapel, the time-honoured sanctuary they had been reading that morning-Elijah being densely crowded in every part. The and Elisha, and Daniel, and Jeremiah, the sufhymn commencing,-Leader of faithful sou's, and guide

Of all that travel to the sky.

having been sung, the President, the Rev. woven into the songs of the people, and they Luke H. Wiseman, offered prayer. After the sang as he passed through the streets and the singing of the 714th Hymn, the Rev. Dr. Job- villages, "Saul hath slain his thousands, David son reads 2 Kings ii. and Phillippi ins iii. his tens of thousands." Why was he thus hon- error in baptizing these children with wat announced as his text Matthew xx. 26, 27, 28 : oured ? He was the servant of all. So with let us in a friendly way talk over the "Whosever will be great among you let him Paul among the apostles; he was the greatest between us. Are you agreed? B.- O be your minister, and whoseever will be chief of all the apostles, and yet is one sense he was among you let him be your servant; even as the least; but he labored more abundantly than M.-Because the Scriptural form is "with the Son of Man came not to be ministered un- they all. So with the early fathers of the water and with the Holy Ghost." Nosh's bapto, but to minister and to give his life a ransom Christian Church ; so with the Protestant Re- tism in the deluge, and Moses's baptism "in for many." The preacher then remarked that formers and Wycliffe, who used to go up and the cloud and in the sea," were wik water

almost everywhere the numerous classes of our endeavoring to the utmost to preach the truth, the waters of the deluge and of the Red Sea, tellow-beings-different as might be their po- translating the Scriptures and circulating them and the only person ever called "Baptist" in sition, various as might be their callings, they as far as possible. So with Methodism. Who the Bible, baptized with water, and declar-were all, more or less, animated by that one had been the greatest men in Methodism? Men ed that Christ his Divine Master should " bapobject. The greatness for which men strove who had ministered and served the most. Look tize with the Holy Ghost and fire." and the was as opposite in its character as could be at the founder of Methodism,-the man who with in the type and antitype, both agree, and conceived, and, in some instances, to an en- travelled the country from end to end, and side render their respective modes alike.

of the great efforts made to attain it. But mons, besides innumerable addresses, to his with. sued was the only greatness worthy the name. Whitfield, who, not living as long as Wesley Pentecostal baptism, Peter saith to the people,

had called from their lowly occupations to fol- Self-forgetful, devoted, laborious servants em- sign of the former. distinction in the world and among one another that that had given eminence alike to the vil- I am a Baptist?

name blotted out from among the living so that best of all was God with them, and though He versality of the everlasting Gospel. I ask does ceding verses, our Lord has said, "Woe to So they got out of the carriage, and I took Both churches and preachers must have a with the recent decease of Rev. Thomas Jack-the people might be spared. He was the ser-buried bis workmen he would carry on his not "Baptism with water," commend itself to the world because of offences;" unspeakable the horse round to the barn and gave him a son was held on Wednesday morning in the vant of all. So with the preachers of whom work.-Methodist Recorder. fering sorrowing prophet on behalt of Israel.

So with David, the stripling conquerer of the defiant giant of the Philistines; his name was

to be great was the common object of mankind; down in this country preaching the Gospel and while the enemies of both were immersed in

lightened observer, it seemed not to be worthy to side, preaching, it was estimated 45,000 ser. B .- But the translation should be in and not there was strong persuasion in the mind of each people, and circulating among the people M.-But the fact proves that Jesus baptized individual competitor that that which he per everywhere instructive publications. So with with the Holy Ghost. In explanation of the

High and low, rich and poor, partook of the preached some 18,000 sermons, and when worn "This is that which was spoken by Joel, I will That I dreamed not of, a foretime, common desire to excel their fellows, and to out, cried, "Lord, thou knowest if I am tired pour out my Spirit on all flesh;" and "Jesus gain distinction. The Lord Jesus Christ in thy service I am not tired of thy service." having received of the Father the promise found it to be so in the days of his flesh; sel- So with John Nelson and the early Methodist of the Holy Ghost, he hath shed forth this fish ambition presented itself to Him wherever preachers, as they ware represented by the de- which ye now see and hear." Now if the form he went, in the temple, at the feast, and in the parted one whose memory was among them so of the Master was " with the Spirit," I think chief seats of the synagogue-yes, he found tenderly that morning. Who were represent- the form of the servant should be "with the it among his own chosen disciples, whom He ed by the tablets on the walls of that chapel? water," as the latter is the outward and visible

low him. Even the humble fishermen of Gal- balmed in the heart of Methodism-Clarke, R.-Here let me ask, why do you say John lilee, as they were generally described, sought Benson, Bunting, Watson, Newton-yea, it was was the only Baptist. Don't you believe that

They delusively dreamed of worldly honour by lage Blacksmith, the Cornish fisherman, the M.-John was called "the Baptist," not betellowing the Saviour, and supposed that He Vorkshire farmer; it was that which gave emi- cause he was baptized with water, for there is Let the brave toil of the Present had come to restore visibly the throne of Israel. nence to the name of one to whom he (Dr. no record of it, but because he baptized others Yea, two of them, who it would have been sup- Jobson) preached in the village of Winderby with water, and neither John's nor Christ's disposed were the least likely to seek pre emi- -John Hunt-who went to the other side of ciples were ever called Baptists, the first name nence over their brethren, through the interces- the world ready to die for Christ, ministering they got was that of "Christians at Antioch," Where thy weakness first fell bleeding, sion of their mother asked that they might sit, to them, and serving the many poor heathen which has obtained ever since, despite their And thy first prayer rose to God ! the one on his right hand and the other on his who were ready to perish. So with the name denominational appellations; and the origin of left, when He should come to his kingdom. of William Shaw, great among them. Why P your name Baptist, is and baptist, which was This self-seeking on the part of these two Because of his service in South Atrica. And given your ancestors some centuries ago, bearoused angry indignation in the minds of the there was many a man in our community now cause they baptized again, (ana, signifying

66	1	HOPE	YOU	WILL.	SEE	YOUR	ERBOR."	who thinking that the whiteness of
	M	-Wel	l fries	d Bapt	ist, y	ou thinl	I am in	was because she dived so much in
er	TO	in han	tizing	these c	hildre	n with	water.now	betoo khimselt to the river, but sool
le	t u	s in a f	riend	y way	talk	over	he matter	that water could not make his feat
							O, yes.	
	Ð	The	I and					(To be continued.)

B .- Then I ask why do you not immerse have done, at length, with dreaming

(For the Provincial Wesleyan.)

DIALOGUE.

BETWEEN & METHODIST AND & BAPTIST

Henceforth, O thou soul of mine, Thou must take up sword and gaualet, Waging wartare most divine. Life is struggle, combat, victory-Wherefore have I slumbered on With my forces all unmarshalled. With my weapons all undrawn ? O how many a glorious record

WAKING.

Had the angels of me kept, Had I done instead of doubted, Had I warred instead of wept

have wakened to my duty. To a purpose strong and deep, In my long inglorious sleep. O those olden days of dalliance. When I wantoned with my fate When I trifled with a knowledge That well nigh had come too late ! O how many a glorious record

Had the angels of me kept, Had I done instead of doubted, Had I warred instead of wept Yet, my soul, look not behind thee;

Thou hast work to do at last : Overarch the crumbling Past; Build thy great acts high and higher, Build them on the conquered sod O how many a glorious record Had the Angels of me kept, Had I done instead of doubted, Had J warred instead of wept ! -Christian Advoca

EVIL SPEAKING

TO BE GUARDED AGAINST.

the end ourselves like the raven in the fable, kind : "But woe to that man," miserable is that Conterence. These brethren, I may say, in of the swan man, " by whom the offence cometh." Where- passing, are as great friends as those of the in the water, fore it thy hand, thy toot, thine eye cause same name in the First Book of Samuel. Both on found out thes to offemd; if the most dear enjoyments, of them graduated in the same class of Westhers white, the most beloved and useful person, turn thee leyan University, nearly twenty years ago, out of or hinder thee in the way, "pluck it and each one married the other's sister-which Foster at the Baltimore Conference. We need

every man's conscience in the sight of God? misery will arise in the world, from this baleful b'g measure of oats, which he seemed to need dially receive the one that is sent them, and

Let conscience upprejudiced and under the guid- fountain : (offences are all things whereby any very much, and then went to the house again, the preacher must say, 'I gladly come to live

ance of the word and Spirit of God, give the one is tursed out of, or hindered in the ways We were soon seated around the dinner-table, and labor among you.' Whatever mistakes

answer, and let me add by way of warning to us of God :) "For it must be, that oftences and Brother Jonathan and Brother David gave may be made in the matter of appointments,

all-which ever way we baptize let us not exalt come :" such is the nature of things; such is us an interesting account of all the doings and remember that there is above all an overruling

But how can we avoid giving offence to some, all the parties concerned. The fact is, you preceding the reading of the appointments : and being offended at others? Especially, cannot find, the round world over, two more suppose they are quite in the wrong, and we devoted-but stop! This is not an obituary, delicate work with which I have been charged. see it with our own eyes? Our Lord here though a somewhat serious article; so I shall In coming to you, I found what I presume is teaches us how. He lays down a sure method not, at present, pronounce their eulogy. ot avoiding offences, and evil speaking to- After dinner we went into the parlor, and I many disquieting influences, and a good many gether. "It thy brother shall trespass against put an extra chunk of wood into the stove---tor things which gave me great anxiety. I have thee, go and tell him of his fault between thee it was a cold day for this time of the year-and not had a halt hour of waking time, in which and him alone : if he shall hear thee, thou hast then they began to talk the future gained thy brother. But if he will not hear thee, then take with thee one or two more, ing near, and you will soon have to move. have been constantly under the pressure of in Where are you going next year ?" that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the ment as yet, but will leave it with the bishop, they seemed to call for my attention, and I Church ; but if he neglect to hear the Church. Sorry to leave Slabtown, for the people up let him be unto thes as a beathen man and a in the lumber region have warm hearts, and

think of him any more; only when you com- into friends." mend him to God in prayer. You need not speak of him any more, but leave him to his would you like to go ?" own Master. Indeed you still owe to him as to all other heathens, earnest, tender good-will. You owe him courtesy, and as occasion offers. one place. Self-seekers are never contented; all the offices of humanity.

But if this be the rule by which Christian live ?-John Wesley.

COMPLETE CONSECRATION. BY THEODORE L. CUYLER, D. D.

Complete consecration ! The very mention of these words makes the heart of some of our and struggling. And for all such earnest souls let us breathe anew that wonderful prayer of

it above Scripture, if we do, we shall find in the wickedness, tolly and weakness of man- a small part of the sayings of our first District Providence."-Methodist. EPISCOPAL ANNOYANCES.

The Methodist Home Journ 1 furnishes the following report of a speech made by Bishop out," cut them off, and cast them from thee. proves to be a very pleasant arrangement for scarcely say that it was made immediately I wish to say this now with regard to the found now in almost every conference, a good some great interest of the Church has not been "Well, Brother David, Conference is draw. pressed upon my attention by somebody. I

> fluences that were not exactly agreeable, and "Cannot say; have not made my appoint- yet I have endeavored to be patient, because

any minister or layman in all the affairs which publican." You are under no obligation to it takes me about three years to turn strangers have been brought before my mind. I want to say, however, I have not been troubled by any "True enough, Brother David; but where minister in coming to the Baltimore Conference. I have not been spoken to by more than two or three brethren, upon the subject of ap-"Wherever I can be most useful, of course. I should not dars to be too eager to go to any pointment, and they were very modest words

indeed. No claims have been set up by any for they fancy they miss better prizes than minister. No petition has come to me for any particular place. I have found this body they gain. Trust in God and hard work will, walk, where is the land where the Christians in the end, win success is soul-saving; and placed in my hands to be distributed through with success, a minister can certainly be happy. The saddest thing which can weigh down a minister's heart with griet, dear brother, is them, these ministers have waited to hear from me where they are to go, and what they are "No doubt it is; and in my early ministry to do. I speak this to the praise, and credit,

knew something of that feeling. Thank and loyalty of this body. I knew (something of the something of th I wish I could say as much of the churches or these words makes the heart of some of our are willing to go where you may be sent, you within the bounds of the conference. New I are willing to go where you may be sent, you an about to say some things which are design-blessing they are now longing; toward that certainly have your preferences. It is natural ed to be plain, but at the same time kind. It gool of spiritual attainment they are pressing ing them. How would you like to go to-to is perfectly natural that the churches should be concerned about their pastors, but not more

"Not very much. The present preacher is natural than that the preachers should be conthren: "May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be kept blameless unto the these tarmers are rich, and they must take a and soul and body be kept blameless unto the coming of our Lord Jesus Christ." This comprehensive prayer is worthy of our good, but having a modest doubt of my abilities to live on air and water, of which there is an almost any passage in God's precious Word. "What say you to St. Andrew's church ?" in part out of great interest for the welfare of "I have two objections to going there The the Church; but in many cases out of idle. "I have two objections to going there The first is, the church does not want me; and the schimsical notions. I have no doubt about that all; I am constrained to believe it, and "No matter for the second reason. One am pained by it. I have found many churches second is. I do not want-" unsettled that should have been settled, and reason, if it is such a good one as you have co-working with the pastor in building up the given, is sufficient. Well, there is the church on the Postine Marshes, which is looking for a cause of Christ. I am impressed clearly with "What ! in that fever-and ague district ! their own interest, and best reach their welfs re, What I in that fever-and ague district ! their own interest, and best reach their welts re, if they would permit the practice to obtain that did obtain in the earlier days, and that charac-terized the times, the glorious, times of which they hear their fathers speak, when they laid their petitions before God, and howed their heads to the setion of the source the proof, for when one gets that disease, he is only halt alive, and his sermons and his Church. I have no doubt that would be the astoral work are like himselt." "Well, there is the church at York-a wiser and better course. I have one or two things now to say with reagificent church, in a spleadid location." "Yes, indeed, a magnificent church! The gard to the principles which have guided my action, and which shall guide my action in the members groaning and disbeartened under a future. And first of all, in all godly conscience I shall seek to get all the light I can, in every tear the sheriff will lay his hands upon the building and sell it to pay the mason and the carpenter-too long kept out of their rightful and about the churches, and to adapt the dues. Why will religious people throm aside preachers to the churches as far as I can common-sense and business prudeace in the understand the circumstances of the case, matter of church-building, and rear expensive follies? Who can tell the injury[done to the God, and doing the very hest I can. I feel to cause of God by debt-debt! What a pity say also, while I shall always receive in every common-sense directions of our Methodist place all information from churches that I can get, God helping me, I will never be influenced Discipline on the subject of church-building !" by any clamor, with regard to any change of "Well, I pity the man who goes to York, pastors, or appointment of pastors. Clamor must be more than a model minister; he must has no effect on my mind, and never shall. The mere fact that the Church desires A. B. be a model financier. How would you like to or C to be its pastor, will have no effect upon go to the quiet village of Silver Brook ?" my mind, except as far as I shall see the fitness "In some respects, a pleasant place, yet for of the appointment. These desires are very ome reason, little has been done there. Gra-often whimsical, and represent only fragsants ious revivals, to be sure, but the converts join of churches atter all. They lead committees ne of the two fine large Presbyterian churches to come to us, and to be blind to the claims of which overshadow our humble frame building. all other churches, and all other men, and to which overshadow our number raise burnes. They get the members (perhaps in the judg-ment-day we may get the stars) which will shine torsver in the crown of our rejoicing." "How would you like to go to the town- send such a man to their charges, of whom not of Concord—but the town of Discord?" Liey knew nothing at all, but some one told "Rightly named! But they do not want them he would do. Now I think the time has "Rightly named! But they do not want come when this absurdity should be modified me, nor any other preacher whow they know. at least, if it cannot entirely cured. We have mon." "Well, Brother David," if I were bishop, I think the thing has not been done exactly pointments, we have acted with conousness, and under a deep sense of our responsibility to the Chief Shepherd. "Why, the Red Brick church on Main-You will be disappointed some, and the citing the sins of their neighbors; men indulge their own foolish and hurtful desires. Evil speaking is the more difficult to be wanted to afflict me." "Why not? Large congregation - two statute had been erected on the Exchange— Peabody a man who continued in business after he had sufficient for whatever station in The preacher then read a sketch of Mr. Me speak thus out of a noble, gener-boon. The infinite Jesus will keep us until the onor say) holy indigna-the infinite Jesus will keep us until the onor say) holy indigna-the fact that there is a frown; hold out your the fact that there is a frown; hold out your after ne mail solution in a ne solution in a solution in the present of and and grasp another hand, though it falls in life he might occupy, that he might minister to Jackson's life and labours, and concluded by dying or living, by night or by day, on Greenlife be might occupy, that he might minister to and serve the many. Whatever men were se-lected, he precept of the text would be found consistent. The men whom the world honours, the devin, use a track, and they would have to asswer for ful, disinterested, and finecessary, self-sacrifi-ing men. It was so in the Church of God. How great were Enoch and Noah, the preachers of rightcoussees to a wicked world. So with the petriarch Abraham—the man who pleaded for 'ay "My father, my father, the charitors of

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remaining ten, and our Lord took the oppor-tunity of inculcating lessons of real deserving ary, for the service he had rendered to his tel. B. —I approve then of dropping the ana, and greatness, enforced by his own illustrious ex- low beings in connection with the cause of retaining the name Baptist, because we considample. He called them unto Him and said : Christ, had the homage of their hearts that er any mode but immersion not baptism-and "Ye know that the princes of the Gentiles ex- earthly title and earthly wealth could not baptism in infancy or before faith to be no bapercise dominion over them, and they that are give. great exercise authority upon them. But it But that truth was presented to them, not baptize again when we immerse those who have Apostle : as plain a command as "Thou shalt

shall not be so among you; but whosoever will only in the form of precept, but also by Christ's been baptized otherwise. be great among you, let him be your minister; own condescending example. "Even as the and whosoever will be chief among you, let Son of Man came not to be ministered unto, believe, that immersion is baptism, or that the there, that so much as understand it? What him be your servant: even as the Son of Man but to minister, and to give his life a ransom Christ or his apostles immered. came not to be ministered unto, but to minister for many," That example transcended, bright

and to give his life a ransom for many." Thus as they were all human examples ; to whatever our Lord's teaching was that real Christian extent he might go in seeking human examples greataese was realized by subordinate and la- the enumeration would not be satisfactory un- in heathen writers, but how is the word used in ing is neither more nor less, than speaking evil meet for the Master's use." In his beautiful borious service, and his condescending exam-ple in that respect was at once the pattern and spirit of condescension was there in the one we have already proved in the cases already re-the matine for its statistical we have a spirit of condescension was there in the one we have already proved in the cases already reple in that respect was at once the pattern and the motive for its attainment among his own fact of Christ's incarnation; He had glory followers. He (the preacher) would just with the father before the world was. In these

the character, lite, and labours of their depart-were endeavouring to argue away the divinity in and into the water, and surely that proves ing. In our language, this is also by an exelance at these truths and afterwards, refer to days of scepticism and infidelity, when men ed father in the Gospel. First he asked them of cur Lord Jesus Christ on what they called that they were immersed. to attend to the sovereign precept of Christian natural grounds, and were endeavoring to sep- M.-The preposition "in" and "into,"

greatness given in the text: "Whosoever arate him from his divine nature, they must (not under observe), refer to the places where and what we usually style tale-bearing. If the my great atoning work, now to be consur will be great among you let him be your min- not forget the pre-existence of Christ, such as the ordinance was performed, but don't refer tale be delivered in a soft and quiet manager mated by my sacrificial death; and then b ister." How different was this precept of our was declared by John: "In the beginning was at all to the mode of baptism. The grand (perhaps with expressions of good will to the prays for their consecration by the truth Lord, for pre-eminence, from the common pre- the Word, and the Word was with God, and question is not, where they went, whether at, person, and of hope that things may not be and for the preaching of the truth. Such cepts of man for that honour-eminence by the Word was God;" not only with thim as his in or into the water, but how they were bap- quite so bad,) then we call it whispering. But eminent scholars as Moses Stuart and Dr. Ed. subordination, exaltation by menial and uni- fellow, but God Himself, and yet He became tized ?

positively and firmly given, to proud human the form of a servant, lived with the poor, and represents our being buried with Christ, and our stance. Still it is evil speaking; still this comendeavoring to stimulate one another to ad-did not call to Himself the great ones of the M.—Baptism is not called a being buried M.—Baptism is not called a being buried nature! Men of the world, when they were trod the dusty roads of Galilee and Judea. He being risen with him.

vancement and pre-eminence, said, Hold your earth-he could have done so if he would-he with Christ in the Bible. Paul says "We are a third person when he is not present to answer would then read: "May the very God place, keep your position, bow down to no one did not call the princes, and potentates of the baptized into his death, therefore we are buried for himself. And how extremely common is the set of the with him into death." The resemblance is beand higher. "Excelsior," "Excelsior," was ministered unto, but to minister," yea, so comthe cry of the man of the world; but our Lord plete and full was the surrender of Himself for and consequent resurrection, and our spirit foolish, learned and unlearned, run into it consaid to his followers, Bow down before all, be mankind that He gave his life a ransom for ual death and burial and consequent resur. tinually ! Persons who differ from each other with his Holy Spirit. What a prayer that is the servant of all; and in that precept were many: He tasted death for every man- rection to newness of life, and not our baptond the very highest principles of true phil- blessed be his name for that glorious truth- tism: and then he tells us how this spiritual How few are there that can testify before God, mental, the mortal part and the imortal, the osophy. And while that precept of Christ was for every one present this morning ! Christ experience was obtained, viz., by being " bap- " I am clear in this matter," " I have always pertion of us that has to do with the present rejected verbally by men in general, yct it was redeemed them from the curse of the law, hav- tized into Jesus Christ "----" baptized into his set a watch before my mouth, and kept the material things and that higher part of us that in accordance with that precept that the awards given himself a sacrifice to God for a sweet-of honour were vouchsated among men. Who were the men who had distinguished honour smelling savour. Thus by sovereign precept death, &c., obtained ? I auswer by the bap- speaking is not one ingredient? And that ourselves, purily ourselves, and make ourwere the men who had distinguished houser smelling savour. I aus by sovereign precept deale, acc., obtained : I auswer by the bar speaking is not one ingredient r And that selves holy? Did Paul command his brethren awarded them? Were they the men who sep- and by example of the very fullest and highest tism of the Holy Ghost, "which he hath shed even among persons, who in the general, have selves holy? Did Paul command his brethren awarded themselves from their fellow-beings in fancied or pretended greatness—men who lived that true greatness was by service. By obe-we baptized into one body and have been all desire to have a conscience void of effence to-was wiser than that. He called upon God to at ease in their minds upon plans of usefulness, schemes condescending example the cottage-boy of is dangerous to believe because a person is

their minus upon pians of usefulness, schemes, s No, but the men of actual and et hard persevering ance with an observatian of the Rev. William that it is an error, to suppose that baptism is every side, so, if we are not deeply sensible Ah! how often some of us have cried out service. It was so in all conditions of human in all callings, and in our remains of their departed father and friend Christ's heavenly baptism which is "with the life, we are liable to be carried away by the myself to the Lord." And presently there all offices. The men to whom monuments had been erected in that metropolis were those who might ask would the name of Thomas Jackson we become dead into sin and arise into a new been erected in that metropolis were those who had practised self denial. King Alfred had a good name, because he made good laws for his good name, because he made good laws lor his people, and circulated among them portions of the Holy Scriptures. So with Howard, who braved the terrors of the dungeon in order to relieve suffering humanity. All the nation was made his name to be honoured not only among your immersion is an awkward resemblance of which may not be occasionally gratified by it, poor crestfallen disciple soon discovered that mon." reneve supering numbering and and on sequently incline us to it. It gratifies only the Divine strength could hold him fast reacy to do nonour to the Luke of weinington; them are been doined burying with us, which rather favors our mode our pride, to relate those faults of others, to his loyalty. And so he will discover, to our should send you to the first church in the Censtreets were crowded on the occasion of his tu- out the world. He had no superior advantages of baptism, which is by pouring on the earth whereof we think ourselves hot to be guilty. sorrow. neral; his name was honoured throughout the at the beginning; he was not possessed of upon the dead, and not by dipping the dead into Anger, resentment and all unkind tempers are But the God of peace will consecrate us, if

nation, and to a great extent throughout the high poetic genius, he had not a polished clas- the earth. mation, and to a great extent throughout the migh poetic genue, he had not a pointing class the carta. world. What service he rendered in the sical education, and yet there was a power in B.-All I have to say is, if I am in error, I we are displeased; and in many cases, by re-trust in him. We must pray for this glorious world. what service he rendered in the state ducation, and yet dots and point in the state ducation, and yet dots and point in the state ducation, and yet dots and point in the state ducation of the ardous, self-sacrificing enterprise for the good he spoke, and there was a charm in him which my error.

of the nation. So with Nelson, Clive, Wilber- drew his hearers about him with feelings of M.-Listen to me once more, Jesus comtorce, and Clarkson. So with the man whose children, and looking up to him with veneral mands us, to disciple all nations, to preach the avoided, because it frequently attacks us in disstatute had been erected on the Exchange- tion and love they instinctively called him Gospel to every creature. Now you can "bap- guise. We speak thus out of a noble, gener- boon. The infinite Jesus will keep us until

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tism at all, so that we don't believe that we

sufficient for us. M .--- It is not what the word means so

seen a man drunk, or heard him curse or swear, immersion or dipping in the Bible.

versal service ! Now offensive was the precept, flesh and dwelt among us. He took upon Him B.--But the immersion of the body in water same; the same in substance, if not in circum-

"Speak evil of no man" says the great upon the great vital question before us than do no murder." But who, even among Chris-Christ or his apostles immeraed. B.—The word means to immerse and that is the same with lying and slandering. All a man chapter of Matthew we read that "the temple says may be as true as the Bible; and yet the saying of it is evil speaking. For evil speak-incident state is the second speak of "a vessel consecrated and

that terrible teeling of failure."

pastor." B.-We read of haptism, being performed I tell this when he is absent; it is evil speak- he adds: "For their sales I consecrate my tremely proper name, termed backbiting. Nor [or for] the truth." He might thus mean is there any material difference between this declare: I devote myself body and soul in whatever manner it be done, the thing is the ward Robinson hold that this is the proper is dertul prayer on the eve of his sufferings. mand, "Speak evil of no man," is trampled Suppose we give the same meaning to t

in all things else, nevertheless agree in this. It sweeps in the entire man, physical and

Anger, resentment and all unkind tempers are But the God of peace will consecrate us, if "That would be a misfortness for the indulged, by speaking against those with whom we ask him tervently and if we put our whole church, indeed. But where do you mean ?"

WANTED-A CHURCH.							
BY A. R. C.							

