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# The Twenty-third Psalm.

died at Bristol, England, after a ministry of forty six years. In our judgment, his version of this Psalm has never been excelled nor even equalled, portion as he is himself, a spiritually-mind-say to him, that either he is a believer, or he

My Shepherd's mighty aid, His dear, redeeming love, His all-protecting power display'd I joy to prove: Led onward by my Guide, I view the verdant scene, Where timpid waters gently glide Through pastures green

In error's maze, my soul Shall wander now no more; His Spirit shall with sweet control, The lost restore : My willing steps shall lead His power defend; his bounty feed; His mercy bless.

Affliction's horrid gloom Shall but thy love display; Thou wilt the vale of death illume, With living ray. My failing flesh thy rod Shall thankfully adore; My heart shall vindicate my God,

Thy hands an unction shed. Whose balmy sweets abound It honour's my devoted head, While hid from every ill, From each infernal foe. My cup ten thousand comforts fill, And overflow,

Thy goodness ever nigh Thy mercy, ever free, Shall while I live, shall when I die, Forever shall my soul Thy boundless blessing prove; And, while eternal ages roll, Adore and love.

### Pulpit Eloquence---Its Source

BY PROFESSOR SHEDD

The worth of a Natural, as distinguished from an Artificial Rhetoric, is seen in the fact that it is connected, most intimately, with the vital religion of the man and the inmost essential principle, therefore, of Rhetoric that is to be employed in the spiritual sense. No matter what he spiritual sense, No matter whith which is a proof of its spirituality. It was not desired works of the costly furnitures of earth created to serve whith which is a proof of its spiritual sense, No matter, either with or without practice of into works, and work our beat with which is a proof of its spiritual sense, No matter, sense, No matter, sense, No

every instance is power. Given an inward heart. Being a believer, he is a child of action and impression is given. In every of God, and a joint heir with Christ: and this hard, material world, over which we fadeth not away, reserved in heaven" for bottom two forces or powers, held in equilibrium; that when we get back to the reality of the hard and dull clod, upon which "the child, an heir, a glorified spirit—a sinner child, an heir, a glorified spirit—a sinner as nimble, just as much a living energy, as the upon his merits—a child of God's gracious in which the human soul makes an read his which the human sour many stream and the power of God unto salvation to every speech that obtained votes, or a sermon that, as we say, saved souls, and you find the ultieloquent impression, or receives one .- skies. How beautifully they illustrate the speech that obtained votes, or a sermon that, as we say, saved souls, and you find the ultimate cause of this eloquence, so far as man is concerned to be a vital nower in the orais concerned to be the man had been wanting, there would God, is he also a believer?

personal religion. It tells him, on the con-trary, that although God is the creator and ness, and in part by those virtues of godly

of all, do we trace all that is genuine, and

sersibilities, and which oftentimes produce a dispersing the clouds which overhang the great sensation in audiences of peculiar characteristics. racteristics, and in some particular moods. But this eloquence of the flesh and blood, without brain—this eloquence of the animal without the intellectual spirits-is very different from that deep-toned, that solemn, that commanding eloquence, which springs We feel the difference—all men feel the difference—between the impression made by an ardent but superficial emotion, and that made by a deep feeling; by the su-tained, equable, and strong pulsation of religious af-fection, as distinguished from religious sen sibillities. When a man of the latter stamp feels, we know that he feels upon good grounds and in reality—that this stir and pervading in him-that the eternal truth has taken hold of his emotive nature, moving the whole of it, as the trees of the wood are moved with the wind. It is this moral earnestness of a man who habititually feels that religion is the chief concern for mortals

## the human soul, which is the inmost princivitæ of the sacred orator.

Three Steps to Heaven.

There are three passages of Scripture which we have often felt a peculiar pleasure

The first of these is the language of Paul and alive. Only that which has itself a liv- Christ Jesus." The sentiment is on the

we may with the more boldness say, that we have always cherished a proper respect for first Epistle of Peter: "To an inheritance have always cherished a proper respect for first Epistle of Peter: "To an inheritance hath deigned to call him brother: he is a member of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of Christ, a temple of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity of an immember of the Holy "Ye that make mention of the Lord keep we discover the absolute necessity o moves him. There is a great and solid truth at the bottom of it, and though the theory last time." This describes "the inheritance is not capable of better privileges than God unquestionably does not need to be held up particularly before an uneducated ministry, ceeding and eternal weight of glory" of which than God hath designed him to. He, we think there is comparatively little danger in reminding the educated man—the man who has been trained by the rules and max—the most ardent joy. The passage more-ims of a formal and systematic culture—that over assures the believer, that God will keep of a formal and systematic culture—that over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer, that God will keep of the most ardent joy. The passage more-over assures the believer in the mightiest prince, is the mightiest prince, is the mightiest prince, is the mightiest prince, is the division of the divine energy, in and observed a stone-cutter at work upon a block of granite, which was to be placed in the most ardent joy. The passage more-over assures the production of his the mightiest prince, is the mightiest prince, is the over and observed a stone-cutter at work upon a block of granite, which was to be placed in the most arterior of the divine energy. The passage more over assures the production of the divine energy in and observed a stone-cutter at work upon a production of the work upon a production of the cutterior of the divine energy. The the spring of all his power, as a Christian him, by an exercise of power operating preacher, is a living spring. It is well for through the instrumentality of his own faith,

to be reminded that the living principle which is to render all this culture of use for which is to render all this culture of use for purposes of practical impression, is vital apply them to the case of the needy, help
and unstable gifts of fortune, not in this by man. The stone-cutter asked him where fectly fashioned, was the needy of the body of the b goddiness—that he will be able to assimilate all this material of Christian eloquence only in proportion as he is a devout and holy man. Without this interior religious life in This question fell upon the ears of one who man. Without this interior religious life in This question fell upon the ears of one who man. The appetite that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He replied and the whole tenor of reversation shows miss that he had learned these things? He had learned these thi his soul, all his resources of intellect, of knew how to answer it. The apostle has and humble; he is thy better, in true dignimemory, and of imagination, will be unimpressive and ineffectual—the mere iron lieve on the Lord Jesus Christ." He does shields and gold ornaments that crush the believe; he casts his soul upon Christ; and For the first and indispensable thing in God, faith is now the experience of his he be rich."—Barrow. and living power, and a basis for motion, God: being a child, he is an heir-an heir instance we come back to the ultimate point. being such, then his inheritance is one that There is a theory among philosophers, that is "incorruptible, and undefiled, and that stumble, and against which we strike, is at him, with the added assurance of being swain treads with clouted shoon," we find it trembling with guilt and fearful of hellto be just as immaterial, just as mobile, just believer fleeing to Jesus and laying hold soul of man itself. Whether this be truth or adoption—an heir rejoicing in his privileges, not, within the sphere of matter, one thing is certain, that within the sphere of mind, we are brought back to force—to fresh the Lamb" in the world above: these are and living energies - in every instance the conceptions by which the Christian may

have been imparted—the same general style be settled, as the initial or starting point of persuasion that it is so, the general inferand diction might have been employed in this rising series. Man being a sinner, and both cases - but if that eloquent power in as such exposed to retributive justice of his have been no actuation of the hearer, and question that must be answered in the affirmative, since the whole matter turns upon the above works.

It is, therefore, a great and crowning expresence or absence of gospel faith. Faith cellence of the Rhetorical method which we first—sonship next—heirship next—glorifi-have been describing, that its lowest and longest roots strike down into the Christian I, then, a believer? Is it possible for me to racter itself. It does not propose or ex- tell? Let us remember that faith is an expect to render the preacher eloquent without ercise of our own minds; and that its pre-

sovereign of the human soul, and can there- living which are its attendants and its fruits, fore render the truth preached by an unre- We suppose, the question of faith may be generated man, and in the most unfeeling, settled to a reasonable satisfaction, so settled irreligious manner, effectual to salvation, as to preclude any serious grounds of doubt. men moved by his discourses, only in pro-embarrassments on this point, let us then portion as he is himself, a spiritually-mind-say to him, that either he is a believer, or he ed, solemn, and devout man. Here is the is not. If he is, then let him come to Christ power, and here is its hiding place, so far as again by faith: this is what he wants, even the finite agent is concerned. In that holy if he is a Christian. But if he is not a belove of God and of the human soul, which liever, then his remedy is the same; he must Christianity enjoins and produces-in that come to Christ by faith. Thus on either religious affection of the soul, which takes supposition, the practical and surest solvent its origin in the soul's regeneration—the preacher is to find the source of all his elo- lief for the embarrassments that pertain to quence and impression as an orator, just as its own existence. A young convert, feelmuch of his usefulness and happiness as a ing it to be his duty to speak for Christ in a never making more money, our Christian man and a Christian. Back to this centre prayer meeting, failed to obey his conscience; and as the result, his hope passed powerful, and influential in Pulpit Eloquence. under a cloud. After a night of sleepless But this is not meant merely, that the preacher must be a man of zealous and fer- I will take Christ over again." This is exvid emotions. There is a species of elo-puence which springs out of easily excited Christ by faith forms the surest method of

### Bounty to the Poor.

tred, hath latent in him much of admirable really prayed, this winter, for a revival? beauty and glory. He within himself conhere below-it is the profound consciousness of the perfection of God and of the worth of preacher. For no Rhetoric can be organized in his Epistle to the Galatians: "For ye izing and vivifying, that is not itself organic are all the children of God, by faith in God that which has itself a live. Chairt Legue." The centiment is on the constituted lord of the visible world; had all titude of sine be hid from indement. constituted lord of the visible world; had all titude of sins be hid from judgment. ing principle, can communicate life. The very face of the verse. Faith in the Saviinmost essential principle, therefore, of our constitutes a sinner a child of God in the costly furnitures of earth created to serve ing, trusting, loving; not a prayer, nor a

# Religious Training.

Isaac Taylor has some admirable thoughts

on this topic, thus:

"And here I cannot avoid a passing reference to the fact, of the very happy influand in favouring its recovery of that clearness and freshness of perception, and of that

The supreme love of Deity involves the

wery strong resemblance to its Divine Author,
in these important particulars, viz. that it cy which are lost in the course of severe application. I am prepared to affirm that

The course of severe application. I am prepared to affirm that

The course of severe application in the course of severe application. I am prepared to affirm that

The course of severe and in the course of severe and in the course of the course whether a Minister of Jesus Christ shall, or shall not, baptize the controversy on this subject, as to produce a candidate? Where is the passage that sancwell-poised, self-controlled and easy application. I am prepared to affirm that to the studious especially, and whether younger or older, A Sunday well spent in happy exercises of the heart, devotional and domestic, a Sunday given to devotional and domestic, a Sunday given to devotional and domestic, a Sunday given to devotional and domestic and the controversy on this subject, as to produce is a living, simple, spiritual, rational, essence. God is an essence: something that exists, and exists distinctly from, and independent of, everything, and must eternally have existed, and cannot but exist. The soul of man is an essence; yet it is in some particular, rational, essence.

God is an essence: something that exists, and exists distinctly from, and independent of, everything, and must eternally have existed, and cannot but exist. The soul of man is an essence; yet it is in some particular, rational, essence.

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God is an essence: something that exists, and exists distinctly from, and independent of, everything, and must eternally have existed, and cannot but exist. The soul of man is an essence; yet it is in some particular. "title clear to mansions in the devotional and domestic, a Sunday given to devotional and domestic given to devotional and domestic given to devotional and domestic given to devotional and domestic

a sinner, and business of education; and the recollection justice of his is the This is th of it will have its weight with parents in cherishing the religious and social affections among their children. It is very certain

Love exists and longs to see him in the Love thirsts and longs to see him in the principle of all things; and by whose activities. One or more of the above works

## The Revival.

Not the Revival that is, but the Revival that needs to be, and has been prayed for and expected-how long shall it be delayed! The Winter is gliding away, and the season pre-eminently adapted for, and appropriated to especial attention to the great concerns of the soul is beginning to wane, without those which are so refreshing to the thirsty

Are we not too prosperous in business?-It is currently reported to be a time of unusual activity in mercantile affairs. It is said that our Christian merchants were mechanics never more lucratively busy, our Christian manufacturers never realizing healthier dividends. The business world is sunny and pleasant. Is it not too pleasant? Are we not too much absorbed in and selling and getting gain, so that we 'Tis done !- Dread Winter spreads his latest have not energy and enthusiasm enough

Words are wind, and prayer that merely How dumb the tuneful! horror wide extends He whose need craves our bounty, whose vanity. Desire, deep feeling, uneasy solicinisery demands our mercy, what is he? He tude, intense longing, an inappeasible eageris not truly so mean and sorry a thing as the ness that cannot be denied; have we given disguise of misfortune, under which he ap- God any such tokens that we wanted His The pale concluding Winter comes at last, pears, doth represent him. He who looks kingdom to come and His will to be done in And shuts the scene. Ah! whither now are o deformedly and dismally, who to outward our hearts, and at our firesides, and in our sight is so ill bestead, and so pitifully accou- church, and land, and time? Have we Those dreams of greatness? those unsolid hopes

taineth a nature very excellent; an immortal works by means, find in our church, the Those gay-spent festive nights? those veering cannot be fully described; therefore we may that ploweth should plow in hope; and that soul, and an intelligent mind, by which he nearly resembleth God himself, and is commeans by which to carrry on a revival?—

Are our own hearts fit to kindle the hearts

Lost between good and ill, that shared thy life? parable to angels: he invisibly is owner of of others? Are our own lives a sermon and All now are vanished! Virtue sole survives, endowments rendering him capable of the greatest and best things. What are money and lands; what are silk and fine linen; and conversation? And are we using our 'Tis come, the glorious morn! the second birth what are sink and the lines; and conversation? And are we using our this come, the glorious morn: the second birth what are horses and hounds, in comparison to reason, to wisdom, to virtue, to religion, which he hath, or (in despite of all misfor- What work do we for Him? "Run, speak "The new-creating word, and starts to life," tune) he may have if he please? He whom to that young man." He goes by you on In every heighten'd form, from pain and death you behold so dejectedly sneaking in so de- the side walk, every day, as he goes to his Forever free. The great eternal scheme, spicable a garb, so destitute of all convenience and comfort, lying in the dust, naked or clad with rags, meagre with hunger or pain, he with rags, meagre with hunger or pain, he comes of a most high and heavenly extrac- He is away from home—nobody cares for Ye vainly wise! ye blind presumptuous! now, tion : he was born a prince, the son of the his soul. He is lonely. You have never Confounded in the dust, adore that Power greatest King eternal; he can truly call the been "introduced" to him. Never mind! And wisdom oft arraigned; see now the cause, Sovereign Lord of all the world his father, Speak to him. Ask him if he is a happy Why unassuming worth in secret lived, having derived his soul from the mouth, man—if he has found Him of whom Moses having had his body formed by the hands of God himself. In this, the rich and poor, as his eternal life is insured. Kindly lead him the wise man saith, do meet together; the into the charmed circle of friendship and re-Lord is the maker of them all. That same ligious fraternity. Pray for him, with him;

integrity and uprightness of character, the foundation of eloquence in a secular sphere, and for secular purposes. The orator, they and tor secular purposes. The orator, they and tor secular purposes. The orator, they right man—who understands speaking—right man—who understands speaking—first of all an upright man—who understands speaking—first of all an upright man who understands speaking—first of all an upright man and highly more considerable he is, as a there was neither animal or intellectual his hand, did enjoy the entire favour and friendship of the Most High. Such in worth of nature and nobleness of birth he is, as a of nature and nobleness of price was metter, the substance of which the body was formed; there was perfect organization,—a complete human body, with all its port to late or a revival this winter. Some mercy drops have already cheered the his hand, did enjoy the entire favour and friendship of the Most High. Such in worth of nature and nobleness of birth he is, as a least to descend from the body was formed; there was neither animal or intellectual of faith. "Behold what manner of love the Saturd this winter. Some mercy drops have already cheered the his hand, did enjoy the entire favour and friendship of the Most High. Such in worth of nature and nobleness of price in that body. There was metter, the substance of which the body was formed; there was perfect organization,—a complete human body, with all its not too late for a revival this winter. Some mercy drops have already cheered the him the body. There was neither animal or intellectual him the substance of which the body was formed; there was perfect organization,—a complete human body, with all its port to the substance of which the body was formed; there was perfect organization,—a complete human body, with all its port to the continues to create souls contrary to the continues to create souls contrary to the bodies which daily come into existence. The next passage occurs in Paul's Epistle provided the body by what is termed natural all Christian eloquence; that the sacred to the Romans: "And if children, then heirs prized him, as for his sake to descend from ly come into his temple, and there shall be or direct its wonderful machinery. There it all Christian eloquence; that the sacred or the Romans: "And it children, then mers or all a holy man—first of all a holy man—who understands speaking.

We shall not, surely, be suspected of which the shall be fissed by the sentiment here is equally palpable. Sonship begets heirship: the child of God is wishing to undervalue or disparage a dean heir: he is one of God's heirs, and assoveniences, infarmities, wants, and disgraces, into a sweeter and holier than their natural ed. He had already

not away, reserved in heaven for you, who Ghost, a free denizen of the heavenly city, not silence, and give him no rest till He material principle being united to a system that the preacher is to spreak as the Spirit are kept by the power of God through faith, an heir of salvation, and candidate of eternal establish, and till He make Jerusalem a not salvation. There is a great and solid truth unto salvation. ready to be revealed in the glory. The greatest and righest personage of organized matter.

In the most distinct matter.

the spring of all his power, as a Christian preacher, is a living spring. It is well for the sacred orator, who has passed through a long collegiate and professional training, and has been taught sermonizing as an art, to be reminded that the living principle of the reminded that the living principle.

Ethiu saith, accepteth not the persons of through the instrumentality of his own faith, the poor; for they are all the work of his one which he was erecting. The stone-cutter of another building more elegant and durable than the poor; for they are all the work of his one which he was erecting. The stone-cutter of another building more elegant and durable than the poor; for they are all the work of his one which he was erecting. The coloured man replied, and which we referred, and which may very be thou seest is a man, and a Christian, thine pertinently be designated as the three steps of the building more elegant and durable than the building more elegant and durable than the poor; for they are all the work of his one which he was erecting. The stone-cutter of the poor; for they are all the work of his one which he was erecting. The stone-cutter of the poor; for they are all the work of his one which he was erecting. The stone-cutter of the poor; for they are all the work of his one which he was erecting. The stone-cutter of the poor of the poor is the poor of the poor to see and converse with a converted hea- not produce it, nor cannot possibly think, or then. God has answered my prayers.

ence of a due and fervent attendance upon religious exercises, public and private, in oracles of truth. All the commandments of bringing the mind home to its starting points, the moral code are fulfilled, in love to God original creater of the human mind.

well-poised, self-controlled and easy applian- sublime thought of entire consecration to in these important particulars; viz., that it

persuasion that it is so, the general inference it suggests is easily applied to the peace bestowed, that far surpasseth all our peace bestowed, the peace bestowed p

happiness, and may be chilled in their affections, and wet be made scholars, or matherial forms and wet be made scholars, or matherial forms. The soul of man also resembles God in being levery Christian parent ought to have almong rations of animate and inanimate beings.—

The soul of man also resembles God in being levery Christian parent ought to have almong the family books.

But my present design is to shew the

him the creature of his hand, our fellow-bro- creation. A power or ability for thinking, or practised, therefore it is not taught in the ther who stands before our gaze. streams to its own native ocean; but on its we consider that God himself is an intelligent

waters, and fertilizes all on every side. grand and wondrously sublime; and how perty of spirit. The spirit of man, which and from nature itself. See Mat. xxii, 29 tokens of the outpouring of God's Spirit as they beautify and bless the human sphere. is a thinking substance, or a being which has ed and said unto them, ye do err, not know-Love to our fellow-men is gentleness em- the power or capability to think. bodied, and is full of pity, kindness, and be-

> ry, and it joys to ease one sigh of anguish, or remove one want of keen adversity.

# The Morals of the Seasons.

left for doing our work well in God's cause. And reigns tremendous o'er the conquered year Are we praying the prayer of faith?— How dead the vegetable kingdom lies! ripples over the lips, leaving the depths of the soul unmoved and stupid, is less than See here thy pictured life; pass some few years,

Of happiness? those longings after fame? Are we doing enough? Can He who Those restless cares? those busy bustling days?

FOR THE PROVINCIAL WESLEYAN. Mental Science

shown us that human nature is compounded of two essential constituent parts-BODY and soul-created distinctly and separately.

be made to think : but as the soul does exist. Charity or love holds a pre-eminent dis- of its production; and that spiritual Being is all their works, Periodicals, and Pulpit

And this living principle in man bears a

or a capacity to think, which must continue, Scriptures. Let me shew, Love pure and celestial, flows in gushing seems to be a property of all spirits. When

It ever feels for human suffering, and -The human soul is a simple essence. It Abraham, and the God of Isaac, the God never forgets to sympathize with tears and consists neither of material, integral, or of Jacob? God is not the God of the dead sorrow. Its bowels yearn over human mise- quantitive parts, nor of matter or form. It is, but of the living." Here our Lord teaches therefore, an uncompounded essence, -pos- us by influence one of the most Glorious sessed of neither composition nor component and blessed truths of our holy religion .-

we ascribe to him a spiritual essence, and could be plainly inferred. that in the mode of pre-eminence, as "the See also 1 Cor. ix. 9, and following verses. Father of Spirits." The soul of man is a "For it is written in the law of Moses, Thou

divine essence it implies a boundless know- with the altar?" between right and wrong, good and evil, and comprehend all things which come within the sphere of its comprehension; and as all reason, sagacity, knowledge, and understanding, come from God; we may infer from passages of Scripture relating to far that he is its Great Author, and that it different matters. strikingly, with regard to rationality, resembles the Divine Architect.

and immortality; still, it must be admitted, for the raven, and clothes in beauty the lilie

This appears evident from both

scripture and facts. Januarg 25, 1853.

CONTINUED.

In the preceding letter I showed the rash- tian customs than for Infant Baptism. In ness, and danger incurred by the writers in fact, some, taught in the school which prohand, in rejecting Infant Baptism with abhorrence, let us now proceed to consider prayer, the Christian Sabbath, and missiontheir assertion that "there is no scripture, ary efforts. The reader will see, or may no thus saith the Lord for it." The Visitor have seen, in a number of the American of Jany. 14th contains an article "by James Messenger for the year 1851 or 1852, in a Smith of New Park Street." that exhibits letter from a Colporteur, an account of an their assurance, and assumptions on this interview with a professor who lived in point. The following extracts are clear.—
Before giving them however, I must observe, that the article from which the extracts are the Lord for family prayer. There is no thus saith the Lord for family prayer. The reader taken, is merely a talk of a column and a will also find in all statistical tables of deno half, between an opposer of Infant Baptism minations in the United States, a sect called and his daughter. The daughter says, the "seventh day Baptists," who separate "why was not I christened" (Baptised) from their brethren on the subject when I was a baby?" "Because God Christian Sabbath, they keeping the Jewisl has nowhere ordered it in His holy word." Sabbath, saying there is no purposes of practical impression, is vital apply them to the case of the needy, neip-godliness—that he will be able to assimilate less and condemned sinner. Take the unlaw of the whole tenor of revelation shows that have you not?" "You have read the New Testament through worldly state, which is very inconsiderable; he had learned these things? He replied and the whole tenor of revelation shows that have you not?" "You have read the New Testament through have you not?" "You have read the New Testament through have you not?" "You have read the New Testament through have you not?" "You have read the New Testament through have you not?" "You have read the New Testament through have you not?" "You have you not?" "You have read the New Testament through You have read the New Testament through Lord" for keeping the day usually called read anything there about the Christening of works he will find a sect described as the Babies there?" O, no, I, do not remember Anti-Mission Baptists, who are reported that I did." "But Father, "what is Chris- as rejecting missionary enterprises, ening?" "It is a mere human invention, there is no "thus saith the Lord" for mis lieve en the Lord Jesus Christ." He does believe; he casts his soul upon Christ; and though a sinner condemned by the law of God, faith is now the experience of his object. I bless God that I am permitted to the body, was spiritual, immortal!

The soul undoubtedly, derived its origin from the inspiration of God. Matter, howevery little more about religion than the that is perverse in his ways, though the be rich."—Barrow.

I on is countrymen. The stone-cutter replied, I have been praying for the conversion of the heatheu the last twenty years, and have contributed a penny a-week for from the inspiration of God. Matter, howevery little more about religion than the proved, could be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian from the inspiration of God. Matter, howevery little more about religion than the that is perverse in his ways, though the proved, could be proved, could be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitute for Christian sionary efforts. I think they are called to be a substitut intended to be a substitute for Christian sionary efforts. I think they are called Bibles were very scarce, and the people tion are more dangerous to their own system knew very little more about religion than than to any other, if applied to some of their the priest chose to tell them, and almost prominent customs. Where, for instance, is and is a thinking principle, it is a spiritual every body in Christian countries did just substance. It must, therefore, have derived its existence from a spiritual Being, capable with the priest bade them; the priests told the people that no one could go to heaven without being heavised; then they began to be sage which sanctions, without being baptised; then they began to in any way, the driving away of God's chilbaptize babies, for fear they should not be dren from their Father's table because they

Hibbard Merritt & Slicer; and the conclu-

I. The inconsistency of such reasoning. The Scriptures teach us to derive a course it fills the earthly channel with its and Almighty Spirit, and that all spirits knowledge of truth and duty, by sober ra-Love in its upward pure reflection, is derive their existence from him, we must tional influences drawn from portions of God's word, from the records of his dealings sweet and radiant in its beams of goodness, was the immediate offspring of God, we know, and three following verses-" Jesus answering the Scriptures, nor the power of God .-God is a simple, or uncompounded essence — Have ye not read that which was spoken unto you by God saying, 'I am the God of parts. In its simple and uncompounded The Sadducees held that there was no resurnature it resembles the Great Author of its rection, and doubtless one of their arguments existence; yet the purity and perfection of was like that of our immersing friends, at the Divine Nature must infinitely surpass it. present under review; viz. "There was

God is also a spiritual essence. The whole no thus saith the Lord for it:" because there nature of things is distributed according to was no plain passage declaring it in so many heir essence, into corporeal and spiritual : words full of presumption and self confi-But the divine essence is not corporeal but dence, they come to confute the Saviour by spiritual, because "God is a Spirit," and a puzzling question; but He silences them cannot be perceived by the corporeal senses, either of those which are external or internal, since He is invisible, intactible, and in- none, but by a passage, only one passage capable of being fully represented; therefore from which the doctrine of the resurrection

spiritual essence. It is not corporeal but shalt not muzzle the ox that treadeth out the spiritual: it cannot be perceived by the corn. Doth God take care for oxen? or corporeal senses whether external or inter- saith he it altogether for our sakes? For nal; for it is invisible, untouchable, and our sakes, no doubt, this is written, that he justly ascribe to it a spiritual essence. God he that thresheth in hope should be partaker is a perfect, infinite, and eternal spirit; of his hope. If we have sown unto you whereas the human soul is finite, and was originally created by the breath of God. shall reap your carnal things? Do ye not God is a rational essence. As reason im- know that they which minister about holy plies that faculty whereby we discover good things, live of the things of the Temple? and from evil, and right from wrong; so in the they which wait at the altar are partakers

dedge or sagacity by which it comprehends Here we are taught to infer one of the all ideas of all things that do or can exist, acknowledged duties of the Church of God with all their relations, connexions, combi- from Old Testament customs, and that by an nations, uses and ends. Such a rational honest inference. It appears from the above essence is God. As the soul of man is possessed of reason whereby it can distinguish support to Gospel ministers, probably be

See also Matt. xii. 24 and 28 verses. where our Lord teaches us to draw the in-Although the human mind bears a strong ference,—that God, our Heavenly Father resemblance to that God, who is a spirit, in will care for us and supply our tempora its spirituality, rationality, immateriality, wants,—from the fact, that He kindly care

ing with his family may contentedly, and Baptists are correct, justifiably refuse to perform this duty; the Sabbath-breaker may oldly cast off Sabbath restraints, and purpartment to which we purpose to consecrate our whole time and attention, and, therefore, our whole time and with the more boldness say, that we may with the blessed can disperse, and unsured was an one ricated in his heirship with the blessed of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure, the most grievous troubles and most sharp of man; but in that body there was no sure in the most grievous troubles and most sharp for nowhere in the New Testament is there plainer precept or example for these Chris-

> the passage of Scripture that describes bapassumptions and teaching on this subject, in passage which sanctions the custom of demanding a religious experience before bapeffusions. The writer of the above is only tism? Whereis the passage that sanctions the It is not my intention to enter so far into

I have not proposed the above questions on the fancy that we have no surer grounds for the practice of Infant Baptism than they have for the practices named. I verily believe that there is no passage that by fair honest inference sanctions the practices, above enumerated.

tions, and yet be made scholars, or mathematicians, or what else we please, in particular departments; but I deny that they can have the benefits of a vigorous development of mind, as a whole, except in the ment of mind, as a whole, except in the sunshine of happiness, and love, and piety."

The soul of man also resembles God in being inconsistency and danger of the ground the inconsistency and danger of the ground taken by the rejectors of Infant Baptism; they have been the commencement of its existence, to some the commencement of its existence, to some the commencement of its existence, to some the definite future period; but it must, from its nature, include life and activity from its the baptism of Infants as a duty enjoined the soul of man also resembles God in being inconsistency and danger of the ground taken by the rejectors of Infant Baptism; they have been the commencement of its existence, to some definite future period; but it must, from its nature, include life and activity from its