THE SENSATIONAL PREACHER

the ancient quaint phrase the Hible He carelessly chooses a text. And then critics away in a lecture That leaves the true question as

vazed;
But he catches the car of his hearers;
Whish often is longer than lise,
With a bric's bree serman a layman
Might preach "o'er the walnute and

ley he eliage mud stofficials, preservow he'il haudia the

dipres."

the hope of a free advertisement
fie it either a kiek or caree;
d he mixes the slang of election
With a patter of tentable talk,
id insiend of the milk of the Mo

tures, To profuse with his water and shalk.

## Christ Commanded Immersion

Mr. McDiarmid's First Address at Tonawands, N.F.

(Continuel.)

It may not be amiss in this lecture to refer you to the testimony furnished by Church history. All historians without regard to creed agree to the fol-

lowing facts:—

1. Not a single instance of sprinkling appears in the first and second centuries after

2. In these two centuries immersion was the universal practice.

2. The first known case of sprinkling or pouring occurred about two hundred and fifty years after Claist. Novation, thinking death was near, and tuinking death was near, and immersion impossible, submitted to affusion. It was considered a case of necessity and it was supposed that the Lard semilar south the death semilar continues and the semi ted to affusion would accept the dying penitent when he thus showed his willinguess to be immersed, were

4. Others at death's d or afterward, attended to this sub-stitution of baptism in the scene way. It was permitted at the gates of death, as a merciful breach of the law of Christin its better to show an electricism of the control of the same of t ciful breach of the law of Christ-in its letter; to show an obed-ient spirit; but not fill a thous-and years had presed away, after it began, was this substi-tution allowed for those in health. It was called clinic or

That these statements are in with the facts of accordance with the measure history, I will show by a direct appear to church historians, on sich and. I will now quote two or three extracts from Church Hest my as a specimen of what consequenced.

Mesheim kc. Hist. 1-87,

In this (the first) century in this (the first) century became was administered in convinent places, without the proble assemblies, and by im-mer, ng the candidate wholly ne water.

In Stanley's History of the

In compage to the state that I was a Chesh we have the surjude form of baptism that the word—was complete immersion in the case happtismal waters, are that, for at least four contents, any other form was the remainder of the case of dangerous illust, as an exceptional, altered a monstrous case. To the Seatern Church this form the Eastern Church still rigidly adheres."

the Apastolic Church, says: 1 pdeel, some would not alinto leptimas clinicorna into leptimas clinicorna ion of the sick), as it alich to be valid impliem Caprian himself in the teentury, ventured to dethe treatury, ventured to de-fact ha aspersso only in case of accounts expens, and with remote to a special indulgen-tar by tep. 76 Magna). There were reclassical laws which made personal laws which made personal laws which made personal laws the time of the control of the end of the case of the end of the case of the experience.

ntroduced."

When it is known that Mos-heim was of the Lutheran Church, and Stanley of the Church of England, and that Church, and Standy of the Church of England, and that Schaff is a Presbyterian, it will be at once conceded that their testimony in favor of immersion is not overdrawn. The fact is evident, and there can be no doubt about it, that the ordinance has been changed by human wisdom, or rather foil; to suit the sick and dying, as well as the delicate and tender incold countries Confessedly this is so. The scholars and historians in the churches that practice sprinkling are compelied to admit it. The fact that they think the change ought to be satisfactory to the Lord, does not change the facts, nor does not change the facts, no detract from their testimony.

The Discipline of the Metho-dist Church of Canada boldly claims the right to change rites and ceremonies. On page 29 we find these words

we find these words.

"It is not necessary that
rides and ceremonies should in
ride same, or exactly alike, for they have always
been different, and may be been different, and may be changed according to the diver-sity of countries, times, and sity of countries, times, and men's manners, so that nothing be ordained against God's will. Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edifica-tion."

As laptism is a ways includ-As sapusin is a way-ed among rites and ceremonies this looks very nuch like a chine to deal with baptism ac-ording to human pleasure. The saving clause "so that no-The saving clause "so that no-thing be ordained against Gol's word" has led to all sorts of ef-forts to harmonize the Scrip tures with the ordinance after-the change has been affected. It can never be done.

John Calvin confesses the change from immersion to sprinkling and seeks to make it a natter of no importance. He ays:

"It it whether the person who is haptised be wholly in-urasl, and wither thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: Churches ought to be left at

the nucient Church.—Cariz-ians Institute, chap. xv.
Martin Luther makes a sim-ilar confession against the prac-tice of his own church and people. He says:

"First the name banking is First the name beptim is Greek; in Latin it can be it in-dered immersion, when we in-laces any thing into the water that it may be all covered with water. And although that custom has now grown out of use with most persons (nor do-they wholly submerge children, but only pour on a little water) yet they ought to be entirely immersed, and immediately them out. For this the etyyet they on immersed, drawn out. and immediately For this the ety-the word seems to mology of the demand."—L -Luther on the Sucrament of buplism.

When leading men in the Churches that practise sprinkling thus confess that they have changed this ordinance of our Land, what need have we of further witnesses? Even the Roman Cat-olic Rishops and Cardinals confess that they have changed this institution. In the Boury Bible—with Haydocks notes—specially approved by Pins IX., and v. tions Archibishops, we have this confession: When leading men in the

was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was Introduced."

ary way of administering the ABRAHAM LINCOLN TEMPERANCE.

The following is an expense of the Christian faith. is not tied up from a speech delivered by A Christian faith, & not tied up in matters of discipline and Not only the eremonies. Catl olio Church, but also the pretended Reformed Churches have altered this primitive custom in giving the sacrament of laptism, and now allow of baptiam by pouring or sprinkling Heled. water upon the person baptized."

> So that we may boldly say that Historians and scholars whether Protestant or Catholic Baptist or Pedobaptist are compelled to speak a common language when called upon to testify as to the question What is baptism? With the opinion held by some of them that sprinkling will answer every purpose, we have nothing to do Their opinion is an untaught speculation—based upon nothing but their thoughts and ing our their thoughts and what one of me nut can can to wishes. Our question ever- mind some relative, more promis lastingly is, what hath the Lord This shall we do. Blessed are placity! He ever seems to have they that do his commandments. Shall we not be able, in the gel of death, commissioned to slay shall we not be able, in the first, the fairest born of love of truth and in devotion seraplis adore, to rise above party churches and party creeds all ? This is our privilege and ould be our highest pleasure and crowning a nintion.

DELIGHTS OF GOOD COX-PANY.

Sars Spurgeon, well an truly :-There must be dis-ase in the mind of that Christian who would not find delight in the small amount they inflict, then the company of many men and indeed will this bethe grandest the of our acquaintance for their communion with God have made their words as inn-sic to the ear. When a few true believers meet together and hold converse upon the grand themes of our divine Churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the nuclent Church.—Christians Institute, chan xv. sonverse familiarly with many renowned persons, but we speak without any reservation when we say with the most godly we have had the best remembered and the happiest forms of intercourse. It will be among our summiest memories throughout life that we have many times had the good Earl of Shaftsbury all alone in decrest fel t, w, hip at our own home; and much as we have valued his public atterances, one of our highest joys has been to hear found equal joy and good cheer in company of golly men of

livery good and holy desire though it may lack the form though it may lack the form, and the form of conversion:

" different and the control of the signifies a wish it is signifies a wish it is signifies a wish it is done by in tendary hen it is done by in the American Cyclopedia mersion or by d pping or punging a thing under water, which was form by the critical of the least of the hall its M the substance and

names unknown to fame.

OX

The following is an extracrom a speech delivered by Abraam Lincoln over 40 years ago

ham Lincoin over to Jean ago, before the Washingtonian Society at Springfield, Illinois:— "Although the temperance cause has been in progress many years, it is apparent to all that it is degree of success hitherto unpara-

The list of friends is daily ewelled by two addition of Aftica of hundreds, and of thousands The cause itself seems suddenly transformed from a cold, abstract theory, to a living, breathing, ac tive and powerful chieftian, going forth conquering and to conquer. The citadels of this great adversary are daily being stormed and dismantled; his temples and his alters where the rit is of his idolatrous worship have long been performed, and where human rac rifice has long been wont to be made, are desecrated and deserted What one of me but can call to ly is, what hat h the Lord mg in youth than his fallows.
This we seek to know, ho has fallen a sacrifice to his to Him whom angels worship every family. Shall be now be arrest d in his desolating career? In that arrest all can give aid that will; who shall be excured that and human suventions, and can and will set? Far around an earm and do the will of Him human breath has ever blown, he who is now enthroned Lord of keeps our fathers, our brothers, one and one friends prostrat in the chains of moral death. To all the living, everywhere, we cry Come, sound the moral trump, that they may rise and stand up su exceeding great army? "Come from the fone winds, O breath ! and breathe upon these slain that! they may live.' If the relative estimated by the great amount of human misery they alleviate, and

> corid shall ever have seen. Of our political revolution 76 we me justly proud. It has given us a degree of political free dom far exceeding that of any other nation of the earth. In it la Ît the world has found a solution of the long mental proble a as to the capability of man to govern him s II. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

lint with all these glorious re sults, pirt, present and to come, it has its erils too. It breathed forth famue, swa blood, and role in fire; and long, long after, the orphans' cry and widows' we I continued to break cd. The the sail of neetlest ense were lim 1 'e, the inevitable price, 1 ' ar the blessings it

Tut., L.w to the temper revolution 1. it we shall find a stronger to single broken, a viler slavere to a waitted, a greater ty him pour forth a iull volumed ant deposed; in it, more of stream of story and incident of want ampulied, more disease heata personel kind connected with ed, more concor assuaged. By it his own walk with God. We no or has a starving, no willows were never dazzted by his rank, weeping; hy it, none would in interest hits friendship in a way which may be more freely spaken of seller will have gli led into other anothers day. Yet we have weepong; by it, none wear led in occupations so gradually as never to have felt the change, and will sketches and utings, of R. Franklin, stand ready to join all others Serial Descurses, by R. K. Smith, in the universal song of gladness, And what a noble ally this to the caused political freedom! With Commission to Apostles, by A. McLean, and a self-life serial freedom! With perfect liberty. Happy day, when all appetites contr passion sultinel, all metter su

jected; mind. all conquering mind, shall live and me ionarch of the world ! Glorio neummation! Hail,fall of fury

Reign of reason 1 All hail ! And when the victory shall be mplete-when there shall be neither a slave nor a drunkerd on arth-how proud the title of that land which may truly claim to be the birthplace and cradle of both ust now being crowned with a those revolutions that shall have ended in that victory! How obly distinguished that people who shall have planted and nur d to maturity both the politi cal and moral freedom of their species l"-Fr.

THE RETORT COURTROUS.

Old Bill Peterby is one of the very slickest rucats in Austin, at the same time he attends church regularly, and always has a mouth | We can not live on probabilities ful of Ribbeal quotations. He The faith in which we live bravely. Gilmoly remonstrated, where spon old Peterby said: "I'm a plain spoken man. 150

enversation is yea, yes, and nay

"Yes, that's just the kind of man you are," responded Gil-houly. When you want to get some alvaninge for yourself and ate asked to promise comething in return, you say 'yea, yea,' and when you are called on to make good your promise, you say 'may, That's the sort of a saint may."

you are, you old whited sep

A Scotchman was sulogising a preaction whom he had just heard and poured out his admiration to one of his fellows in the following "Man, John wasna y style ; eachin't You's something for a body come awa wi'. The way be smaxled down his text into so many heads and particulars just a to flinders! Nine heads and twenty particulars in ilka headand sic mouthfu's o' grand words meaning, if we but kent them. we ill improved our opportanities, Man, if we could just mind one thing he said it would do us guid."

Man nuver deceives himself ou much as when he attempts to dewive God -- Carlyle

had a business transaction with ity and die in peace must be a cer-dilhooly, and swindled him had lainty, so far as it professes to be a faith at all, or it is nothing .-Proude.

> Honesty sometimes keeps man from becoming rich, and civility from being witty.-Chesterfield.

> Hope warps judgment in conucil, but quickens energy in action.-Buluer Lytton.



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