

## CONVERSION OF THE WORLD.

If we would see conversions multiplied greatly and the world saved, we must do the following things:—

1. We must *repent* of our neglect to do all we could have done for the good of souls.

2. We must hereafter do more for the object, for it is a *great* object, and demands great efforts.

3. We must *each* of us do more; because there is so much to be done, that if *one* neglects to do all he can it will hinder in some degree the accomplishment of that work—souls will doubtless perish by his neglect.

4. We must devote more of our time and talents to the work; for God will not bless us greatly without much devotion. Particularly,

5. We must *pray* more and better for the conversion of the world; for if we do, God will hear our prayers, and give the Holy Spirit to convince and convert sinners more rapidly.

6. We must be more ready to leave home, or have our friends leave, for multitudes more are needed to do good in heathen countries, and elsewhere; and if we are unwilling to go, or have our friends go, we rob famishing souls of the bread of life, and grieve the Holy Spirit.

7. We must deny ourselves in respect to wealth, and show, and pleasure; because we cannot send the gospel to all and enjoy these; and it makes men infidels, and ruins their souls, to see us fond of these vanities.

8. We must talk with our impenitent friends and others respecting their souls; for this would probably be the means of saving many of them.

9. We must train up the young for the work of converting the world; because the whole world will not be evangelised by this generation, and we must prepare our children to do what we leave undone.

On the review of the subjects, what are your thoughts respecting it? Are you resolved that you will do

your part in this great work? Go on, then, and the Lord prosper your efforts. Are you unresolved? Why? Is the duty doubtful? No. Then it is sin to be unresolved. Put away that sin; give yourself to the work of doing good to souls; and you shall find your reward in heaven. *Philo.*

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THE REV. THOMAS CHALMERS, D.D. AND THE ORDINANCE OF CHRISTIAN BAPTISM.—Dr. Chalmers, who has just published the second volume of his Lectures on the Epistle to the Romans, commences one, on part of the sixth chapter, in the following words:—"The original meaning of the word baptism is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration in the apostles' days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality."

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POSSIBILITIES.—If any thing will sink a person in the estimation of the judicious, and elicit the ridicule of the roguish wag, it is to see one putting on airs of affected greatness, and trying to appear in that capacity and style for which Providence never designed him. A person's manner is seldom laughed at when it is purely natural and unassuming. Though they may not speak grammatically, or understand the etiquette of the more polished circles of society, yet their ingenuous and frank behaviour will command respect even from their superiors. Many years ago I knew a lady, who had an insatiable desire for greatness and display; and often astonished her humble auditors, who were acquainted with