

ties, and kindred institutions, for the conversion of the world, and immediately destroy all,—even before the instrumentality was fully tested.

His Sermon on the general Judgment had some fine imagery, though its characters and application were perhaps alone original. He represents the scene as frequently represented—Gabriel, of course, is a prominent personage; he puts the questions to those who are arraigned; he calls some of the high personages of earth, and the dignitaries of the Church—their reception is not by any means such as they anticipated, nor is their destiny such as they desired. A different character, however, appears in the person of Elder Case. His catechetical course embraces and elicits a history of his toil in Canada,—his mission to the Indians and its success; Gabriel becomes so enraptured with his ready and satisfactory answers, that scarcely does he wait to go through the examination, when he cries out with stentorian lungs and voice to the host of attendant angels,—make way, make way there, for Elder Case, that he may enter into the joys of his Lord. But it is impossible to convey to paper a distinct impression; to do so, you want the living man,—his manner, gestures, and voice. You need John Black to clothe his own imagery, and communicate his own ideas.

Who has not heard his Sermon on the text, “Art thou in health, my brother?” usually the first on a new Circuit. The divisions are said to have been:—I. Brother Freemason; II. Brother Orangeman; III. Brother Countryman; IV. Brother Irishman, if I can judge by their large faces; V. Brother members of the Church.

But we presume that Mr. Black would scarcely know his own sermons and anecdotes, as reported by his numerous friends. He is really a good man,—good at heart, good in life, and in all respects. He is an original preacher,—perhaps as great a variety in his sermons as in the sermons of any one man; and further we may add in connection with his singular politeness, that he is politely sublime, politely good, politely simple, and politely useful.

He united with the Conference at its *first* Session in 1824; now superannuated; and is a native of Ireland.

Divinity.

EXPOSITION OF ROMANS VI., III. IV.

“Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

After due reflection we are satisfied that interpreters have strangely misapprehended the important event in the history of