

tians, will not destroy, however, those personal characteristics or *diversities* which distinguish one christian from another. The children of the first Adam all bear his image: they possess in common the attributes of his bodily and spiritual nature. Yet, among the human family, there is an endless variety in countenance, voice, stature, colour, mental grasp, disposition, taste, and occupation. So among the children of the second Adam, though they all, without exception, bear his image, or possess the grand outlines of his character, yet as might be expected from analogy, they show an endless variety in body and spirit. Every branch in the True Vine resemble the parent stem, but not one branch exactly resembles another.

Such being the case we expect to find *naturalness* in the true Christian, and an absence of *affectation*. We should expect a Christian not only to be like Christ, but also, in word and deed, to be like himself.

We, in Baltimore, have had before us, during many years past, a good christian example in the late John Wilson, Elder. His friends will not soon forget it; they still feel its influence for good; and they desire both for their own sake and for the good of others to have it recorded. They would deem it also as a mark of respect for the deceased.

John Wilson was a native of Priestly in the parish of Edderwick, Roxburghshire, Scotland. He was a shepherd, and pursued his calling, for a dozen years at Deuchry; afterwards at the Haws in the employment of his wife's father; and finally on the Abbey farm of General Dalrymple in North Berwick. Much against the General's will John Wilson left the Abbey and moved to Edinburgh where for some years he kept a dairy. Concerning this early period of his life it may suffice to say, that while he was a shepherd he was accustomed to carry, for reading on the hills, Henry's Commentary on the Bible, in three or four volumes, which he perused in order; also, that, he was a kind son to his widowed mother; and although not the eldest son, yet that he was honoured and obeyed by the younger members of the family as though he had been a father to them. From Edinburgh he came, as a farmer to Baltimore, where he has lived, I suppose, about thirty years; during fifteen of which we have known him as an elder.

His leading characteristics were chiefly these.

He was a man of *enlightened piety*. His great work was the Bible. Yet he was a reader of other books; and by the perusal of newspapers and by the cultivation of social intercourse with his relatives and neighbours he maintained (though an old man) a healthful interest in passing events, in which he was ever wont to trace the providential hand of God. He was an ardent admirer of the works of God in the material world; and having an eye both for the beauties and utilities of nature he often read delightful lessons in them of God's wisdom, power, and goodness. Yet he ever contemplated nature by the light of the Holy Scripture, with the language of which his memory was richly stored, and with the truths of which his judgment, conscience, and affections were earnestly exercised.

He was a man of *cheerful piety*. John Wilson had a very large share of this world's troubles both bodily and mental, Rheumatism obliged him to walk with two staves for years past; and in riding to church which he constantly attended all weathers, he was obliged to mount and dismount his waggon by a ladder. Worldly circumstances, over which he had but little control, became latterly very disastrous, so that he lost his farm. Yet he maintained his cheerfulness. Doubtless he *felt* his troubles, for he was a man of feeling. But he was not cast down, or in despair. He believed in God's promise that all things would work together for good; and hence his countenance fresh, ruddy, and regular in its features, though sometimes shaded with his passing clouds of suffering, was yet habitually lighted up with the smile and the sunshine of contentment, patience, hope, and courage.