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# THE ADVISER.

"LIGHT AND LOVE."

VOL. II.

TORONTO, MAY, 1863.

NO. 12.

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## THE ADVISER.

THIS IS THE LAST NO. OF THE PRESENT VOL.

### RETROSPECT—CLOUDY SIDE.

Some misprints have appeared. This to some extent is unavoidable in these fast times. Arrangements are being made for their future infrequency. Bro. Sheppard has not contributed as much as was desirable, and the writer has written *more* than was desirable. As we know the reason, we feel sure this will become all right. The undersigned put in one or two pieces which were unpleasant. He *alone* is responsible. The advices have gone in without being sent to the proper parties for approval. He thought the course necessary for truth's sake. In this, in the estimation of some good and intelligent brethren he erred. Howbeit as good some times come out of evil; some good has come out of this. The Editor of the "Banner"

and the writer have had an investigation before wise brethren, and are upon peaceful terms.

Some numbers have been sent back; not because the *Adviser* was not well worth the 50 cents; but for another reason which we trust will yet be seen to be utterly groundless. In each of these instances we lost the whole vol. Some only returned the 8th and one the 10th No. No Editors of whom we have knowledge would receive Nos. on this fashion. Had the whole volume been returned we could have obtained other subscribers. But we desire peace. Some have not received it regularly. The reason in many instances was that they did not ask particularly for it. Many of the subscribers must know that we are in arrears with the printer. If all would send in the price we would have enough to pay the printer and some to spare; a strict account of which will be at any time forthcoming. Friends can now send a dollar, which will pay vols. 2 and 3. The foregoing is not all cloudy; but now the sunny side. The *Adviser* has done and is doing good. We *could* publish many commendations. It has cheered the hearts of many of the friends of Jesus.

Our subscription list has exceeded our expectation, and the prospects are still promising. Could we spend time to make a special effort for it, we could do something towards supporting a proclaimer. This we trust will be the case yet. Many of the brethren, however, know that we have no time to spare, and we hope they will do all they can to swell the subscription list. We are deter-

mined to uphold the "cash-in-advance" principle *practically*. This we could not well do at first. We expect Bro. A. B. Green, who could not come to Canada this year, and Bro. A. S. Hayden, to contribute to its pages. We shall try to do what lies in our power, (according to our circumstances,) to make the paper more spirited—characterized by more vigour—hence more acceptable. We shall send the first No. of the 3rd vol. to all subscribers, which we hope they will carefully read before deciding to send one number back.

May the Lord help us to do all the good we can. "Time is short," but there is a blessed rest remaining for the people of God.

L.

Toronto, 8th May, 1863.

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 BREAKING BREAD.
 

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Can one Brother, with propriety, take the Lord's Supper alone?

A. C.

ANSWER.

We answer negatively. "Upon the first day of the week the *disciples* came together to break bread." Where there is a congregation of brethren they should meet together upon the first day of the week, to attend to this ordinance. And a congregation or church may be composed of but very few for aught we know. In Dekoto City, N. T., there is a small church indeed, composed of Bro. Vancamp, his sister, wife and daughter. This comes down to two or three. There are no more Disciples in that city, and we rejoice to know that they attend to the ordinance regularly. But we have no example in the scriptures of one brother taking it alone.

CONDUCTORS

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 TO THE READERS AND CORRESPONDENTS  
 OF THE ADVISER.
 

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While the Conductors of this monthly would affectionately solicit a greater number of brethren to write for the *Adviser* than have done so as yet; and while they would kindly implore those who have already contributed to its pages, to be more frequent in their communications; yet they must, of necessity, be

allowed the privilege of exercising a control over said articles, with regard to their appearance. The performance of this duty may not be pleasant to either of the parties, but the usefulness of the paper and the interest of divine truth demands it. It is hoped that no brother who has already written for the *Adviser*, or others who may yet favor us with the productions of their pens, will misconstrue the spirit that prompts or the object sought to be gained by these remarks. In reference to pieces that may appear, the Conductors will not hold themselves responsible for the sentiments, opinions or views, taken or expressed by brethren over their own signatures.

CONDUCTORS.

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 EVENING REFLECTIONS.
 

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 BEHAVEMENTS.
 

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Every right-thinking, right-acting man, who has a family, places his natural affections upon them. He loves his wife, and when one of his lawful offspring is brought into the world, a new and blooming innocent is before him, upon which he can and does place his affections. He looks at them as tho' they were angels; their innocence, their playfulness, their confidence in their parents, all tend to enhance those affections. His hopes are brightened, as he looks into the far distant future; he paints beautiful pictures; he sees his boys in some fancied position at least, which cheers him on, and as they develop, it becomes brighter and brighter. He fancies he sees them men, honorable, dignified men, Christian men, upon whom he can lean when his trembling hand must grasp the staff for support; when his locks are silvered o'er with age; when he has done battling with the world of busy bustle and vexation, then his son will be his comfort and joy.

By and by death, cruel death, enters, nips the budding blooming flower, and all his fond hopes, his bright anticipations are cut down, they are no more. His heart is saddened; the object of his anticipations and affections gone; a tender tie is broken, and he issues forth an evidence of his grief in the flowing tears. But, perhaps he has one left. Upon this one then is placed an extra amount of affection. His companion too shares all this. They mutually

## EXTRACTS.

## "HIS BLOOD."

"What avails the blood of Christ?"

It avails what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids—never could avail: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

"Helps us to cleanse ourselves, perhaps?"

"No, cleanseth us.

"Furnishes the  *motive*  and the  *obligation*  for us to cleanse ourselves?"

No, it *cleanseth* us.

"Cleanse us from the  *desire to sin* ?"

No, cleanseth us from  *sin*  itself.

"Cleanse us from the  *sin of inactivity*  in the work of personal improvement?"

No, from  *all sin* .

"But did you say the blood does this?"

Yes, the  *blood* .

"The  *doctrine*  of Christ, you must mean?"

No, his  *blood* .

"His  *example*  it is?"

No, his  *blood, his blood* .

Oh! what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that "the blood of our Lord Jesus Christ cleanseth us from all sin."—*Krummacher*.

THE USE OF RICHES.—The good that is in riches lies altogether in their use. If they are not broken like the box of ointment, and poured out for the refreshment of Jesus Christ in his distressed servants, they lose their worth. Therefore the covetous man may justly write upon his rusting heaps: "These are good for nothing." St. Chrysostom tells us that, "he is not rich who lays up much," and that "it is the same thing not to have as not to use." I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up. When thou, O Lord! takest the place of man, and from thy high abode where thou dwellest among the praises of the blessed, askest my charity in the persons of thy needy people, assist me to take thy place, and to give alms of such things as I have. Teach me, in giving my alms, to give my mind, to give my heart, to commit to thee, not only a little portion of my property, but also my body, my soul, my salvation.

share joys and sorrows. At length another, and another of his children is taken away by death; another and another tender tie is broken. Nevertheless there remains one cheering thought; altho' his children are gone from his fond, his parental embrace, *they are not lost*. He by faith can see them in the "Paradise of God." A new set of hopes and anticipations spring up. He expects to see them again far removed from this world of sorrow, sickness disappointment, anguish and pain. A new incentive is now before him, to cheer him on to renewed diligence in the Christian life. Just now when he begins to cheer up, when he begins to feel a full resignation to the "divine will," Oh, who can tell! who can feel the sorrow, the anguish, the bitterness of the cup he is to drink off? Death! cruel death, has visited his peaceful, his happy home. What! to take another little innocent? No, but to take his best friend of earth, his bosom companion. Where is he? What is his state now? A more tender tie is broken, a deeper incision is made in his broken and tender heart. He is now deprived of his chief joy and comforter here below. That withering, terrifying word, *Alone*, must now be stamped upon him. Dear friends may be about him; friends and brethren may offer a word of consolation, administer every comfort possible, but still *Alone, Alone*, is ever there. The world loses its charms, for the dear ones that bound him to earth are gone. He looks in every direction for comfort and rest, but finds none. Often he desires to depart and be with Christ and his dear ones, which is far better than to stay here. Yet he feels to submit to the Lord's will, and amidst all these sore trials he looks up to that hand which is ever outstretched to help. He finds great relief in prayer, in sweet communion, his best, his only *Almighty* friend. The word of God is sweet to him; in this he finds comfort. It tells him, "in the world you shall have tribulation, but be of good cheer, I have overcome the world. In me you shall have peace. I go to prepare a place for you. I will come again and take you to myself, that where I am you shall be also. We know that if this house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

JOSEPH ASH.

MOUNTAIN HOME,

Oshawa, 29th March, 1863.

For one man who sincerely pities our misfortunes, there are a thousand who sincerely hate our success.

## THE POOR, GOD HELP THEM.

BY MRS. M. E. HEWITT.

[Here are a few reasonable lines from one of the most charming of American writers. They have been published, we dare say, again and again, but they are not the less attractive on that account.]

Old winter comes with a stealthy tread,  
O'er the fallen autumn leaves,  
And shrilly he whispereth over head,  
And pipeth beneath the eaves.  
Let him come! we care not amid our mirth,  
For the driving snow or rain,  
For little we reck on the cheerless hearth,  
Or the broken window pane.  
'Tis a stormy night, but our glee shall mock  
At the winds that loudly prate,  
As they echo the moan of the poor that knock  
With their cold hands at our gate.  
The poor! we give them the half-picked bone,  
And the dry, mildewed bread;  
Ah! they never, God help them, know the pain  
Of the pampered overfed.  
Fill round again with cheering wine,  
While the fire grows warm and bright;  
And sing me song, sweet heart of mine,  
Ere you whisper the words "good night!"  
You will never dream, 'neath the covering war'n  
Of your soft and curtained bed,  
Of the scanty rug and the shivering form,  
And the yawning roof o'er head.  
The poor! God pity them in their need!  
We've a prayer for every groan:  
They ask us with out-stretched hands for bread,  
And we carelessly give them a stone.  
God help them! God help us! for much we lack,  
Though lofty and rich we be;  
And open our hearts unto all that knock  
With the cry of Charity.

## THE LAMB THAT BUILT A COLLEGE.

BY THE REV. JOHN TODD, D. D.

"What a beautiful building!" said I, as we paused—my friend and I, in our walk under the trees in the college grounds, and looked at a new building just finished. It was handsome, and useful, and will probably stand there for generations to come.

"That building," said my friend, "was built by a little lamb!"

"Do explain yourself!"

"Well, many years ago there was a poor boy who lived in the south part of the country. He was a motherless boy, his mother having died when he was four months old. He was living with a married sister at the age of twelve years, when a young law student agreed with him that if he would catch and put out his horse for a given length of time, he might ride his horse to see his friends at thanksgiving. So they made the bargain. In the same spring there was a beautiful lamb born, and sporting on the hills near by. When thanksgiving had arrived, and young Nathan, the boy, was mounted for his journey, his friend, the student calls to him, "Nathan, have you any money to spend, if you need?"

"Yes, sir, I have three nine-penny pieces."

"The student knew that he had been very faithful, and handed him a silver dollar. Nathan took it, surprised, glad, wondering! How large it looked! He had never been so rich before! How carefully he put it in his pocket, and how often he let the horse walk that he might thrust his hand in his pocket and feel of it, and turn it over, and then take it out and look at it! What *should* he do with it? At last he thought of the beautiful lamb, and determined to buy it. And buy it he did. But he had no home and no place to keep it, and so he tied a string around its neck and led it to an honest man who took it, and agreed to give him half the increase. For just *forty* years he held on to his sheep, letting them out here and there to people who wanted them. Then he found how he could increase his property if he had his sheep in money. The little lamb had increased to *one thousand and sixty-four!* and he sold them for *fifteen hundred and ninety-six dollars!* From that time his property increased very fast. He is now an old man; but at his own expense he has just reared that beautiful building, and has done much for the college besides!"

My friend paused, and we walked on silently. "Ah!" said I to myself, "if that boy had spent his first dollar on something to eat, or to drink or to smoke, how different might have been his whole life! How much may turn on the skip of the lamb that drew his eyes to it, or to a word dropped by some friend! He might have wasted his dollar, but now that building will stand and be doing good long, long after he is dead and gone! The babe now in his mother's arms will come here and be a student, and bless that man. "Such a way of doing good is like that of Jacob in digging his well. It gave drink to himself, and to his children, and to his cattle, but it remained, to give drink to every generation, till Christ came to it, and met the poor, wicked Samaritan woman there, and preached the first gospel sermon there, and gave to those who drank of that well, the waters of eternal life."

As I mused and thought of it, I seemed to hear a voice saying, "Write out this story; perhaps it may fall under the eye of some boy who will take his first dollar and so use it, that he may yet found a school, rear a college building, or endow a Professorship, where there will be faithful teaching, and immortal minds trained up for God's glory, long, long after he has gone to the dead!"

So I write it, and send it out with a prayer. Who can tell the result?—*S. S. Times.*

When young, we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth—timid caution of age. Manhood is the isthmus between the two extremes; the ripe, the fertile season of action, when alone we can hope to find the head to contrive, united with the hand to execute.

## WIT.

Sidney Smith is known to the million mainly as a great wit, and he is worthy of his renown. But those who have read his works know that with him as with all good men whom God has endowed with that most fascinating gift, wit was not the end, but the means to the end. Like other forms of eloquence, it is to be prized or censured, as it is used or abused. Like every power of human thought or human language, it is hallowed by its consecration to great ends, or desecrated by perversion to unworthy ones. How exquisite are the humor and wit of Addison, directed as they are, to the correction of social evils, and to the interests of morality and religion. How mighty an engine against the Jesuits were the Provincial Letters of Pascal. There was no weapon of the Reformation which its enemies more dreaded than the wit of Luther. Luther, indeed, had, beyond any other German, a large measure of the sort of wit which strikes the English mind. He is irresistibly comic at times. Serious as are the pursuits of clergymen, we believe there is no class of men in which there is so much real wit and humor. God meant it to be so. The power of seeing things in the aspect which makes us smile is a shield from much that painful in our lot, and is often the best weapon we can use in staying what is ridiculously wrong. We could do infidelity and evil no greater good than to surrender to them a weapon whose affectiveness they understand so well. Men will laugh, and how much better it is that they should laugh with the truth than at it. Conjoin wit with principle, direct it to good ends, temper it with benevolence, guard it from excess and from working out of its true sphere, and you have in it a new safeguard for truth and goodness

## CHAMPAIGN CITY P. O.

BRO. FRANKL:—Please say what you think of the 17th and 18th verses of the last chapter of Mark, in their connection with the two preceding verses.

## STUDENT.

The reading of the passage in question is as follows: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is a difficult passage, and men, of course, have had different opinions respecting it. Some have supposed that the words, "These signs shall follow them that believe," etc., relate to all who believe on Christ. This we do not believe. We do not believe it related even to all who believed on Christ in the time of the apostles, for the following reasons:

1. The promise contained in these words was, we claim, most faithfully fulfilled. Let him deny this who can.

2. All who believed, even in the time of the apostles, did not work miracles, or these signs did not follow them.

3. All who have believed since the time of the apostles, have not worked miracles, or these signs have not followed them.

4. It is simply a matter of fact, that since the death of the apostles, and all on whom they laid hands, there have been no miracles. All claims

to miracles since that time are the most idle pretenses and base impostures. Why did they cease, if the Lord intended their continuation? Why did they not accompany all believers, if the Lord intended they should? Why did the inspired apostle, in the same connection in which he declared that prophecies and tongues should cease, declare that faith should abide?

We are of opinion that the commission, as Mark inserts it, is parenthetical, and that reading the passage without the parenthesis will show who the signs should follow. Let us now copy the whole passage, placing the commission in parenthesis, that the reader may see what we mean, at the same time adopting the Bible Union version:

"Afterward he appeared to the eleven themselves as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. (And he said to them: Go into all the world, and preach the good news to every creature. He that believes and is immersed shall be saved; but he that believes not shall be condemned.) And these signs shall accompany them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"The Lord, therefore, after he had spoken to them, was taken up into heaven; and he sat down on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

1. The eleven, whom he upbraided for their hardness of heart and unbelief, because they believed not them who had seen him after he was risen, were unquestionably the apostles.

2. Where is the antecedent to the word "them," in the phrase, "These signs shall follow them that believe?" It is not the word "he," in the phrase, "he that believes," etc., because "them" is plural, and "he" is singular. It is certainly back of the commission, what we have included in parenthesis, it is certainly the eleven, whom he upbraided for their hardness of heart and unbelief.

3. The position just taken is evidently correct, from what followed. Mark says, "The Lord, therefore, after he had spoken to them (the apostles), was taken up into heaven; and he sat down on the right hand of God. And they (the apostles) went forth and preached everywhere, the Lord working with them (the apostles), and confirming the word by the signs that followed."

The following, we doubt not, is the true state of the case:

1. The Lord upbraided the apostles for their unbelief and hardness of heart, because they believed not those who had seen the Lord after his resurrection.

2. The Lord promised that the signs described should follow the apostles.

3. Mark informs us that the promised signs did follow the apostles.

4. The object of the signs was to confirm the word. The apostles went forth, everywhere, the Lord working with them, and confirming the word, which the apostles preached, by the signs that followed.

The Lord never promised that all believers, at any period, should work miracles, nor that any believers, in all ages, should work miracles. The

miracles were intended to follow the apostles, and the promise was that they should follow them, and they did follow them, to confirm the word. They came at the time and place intended, answered the purpose for which they were intended, and ceased. It required a miracle to bring the first human pair into existence; but it requires no miracle to perpetuate the human race. It required a miracle to produce the first oak tree; but it requires no miracle to perpetuate oak trees. It required miracles to bring the New Institution into existence, and prove it to be Divine; but it requires no miracle to perpetuate it. In one word, everything began by miracle, and is perpetuated without miracle. Nobody now wants miracles but skeptics. They seek signs, follow delusions and are carried about by modern humbuggery. There is but one sure foundation of life, light and knowledge. That is the Bible, confirmed by the most stupendous displays of Divine power, and attestations of its faithfulness ever addressed to the reason of man. He who rejects it is lost. If one would rise from the dead, he would not believe. There is no power in this universe that will save him.

### THE ACT, SUBJECTS, AND DOCTRINE OF BAPTISM.

BY THOMAS HUGHES MILNER, EDINBURGH,

With Numerous Testimonies from Acknowledged Authorities.

#### THE MEANING OF THE WORD.

Referring to the lexicons, we observe that they all give *dip* or *immerse* as the meaning of the word, while not one of them gives pour or sprinkle—two quite different acts—they specify by two entirely different Greek words. Bagster's "Analytical Greek Lexicon to the New Testament" may be taken as a sample, and it reads—"Baptizo; to dip, immerse, to cleanse or purify by washing, to administer the rite of baptism, to baptize; *baptisma*, immersion, baptism, ordinance of baptism." With this the following, and indeed all others, agree:—Bass, Bretschneider, Dunbar, Donnegan, Green, Greenfield, Grove, Jones, Laing, Liddle and Scott, Malcolm, Morel, Parkhurst, Pasor, Robinson, Robertson, Sandford, Scapula, Schrevelius, Schleusner, Stokius, Wright. So also the Encyclopædias Britannica, Edinburgh, Ecclesiastics, London, and Penny.

Besides the lexicons, a principal text-book in the colleges is "Calvin's Institutes," and there he says—"The word baptize signifies to immerse, and the rite of immersion was observed by the ancient Church."

Beza, the Reformer and translator, says, on Mark vii. 4—"Christ commanded us to be baptized, by which word it is certain immersion is signified."

Bossuet, an eminent French writer, says—"To baptize signifies to plunge, as is granted by all the world."

Dr. George Campbell, Principal of Marischal College, Aberdeen, says—"The primitive

signification of baptisma is immersion: of baptizei, to immerse, to plunge, to overwhelm."

Dr. Chalmers, in his Institutes of Theology, says—"Baptism signifies generally an immersion, of whatever kind, and done on whatever occasion. But when this name was employed to designate the great initiatory rite of the Christian religion, and more especially when the habit was firmly established of speaking of this rite as *ho baptisma* (the baptism), this term, however wide and various the application of it may have previously been, never suggested the idea of any other dipping than that which took place at the ministration of this sacrament."

Moses Stuart, in his Biblical Repository, 1833, says—"Bapto, baptizo, mean to dip, to plunge, or immerse into a liquid. ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS."

Dr. Halley, of the English Independents, says on Bap., p. 275—"We believe that baptizo is to make one thing be in another, by dipping, by immersion, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact."

Macknight says, on Rom. vi. 4—"Christ submitted to be baptized; that is, buried under the water."

Besides such affirmative testimonies as the above, we find negative statements excluding any other act than immersion as the meaning of the word baptism. As examples of this, we note that Beza says—"To be baptized in water signifies no other than to be immersed in water."

Dr. Campbell says—"The word baptizein, both in sacred authors and classical, signifies to dip, to plunge, to immerse. *Baptizo* is never employed in the sense of *raino* I sprinkle, in any use, sacred or classical."

Dr. M'Crie, on Baptism, says—"We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion." Why then pour or sprinkle?—*Scotch paper*.

How to BECOME ELOQUENT.—"What is a preacher to do who is not eloquent?" A writer in the *Christian Advocate* answers: It is his duty to become eloquent. That all men can be equally so is of course impossible; but there never was a human being born without more or less power over the minds and hearts of others. Earnestness is always eloquent; love, passionate love, is almost irresistible; awkwardness of address is, of all the difficulties of a speaker, easiest to overcome. If he continues awkward, it is because he does not try to correct those bad habits of manner which he has formed through carelessness or imitation. A little child perfectly at its ease, talking in full glee to its mother or father, is always graceful in manner, and generally remarkably correct and forcible in its enunciation. If we want a model to help us back to

nature let us watch our children, learn how to emphasize the important words of a sentence, and how to accompany it with expressive gestures, and how to let the eye and face go along with the thought. We can all be ourselves if we will, and woe be to us if we try to be anybody else.

### THE MEETING-PLACE.

BY DR. H. DONAH, OF KELS0.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."—Isaiah xxxv. 10.

Where the faded flower shall freshen,—  
Freshen never more to fade;  
Where the shaded sky shall brighten,—  
Brighten never more to shade;  
Where the sun-blaze never scorches;  
Where the sun-beams cease to chill;  
Where no tempest stirs the echoes  
Of the wood, or wave, or hill:  
Where the morn shall wake in gladness,  
And the noon the joy prolong;  
Where the day-light dies in fragrance,  
'Mid the burst of holy song;—  
Brother, we shall meet and rest,  
'Mid the holy and the blest!

Where no shallow shall bewilder,  
Where life's vain parade is o'er,  
Where the sleep of sin is broken  
And the dreamer dreams no more;  
Where the bond is never sever'd,—  
Partings, clasping, sob and moan,  
Midnight waking, twilight weeping,  
Heavy noon-tide—all are done;  
Where the child has found its mother,  
Where the mother finds the child;  
Where dear families are gathered,  
That were scattered on the wild;  
Brother, we shall meet and rest  
'Mid the holy and the blest!

Where the hidden wound is healed,  
Where the blighted life re-blooms,  
Where the smitten heart the freshness  
Of its buoyant youth resumes;  
Where the love that here we lavish  
On the withering leaves of time,  
Shall have fadeless flowers to fix on,  
In an ever spring-bright clime;  
Where we find the joy of loving  
As we ever loved before—  
Loving on, uncanceled, unhindered,  
Loving once, and evermore;—  
Brother, we shall meet and rest,  
'Mid the holy and the blest!

Where a blasted world shall brighten,  
Underneath a bluer sphere,  
And a softer, gentler sunshine  
Shed its healing splendor here;  
Where earth's barren vales shall blossom  
Putting on her robe of green,  
And a purer, fairer Eden  
Be where only wastes have been;  
Where a King in kingly glory,  
Such as earth hath never known,  
Shall assume the righteous cepter,  
Claim and wear the holy crown;—  
Brother, we shall meet and rest,  
'Mid the holy and the blest

HONESTY IN LITTLE THINGS.—The following curious account of a practical sermon is copied from the Vermont "Chronicle":—A brother in the ministry took occasion to preach on the passage in Luke xvi. 10: "He that is unjust in the least, is unjust also in much." The theme was "that men who take advantage in small things of others, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded." The preacher exposed the various ways by which people wrong others; such as by borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and custom-house duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned. One lady met her pastor the next day and said, "I have been up to Mr.——, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday. Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it. A man going home from meeting, said to his companion, "I do not believe there was a man in the meeting-house to-day who did not feel condemned." After applying the sermon to a score or more of his acquaintances he continued, "Did not the pastor utter something about finding a pair of wheels? I believe not neighbour A. He spoke of keeping little things which had been found." "Well I thought two or three times he said something about finding a pair of wheels, and really supposed he meant me. I found a pair down on my lot a while ago." "Do you know," said his companion, who they belong to? Mr. B——lost them a short time ago." The owner was soon in possession of his wheels.

A FORMIDABLE UNDERTAKING.—A cotemporary puts the tobacco question in the following shape: "Suppose a tobacco chewer is addicted to the habit of chewing tobacco fifty years of his life, and that each day of that time he consumes two inches of solid plug, it amounts to six thousand four hundred and seventy-five feet, making nearly one mile and a quarter in length of solid tobacco, half an inch thick, and two inches broad. Now, what would the young beginner think, if he had the whole amount stretched out before him, and were told that to chew it would be one of the exercises of his life, and also that it would tax his income to the amount of two thousand and ninety four dollars!

There are some truths, the force and validity of which we readily admit, in all cases except our own; and there are other truths so self-evident that we dare not deny them, but so dreadful that we dare not believe them.

"I never saw a thing except what I know to be true." That's right my friend! It is a good principle and rule of life, and one which if more generally followed among men, would save many a character, and vast sums of money.



## THE MINISTER'S DINNER PARTY ;

OR, THE MINISTER'S WIFE.

The Rev. M. W—— was an officiating clergyman, who had charge of a little flock in the State of Massachusetts. He was possessed of an excellent temper, generous feelings, and a well cultivated mind : but he was eccentric, even to oddity. He was a powerful speaker, and his ministration was blessed to the conversion of many souls. At the age of thirty-four he became convinced that it was "not good for man to be alone ;" and for the purpose of bettering his condition, he made proposals to Mary B——, a beautiful, light hearted girl of seventeen, daughter of one of the wealthiest parishoners, and who imagined that to refuse the hand of the minister would be a sin bordering hard upon the unpardonable. In due time the marriage was consummated, the bride's snug portion paid, and the happy husband, as husbands in their first love are apt to do, gave up to the humor of his wife, and accompanied her to several festive parties given by his wealthy neighbors, in honor of his marriage.

One evening towards spring, the happy couple were sitting together in their comfortable parlor, the reverend gentleman deeply buried in the study of the venerable Bede, and his wife equally intent upon a plate of fashions, when she suddenly looked up with an expression of hope and fear, and thus addressed her companion :

"My dear husband, I have one request to make."

"Well, Mary, anything consistent."

"You do not imagine that I would make an inconsistent request, surely?"

"No, not a request that you would consider inconsistent. But come, what is it?"

"Why, my dear," and her voice trembled a little, "we have been to several parties among the neighboring gentry this winter, and now I think, to maintain our position in society, we should give a party also!"

The minister looked blank.

"What sort of a party, Mary?" he at length said.

"Why," she replied, "such a party as we have attended. We must have an elegant dinner and dancing after it."

"Dancing in a minister's house?" exclaimed Mr. W., in surprise.

"Why, yes, certainly," replied his wife, coaxingly. "You will not dance, the party will be mine ; and then we have been to similar parties all winter."

"True, true," he muttered with a perplexed air, and sat silent for some time. At length he said ; "Yes, Mary, you may make a party, give a dinner, and, if the guests desire it, you may dance."

"Thank you love, thank you," cried his delighted wife, throwing her arms around his neck, and imprinting a kiss upon his cheek,

"But I have some stipulation to make about it," said Mr. W—— ; "I must select and invite the guests, and you must allow me to place some of my favorite dishes on the table."

"As you please, love," she answered delightedly, "but when shall it be?"

"Next Wednesday, if you please."

"But our furniture and window draperies are very old-fashioned. It is now time we had new."

"I should hardly think it necessary to return our rooms, Mary. All our furniture is excellent of its kind."

"But our smooth carpets, white draperies, and cane chairs, have such a cold look. Do consent to have the rooms newly fitted ; we move these to the unfinished chambers."

"And of what use will they be in those rooms which we never occupy? Besides, it is now nearly spring, and to fit up for winter seems superfluous."

"Well, I would not care," she persisted, "were it not that people would call us parsimonious and ungentle."

"Oh, if that is all," he said gaily, "I will promise to spend one thousand dollars on the evening of the party, not in furniture, however, but in a manner far more gratifying to our guests, and honorable to ourselves, and which shall exonerate us from all imputation of parsimony ; and you may expend in dress, eatables, and desert, just what sum you please, and do not forget the wines."

And so the colloquy ended. The minister resumed his studies, and his wife gave her mind to the consideration of the dress which would be the most becoming, and the viands that were the most expensive. The next day she went busy about her preparations, wondering all the time how her husband would expend the thousand dollars ; but as she had learned of the eccentricity of his character, she doubted not that he meant to give an agreeable surprise.

At length the momentous day arrived. The arrangements were all completed, and Mrs. W. retired to perform the all-important business of arraying her person in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuality of fashionable people ; and at length, when everything was complete, she left the room, arrayed like Judith of old, gloriously, to allure the eyes of all who should look upon her, and full of sweet smiles and graces, notwithstanding the uncomfortable pinching of her shoes and corsets. Her husband met her in the hall.

"Well, my dear, our guests have all arrived," he said and opened the door of the receiving room. "Wonderful! wonderful! what an assembly! There were congregated the maimed and the blind, the palsied and the extreme aged. A group of children from the almshouse were also there, some with their mouths wide open, others with both hands thrust into their hair, while others peeped out

from behind the furniture, to the covert of which they had retreated from her dazzling presence. At first she was petrified with astonishment, then a look of displeasure crossed her face, till having run her eyes over the grotesque assembly, she met the comically grave expression of her husband's countenance, when she burst into a violent fit of laughter, during the paroxysm of which the bursting of corset laces could be distinctly heard by the company.

"Mary," said her husband, sternly. She suppressed her mirth, stammered an excuse, and added,

"You will forgive me, and believe yourselves quite welcome."

"That is well done," whispered Mr. W. Then turning to the company, he said:

"My friends, as my wife is not acquainted with you, I will now make a few presentations."

Then leading her towards an emaciated creature, whose distorted limbs were unable to support his body, he said, this gentleman, Mary, is the Rev. Mr. Brown, who, in his youth, traveled much, and endured much to the cause of our common Master. A violent rheumatism, induced by colds contracted among the new settlements of the West, where he was engaged in preaching the gospel to the poor, has reduced him to the present condition. This lady, his wife, has piously sustained him, and by her own labor procured maintenance for herself and him. But she is old and feeble, as you now see."

Then, turning to a group of silver locks, and threadbare coats, he continued, "These are soldiers of the Revolution. They were all the sons of rich men. They went out in their young strength to defend their oppressed country."

"They endured hardships, toils, and such as we deem it impossible for men to endure and live. They returned home at the close of the war, maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire, or the chances of war, or their property wrested from them. And these men live in poverty and neglect, in the land for the prosperity of which they sacrificed their all. These venerable ladies are the wives of these patriots, and widows of others who have gone to their reward. They could tell tales that would thrill your heart and make it better."

Then, turning to another, he said: "This is the learned and celebrated Dr. M——, who saved hundreds of lives during the spotted epidemic; but his great success roused the animosity of his great medical brethren, who succeeded in ruining his practice, and, when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are

wonderful. She is the author of those exquisite poems which appear in the —— Magazine.

"These children," said he, turning to a group of juveniles who had gathered at the other end of the room, were orphaned in their infancy by the Asiatic cholera; and their hearts have seldom been cheered by a smile, or their palates regaled by delicious food. New dry your eyes, love, and lead them on to the dining room."

She obeyed, and notwithstanding her emotions, the thumping of coarse shoes, and the rattling of canes, crutches and wooden legs behind her, well nigh threw her into another laugh.

To divert her attention she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous, homely-looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands which she had prepared for the refined company which she had expected. She took her place, and prepared to do the table honors; but her husband, after a short thanksgiving to a bountiful God, addressed the Company with, "Now, brethren, help yourselves and one another to such as you deem preferable. I will wait upon the children."

A hearty and jovial meal was made, the minister setting the example; and as the hearts of the old soldiers were warmed with wine, they became garrulous, and each recounted some wonderful or thrilling adventure of the Revolutionary war, and the old ladies told their tales of privation and suffering, interwoven with the histories of fathers, brothers or lovers, who died for liberty.

Mrs. W—— was sobbing convulsively when her husband came round. He observed it, and touching her lightly on the shoulder, whispered,

"My love, shall we have dancing?"

That word, with the ludicrous associations, fairly threw her into hysterics, and she laughed and cried at once.

When she became quiescent, Mr. W. thus addressed the company:

"I fear my friends, that you will think my wife a frivolous and inconsistent creature, and I must therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials, and my wife thought it would be genteel for us to give a dinner in return. I consented on conditions—one of which was, that I should be allowed to invite the guests. So, being a professed minister of Him who was so lowly in heart, I followed the word of command, 'But when thou makest a feast, call in the poor, the lame, the maimed and blind.' You will recollect the passage. Mrs. W., not knowing who her guests were, was highly delighted with the

rise I had provided. I do not believe there has been so noble and honorable a party assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious, I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation.

"And now, to you, patriot fathers, and these nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier and soldier's widow. It is a mere trifle. No thanks, my friends."

Then addressing the children, he said :

"You will each be removed to-morrow to excellent places; and if you continue to be industrious and perfectly honest in word and deed, you will become respectable members of society."

To Dr. M——, he said :

"To you, under God, I owe my life. I do not know your locality, neither had I heard of your misfortunes until a few days since. I can never repay the debt I owe you; but if you and your daughter will accept the neat furnished house adjoining mine, I will see that you never want again.

"You, Mr. Brown, are my father in the Lord. Under our preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a pious servant to attend to you. It is time that you were at peace, and your excellent lady delivered of her heavy burden."

The crippled preacher fell prostrate on the floor, and poured such thanksgiving and prayer as found way to the heart of Mrs. W——, who ultimately became a meek and pious woman—a fit helpmate for a devout gospel minister. And, strange to say, she dates her conversion from the day of that comical, but not unprofitable, dinner party.—*National Era*.

#### INTRODUCTON.

DEAR READER:—A year has ended: a year is begun. Time flies, O! how swiftly! Time's pace to us was tardy when we were children: now it moves with rapid pace. A year comes and soon it is gone. The years to come, to you and to me, (if they shall come at all,) will be brief years, and, perhaps, few in number. This is a solemn reflection when we remember that Time is the period of discipline and preparation for another state—a period of labor in a world where there are precious souls to be won to a Savior.

Beyond this world we shall not be permitted to preach the gospel to sinners, to comfort mourners, to alleviate the afflictions of humanity, nor to do anything which shall bless those whom we may leave behind us. No; the labor must be performed here. An influence we may leave behind us: but it will be the influence of a godly life here. Let it be ours to work then, for the time is short, and the night soon comes when no man can work.

In the endeavor to occupy a humble sphere of

usefulness in the kingdom and patience of Jesus, we begin to issue another volume of the *EVANGELIST*. For more than twenty years we have tried to be of service in the great cause of God and humanity; first by preaching, and latterly by conducting this work. If it shall please God to spare us twenty years longer, more or less, we wish to devote our time, and whatever of talent we may possess, in the same way. We only desire that we may be more faithful to perform what God in his word and providence has allotted us to do, and that it may be well done.

Each christian desires, nay—hopes to be counted worthy to sit down in the everlasting kingdom with the holy Patriarchs, the Apostles, the Prophets, and the sainted Martyrs,—but do we live and labor as did they? Are we willing to die as did they, for His sake who suffered for us? Ah! we are too cold, too sluggish, lovers of ease, conformed to the ways of an ungodly world.

Christians need to be roused from lethargy—from sleep—to a sense of their present insufficiency and inefficiency, to a just appreciation of their high relationship and destiny, and their lasting obligations to yield themselves, body, soul, and spirit, to the service of the living God.

If life is spared, and health permits us to continue our accustomed work, we hope that the present volume of the *EVANGELIST* will contribute to the spiritual welfare of many, and that it will prove a blessing alike to him who edits and to those who read. A. C——N.  
—*Evangelist*.

THE SLEEPY PEW.—Some pews in our churches appear to be occupied for the same purpose as you would engage a room at a hotel, that you might take a sleep and enjoy a rest. Some people are scarcely in their pews until they fix for sleep, and go asleep. Some plead constitutional infirmities, etc., but it is strange these infirmities should overcome them only on Sundays. We seriously think if every worshipper realized the presence of God in His temple, and the awful issues that may hang on every service, they would be so filled with trembling as to shut out all possibility of sleep. The misfortune is, many good people enter upon the services with a sort of melancholy emptiness of mind and heart, waiting to be acted upon by the influences of the sanctuary, and thus, without any effort or intention, fall asleep. *Activity* is the true antidote to sleep. In place of coming to church to be acted upon, people should come to act themselves, to keep their thoughts busily employed in self-examination, prayer, praise and meditation, and we feel confident there would be no temptation to sleep during the service, and thus blemish the pew.

PUNCTUALITY.—It is said of Melancthon, that when he made an appointment he expected not only the hour, but the minute, to be fixed, that no time might be wasted in the idleness of suspense; and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, he said, "You must get another watch, or I another secretary."

## TO-MORROW.

To-morrow! Christian, 'tis not thine;  
 God makes the morning lower or shine.  
 Thy cares are like an infant's might  
 To guide the father's hand aright.  
 He who hath been thy succor oft,  
 Hides his impending arm aloft;  
 Save from that arm, no stroke can fall,  
 And he can rescue thee from all.  
 What have thy former cares availed?  
 How have thy faithless projects failed;  
 How oft has Mercy put to shame  
 Thy doubtings of His holy name.  
 Know, then, the plan celestial gives  
 Each moment that the creature lives,  
 And gives no more; each moment fraught  
 With stripes deserved, or good unbought.  
 Enough for thee to bear thy lot,  
 And do thy task, repining not;  
 Nor, with a helpless forecast, spying  
 Clouds o'er the morrow's landscape flying.  
 Seek not to crowd the horrid sum  
 Of ills that may, or may not come,  
 Into the present favored hour,  
 For all are placed beyond thy power.  
 Thou dost but weaken thus the stay  
 That Grace vouchsafes thee for to-day;  
 Thou dost but palsy with affright  
 Thy shuddering heart with shades of night.  
 Come they, or come they not, the Friend  
 Who sends them will a succor send.  
 How easy thus to plead the cause  
 Of Faith and Reason; but to pause,  
 Believing o'er the moment given,  
 Resigning future things to Heaven,  
 Is hard—alas, how hard!—till Grace  
 With beaming hope illumines the face,  
 Suffuses all the soul with love,  
 And opens the door to joys above.  
 Come then, thou only Comforter,  
 And all my holier passions stir;  
 Break the long spell of unbelief,  
 And chase the soul-confounding grief!

## THE RIVER JORDAN.

Some modern writers mention the river Jordan as a stream of no very considerable breadth or depth; and from their notion it may thought that a miracle could not be much wanted to enable the Israelites to get over it. Sandys says, that it is navigably deep, nor above eight fathoms broad, nor (except by accident) heady. Sandys' Travels, book 3, page 141. But I would observe, first, that the sacred books do constantly represent this river as not fordable, except at some particular places, made probably by art, that the countries on each side the water might have a communication.

Thus the spies who were sent by Joshua to Jericho, when pursued by searchers, are not represented to have found any return to the camp, but the fords of Jordan. In like manner, when Ehud and the Israelites had taken the fords of the Jordan, not a man of the Moabites could pass the river. They took the passages of the Jordan, and then the fugitives of Ephraim, having no way to get over the river, fell into their hands. Judges 3:28; Jos. 2:2, and 12:5. Elijah passed over the Jordan with Elisha near the place where the Israelites entered Canaan, and Elisha re-passed it when Elijah was taken from him: but a miracle was

wrought by both of them in order to their getting over, which undoubtedly they would not have attempted nor would God have enabled them to perform if they could have passed over without it. See 2 Kings 24:15. But we have modern testimony sufficient to refute any one who should imagine that the river Jordan had been an insuperable stream, easily forded in any part of it. See Lynch's expedition to that river under Mr. Polk's administration. Sandys took his view of it at a place where, in length of time, the channel was landed up, and the flow of water nothing so great as it had been in former ages. Sandys' Travels, page 191. Thevenot went to or near the place where the Israelites passed, and describes it to be deep, half as broad as the Seine at Paris, and very rapid; and according to Moundrell, the river is hereabouts twenty yards over within its channel, deeper then a man's height, and runs with a current that there is no swimming against. Joshua 3:15; 1st Chronicles, 1:15. But whatever may now be the state of the River Jordan, how obvious is it that all the parts of our globe are liable to great changes, and the course of rivers admit of many alterations in the revolutions of ages. The Jordan was a much larger river than it now is when the Israelites came into Canaan. In Pliny's time it filled a larger channel than it now runs in, and when Strabo wrote, vessels of burden were navigated in it. See Pliny's Natural History, book 5, chapter 19; Strabo's Geography, book 16, page 755. But the Jordan overflows all its banks all the time of harvest, (Joshua 3:15,) and the time of harvest was in the first month, when the Israelites entered Canaan. Moundrell observes that upon this flow of the Jordan, the waters had anciently covered a larger strand and washed up to an outer bank about a furlong from the common channel. See 1 Chron. 1:5.

At this time there could be no passing it, and therefore the Israelites being now able to get over was very extraordinary; and it is no wonder that the Kings of the Amorites, on the west side of the Jordan, and the kings of the Canaanites, by the sea, hearing how the waters were dried up before the children of Israel, their hearts melted and there was no spirit in them, (Joshua 5:3;) because whatever might have been attempted when the river ran its ordinary channel, the passage of the Israelites was at the time of a known and annual flood, when the waters flowed to a great height, and an attempt to get over there was, naturally speaking, impossible. See Shuckford's connection, vol 2, pages 218:19; Prideau's connection, vol. 1, book 5. The River generally was as wide as the Tiber at Rome, and about as the Thames at Windsor. To the periodical overflow of the Jordan, Jeremiah alludes when he says, "Behold the king of Babylon shall come up like a lion from the swelling of Jordan." Chapter 50:44. The name, the Jordan, occurs in the original scriptures nearly two hundred times, and always has the *article*, except when in construction with a definite noun, (Nums. 35:1) and in a few poetical passages, (Psalms 42:7; Job 4:23;) yet in the common version the rule seems to have been, contrary all usage and propriety, to conceal the article. Hence we have such readings as these in the version: "The plan of Jordan," (Gen. 13:11.); "Jordan overflows," (Josh. 3:15; "midst of Jordan," (Jos. 3:4); "Jordan overflows," (4:23); "beyond Jordan," (13:8); "on the other

of Jordan," (20:8); "over Jordan," (Judges 10:9); "let us go to Jordan," (2 Kings 6:2); "were baptized of him in Jordan," (Mat. 3:6); "then comes Jesus from Galilee to Jordan to be baptized," (13:16). In the three first chapters of Matthew, we have the Greek preposition *en* answering to the English preposition in some fourteen times, and rendered *with* when it can be done; hence the King's revisers have said "with the Holy Ghost, *with* fire, *with* water I baptize you;" which rendering corresponds with the modern practice of putting the water on the person, and the emphasis is generally laid on *with*. But when these same petit jurors came to this same preposition *en* in connection with the Jordan, they render it *in* Jordan, *in* the wilderness, because to have said *with* Jordan would have conveyed the idea that John took up the Jordan and applied it to the people, instead of applying the people to the Jordan as he did. These same profoundly learned revisers said John baptized *in* the wilderness, instead of *with* the wilderness, as they did in the other cases. Was this ignorance, or wickedness, or both? Were they knaves, or fools, both? Do such men deserve the praise they have received? In order to see the indefiniteness and impropriety of this method of translation, let us see how the above would read in an American history, when speaking of our principal rivers. I crossed Ohio, would mean, I passed through the State of Ohio; he went beyond Tennessee, means he passed beyond the bounds of the State of Tennessee; he settled this side Kentucky, means this side of the State of Kentucky; they were baptized in Missouri, means in the State of Missouri; Washington came from Red to Mississippi to be baptized, means he came to the State of Mississippi. Would such a style as this be tolerated in any author? Yet this is the style of our common version made by Peto-baptists, or sprinklers. If such a style as this would not be tolerated by men, can it be pleasing to God to have the inspired writings so translated into English? Surely, no. Jesus came from Galilee to Jordan to be baptized, means to the country of Jordan; but when we say, Jesus came from Galilee to the river Jordan, or the Jordan, to be baptized or immersed, that is a very different matter—that makes it too plain, too easy to be understood by everybody. When I was young, it was no uncommon thing to hear the ignorant or designing priests say there was not water enough in the river Jordan to immerse a chicken. I hope our brethren will never debate this subject again, unless their opponents will agree first to prove infant baptism from tradition; that will be enough for all those whose religion stands on tradition: or, secondly, from circumcision: require them to prove that they sprinkle, pour or immerse the same part of the human body that Abraham circumcised—that will prove that sprinkling has come *in the place of circumcision*; or, thirdly, make them prove from the New Testament, that Christ and his Apostles sprinkled the same part that Abraham circumcised, or some other part, and show *when, where and who* changed it from Abraham's part to the face. Why, then, baptize females? Yours truly,

JACOB CREATH.

ON THE 21st ult., the Pope gave his benediction to the lambs which were to be afterwards shorn, in order to furnish wool for the pallium which Rome sends to each of the new bishops.

## HUSKS.

Many readers of the charming parable of the prodigal son have been perplexed by the mention of husks on which he fed in his extreme destitution. The following extract from the invaluable volume of Dr. Hackett—*Illustrations of Scripture*—may relieve them:

"The word 'husks' is an unfortunate translation of the Greek term for which it is employed. The word so rendered signifies 'little horns,' with reference to the extended and slightly curved shape of the pods of the fruit of the Carob tree; that fruit being the article of food which the prodigal is represented to have eaten. The Carob tree is found not only in Egypt and Syria, but in Greece, and other parts of southern Europe. It is a large tree, with a thick foliage, and wide-spreading branches. I saw it growing on the Mount of Olives, and elsewhere around Jerusalem. The fruit is a leguminous product, resembling the pod of our locust tree, but much larger; it has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odor, when first gathered, offensive to those whom use has not accustomed to it. The poorer class of people employ it as food in the countries where it is produced. I was told at Smyrna that it is in great request, in some of the Greek islands, as a nutritious article for fattening swine. It constituted a part of the provender (unless it was a very similar product,) with which our camels were fed in traveling through the desert. I saw great quantities of this fruit exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine, but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare."

GOOD FOR EVIL.—An old man of the name Guyot, lived and died in the town of Marseilles in France. He amassed a large fortune by the most laborious industry, and the severest habits of abstinence and privation. His neighbors considered him a miser, and thought that he was hoarding up his money from mean and avaricious motives. The population pursued him wherever he appeared with hootings and execrations; and the boys sometimes threw stones at him. In his will were found the following words:

"Having observed, from my infancy, that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored, the whole of my life, to procure for them this great blessing: and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

## SIN AND DEATH.

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." I Cor. 15; 56, 57.

Sin is called a *sting*, because of its effects upon the human soul. As the sting of a poisonous serpent or insect, infuses poison and pain into the physical system, so sin infuses its virus into the soul, and produces pangs peculiar to itself. A thousand things may afflict the body to produce disease and suffering and hasten death, but there is but one source of disease and pain to the Spirit, and that is sin. It is the bane of this present life; and, unless removed by the healing which flowed from the wounds of the dying Savior, its direful effects through eternity will be "a worm that will never die—a fire that will never be quenched."

In this passage it is called the *sting of death*—a sting pertaining to death. The apostle is not speaking of moral death, or of the second death—but natural death. The subject of this chapter, from first to last, is, death and the resurrection. Only one sort of death is spoken of. To call sin the sting of death, then, is to affirm that its awful effects are not confined to this life, but that they are realized in the state of death. Nay, in calling it the sting of death, rather than the sting of this life, (although its effects are so seriously realized in this life,) is an emphatic declaration that the worst results of sin are felt and known beyond this mode of being. Where there are no time-pleasures to allure away the mind from its real condition—where there are no present pleasure, and no hope for the future, the pangs which sin inflict must be felt to a much larger extent than they can be felt in the present life.

"The strength of sin is the law." Sin being only and simply the violation of law, the nature of the law violated, determines the enormity or strength of the crime. The higher the source from which law emanates, the more enormous the character of the transgression. The violation of a human, temporary law justly brings upon the guilty temporary, human punishment. But the violation of the eternal law of God merits punishment eternal and divine. The strength of sin is not *human infirmity*, as some allege, but the law of God. If God has spoken to men, in the language of men, and so as to be understood by men—if he has come down to their capacities, it matters not how weak they may be, they are under obligations to obey him; and to disobey him is to commit an offence which shall prove an eternal bar to the divine presence, unless it be mercifully pardoned through the atoning blood of the Son of God.

Sin is the sting of death to none but the sinner. The saint of God enters death's portals freed from sin, and to him "death has no sting since the Savior has died." For the health of the mortal body, which, at furthest, must soon decay, fortunes have been expended, physicians have been sought, and journeys to other climes and countries have been undertaken. What have men not given and expended for the sake of health and life! Yet bodily ailments are small things compared with the disease of the human spirit. Bodily ailments end with the dissolution of the body; but the spirit exists for ever, and without self-recuperative powers; and hence, this disease of the spirit will exist forever, without the intervention of the great Physician of souls.

And now what does it cost to receive healing from the soul's Physician. Al! there is nothing which mortals have to pay. No money is required; none of the goods of this life; no journey to a foreign clime—nothing of this sort is required in order to spiritual health. "Come unto me," says Jesus, "and I will be your health." It is but to believe in him, repent of sins, and take upon one's self his government. And his yoke is easy, and his burden light.

The apostle, in the passage quoted, speaks of a *victory* which the saints shall achieve, "through our Lord Jesus Christ." This victory is consummated in the resurrection, when saints shall sing—"Hades, where thy victory! Death, where thy sting." But with all saints, the conquest begins, and victory is won, in part, before they leave this world. The warfare with sin is prosecuted and ended in this life; but the victory over death is in the resurrection. Sin and death are all that obstruct the way to life eternal. Remove these, and nothing remains to be removed. They are the great enemies to our race.

We shall obtain the victory over both *through Jesus*, if obtained at all; for he alone overcame both these enemies before us. He warred against, and overcame, sin in his life, and conquered death by dying and rising. His first victory armed him for the second victory. And now those who obtain the victory over sin, through him, must obtain it "through the word of the testimony and the blood of the Lamb." Through the word; because it directs the soul to him, points to his blood as the healing balm, tells how to approach him to enjoy the merits of his healing, and teaches us how to abstain from sin in the future. Through his blood; because none of us have lived sinless; hence the need of expiation. Jesus overcame by the "word" alone; but we who have sinned, and do sin, stand in need of his blood to wash away our guilt. And thus, through faith and penitence, continued watchfulness and obedience, we may overcome our worst enemy at last, and be crowned victors through the worthiness of our Lord and Saviour.

Let no christian be afraid of death. Sin should be his only dread. Let us go to the abode of the dead without its fearful sting, and what is there to afflict! Nothing. Jesus has blest the death-passage, and made it pleasant for all his followers. He has made it possible for the saints to say, "To die is gain—to depart is better than to abide in the flesh. Thanks to his holy name. Death is no terror, then, for he makes it a season of happiness and rest from labor, till he summons his blood-bought jewels to rise from the state of death and enter upon their everlasting inheritance. Death, then, is the christian's; because made subservient to his good—a gate to brighter joys.

Can I, when lying on the couch of death, repose that confidence in my Savior which says, "My Lord is mine, and I am his," with profoundest joy, methinks, I could bid earth and its dearest associations adieu; for my rest should be sweeter than that of the first pair reposing on couches of roses in paradise—it would be innocence reposing on the tender bosom of Jesus.

"Yet the mandate eternal shall burst the cold tomb,  
And virtue in beauty arrayed,  
Shall start into life and eternally bloom  
Where the roses of hope never fade"

A. C.—N.

—Evangelist.

### EVANGELISTS' ADVICES.

Since I last reported, in company with Bro. Anderson, have visited the Brethren living in the township of Minto. In meeting with the friends there, we met with old acquaintances, all of whom had formerly been members in the church of Erin. While there the Brethren were organized, with Bro. John Darroch to take the lead and oversight among them. For the first time the ordinance of the Lord's Supper was observed by them while we were there. Ten or eleven gathered around the Lord's table, in presence of thirty or forty spectators, to show forth the Lord's death as the expiation for sin, to worship God as well as to serve him in the keeping of his institutions. May these dear Brethren continue to live and walk in the fear of the Lord and in the comfort of the Holy Spirit, so that they may be edified and multiplied.

We held meetings each evening while there, on Lord's day three times, and were fully persuaded that if a visit could be paid at a suitable season of the year, large congregations would be had. While there, mother Darroch, along with her son-in-law and daughter Janet, made the good confession, and were immersed into the name of the Sacred Three. We will long remember the deep emotion and christian sympathy felt as we commended one another to the Lord and to the word of his grace, as we sung the parting hymn and took the parting hand. May we all seek to honour and glorify the name of our Heavenly Father, and to his name be all the praise.

JAMES KILGOUR.

Rockwood, May 6th, 1863.

Since my return from King, I spent a week in Erin, in Company with Bro. James Parkinson, Brethren Anderson, Kilgour and Lister, on their way to the north, called there and preached the word before us, and we remained until it was considered proper to close. The apparent result was, two baptized.

Started alone for Nottawassaga Bay, and arrived at Bro. A. McArthur's, on the 14th of March. The church in Nottawassaga is small,

and needs frequent visits from proclaiming brethren to encourage themselves, and publish the Gospel to the neighborhood. Bro. McArthur and his friends, generally speak the Gaelic, but he tries to speak in English, for the benefit of a few who meet with them and who understand English only, I preached here ten times, and baptized two believers.

In Collingwood, the number of brethren is fewer than in Nottawassaga. They also should be often visited and assisted, they are worthy brethren and the prejudices of the neighborhood are not so strong as to prevent their turning out to hear the Gospel; we had as good a hearing as in the circumstances, we could expect in this place. The brethren were encouraged, none were persuaded to unite with them.

The next place visited was Meaford, where Brethren Trout, McMullen and D. L. Layton and other good brethren not so well known but equally faithful, have labored for many years, and they have now the comfort of witnessing a large and influential church established amongst them. I remained among the brethren there better than a week, and when in company with Elder Trout, went to a part of the township, distant about 7 miles from Meaford, where we proclaimed the Gospel to good audiences, for three nights. We trust the effort has not been altogether in vain, though none at present became obedient to the faith.

The church in Owen Sound, has had to pass through more than an ordinary share of troubles and afflictions from causes here unnecessary to mention, and much less to detail, but the result is very deplorable, some good but mistaken members have joined the Baptist Church at Owen Sound, out of respect for their pastor, Mr. Graffy, who is certainly in advance of the preachers of the Denomination, in more respects than one. The only creed of that church, is the Bible, and they break bread every first day of the week, our brethren who have left the Disciples and joined them, have without knowing it or intending it either, done wrong notwithstanding. I hope they may live to see the error and reform, and yet help to build up the church of Christ, instead of a branch or party, or sect, however orthodox.

The churches in Derby and Glenselg, are moving along slowly, but firmly, the lead-

ing brethren in both these churches are zealous for the truth, and well read in the Bible, but they cannot in their circumstances go much from home, nor exert the influence in society that is desirable in order to extend the boundaries of the church of Christ, but they are very willing to co-operate with those who visit them as Evangelists, to the full extent of their ability

I visited Walkerton, and preached twice in the Orange Hall, kindly granted for the purpose. There are a few brethren and sisters between Walkerton and Hanover, who cannot feel at home along with any of the sects, and who pray for the prosperity of the Apostolic Christianity, but they feel isolated and lonely without the preaching of the Gospel and church privileges. The Baptists have organizations on each side of them, and some Disciples have united with them without intending to compromise any of their principles but yet stating that after due consideration they could *feel at home* with them, and my impression is that the Baptists calculate upon *having them*.

When traveling on this tour, I learnt that a Baptist Minister in arguing that Disciples did not believe in a change of heart before baptism, referred to me as one who taught so. The same circulates *Jeter's Review of Campbellism*, and I presume if a Disciple who professes to *feel at home* with them would circulate along with it *Lard's Review of Jeter*, he would be encouraging and abetting heresy.

JAMES BLACK.

Meetings were continued in Stouffville. The interest did not diminish. The truth as it is in Jesus is still welcome to many in and about that place. Some are opposed (conscientiously I presume) to the plain teaching of Jesus. Eight persons were immersed in the name of the Lord; and two who had been previously immersed, resolved to work with us in promoting the cause of Christ. O, for the time when all who love Jesus and his word would be ostensibly one fold under one shepherd. Spoke once in Altonia, at the funeral of Mrs. Joseph Brown. We met in the Mennonite Meeting House. One immersed in Stouffville was Bro. John Yake, who lives in a hotel. He resolved, before being baptized, to leave the tavern. His own views upon that subject I was glad to hear from himself. The brethren and all the friends around have full confidence in Bro. Yake's word. We regard him as an honest and generous hearted man. May the Lord direct us.

TORONTO, May 8, 1863.

L.

## ITEMS.

### THE JUNE MEETING.

To be held (the Lord willing,) in Pickering, commencing 3rd Friday; Brother Franklin, of Cincinnati, is to be the Chief Speaker. I believe the Committee have decided to invite but *one speaker*, from a distance, and request him to speak as much as his strength will allow. Our Brethren Black, Anderson, Kilgour, Sheppard, Parkinson and others, will most likely be there, who will assist more or less, as circumstances may demand; any of them would be very acceptable in Pickering, but Bro. Franklin is to be *the speaker* for the meeting. We hope the Lord will raise up Bro. Sheppard so that he may be with us at the meeting. An effort will be made to get the Railway Company to allow friends to come to the meeting at half fare, with what success, we venture not to predict.

The Frenchman's Bay Station on the Grand Trunk, is between one and two miles west, and the Duffin's Creek Station, on the same road, is between one and two miles east of the probable place of meeting. The Committee will give a notice in the next number of the *Adviser*, which will have a more business form than than this. They are trying to make arrangements so that there will be no collections during the meeting.

Toronto, 8th May, 1863.

### BOWMANVILLE.

A gentleman by the name of Grant has been some two weeks in this place trying to enlighten the people. Formerly he was an Episcopalian Clergyman, but is now connected with "the Brethren." The friends highly esteem him: but consider his views touching the "influence of the spirit" not as clear as they could wish. He spoke once in our house. He has done good, and if we are *all* disposed to learn more perfectly the way of the Lord, we shall be blessed.

L.

### BIG MEETING.

In a communication received from Bro. Laws, of Jordan, we learn that the brethren in that section of the country, will hold a "big" meeting, in Taylor's Grove, St. Ann's, township of Gainsboro'. The meeting will commence on Friday, the 5th of June next, at 10 o'clock A. M., and will continue until Monday, the 8th. We regret that previous appointments render it impossible for us to attend.

JAS. KILGOUR.



## THE WEST.

I understand the brethren in the West have called out Bro. Sheppard with a view of sustaining him as an Evangelist. My desire has long been that we should all co-operate together in C. W. The general co-operation has done much good, and if its hands were strengthened and more Evangelists in the field, times of rejoicing would be more frequent. But our motto should be "*Work* while it is called to-day." If some of the brethren are not disposed to work with the large co-operation—then form a smaller one—by all means *work*. "Time is short" and eternity is at hand. Error and superstition are at work—sin is at work—sectarianism is at work and why should not those who have the truth as it is in Jesus, *work!!* The brethren have done well in taking Bro. S. from his secular engagement, in order to keep him constantly preaching "the word." We ought to say to another superintendent of schools—"go thou and do likewise." L.

## TO BROTHER BLACK.

In the February issue of the *Adviser*, the phrase or term "Christian Disciple" occurs. As you profess to be stickless for calling Bible things by Bible names, where do you find in the Scriptures the Lord's people called Christian Disciples? No doubt you can explain it to the satisfaction of some. But why not use the plain Bible names? L.

PHILO.

Brother and Sister Bates have gone to Milwaukee. The brethren in Bowmanville will feel the loss much. Many a sick and distressed person has been cheered by the presence and kindness of our beloved sister. L.

## NOTICE.

Hymn Books, Hymnists, Melodeons, the "Gospels," by the Bible Union, and other Books, can be obtained from the subscriber. L.

Bro. King's review of Bishop Colenso's work and First Principals, are laid over for want of room.

CONDUCTORS.

## GIFTS.

Some vols. of the *Adviser* have been paid for and sent gratis. That the readers may understand this, we will acknowledge the receipts of all such amounts as we are advised. We commence with: Elder J. T. Brougham, paid; Mrs. H——, paid. All letters containing money for the *Adviser* will be acknowledged in future.

CONDUCTORS.

Toronto, 8th May, 1863.

To J. C. Jordan. Package has been sent you. L.

## EVANGELISTS' FUND.

Received from the Brethren in Gainsboro' some time ago \$14.50. This acknowledgement was written and sent a month or two ago; but was mislaid. L.

Brethren Green and Franklin say in substance, that if we have but one meeting a year it would not be wise to get a tent.

May, 1863. L.

To D. O. Picton. Package for you in the Express office, Belleville. L.

## THE ADVISER.

Published 1st week in each month; 50 cents per volume, in advance. All original articles intended for the *Adviser*, must be sent to Elder Jas. Black, Rockwood, or Bro. Lazarus Parkenson, Guelph. All moneys, names of new subscribers, refused papers, &c., should be sent to Elder Jas. Kilgour, Rockwood, or C. J. Lister, Bowmanville. We hope the friends will do all they can to get Subscribers' names for all we have printed. The list is well run up; be we could supply more yet. Now is the time to obtain names before the volume is too far advanced. Cannot some more go to Prince Edward's County. We know they would like to be well "posted up" with regard to the progress of the cause in Canada West. Some have wished the paper discontinued—they would oblige us by preserving the 1st numbers. We might need them yet. We may name an agent now and then as we have opportunity, but friends can act on their own where not otherwise directed. Bro. Henry, of Butterfield and Bro. Doctor W. McGill, Oshawa, will please receive money and names for us.

CONDUCTORS.