

life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment; and by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly mindedness, are something more than the stock ideas of sermons.

Carey religious principle into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business with all its cares and anxieties—the whole "unprofitable stir and fever of the world"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things: it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth the keeping. The river of life, sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our "diligence in business" will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, fact, worldly wisdom, by a lifetime devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought. But while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they draw forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labours. So live that your work, whether in the Church or in the world, may become a discipline for that glorious state of being in which the Church and the World shall become one,—where work shall be worship, and labour shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because "there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof."

Correspondence.

For the Christian Messenger.

Lectures on Baptism and the Methodist Society, Laurencetown.

Messrs. Editors,
"A Wesleyan and a Hearer" in the *Provincial Wesleyan* of the 24th of April, has in behalf of the Methodist Society at Laurencetown, expressed the high gratification of that body with the lectures of the Rev. Wm. Wilson on baptism. We are told that the subject was handled in a truly masterly manner, and that his arguments were conclusive. As the Methodists of "Laurencetown and its proximities, have felt it their duty to themselves and the public" to send forth the document above referred to, I think the public should know a little more about those lectures than this writer has communicated. "We do not remember, say this Society, ever having had such an intellectual repast in the shape of oratorical logic."

Archbishop Whately, what sort of logic is this? The lectures are lavishly praised and no part excepted: they were treated with a feast

indeed, an intellectual repast. Did they relish the pillory story and the rotten eggs, the codfish story, and the allusion of dying squid? or were they so charmed with the oratorical logic that they took no notice of these dainties?

Mr. Wilson's lectures on baptism are more remarkable for the extravagance, boldness and blunderings they exhibit, than for cogency of logic or extent and accuracy of literature.

The Rev. lecturer told us that *Baptizo* has forty-two different meanings:—*Bathe, besmear, cause, color, cover, daub, dip, dive, draw water, drink much, drown, fill, immerse, oppress, overwhelm, plunge, pour, put in, redden, smear, sprinkle, swallow, sink, tinge, thirst, wade, wash, wet*, and 14 more besides!

This is absurd philosophy: yet the Wesleyans of Laurencetown had an intellectual repast!—"To the hungry soul every bitter thing is sweet."

Mr. Wilson said that though *Baptizo* had this variety of meaning in Greek classic authors, yet in the New Testament, in relation to baptism, it is every where sprinkle and nothing but sprinkle. Of course on this showing nothing but sprinkling is baptism; and Mr. W. expressed disapprobation of the practise of those who use different words, and particularly mentioned *immersion*, and said, it is not Christian baptism.

When pressed on this point by the lectures of a Baptist Minister in reply, Mr. W. denies his previous statement, and declares that any use of water—immersion included—in the name of the Father, Son and Holy Spirit is Christian baptism, but not *Scripture* baptism.

Here are palpably contradictory statements—*immersion is and is not Christian baptism*; yet the Methodists of "Laurencetown and its proximities," carried away by *oratorical logic*, applaud both these statements!

Mr. Wilson said, so strongly convinced were some at least of the Baptists, of the force of Psalm 115—"So shall he sprinkle many nations," as an argument in favour of sprinkling as baptism, that a certain writer in the "Christian Messenger," (April 23rd, 1853), had rendered the passage thus:—"So shall he *sparkle* many nations," a false statement, and yet the Laurencetown Methodists are charmed with it! This charming lecturer declared with great vehemence that—"Believe and be baptized is not in the Bible; no, nor its equivalent." A miserable quibble, yet these admirers of *oratorical logic* are in extacies!

Mr. Wilson attributes to Baptists the belief that—"infants skulls are in Hell." A stale slander; yet the Methodist Society at Laurencetown say they had an intellectual repast! Why will these brethren put themselves in so awkward a position? If their minister blunders, why should they blunder with him? Why allow *oratorical logic* to impose on their understandings?

In pleading for the baptism of infants on the ground that they are a part of "all nations"—(Matt. xxviii, 19.) the Rev. lecturer said, it is absurd to leave out any age or sex. Yet on his own showing he cannot baptize an adult on this commission: for according to him, no qualification or condition for baptism is required by the commission, while at the same time he declares that repentance is required (Acts ii, 38.) as a condition of baptism in the case of adults. Thus he leaves out of the commission all except infants, and so does what he had declared was absurd, yet I suppose this passes for what they call *oratorical logic*!

Mr. Wilson in speaking of the Baptists asserted that—"ignorance and obstinacy make a—." If Mr. W. meant a *Baptist*, as I think he obviously did mean, this is another slander, yet how charming to the Wesleyans of Laurencetown and its proximities! The Rev. lecturer spoke of Baptist Ministers as "*priests and represented their people as being priest ridden*." This is another slander, yet the Wesleyans of Laurencetown admire as though an oracle spoke.

The Rev. lecturer told us that while Judas was not saved because he had no faith in Christ, yet he repented as much as it was possible for any to, repent—did all a penitent could possibly do. Here is an unscriptural statement, yet it passes for orthodoxy with the admirers of *oratorical logic* at Laurencetown. The word *household*—(Acts xvi, 15) he asserted is a stronger proof of infant baptism as having been practised by the Apostles than if the word *infant* occurred in the text! Mighty logic! Is this *oratorical logic*?

Mr. Wilson says John the Baptist was not a Christian—that the christian dispensation did

not commence till the day of Pentecost—that the first Gospel sermon was preached on the day of Pentecost by the Apostle Peter. This is a statement that contradicts scripture, yet the Laurencetown Methodists enjoyed it!

The Rev. gentleman asserted that the Eunuch's faith—(Acts viii, 37.) was merely nominal faith and was no better than the faith of devils! For this bold assertion he produced no proof, yet it helped to furnish an intellectual repast to the Methodist admirers of *oratorical logic* at Laurencetown!

Mr. Wilson said that "Methodist Ministers who practise immersion know that it is not Christian baptism"! Does Mr. W. represent his brethren truly? Is it possible that Christian Ministers will do in the name of Father, Son and Holy Spirit what they *know* Father, Son and Holy Spirit have not enjoined?

Will one of those Methodist ministers who practice immersion deny the truth of Mr. Wilson's statement—a statement which by implication attributes to them inconsistency, dishonesty, and impiety? Yet the Wesleyans of Laurencetown had an intellectual repast in the shape of *oratorical logic*!

The public are told that "the Sacrament of baptism, practically illustrative of the principles established by the Rev. lecturer was administered to two adult members of the Wesleyan body at Laurencetown." They were then members of the Wesleyan body before they received baptism! *Baptism illustrative of the principles established by the lecturer!* How many infants were baptized on the occasion referred to? *Not one.* Yet this baptism was illustrative of the principles established by the Rev. lecturer! True, Mr. W. believes in infant baptism, but his lectures no more proved or established it, than they proved *transubstantiation*!

The treaties on baptism by the Rev. Dr. Robertson of Wilmot is highly praised, but in the estimation of these admirers or *oratorical logic*, it is not perhaps sufficiently stringent for "these times."

We do not of course agree with the writer of the above book, in several points; but Mr. Wilson might without any discredit, have imitated the candour and moderation exhibited in many portions of it. But no—that would not do for these times—we must have something more stringent—"in the shape *oratorical logic*!"

"A Wesleyan and a hearer" has been so highly treated with *oratorical logic* that he can find, it would seem, none competent to describe the hero of his piece, but "the princely poet of the *Odyssey*":—

"He ceased; but left so charming on their ear His voice, that still, they listening, seemed to hear."

Charming application! Well, Homer, be content, this is a new honour for thee!

Perhaps when these friends recover from the effects of the repast on *oratorical logic*, they will condescend to talk in plain, unpoetic language. These lectures are described as having "captivated the people"—if any people are captivated besides the "Methodist Society at Laurencetown and its proximities," I think the number is very small; while some of the people *not* "captivated" with *oratorical logic*, think Mr. Wilson's lectures on baptism worthy of a place side by side with that *abortion*—"THE MODERN CRUSADE."

Begging your indulgence Mr. Editor, for troubling you with so long an article,
I subscribe myself again,
"A HEARER."

Granville, April 29th, 1859.

European Intelligence.

THE PEACE.

The *Moniteur* of Thursday announces that the congress of Paris terminated its labours on Wednesday, 16th ult. The ratifications will be exchanged at the end of the month. Immediately after the promulgation of the general treaty, the protocols will be published, and will make known the labours of the congress in their detail.

A despatch from Paris, April 16th, in *The Post*, says:—

"The sittings of the congress terminated today. The members were occupied with questions of detail in reference to—1. The free navigation of the Danube. 2. The interior regime of the Principalities, and the arrangements of the frontiers. 3. The situation of the christians in Turkey. For these purposes three commissions are appointed:—1. A commission named by all the powers represented at the congress, on the subject of the Danube. 2. A commission, named by all the powers, except Piedmont, on the frontier question. 3. A commission, named by all the powers, with the

addition of delegates from the Divan, to consider the position of the christians."

On Wednesday evening, after the closing of the last sitting of congress, the plenipotentiaries on returning to their hotels found an official intimation that the Emperor intended to present each of them with a copy of the great work, "*Ichnographie Grecque et Romaine*," as a souvenir of their stay at Paris. The other plenipotentiaries were each presented with a particular mark of the good will of his Majesty. Count Buol received a rich dessert service, and Aali Pacha a magnificent cup, both of them *chefs d'œuvre*, from the imperial manufactory at Sevres.

EXTRACTS FROM THE TREATY OF PEACE.

From the day of the exchange of ratifications of the present treaty there shall be peace and friendship between the Emperor of the French the Queen of Great Britain, the King of Sardinia the Sultan of the one part, and the Emperor of all the Russias of the other part, as well as between their heirs and successors, their respective States, and subjects in perpetuity.

Peace being happily established between their aforesaid Majesties, the territories conquered or occupied by their armies during the war shall be reciprocally evacuated.

His Majesty the Emperor of all the Russias engages to restore to his Majesty the Sultan the town and citadel of Kars, as well as all the other parts of the Ottoman territory of which the Russian troops are in possession.

The Allies engage to restore to his Majesty the Emperor of all the Russias the town and ports of Sebastopol, Balaklava, &c. &c.

The Sultan, in his constant anxiety for the well-being of his subjects, has granted a firman which, in ameliorating their lot without distinction of religion or race, proves his generous intentions towards the Christian populations of his empire.

The Black Sea is neutralised. Open to the mercantile marine of all nations, its waters and ports are formally and in perpetuity interdicted to flags of war, whether belonging to the bordering Powers or to any other Power.

Freed from all impediments, trade in the ports and waters of the Black Sea shall only be subjected to regulations of health, customs, and police, conceived in a spirit favourable to the development of commercial transactions.

In order to give every desirable security to the commercial and maritime interests of all nations, Russia and the Sublime Porte will admit Consuls in ports situated on the coasts of the Black Sea, conformably to the principles of international law.

The Black Sea being neutralised, the maintenance or establishment on its coasts of military-maritime arsenals becomes as unnecessary as without object (*devient sans necessite comme sans objet*).

In consequence his Majesty the Emperor of all the Russias and his Majesty the Sultan engage neither to construct nor preserve any military-maritime arsenal upon that coast.

The navigation of the Danube cannot be subjected to any hindrance or dues which shall not be expressly provided for by the stipulations contained in the following articles.

In exchange for the towns, ports, and territories enumerated in Article 4 of the present treaty, and in order the better to assure the liberty of the navigation of the Danube, his Majesty the Emperor of all the Russias consents to the rectification of his frontier in Bessarabia.

The new frontier will start from the Black Sea to the east of Lake Bouria-Sola and will terminate at Kakumori on the Pruth. Above this point the old frontier between the two empires will undergo no modification.

The territory ceded by Russia shall be annexed to the Principality of Moldavia, under the suzerainty of the Sublime Porte.

The Principalities of Wallachia and Moldavia will continue to enjoy, under the suzerainty of the Porte, and under the guarantee of the contracting Powers, the privileges and immunities of which they are in possession. No exclusive protection shall be exercised over them by any one of the guaranteeing Powers. There shall be no private right of interference with their internal affairs.

The Sublime Porte engages to preserve to the aforesaid Principalities an independent and national administration, as well as full liberty of worship, legislation, commerce, and navigation.

His Majesty the Emperor of all the Russias and his Majesty the Sultan keep in its integrity the state of their possessions in Asia, such as it existed legally before the rupture.

In order to prevent any local contest, the boundary of the frontier will be verified, and if need be rectified, and with this view a mixed Commission, composed of two Russian Commissioners, two Ottoman Commissioners, one French Commissioner, and one English Commissioner, shall be sent to the locality immediately after the re-establishment of diplomatic relations between the Court of Russia and the Sublime Porte.