

The Christian Visitor

"Hold fast the form of sound words."—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, JULY 6, 1871.

Old Series, Vol. XXIV, No. 27.

New Series, Vol. IX, No. 27, Whole No. 443.

WEED SEWING MACHINE.
For Family and Manufacturing purposes, made by the NORTH AMERICAN SEWING MACHINE CO., PRICES REDUCED.
HAVING opened a Retail Store, No. 54 King Street, under our own control, thus saving Agents' Commissions, and with improved facilities for manufacturing, we are enabled to reduce our prices.
Every machine warranted and kept in repair free of charge.
Duplicate parts supplied at a moment's notice. Instructions for using the "Weed" Machine freely given at Retail Store.
Bands of the above Machines in constant use in the Dominion, and giving entire satisfaction. Large discount to Clergymen.
W. N. CALHOUN, Agent for the Dominion, St. John, N. B., May 26.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets. M. R. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged and improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.
He has now the finest rooms and best lights in the City, and is enabled, by long experience and practice, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.
Notwithstanding the present low prices, he will use only the best Materials, having made ample arrangements to procure them.
A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Ladies customers.
All kinds of work furnished at short notice.
Miniature, Magascope and Stereoscopic in Photograph, Ambrotype or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durand, copies can be furnished.
Remember, right on the Corner King and Germain Streets, May 26. J. D. MARSTERS.

NEW DRY GOODS STORE.
48 Prince Wm. Street.
ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices.
—GREAT BARGAINS—
DRESS GOODS; SILKS; IRISH POPLINS; SILK VESTS; YELVETTES; SHAWLS; SACQUES; FLANNELS; BLANKETS.
COTTONS; PRINTS; GLOVES; HOSIERY; RIBBONS; FLOWERS; LAMBS; DRESS TRIMMINGS.
An inspection respectfully solicited.
M. C. BARBOUR, Nov. 4.

A. CHRISTIE & CO. MANUFACTURERS AND BUILDERS.
We would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of
DOORS, SASHES, BLINDS, MOUNDINGS, TURNING, JIG SAWING,
and all that may be required for BUILDING PURPOSES.
A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.
NEWEL POSTS and BALUSTERS on hand.
All kinds of TURNING done at the shortest notice.
Patrons in want of the above mentioned will find it to their advantage to give us a call.
Particular attention given to BUILDING and JOBBING. Feb. 24.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1795.
Capital, £2,000,000 Sterling.
Invested Funds (1864), £2,305,512 7 10 Stg.
Annual Revenue, 564,488 16 2 Stg.
FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by Fire, in Dwelling Houses, Warehouses, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.
INDISPUTABILITY.
After a Policy has been issued, no circumstance shall be held to be inadmissible and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
Terms and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets.
HENRY JACK, General Agent, March 26.

W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. Calhoun's, King Street, will be promptly attended to. Oct. 20. L. W. W.

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence, King Street, opposite Saint George's Church, Carleton. Nov. 11.

PROVINCIAL Land and Building Society AND SAVINGS FUND.
Established under Special Act of Assembly, 10th Vic. C. 83. IN SHARES OF \$50 EACH.
BOARD OF MANAGEMENT:
C. W. WETMORE, Esq., President,
W. K. CRAWFORD, Esq., Vice-President,
JAMES H. McCAVITY, Esq., OSCAR D. WETMORE, Esq., A. A. STOCKTON, LL. B., Esq., JOSHUA S. TURNER, Esq., Office—106 Prince Wm. Street.
Office hours from 10 o'clock a. m. to 4 o'clock p. m.

THE objects contemplated in the formation of this Society are three-fold: First—To secure to its subscribers a profitable return on their gradually accumulating capital, by its safe investment on real estate. Second—To afford to Borrowers facilities for obtaining legitimate Loans on the security of their property, and to enable them to repay such loans by periodical instalments spread over a period of ten years. Third—To provide all the advantages of a thoroughly secured Savings Bank system of business, and paying a higher rate of interest than is paid by those institutions.
Shares may be taken up at any time, and matured either by monthly investments or in one amount.
Money is received on deposit, bearing interest at six per cent. per annum, compounded half-yearly.
Monthly investments bear interest at six per cent., compounded monthly at maturity. Paid-up shares bear interest at seven per cent. per annum, compounded half-yearly at maturity.
The attention of the industrious classes of tradesmen, and of professional gentlemen, is respectfully invited to these arrangements. The wealthy classes will find in this Society a thoroughly safe and convenient mode of investing in Shares, and one that will relieve them from much anxiety in seeking after safe channels through which to make their investments.
This Society confers all the advantages of the Savings Bank, with a higher rate of interest, with more accommodating terms, and equal security.
By Order,
THOMAS MAIN, Secretary, May 2.

NO. 23 SOUTH WHARF.
THE Subscribers have now landing and in store:
14 peckages Superior Congo Tea;
25 boxes Extra do. do.;
25 boxes Siam Sugar;
25 boxes Siam Soda;
25 boxes Siam Mustard, in time;
5 " " Ginger;
10 boxes " " do.;
5 cases Confectionary, assorted;
10 " " do.;
5 " Morton's Pickles;
1 " " " do.;
1 " Cream Tartar;
1 ctn Nutmegs; 25 boxes Soap;
50 bags Rice; 50 boxes Raisins;
500 Boxes Wrapping Paper;
25 boxes Tobacco; 25 boxes Caddy Boxes Natural Leaf do.;
25 boxes Holeson;
10 lbs. Sugar;
80 boxes Extract Logwood;
1 ton Redwood.
Traders with accounts are invited to GROCERIES.
Also—500 lbs. No. 1 Superior FLOUR, and brands, for sale at market rates.
J. HEAD & CO., 23 South Wharf, June 2.

ALL THINGS ARE YOURS.
"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours."—1 Cor. iii. 21, 22.
"Alles ist euer!—O Worte des ewigen Lebens."
All things are yours! Oh! sweet message of mercy divine!
Christian brothers, rejoice in your portion and mine!
Ours the high prize,
Which poor sinners despise,
And for a vain world resign.
Raise your affections and heart to your home in the sky,
Then let the earth and its vanities wither and die;
Your joys shall last,
When theirs are long past—
Your treasure is laid up on high.
All things are yours, my beloved! our Lord from above.
Watches his people with tender compassion and love.
Hear his dear voice!
"My brethren, rejoice!
Nothing your safety shall move!"
All of things present that earth and her fulness can yield,
All of things future from knowledge and fancy concealed,
Life's varied tale,
Death's dark, dreaded vale,
All as your portion revealed!
Heaven and earth, and the sea, and the systems of light,
Spirits unnumbered, angelic hosts holy and bright,
All are for thee,
Brother! be joyful with me,
Let us in praises unite!
Does thy heart sink in the conflict with fear and despair?
Are tears overflowing from fountains of sorrow and care?
On yonder shore,
See, they are weeping no more—
Old things have passed away there!
Praise to the Saviour, whose death our salvation secures!
Praise to the Father, whose mercy for ever endures!
New songs of praise
Evermore let us raise.
Amen! yes, all things are yours!
SCHUBART.

THE BAPTISTS: THEIR MODERN PROGRESS.
AN ADDRESS BY REV. G. S. BAILEY, D.D., Delivered before the American Baptist Historical Society at Chicago, May 18, 1871.
Published by request of the Society.
The ancient progress of the Baptists is recorded in the New Testament, in the histories of John the Baptist, our Lord Jesus Christ, and his apostles.
Their progress then was commensurate with the progress of the gospel; and its victories were grand and glorious. The primitive churches, planted by the apostles, maintained their purity of doctrine and practice for a considerable time after the apostles themselves had passed away; but even in the apostles' days the "mystery of iniquity already worked," and many false teachers arose; and, as the inspired teachers predicted, "the man of sin was revealed," exalting himself in the place of Christ.
During the fearful period of a thousand years, the dark ages in which the Papal power arose and flourished, the Baptists suffered fearful persecutions. At different periods they were hunted and slaughtered by thousands. They bore different names in different countries; but in doctrine and in order they were essentially the same, and in truth were Baptists.
But my subject is the "Modern Progress of the Baptists."
We commence our observations with the beginning of the reformation under Luther.
When he raised his voice against the abominations of Popery, he was surprised to find many who abhorred and rejected those corrupt doctrines, Baptists in sentiment and principle, generally called by their enemies Anabaptists, existed here and there over the continent of Europe. They joined with Luther in the vigorous maintenance of the truth, but when he advocated the errors of infant baptism, the union of the Church and State, and the doctrine of consubstantiation, they dissented and he denounced them.
As the reformed churches under Luther in Germany; under Calvin in Switzerland; under Henry VIII. in England, and under Knox in Scotland, were all established by State authority, and the magistrate inflicted penalties for dissent from the faith of the established church, the Baptists, of course, everywhere suffered persecution.
In 1538, when Luther was preaching in Germany, Baptists were burned in Smithfield, England, and were put to death in Holland. They suffered both under Papal and under Protestant rule, under the Popish Mary, and under the Protestant Elizabeth.
It is impossible to give any just estimate of their numbers in those troublesome times. And we would gladly forget the horrors of torture, persecution and martyrdom which our brethren and sisters in those periods suffered, if their blood did not cry out from the ground against the doctrines which led their persecutors to perpetrate such butchery in the name of religion. We must not allow the world to forget or ignore the lessons of the past, lest the future should repeat those errors and crimes.
BAPTISTS IN GREAT BRITAIN.
A hundred years after the days of Luther, under milder governments in England, the Baptists rapidly increased. Says an English writer, "Under the shadow of independency they increased their numbers above all the sects in the land."
In the days of Oliver Cromwell they rapidly multiplied. In the year 1639 they had forty-six churches in and about London, and were the staunch advocates of religious liberty. This was the year that Roger Williams was baptized in America, and seventeen years before Bunyan began to preach in England. I may not take the time to trace their history and progress minutely in Europe from that day to this, a period of two hundred and thirty years. Under the rigid rules of bigoted monarchs, they were imprisoned, distressed and scattered; but when milder rulers were in power, they rapidly multiplied.

BAPTISTS IN GERMANY.
In Germany the modern progress of Baptists, has been truly wonderful. Mr. Oncken was baptized at Hamburg, April 22, 1834, and the next day a Baptist church of seven members was formed. For many years the Baptists could not openly administer the ordinance of baptism in Germany without being arrested and imprisoned. They were compelled to baptize converts in the midst of retired forests, or in the middle of the night. In 1839, Mr. Oncken was imprisoned. Baptists have been often arrested, fined and cast into prison in Germany in the last thirty years, and many have left their native land that they might enjoy the boon of religious freedom.
But through the labors of Oncken and his associates, God has wrought a wonderful change in those lands. In Germany religious freedom is now enjoyed, and instead of the one church and seven members thirty-seven years ago, there are now seventy-one churches, with 13,468 members. Through the labors of these German Baptists, churches have been planted in Denmark, Switzerland, Holland, Poland, Russia, and Turkey.
BAPTISTS IN SWEDEN.
In Sweden, a Baptist sailor, Bro. Frederic O. Nilsson, a little more than twenty years ago, began to preach the gospel. God was with him, and gave him success. He was arrested, tried, convicted, and banished from the kingdom, and many of his followers also fled from their native land.
In 1852, Andreas Wiberg, a minister of the Established Church of Sweden, and once a defender of infant baptism, was led to investigate the question carefully, and he became a Baptist. On his way to the United States, he stopped at Copenhagen, and was baptized by the banished Nilsson. He has since returned to Sweden, and secured a measure of religious freedom, and through the labors of colporteurs and earnest itinerant ministers, there have been established 263 Baptist churches in Sweden, with a membership of 8,148.
BAPTISTS IN OTHER COUNTRIES OF EUROPE.
Other laborers have planted Baptist churches in France and Spain; and, last of all, a Baptist church in Rome, where antichrist has so long reigned. The apostles planted Baptist churches there 1800 years ago. Paul wrote one of his epistles to them, in which he says: "What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Strange language to be addressed to anybody but Baptists!
How significant the events of the past two years! Popery fills the cup of its blasphemy in declaring the Pope infallible. But he, now stripped of his temporal power, lives under the dominion of an excommunicated king, and vainly appeals to distracted France for help to restore his power, while France, with her soul and conscience eaten out of her by the canker of popery, has no help to give, but herself needs the aid of her recent conquerors to give her peace and safety at home.
The Bible is now freely distributed in Rome, and may the sound of a pure gospel be heard again over the mountains and valleys of classic Italy; and may the feet of modern apostles of truth and righteousness soon stand where the feet of ancient apostles and martyrs once stood when they testified for Jesus!

BAPTIST PROGRESS IN AMERICA.
The Pilgrims landed on Plymouth Rock in 1620, two hundred and fifty years ago. The continent was then one vast wilderness, with tribes of savages roaming through its forests and over its prairies.
The Pilgrims had come hither to enjoy their own religious opinions, but with no idea of establishing universal liberty of conscience and worship. They did not offer an asylum and home where all could worship God according to the dictates of their own conscience. But those who came to their settlements must be of the same faith and order, or they could not be tolerated.
In 1630, Roger Williams, a young minister from England, a Welchman by birth, ordained in the Established Church, but a Puritan in sentiment, came to America, and became the pastor of the Congregationalist church in Salem, Massachusetts. But his views of religious liberty soon outran those of the Puritans, and raised a storm of opposition against him. He held that the civil government should leave every soul free to worship God according to his own conscience. But this doctrine could not be tolerated. He had also embraced Baptist views of the ordinances. He was therefore tried, convicted and banished. In 1636, in mid-winter, he fled to the wilderness, and showed him greater kindness than the Puritans and Pilgrims.
He at length settled on the borders of Narragansett Bay, and called his settlement Providence. Here he proclaimed religious liberty to all who came. In 1639 he was baptized, and founded a Baptist church, and in the colony of Rhode Island he established the first human government in modern times that granted perfect religious freedom, and completely separated Church and State.
What an undertaking was this! The planting of the mustard seed in the wilderness! Will it die out amid howling blasts and pelting storms, or will it become a great tree, and shelter a great nation? The answer we have in the present religious liberty of our country. Its blessings shall yet extend over all the world.
The early growth of the American colonies was slow. The wilderness had to be subdued by severe toil and self-denial. In some parts, one lifetime was consumed in bringing a farm into a good state of cultivation, and when the children of the pioneer inherited it, it was half worn out.
Yet notwithstanding these difficulties, and the perils from the savages, civilization and settlement made constant progress on the Western continent, and churches slowly multiplied.
In the year 1700, sixty years after the first Baptist church was formed in Rhode Island, there was but fifteen Baptist churches in America. Of these, seven were in Rhode Island, three in Massachusetts, three in New Jersey, one in Pennsylvania, and one in South Carolina. This was a growth of but one new church every four years, and these few churches came into existence amid great trials.
Such was the feeling of opposition to Baptists that when Lady Moody, of Lynn, Mass., but belonging to the Salem church,—a lady of great amiability and piety, as Governor Winthrop testified,—when she discarded the doctrine of infant baptism, it raised such a storm that she fled to Long Island and settled among the Dutch.
In July, 1651, three members of the church at Newport, Rhode Island, Obadiah Holmes, John Clarke and Mr. Crandall, went to Lynn, Massachusetts, by the request of Wm. Witter, an aged Baptist residing there, who was too infirm to visit his brethren in Newport. These men were arrested on the Sabbath, while preaching in Mr. Witter's private house, two miles from Lynn, and were sent to Boston jail. They were tried and sentenced: Mr. Clarke to pay a fine of twenty pounds, Mr. Holmes of thirty, and Mr. Crandall five, or be publicly whipped. They all refused to pay their fines and were remanded to prison. Mr. Crandall was soon released, and Mr. Clarke subsequently, but Mr. Holmes was kept in jail from July until September, and then was publicly whipped.
Warrants were issued for the arrest of thirteen persons for showing sympathy with Holmes. Only two of them were apprehended, John Spur and John Hazel. The others escaped. These were sentenced to pay fines or be whipped. They refused to pay their fines and after a few days imprisonment others paid their fines, and they were released.
The Quakers fared still worse in those days. Wm. Robinson and Marmaduke Stevenson were hanged in Boston, October 20, 1659. Mary Dyer was hanged in June 1, 1660, and Wm. Leddra was hanged in Boston, March 14, 1661; all for the crime of returning after they had been banished under penalty of death for being Quakers.
Baptists were also imprisoned in Connecticut. In Virginia they were often imprisoned by the Episcopalians, and sometimes whipped. The father of Henry Clay thus suffered imprisonment, as I was personally told by Rev. Porter Clay, a brother of Henry Clay; and many a Baptist sermon was preached through the prison windows of Virginia to crowds who had gathered around the jails.
In 1665, a Baptist church was formed in Boston, but its leaders were repeatedly fined and imprisoned, and in 1680 their house was nailed up by order of the General Court.
When the Colony of Pennsylvania was founded by Wm. Penn, in 1682, a government was there established that also granted full religious liberty.
From the year 1700 to 1750 the Colonies made much more rapid progress, and so did churches also. At the end of that period the Baptists numbered 58, a permanent growth of nearly one new church per year. In the next forty years, from 1750 to 1790, much greater progress was made. That included the period of the American Revolution, preceding and during which time the great political, civil and religious questions were earnestly discussed, and the Colonies took up arms to defend the "inalienable rights of life, liberty, and the pursuit of happiness." These were stirring times that tried men's souls. Light was diffused, and truth and freedom gained glorious victories. The Colonies achieved their independence at an immense cost of treasure, hardship and blood.
But in these forty years, the Baptist churches increased from 58 to 872, with a membership of 64,975. This was a substantial gain of twenty churches per year instead of one per year, as in the previous half century. The

population of the United States was then 3,920,000, and of these, one in every sixty was a member of a Baptist church.
If we now take another period of forty years, from 1790 to 1830, the population of our country has increased from four to twelve millions, while the Baptist churches have increased from 872 to more than 5000, or more than one hundred new churches per year,—two every week! And the members have increased from 54,975 to more than 300,000, and they constituted one to every thirty-four of the population.
An additional period of forty years, from 1830 to 1870, brings us to our latest statistics, and the following are the facts:
Our population has increased from 12,850,000 to 38,500,000, or a three-fold increase. The Baptist churches have increased from about 5,000 to 17,445, an average of six per week, for forty years, and in the last twenty years the growth has been one church per day.
The membership in the last forty years has increased from about 300,000 to 1,410,493, about 450 per cent., while the entire population of the country has increased 300 per cent. Our church membership now averages one to every twenty-seven of the population.
The number baptized in the last twenty years has averaged about 67,000 per year, or nearly 1,300 per week.
In the British Provinces of North America and Mexico, there are now 632 churches, with 45,145 members.
In the United States the number of members is more than a million larger than it was forty years ago, and there are other religious denominations which practice immersion and reject infant baptism, which number 600,000 members.
There are in Pædo-baptist churches also many immersed believers, and a large majority of their members practically reject infant baptism.
The progress of Baptists in this country appears all the more striking when we remember that 5,000,000 of our population are foreign born. They and their immediate children make 10,000,000, or one-fourth of our entire population.
About seven-eighths of our foreign population came from the continent of Europe, or from Catholic countries. If with the blessing of God upon our efforts we have not only kept pace with the growth of population in this country, the last forty years, when our population has been so largely increased by foreign immigration, but have increased 450 per cent., while the population has increased but 300 per cent., we have reason to thank God and take courage.
(Conclusion next week.)

REV. CHARLES H. SPURGEON.
THE SORT OF MEN NEEDED.
In an address by Rev. Charles H. Spurgeon, on the ministry needed by the churches, he gives prominence to three or four qualifications that are not infrequently omitted altogether, in set discourses upon the subject. One of them is
MEN OF PLAIN SPEECH.
The next thing we need in the ministry, now and in all time, is men of plain speech. The preacher's language must not be that of the class-room, but of all classes; not of the university, but of the universe. Men who have learned to speak from books are of small worth compared with those who learned from their mothers their mother tongue—the language spoken by men around the fireside, in the workshop, and in the parlor. "I use market language," said Whitefield, and we know the result. I rejoice in the Latinity and Germanic jargon of certain schools of pedantic and pretentious intellectualism, because their learned clatter renders them powerless with the masses; but I mourn when similar hideousnesses of speech are adopted by evangelic divines, for it assuredly weakens their testimony. Anglo-Saxon speech, homely, plain, bold, nervous, forcible, never fails to move the English heart. At the same time we do not desire a race of coarse men, who regard slang as being plain speech, which it certainly is not. Admitted that a coarse man may have his sphere, it is equally certain that he is unfitted for many other spheres of equal importance. If it be granted that a spice of vulgarity may adapt a man for special service among navvies and costermongers, we question whether even with them there may not be a more excellent way, and there are other people in the world to be considered besides these. We are confident that, ordinarily, coarseness is weakness, and ought to be avoided; and we should no more think of preaching the gospel in the slang of the thieves' kitchen, than in the jargon of the Neologists. The gospel's apples of gold are worthy to be carried in baskets of silver. Language should be fitted to the dignity of the subject. The most truly dignified language is, however, the simplest; simplicity and sublimity are next of kin. Gospel simplicity is equally removed from childishness and coarseness. Bunyan's English is as pure as it is plain. Our grand old authorized version is a model of speech; though marred here and there by an antique indelicacy, it is, as a whole, perfection itself, both for grandeur and simplicity of style. We need men who do not only speak so that they can be understood, but so that they cannot be misunderstood. The plodding multitudes will never be benefited by preaching which requires them to bring a dictionary with them to the house of God. Why should they be called to work on the day of rest, in order to get at the minister's meaning? Of what use is it to them to listen to spread-eagle talk, which conveys to them no clear sense? The Reformation banished an unknown tongue from the reading-desk; we need another to banish it from the pulpit. I speak for English people, and demand English preaching. If there be mystery, let it be in the truth itself, not in the obscurity of the preacher. We must have plain preachers. Yet plain speech is not common in the pulpit. Judging from many printed sermons, we might conclude that many preachers have forgotten their mother tongue. The language of half our pulpits ought to be bound hand and foot, and with a millstone about its neck cast into the sea; it is poisoning the "wells of English undefiled," and worse still, it is alienating the working-classes from public worship.
It is a very proper thing, in expressing one's sentiments among students and scholars, to use those technical phrases which have been collected from all languages, and generally accepted among the educated. The Latin, the Greek, the German, the French, and other

tongues, have all given us words which convey to the learned shades of meaning which the less plastic Saxon cannot compass; but to the mass of the people such speech is to all intents and purposes a foreign language. The Latinity of some preachers reminds us of the old fable of the boy thief perched in the apple-tree. The owner of the orchard tells him to come down, but his words are laughed at. He then tries turf, but the rogue is not dissuaded. At last he throws stones at him, and the boy is soon at his feet. Now, the devil does not care for your dialectics, eclectic homilies, or Germanic objectives and subjectives; but pelt him with Anglo-Saxon in the name of God, and he will shift his quarters.
MEN OF COMMON SENSE.
Supposing, therefore, the matter and the speech to be correct, we next need men who, as to the order of their intelligence, rather come under the denomination of common sense men, than of schoolmen and rhetoricians. A gentleman who nowadays wins the repute in clerical circles of being highly intellectual, is generally a sort of spiritual Beau Brummel. The famous Beau was asked if he had ever eaten a vegetable? and replied that he thought he had once tasted a pea. So our modern high-flyers have heard that there are such persons as "sinners," and believe they may be met with in the Haymarket and in the slums. They have no idea of the fall of man, but have read about the "lapsed condition of humanity." These gentlemen, whose mouths could by no contortion pronounce the word "Damnation," and who have considerable sympathy for that being of whom they might correctly say, "Oh, no! we never mention him," are very attractive to the idiotic classes, but to men they are loathsome. The style of sermonizing of those who affect to be "thinking men" is elevated, very elevated, as elevated as the manner of Lord Dunsyre would have been, if that distinguished nobleman had become a clergyman. "Thinking men" of this superfluous order consider anything orthodox quite beneath them; and in the pulpit they affect obscurity, quote Strauss, frequently speak of Goethe (careful as to the pronunciation of the name), and cannot get through a discourse unless they mention Comte, or Renan, or some of our home-bred heresy-spinners, such as Maurice and Huxley. They are very great at anything metaphysical, geological, anthropological, or any other ology, except theology. They know a little of everything, except vital godliness and Puritanic divinity; the first is usually too rigid a thing for them, and the second they sniff at as consisting of mere platitudes. When a "thinking man" has reached so sublime a condition of self-conceit that he can sneer at such giants in mind and learning as John Owen, Goodwin, Charnock, and Manton, and talk of them as teaching mere commonplaces, in a heavy manner, not at all adapted to the advanced thought of the nineteenth century, we may safely leave him and his thinking to the oblivion which assuredly awaits all windy nothings. For the present we may observe that England requires no further supply of these eminent personages, and there is certainly no need to establish any more colleges for their production. There are circles where such ministers are appreciated; here and there a suburban congregation of very respectable do-nothings will cluster around such a man, and account him a prodigy; but among the working population, the real sinew, and blood and bone of England, there is no further space for the superficial intellectualism which has vaulted itself for its little hour, and is gradually writing its own doom. Our churches call for men whose thoughts are worth thinking; whose thoughts follow in the wake of the revealed word of God, who feel that they are not dishonored by treading in the track of the Infinite. We must have ministers whose education has taught them their own ignorance, whose learning has made them revere the Scriptures; men whose minds are capable of clear reasoning, brilliant imagination, and deep thought; but who, like the apostle Paul, who was all this, are content to say, and feel themselves honored in saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Such a man is more precious than the gold of Ophir. In him the Lord finds an instrument, which he can consistently employ. He is a man among men, a practical, working, thoughtful teacher. Eschewing all flighty notions, specious novelties, mental eccentricities and philosophizings, he determines to know nothing among men save Jesus Christ and him crucified. He is not one of those who follow after butterflies, but knowing that the gospel is the power of God unto salvation, he goes to work, rough-handed it may be, but nevertheless in downright earnest, to do practical work in seeking to win souls.

MEN OF POPULAR SYMPATHIES.
Another point must also be noted, if we would see great success attending the ministry. We require men of popular sympathies; men of the people who feel with them. We are not prepared to subscribe to any political creed, except this: "God has made of one blood all nations of men." All forms of government turn out bad or good, as the case may be; but this much is certain, that unless a man is a lover of the people in his inmost soul, he will never be greatly useful to them. The people do not require more of those gentlemen who condescend to instruct the lower orders, being authorized by the State to assume airs of dignity because they are our rulers, towards whom we ought to walk with lowly reverence. The squire admires this, and the peasantry unwillingly submit to it for awhile; but the end of this business is at hand. Our dissenting churches call for other treatment. The Nonconformists of England are a race of freemen; their forefathers found it inconvenient to be slaves in the days of Charles the First, and the sons of the Ironsides do not intend to be priest-ridden now. As we do not bow before the parish priests, we certainly do not intend to pay homage to the aristocratic airs of a pompous youngster fresh from college. London's millions spurn the foppishness of caste, they yearn for great hearts to sympathize with their sorrows; such may rebuke their sins and lead their minds, but no others may lecture them. The working classes of England are made of redeemable material, after all; those who believe in them can lead them. A minister should welcome both rich and poor. Far be it from any servant of God to despise the godly because their hands are hard with honest toil. Be it ours to honor worth rather than wealth; and to esteem men for their