

The letter, of which the following is a part, was written by a very worthy Baptist minister in London, who for some years was a missionary of the English Baptist Missionary Society to Honduras. He afterwards was settled a year or two in the neighbourhood of New York city, and last year returned to England. Fortunately we have no "Church by law established" in this Province, but we have very perceptible signs of the annoyance and exclusiveness of the same sect which in England, during the last year, imprisoned a good Baptist brother for 5d. Church rate. As to open communion, the severe trials of the denomination in its early history in New Brunswick and Nova Scotia, thro' this impracticable error, might be considered a sufficient warning to our churches, yet it is well to add lessons of observation to those of experience, and to be even watchful for the peace of Jerusalem.—Ed.

A GROSS PROCEDURE.—EPISCOPACY.—The curate of the parish in which I reside, is a man of great wealth, and of equal benevolence. He often comes among my members, to inquire whether any of them are poor, and need assistance. Happily, however, we have sufficient funds to support our own poor, but alas! he is a Puseyite. One of the ladies I recently baptized was frequently visited by him, and the baptism of an only child was urged with great tenderness; the most touching appeal of all was, "if the child die unbaptized, it cannot go to heaven." The lady, however, thought very differently, and was able to give "a reason of the hope that was in her," as her subsequent confession and baptism evinced. Since this, a circumstance has occurred, which places baptismal regeneration in a very odious light. The measles are very prevalent, and the infant child of a respectable and intelligent parishioner falls a victim to the disease. The curate cannot hoodwink the baptism, and appear to know nothing about it, as on former occasions, for he has labored with the parents on the point, and urged them to the duty. The parents are not Baptists, I should have said were not Baptists, for I believe this affair has only left them non-professors. Their objection to the baptism was chiefly based on their objection to sponsors. "How," said the father, "can a god-father promise for himself?" In this country a decent burial with scarfs, hoods, hat-bands, cloaks, tolling bell, going into church, funeral services, &c., are thought much of, and are really indispensable. But on the evening before the funeral, the curate sent for the afflicted father, to inform him, that in consequence of the child having died unbaptized, he could not bury it. "There is not," said the curate, "a single prayer in the church that could be offered up for that child." "I only wish, sir," said the afflicted father, that my soul were as safe as that child's." "Ah!" replied the curate, "but he never partook of the rites of the church, and I could not in my conscience read over him that he 'died in sure and certain hope of the resurrection to eternal life.' The father then asked, "if the child might be buried, and whether he would object to the Baptist minister officiating." To the first, I think I understood he said, he could not hinder the burial, but respecting my officiating, he could be no party to that. The impression left on the father's mind was, that he would not interfere, still there was uncertainty about it. The good man returned home with a heavy heart. The mother weeps; she expects friends from a distance to the funeral, and if the Baptist minister refuse through fear of consequences, the child will have to be placed in the grave like a dog!

I was absent from home in a neighboring town when the afflicted father came upon this sorrowful business. He waited some time—left—came again. It was eight o'clock in the evening when I returned home, and he was waiting anxiously for my return for the funeral must take place on the following day. He recited the whole affair with stifled emotion and feelings, such as none but a parent's heart could feel.—He thought the conduct bitterly cruel, and the doctrine a libel on the justice of God. What! a babe only eleven months old, that could not discern good from evil, or know the right hand from the left, gone to hell, because a ceremony has not been performed upon it, of which it knew nothing, nor had any understanding! I told him I was glad to see his mind so clear upon the subject; I hoped this affliction would be peculiarly sanctified to him, and I promised

moreover to bury his child, and cheerfully take all consequences.

The day of the funeral having arrived, I determined upon adopting the course I did in America. I went to the house, offered up a short prayer, proceeded slowly to our house of worship, a thing never before done, and there I preached a funeral sermon. We then proceeded to the ground. One friend whispered in my ear that I had better make my address outside the gates of the burial-ground; another, that I had better be cautious what I said, &c. I confess I felt grieved that the yoke of the oppressor had bowed down the spirits of good men so low. At the grave I delivered an address which was listened to with marked attention. I then offered up a prayer, put the dead in his quiet resting place, thanked the friends, and left the scene. The friends expressed their high satisfaction; it was novel to them, yet solemn and interesting, and no interruption occurred. But as we returned, we met another funeral at the church door. It was the funeral of an ungodly man, of whom one of those who laid him out, observed, "the poor fellow knew no more about religion than a crow does about Sunday." Over that man, the burial service was read,—the solemn farce performed. Concerning him, it was said before sinners like himself, who knew his character, that "he died in sure and certain hope of the resurrection to eternal hope."

"O, might not angels weep at such a scene, while they behold the utter prostration of the human mind, 'darkness put for light and light for darkness—evil called good, and good evil.' A sweet, unconscious babe—the mind yet in embryo; neither judgment, memory, nor consciousness yet developed, possessing nothing upon which accountability can be predicated, that sweet babe, made to be loved, sent to hell, while the hardened sinner, who would not have God to reign over him, whose understanding was darkened, being alienated from the life of God, through the ignorance that was in him, because of the blindness of his heart!—such an one gone to heaven. O, religion, what fearful falsehoods have been fabricated in thy name!"

OPEN COMMUNION.

I perceive by the *Primitive Church Magazine*, that attempts are being made to introduce Open Communion into the States by the way of Canada. You well remember that when the character of English missionaries and ministers was assailed by Weston, that I cheerfully volunteered my humble services in their defence, and that brother Graves admitted, though at first favorably disposed towards Weston, that it would be impossible for him to answer successfully my last letter, or language to that effect. I now as cheerfully volunteer my services on the subject of Communion. I do so at a sacrifice, but I dare not hold my peace. I have Hall's great work on the subject now lying before me on the table, and a more miserable outlay of strength and talent in an apology for error, I never before read. The most powerful advocate becomes weak in a bad cause. He places himself in dilemma after dilemma, and as he cannot extricate himself, he breaks the horns. I now raise my warning voice to my American brethren, against open communion. "Touch not, taste not, handle not. It will perish in the using, after the commandments and doctrines of men; which things have indeed a show of wisdom; and only a show, for there is no reality. It is neither scriptural, expedient, politic nor wise. You now stand erect in the dignity and energy of truth; admit open communion, and the locks of your strength are gone. You may go out and shake yourselves as at other times, but it will be in vain. The Philistines will put out your eyes—they will make you grind corn for them instead of grinding it for yourselves. Your time will be wasted in apologies for these good brethren and sisters who bring their babies to the baptismal font, instead of your energies being expended against the citadel of error. I love my Pedobaptist brethren, but the great bulk of their leading men

"Admit the right, and yet the wrong pursue." Is not this walking disorderly? And are we not commanded to withdraw from such brethren? yet there is room for the common amenities and charities which have ever distinguished the great body of strict Baptists, for we are commanded not to count them as enemies, but admonish

* Since this, another Baptist minister has, hearing of my success, dared to bury in consecrated ground.

them as brethren. This is the course of true Christian philanthropy.

"Amicus Plato, amicus Socrates, sed magis amica veritas."

RESULTS IN ENGLAND.

To sacrifice truth, is neither beneficial to them nor to us, and from all the observation I can make, and I think I know something of this matter, it has been the ruin of the Baptist denomination in England I do not say the Baptist churches are gone, no, they still exist; but upon many of them, Ichabod is legibly written. A good deacon of a Baptist church in London told me the other day, that "several of these churches can scarcely keep their doors open." And where there is the appearance of prosperity, they are not the Baptist churches of a former generation, strong, united, and spiritual. In many churches, open communion has begotten a power in the church distinct from the church—an *imperium in imperio*—a select class, who have no sympathies with the church, though they exert a powerful influence in it.—This must in many instances, break down the independence of the ministry. How can they speak out boldly, when by so doing, they may offend A, B, and C, the most fashionable, and perhaps, in some other respects, the best members of the church. I admit that many of our English brethren do better in these circumstances than we might anticipate; but they cannot act independently. A friend of mine told me that he heard a Baptist minister say, excusing himself to the Pedobaptist in his church, on a young man wishing to be baptized, "that he was thankful that nothing he had said had made him a Baptist." Another instance was given me of a minister who had two tables, one for the Baptists, and another for the Independents. A fine young man went to this minister about joining the church. He wished to be baptized. The minister hesitated,—thought he had better wait a little. The young man said he had waited seven years already. This Baptist minister then replied, "Our Independent friends are as good, godly, pious people as I know, and they would receive you on your experience." I have those facts from the best authority. When I arrived in London, a friend offered to recommend me to a large and respectable church. I gave this friend one of my books on baptism. He looked at the title page. "Ah!" he said; "this will do you no good there; I would not let it be seen." I was astonished, and naturally asked, "why?" He replied, "It is an open communion church." Thus we perceive that a spurious charity, a wild latitudinarianism, and in some instances the fear of man are working the secret, but I fear certain ruin, of many of the Baptist churches of this country, and to what is it mainly to be ascribed? I answer, to OPEN COMMUNION.

HASHMONAH.

I sincerely regret that I should be compelled to make these remarks. The ministers in this country with whom I am most intimately acquainted, and shall ever love, are open communionists. You may therefore depend upon it that nothing short of the most imperative obligation could have produced a word on this subject to cross the Atlantic. I know well how it will be taken when it returns, as it will, to this country. But the duty is so clear, and the subject of so much importance, that I cheerfully assume its responsibilities. If this "apple of discord" has crossed the Atlantic, let it be confined to the Canadas, but never plant it in the States, till you are prepared to forego PEACE, PROSPERITY, and CONSISTENCY.

The Normal Schools.

MESSRS. EDITORS.—It is pretty generally known that our Normal schools have nothing to distinguish them in practice from other good schools and academies which is of much account. Whether they are fulfilling the beneficent designs of the government, which sustains them, or not, I do not know. Certain it is they are not modelled on the Normal schools in England, which have proved so good a blessing to the cause of education. It may be that more funds are necessary to accomplish the object.

For the information of such as have not met with the account of the English Normal schools, I would transcribe from "London," Vol. 6: 2, 3, 4, 5 and 6, an account of the school at Stanley Grove, Chelsea, "for teaching masters both adults and youths."

"Here eleven acres of ground have been purchased, and beautifully laid out in lawn, shrubberies, kitchen, garden and pasture; magnificent buildings for the purpose—dormitories, halls, chapel, and practising school. Sixty students are steadily passing through the educational process marked out for them under the direction of an establishment of masters, principal, vice principal, and two assistants."

"The following are the proceedings of a single day. At half past five the students rise, in order to commence at six; when, dividing according to a

regular and systematic plan, well known to all, they go, some to the household work, such as cleaning the shoes and knives, some to the pumps required for different purposes, some to feed the animals, or to fulfil the necessary duties of the farm. Part of this may seem humiliating; the spirit in which it is required prevents its being so in reality. Whatever is useful cannot be essentially mean. The 'dignity of labor,' sometimes talked of, will here, it is expected, become something more than an enthusiast's dream. If now wants but a quarter to seven, the time for the commencement of the morning religious studies, which are followed by prayers and a short lecture. At eight, those whose business it is to prepare breakfast, consisting of bread and butter, and milk and water, leave the main body for that purpose, and in ten minutes after, all are seated at their simple and frugal repast. The value of time is here too carefully cultivated to allow of its practical waste by long sittings at meals; twenty minutes is allowed for breakfast, which has scarcely elapsed before the hum of industry is again heard from the farm, the gardens, the lawns, the shrubberies, where an hour and a half are spent in cheerful and health giving labor.

Before this can weary, the bell rings—it is ten o'clock—tools and implements are laid aside, hands washed, the strong out-door shoes changed for the more comfortable ones of the house, the agriculturalist is forgotten in the student. One morning in each week, the chief of the subjects that engage attention is the interesting one of botany, which is taught not merely as a science, or as adding to the intellectual stores or the enjoyments of the pupil, but with a view to the advantage of those whose friend as well as teacher it is hoped he will become. At half-past twelve the morning studies terminate, and from thence till dinner at one, and subsequently for half an hour after dinner, the students are released from the wholesome restrictions, as to the use of their time, which a wise system imposes, for a no less wholesome freedom: recreation, voluntary study, converse, refresh the mind, and exhilarate the spirit, the bow is unbent for the moment, but it is to acquire new elasticity and vigor. The dinner is plain, but good and substantial. The afternoon studies commence at two, to last for two hours, and to be followed once more by garden or field labor. A portion of this time twice in each week, is devoted to the more direct development of that strength and activity which the varied character of the labors in question is calculated to give, gymnastics being then taught. Tea, the same as breakfast, is taken at ten minutes after six, followed by practices in singing for half an hour, evening studies one hour, prayers and lectures three quarters of an hour, when the remainder of the evening, or from a quarter to nine to half past nine, is devoted to the study of the subject that will engage the attention on the following morning. The books are then put up, the readers retire to rest, and at ten the lights in the corridor are extinguished. How many of us can flatter ourselves, and how often, that we have spent a better day. The female school conducted on the same principles, is situated at Whitelands, in the neighborhood."

These schools are fast increasing in England, and there ought to be one in every county, at least in Massachusetts. Three houses are already built. Let us not delay to have the lands and boarding houses; without these there may be pretty good schools, but nothing that deserves the name of Normal schools.—*Christian Reflector*.

Ye Will not Come to Me.

Sinners will go anywhere but to Christ for salvation. How sadly true is this,—how often mournfully illustrated. In the Presbyterian we find the following:—

"If Christianity were less spiritual, it would to the mass of men, be more acceptable. If it prescribed the mere repetition of fifty prayers a day, as the certain means of salvation, the busiest would find time to pay the full quota. Nay, if it required a long pilgrimage, a flagellation of the body, or the continuance in some painful posture of the body, there would be numerous devotees. The Roman Catholic will repeat endless prayers and scourge himself to propitiate God; the Mahomedan will take his painful journey to Mecca; the Hindoo will swing with an iron hook piercing his back, or even devote himself under the crushing wheel of his idol car; the Indian Fakir will hold his arm in one position until it is withered; and it cannot be doubted that if Christianity positively promised heaven as a reward to similar austerities, affecting the body merely, there would be many to submit to them. It is, however, of a different character. Its appeals are intended, not to produce devotion to ceremonies, but a devotion of the heart to God, and although its directions are very simple, and the promise of eternal life annexed to them very explicit,