

succeed in recovering any thing on account of the tribunals being corrupted by Jesuitical influence.

Bathing Rooms in the Factories at Manchester.

Two of the Manchester Corporations—the Amoskeag and the Stark—have done a considerable and generous thing for their girls, in fitting up bathing rooms for their exclusive use. Mr. Gillis, agent of the Amoskeag Corporation, began the movement. His rooms are fitted up with little expense—such as might be afforded by every corporation in New England—and still they are perfectly convenient. One is better pleased, however, with the appointments of the rooms on the Stark corporation, for their elegance is combined with convenience: the pleasant yard, the neat brick block, and green blinds, without; within, the papered walls, mirrors, dressing tables, the Venetian screens; and behind them, the dressing room; the bathing rooms, with their neat kept baths for showering or immersion, or for both, as one chooses; and then, further on, the long cool room, where is the plunge bath—where are plants; while moving here and there, wherever she is needed, is the quiet, kind lady who has the rooms, and all who come hither, in charge.—Lowell Offering.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, AUGUST 31, 1849.

POSITION OF REV. MR. NOEL.

We present our readers in another part of our paper with a portion of Mr. Noel's address on the occasion of his baptism—so much of it as relates to baptism. The Church with which Mr. Noel has connected himself is that known as Rev. Mr. Evans' worshipping in John Street Chapel. This chapel was built by a Mr. Drummond, a banker, who came out from the Episcopal Church at the same time with Mr. Evans, and who gave the use of it to Mr. Evans for his life. Mr. Evans is an open communion-baptist, and has gathered a Church of like sentiments which does not we believe stand formally connected with the denomination.

Mr. Drummond, after building the Chapel and settling it upon Mr. Evans for his life became, as we learn, a follower of Edward Irving, and went all lengths with his wanderings and has intimated his intention to sell the Chapel at the expiration of Mr. Evans' life lease. It has been supposed by some that Mr. Noel's friends would make arrangements to secure the reversion of the Chapel, and make him their pastor as the successor of Mr. Evans, but the "Christian Times," the same paper which gives the account of his baptism, contains the following item:

"We understand from good authority, that the Episcopal Chapel in Gray's-inn-lane has been taken for the Hon. and Rev. Baptist Noel. The late proprietor, the Rev. Mr. Mortimer, has, it is understood, been anxious to dispose of it."

We hardly know what to think of this announcement as Rev. Mr. Mortimer's Chapel is one of the licensed Episcopal Chapels, the same in which Rev. Mr. Jordan was to have preached the Annual Sermon for the Wesleyan Missionary Society, but which sermon was prohibited by the Bishop of London on two grounds; first, a clergyman could not be permitted to preach for a Wesleyan Society and secondly, a licensed Episcopal Chapel could not be placed at the service of a sect. Mr. Mortimer had the previous year preached the sermon for that Society and in this Chapel, and remonstrated with the Bishop, urging the claims of the Wesleyans, their attachment to the Church, their many Missions in lands and localities where no Church Missionary had set his foot, and begging that his decision might be re-considered; but the Bishop's reply was peremptory, and the lateness of the moment of prohibition made it necessary that the usual sermon should be dispensed with. It may be that such bigotry and perverseness has disgusted Mr. Mortimer, who is a most estimable clergyman, and inclined him to dispose of his Chapel. It would be singular indeed if its refusal for once should be the occasion of its falling permanently into the service of a sect, consecration, license, and all, notwithstanding. We would remark that Mr. Noel has not concealed his sentiments upon the Communion Question, but has referred to them as follows: "In common with almost all other churches of Christ, there are those Baptist Churches who are of strict communion, and who believe in common with the great majority of Christians, that they must not receive to the Lord's

Supper those who are in their view unbaptized. I believe this to be an error, but since it is shared by them in common with almost all Churches, it is only to be respected as an opinion, and not condemned as a fault; consequently, each Christian ought to desire to be in full communion with those Churches. They are not more narrow in their minds than other Christians, because almost all Christians are of the same opinion."

From the time we first read the Introduction to Mr. Noel's Essay on the "Union of Church and State" we were persuaded as we expressed at the time, that his reasonings must carry him, if he followed them to their legitimate conclusion, to a Baptist Church. These remarkable words are full of meaning to a Baptist, they are not a mere formal profession or a rhetorical flourish: "By the voice of Christ, and by the Evangelists and Apostles, as well as by ancient prophets, God has made known to us all our duty to him and to each other. In the examination, therefore, of every question of right and wrong, our first step toward a just conclusion must be to learn what he has said."

"No consideration of what is supposed to be natural, no precedent, ancient or modern, no views of expediency, no allegations of general custom, no appeal to the law of the land, must be heard."—These were Mr. Noel's sentiments, and with such convictions wrought in the heart, as his evidently were, the conclusion was most reasonable that he would become a Baptist. This leads us still to think that after a more mature reflection he will see the consistency of the strict communion churches and feel compelled to conform to their practice. We place the sentiments just quoted with the remarks in his address on another page as follows: "In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of christian baptism by our Lord, coming to the Lord's Table; and therefore, if we should continue to attend the Lord's Table without being baptized, knowing that Pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament."

If Mr. Noel does not become a strict communion Baptist, his carrying such a spirit of kindness and candour with him as is displayed in his remarks upon the subject, will, it may be hoped, help to remove the odium which many of the opposite view are disposed to heap upon them. We have rejoiced in each step of his thus far, and expect that the Lord will yet honour him with grace to be eminently useful in advancing his cause.

ENGLISH WESLEYAN CONFERENCE.

We see by our London papers that the Wesleyan Conference has been very seriously agitated at its recent session and several of its most eminent Ministers censured and expelled. The cause of the agitation appears to be a growing demand for the extension of representation in the Conference to give it a more popular form. To say that Wesleyan Methodism as a system is not perfect but may be improved, we presume will not be considered as transgressing the bounds of charity, especially by those who know and must admit the modifications which have been from time to time admitted to meet the demand of the times. It is true, Wesley's name stands associated with the present system, and may, we doubt not, with perfect propriety even when greater modifications have been made in the system; though many from the mere name may come to consider the system altogether unchanged. Preaching during Church hours is an innovation, and the administration of sacraments by Ministers not episcopally ordained is another of the same nature and of like effect, putting the system in a more honourable position, and one to which it was entitled by the vast amount of good which it was accomplishing, and in which it was in no way assisted by such a seeming vassalage to the Episcopal Church as it at first allowed. Another innovation in another direction has been made, and like all innovations of the kind what is given increases both the occasion and the demand for more; that is, the introduction of a larger share of lay influence on Committees. Methodism is not now so restricted in its influence as when first promulgated; then it multiplied its converts almost exclusively from those left in neglect by the Establishment to perish in their poverty and ignorance and sin. Wesley and those who really sympathized with him in his movements chose to adopt Christ's method of propagating his gospel and

kingdom, and sought them in the streets and lanes of the city, and in the highways and hedges, to bring them to the Marriage Supper. It was not to be expected that such a movement would possess much attraction to the noble and wise of this world, or even that all who honoured it in their hearts would be willing openly to espouse it. But its real worth and usefulness as a reformed system has been giving it a more extensive credit year by year till honest convictions can be followed by its friends and converts with as few temptations at concealment or delay as by those of any other religious persuasion. As a natural consequence many people of education and refinement, men of extensive influence from birth, rank, office, and wealth profess their adherence to Methodism, and the modifications alluded to became necessary; it was a decided improvement, and now there is a demand for more; and though a few leading minds may resist the demand, and it may be deferred, it must be conceded ere long, and doubtless the agitation and discussion to effect it will do much for the cause of truth. A Paper was commenced a few months since, "The Wesleyan Times," to advocate the cause of the reformers, in opposition to the Watchman, and no one can reasonably expect peace again till some considerable concession is made. Such high-handed measures as were proposed by some influential men would create breaches which could never be healed, but there is prudence and piety enough doubtless in the Conference, when the necessity of concession is made more palpable, to make it and save the system.

VOLUNTARYISM.

Forty years ago, Dr. Mason wrote a series of Essays on the Church, in which he made statements which some would be disposed to consider true at the present time, and which perhaps are true in particular localities, if actions may be allowed to speak. We present an extract below. Our conviction is that when Ministers through any extent of country are not supported, as Dr. Mason intimates, the blame may to a great extent be laid at the door of the Ministry, not perhaps the same individuals who suffer, but to the profession—to the Ministry at large.

It seems that these Essays of Dr. Mason, recently published with his works, have been seized upon by the friends of "Church and State," in Europe and employed to serve their sinking cause.

The Editor of the "Independent" has replied in a very manly and effectual manner, from which also we quote briefly for the information of our readers.

Mr. Mason's remarks are as follows:—

"All denominations seem to be engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds. Let their loins be loosed, and their knees smite together, at the bare possibility that they MAY SUCCEED. * * *

"Ministers have themselves to blame for much of this evil. They have lowered the standard of ministerial qualifications. They usher into their high office men who have neither heads nor hands for anything else * * * An absurd tenderness; a fear of hurting the feelings of a young man or of his friends; an infatuated haste to meet the wants of the churches, has poured forth a stream of ignorance and incapacity, which now threatens to sweep away the harvest it was designed to water. In the degradation of the pulpit; in the butchery of the Scriptures; in the defaced beauty and tottering pillars of the Christian fabric, is to be seen the reward of timid indulgence and chimerical hope. If the ministry, as a public order, is to regain its credit, its own mismanagement must be radically cured."—[P. 481 Mason's Works.]

To which the Independent replies:—

What has voluntary religion done in the United States in forty years?

No doubt these strong representations, from so masterly a mind as Dr. Mason's, produced a powerful effect in awakening a conviction that something was needed to be done. Is there evidence that those appeals reached a body having the energy and the strength that could be roused to do what was necessary to change the scene? Let us look at a few facts.

The American Board of Commissioners for Foreign Missions was formed in 1810, by the General Association of Congregational ministers in Massachusetts, who were its FOUNDERS, and have rights as such. Its direct object was to send missionaries to the heathen;

and its first missionaries were sent to India—a pretty conclusive proof that all the ministers in the country were not in the degraded, starving condition described by Dr. Mason.—Its income the first year was \$999; the second year, \$13,611; the tenth year, \$39,949; the twentieth, \$83,019; the twenty-seventh year, \$252,876; and the thirty-ninth year, just closed, it is \$289,702. The whole amount received during the thirty-nine years is, \$5,047,099. All this has been gathered by the agency and influence of pastors and other ministers, chiefly from the Congregationalists, and the descendants of Congregationalists, and all these ministers were supported by the voluntary gifts of the people.

Since that time we have had formed the American Bible Society, American Tract Society, American Education Society, American Sunday School Union, besides several other institutions, embracing most of the Evangelical denominations. We have also the American Home Missionary Society, formed in 1826 with its numerous affiliated branches and auxiliaries. Then we have missionary boards and societies by the Baptists, Methodists, Presbyterians, Episcopalians, and other denominations of Christians,—many of them large and efficient in labors for the extension of religion over all parts of our own country, and to various other parts of the world. Our limits will not admit a detailed account of these societies; we therefore condense into the following table a few statistical facts, which ought to be taken into the account in estimating the changes which voluntary religion has effected, in the forty years that have elapsed since Dr. Mason wrote.

Table with columns: Societies, Formed, Total Rec., Income last year. Rows include Amer. Board of For. Miss., Bible Society, Education Society, Tract Society, Sunday School Union, Home Mission Society, Seaman's Friend Soc., Baptist Foreign Miss. Board, Home Mission Society, Am. & For. Bible Soc., Publication Society, Methodist Educ. Miss. Soc., Presb'n Board Dom. Miss., For. Miss., Education, Publication, Episcopal Miss. Society, American Protestant Soc., Foreign Evangelical Soc.

\$22,108,299 \$1,910,024

* These sums are estimated on the best data at hand.

The above table has not been made without some labour, and is, doubtless, not free from errors, as the materials have been collected within a very few days, by one whose time was already fully occupied. The estimates are believed to be within the truth.—The burning of the Methodist Book Room, in 1836, has made it impracticable to give an accurate statement of the receipts of that Society.

We find in the Year Book of Missions, an English publication, in 1848, a tabular view of the incomes of benevolent societies, throughout Christendom in the year 1845-6, given in sterling currency, from which we extract the following particulars:

Table with columns: OBJECTS, SOCIETIES, INCOME, AM. TOTAL, FR. Rows include Bible, American B. Soc. & Foreign, French Prot. & Foreign, Missions, American Board, Baptist, Methodist, Presbyterian, Episcopal, French Protestant, Tracts, American T. Soc., Baptist, Presbyterian, French T. Soc., Toulouse Soc., Education, American Ed. Soc., Pres. Board, Sun. sch'l Un.

\$259,531 \$11,859

It gives us great pleasure to insert the following record of the very liberal offer of the proprietors of the "Forest Queen." Such liberality we believe will be recompensed by the good wishes and patronage of the community. Success to such men.

Fredericton, 29th August, 1849. DEAR BROTHER VERY.—The owner of the noble steamer "Forest Queen" has authorized me to furnish Tickets at 7s. 6d., for passage up and down to any of our people who may desire to attend the Association at your