

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR

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Correspondence.

Falsehood and Detraction.

It is said of Livy—"Never did man promise so little at the commencement of a work, from which so much might be expected. It was with diffidence that he disclosed his design, and with distrust of his capacity to support so great an undertaking. But he is only timid because he is wise; for commonly a man is modest in proportion as he is judicious; the thorough perception of the grandeur of his subject, is a proof of his capacity." If such qualities are commendable in an historian, how has to do only with the actions of men, how essentially necessary are they in the man who ventures to write on things which relate to the immortal soul and a vast eternity! How did it not from this the spirit and temper of the Editor of the *Colonial Presbyterian*, in his criticism of our dissertation on a "purely converted church." When we look at his boasting over his antagonist, and all the writers on the Baptist side of the questions under consideration; his threatening to annihilate the whole *posse*; at the contempt with which he treats the whole denomination, which he assails; we have our expectations raised to a high pitch, but alas for what? Why, only to realize that instead of forcible arguments and clear, philosophical reasoning, we are put off with a vulgar joke, or some low witticism. This has been the excuse of our friend Mr. Bennett from the beginning.

It is evident that the editor of the *Presbyterian* is afraid to enter the field of controversy and investigation, even in reference to the subject of his attack. He knows as well as we do that Christ set up the institution of a "purely converted church," and that the principles of the Baptists are more in accordance with that model than his own loved Presbyterian church; and that the latter will not bear to be examined by the light of God's revelation. He has resorted, therefore, to ridicule and fun, and supposing that by cracking a joke, he can drive us from the field, and then he will be the happy wonder of the world, for whom the victory and triumph is reserved. In making ridicule the test of truth, we expose ourselves to the sneer of our own ill-made drollery, and produce but lame mischief where we fancy we have won rich spoils. We suspect that the Presbyterian readers have shed more tears than joys, and uttered more regrets than applause, while they have perused Mr. Bennett's irreverent trifling with sacred subjects.

Mr. Bennett is as unjust as he is ludicrous. He has continually insinuated into the minds of his readers that we are ruffled in our temper, disturbed in our feelings, and angry with him. We appeal to the readers of the *Visitor* if they have discerned any symptoms of this kind? Mr. Bennett would no doubt be quite pleased if he could produce a passage from our articles to spread before the readers of his paper, which he could construe into any thing of the kind; and we judge from the frequent reference he has made to the subject that he is nearly boiling over with that very uncomfortable feeling. The very constant attempt to be jovial betrays the evil spirit struggling within his own breast, and the desperate effort necessary to alay its fury. We have heard maniacs sing, and seen beggars dance; but outward mirth and fun is no certain indication of peace and tranquility within. But we beg Mr. Bennett not to lay the self-flattering unction to his heart, that anything he has said, has any power to move us in that direction.

In the *Presbyterian* of the 10th inst., Mr. Bennett said, "He, (we) is not satisfied with the reply we gave to what he said about the blessing of God being the cause of the Baptist's greatness. We said Baptists might attribute their success to the blessing of God, but that size was no evidence that such was the fact. We say so still, and in all that Mr. Nutter has said there is not one particle of evidence to the contrary." Now, Mr. Bennett, we are sorry to be obliged to repeat that we are still dissatisfied, not at this trifling statement by itself, but at your misrepresentation of our statements.—at your caricature of our language.—We positively deny what you attributed to us! Not only in the particular we have now quoted, but in what was not only untrue, but what you pointed the finger of ridicule at, when you said we were like the big boy, who was growing bigger till all others shall become dwarfs; and then, under the pretence that we had been boasting of superior prosperity and power at the expense of others, or while others had diminished you undertook to give us a severe castigation, and the whole Baptist Denomination with us. Now, Sir, we tell you and the world, that we said no such thing; that we uttered no such words; that we made no such insidious references to other denominations; we did not say, we did not intimate that others were declining or growing less. We did not, to use your language, say, "I am bigger than you, therefore better, and if not bigger, I am growing, and will soon outgrow you." We have challenged you, Sir, to produce the words, or to show that we uttered such a taunt, or intimated anything, even one word to the disparagement of Presbyterians or others.

We therefore charge you, Mr. Bennett, with falsifying us and our brethren; with burlesquing them, without provocation; and with continuing week after week ridiculing, slandering, and misrepresenting them. If we have tried to keep up the laugh with you, and hold jovial fellowship, it was to keep you and

ourselves in a good humor, until you were ready to retract the false imputations you had applied to us. This you have not done, and we place them now before you, and ask once for all.—First, did we, or did we not, say that our standing and wide-spread influence indicated or proved that our principles were true? Secondly, did we say or intimate that we had outgrown, or were outgrowing all, or any other sect in this land, or the world?

Now, as the whole of your criticism was predicated on the supposition that we had proclaimed this to the world; and as you used a good deal of burlesque and ridicule, to throw contempt upon the writer and the denomination to which he belonged, we think that simple justice demands that you should retract the unjust charges and obloquy, which you have applied to them. If I have used any strong language in presenting the case, it is not because I would give you pain, or be too fastidious in pressing the charge of wrong; much less because I am angry and would retort the wrong; but because Mr. Bennett persists in repeating the same thing. (See *Presbyterian*, January 10th.)

In the same number of Mr. Bennett's paper, he goes quite out of his way to cast a stigma on the Baptists, by representing them and their preachers as an ignorant sect. We will not here retort the slander. When Michael, the Archangel, contend with the devil, he did not bring against him a railing accusation, but said, *the Lord rebuke thee*. But we dispute the facts stated and implied. Mr. Bennett says, "We do not know more than two or three small congregations of Baptists in all Ireland." Mr. Bennett's words are very guarded; *we do not know more, &c.* Then he should not say any thing on the subject, "It is wicked to speak evil of those things which we know not." Jude 10. We understood when we visited Europe, about ten or twelve years ago, four new places of worship had lately been erected, and two others repaired and greatly enlarged; namely, at Dublin, Clonlogh, Athlone, Limerick, Cork, and Waterford. This is more than two or three. Besides these, there were in what was called the Irish Southern Association, twenty-five Baptist churches, besides all the rest in Ireland. Now for Scotland. Mr. Bennett says, "We have been assured that there are only a very few in Scotland,—most of them dragging out a miserable existence." In the Report of the Baptist Union, about the same time as above referred to, that is twelve years ago, there is an account of about one hundred churches. Their location and condition is given. In Edinburgh there were six Baptist churches. In Glasgow there were five, that in Hanover street contained three hundred members. In Edinburgh, the Bristo street church contained two hundred and sixty communicants, besides the congregation. Perhaps these hundred churches, some containing two hundred and a half, and others three hundred, may come within the scope and intent of Mr. Bennett's informant; "a very few, and dragging out a miserable existence."

But, in England it is different, but no better; for if they are numerous they are poor, for they are from amongst the working classes. So it is in America, they are a poor and besotted set, and Mr. Bennett's veracity must not be disputed. The good man has come from Ireland it seems, the land of religion and learning, and has got up to the very head of the learned and super-excellent Presbyterian church, as Editor, from whence he looks down upon sects and people, as only worthy of contempt, being of the working class, and their ministers ploughmen and cobblers. O most immaculate Mr. Bennett, who now bears the resemblance of the "Big boy growing bigger, &c." Who is it now that says, "I am bigger than you, therefore better?" Yes, said some of old, "Stand by, I am holier than thou." Stand by, I am more learned than you. Stand by, I belong to the upper ten, you poor ignorant Anabaptists. If this does not make every Presbyterian in the land feel like the "big bog, or like the toad in the pond, swelling to the dimensions of an ox," then, as the Yankees say, "I won't guess again."

We also deny Mr. Bennett's explanation of the growth of the Baptists in America, and such places as Texas in particular. In Texas the Baptists are fewer than several other sects. In the other Old States, the Episcopalians, Presbyterians and Congregationalists have had a longer standing than the Baptists, and have been supplied, with what Mr. Bennett is pleased to call, a learned ministry. Yet, it was in New England, New York, Virginia and the other Old States where the Baptists first commenced operations and prospered. It is true that if the Baptists were not guilty of possessing much learning, they were plentifully bespattered with imprisonment, fines and stripes; and laid on in good measure, by Mr. Bennett's Pedobaptist brethren. But in spite of banishment, whips and learning, the Baptists grew and took deep root in the soil; until now they number, I think over a million of communicants, and more than three millions connected with their congregations.

And as we dispute Mr. Bennett's statements, from beginning to end, we give him the laboring oar to prove, if he can, first, that the Baptists have few or no converts amongst them from the settled educated people; secondly, that their growth in England, and America, was because in England the working classes were neglected; and in America, because the means of grace were unknown, and an educated ministry was not maintained.

When Mr. Bennett says, "An uneducated ministry which through the week might keep

shop, hold the plough, or thump the lap-stone, was all that the Baptist theory required," we look upon him as an insidious foe, a stupid historian, and a gross slanderer! And this we say deliberately, and as free from anger or malice, as the pen we hold in our hand. Nor do we accept of the after qualification, either in reference to Hall or Spurgeon; for this cloak will not hide the bad motive, nor the insidious spirit which lurks in its folds. We do not covet Mr. Bennett's talent at detraction, and scurrile mirth; nor do we envy him the profession of that portion, of the "poison of asps under his lips."

Mr. Bennett in the article now under review, has a play of words on our remarks on his palpable contradiction in admitting the existence of a pure church, with one breath, and denying it with another. He tries to shuffle this off as usual, with one of his witty questions, which has no wit in it.

We never pretended that all the members of our churches were true christians, or really converted; and Mr. Bennett knew it. He knew that we were writing about the principles adopted in the organization of the church; the theory that no person, whether adult or infant has any right or place in the church, while unconverted to God and an unbeliever. And Mr. Bennett makes fun of it, as a substitute for argument, and says, the Baptists have as many hypocrites and impostors as any other church. Christ says, "except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven." The kingdom of heaven then is a "purely converted church," notwithstanding a Judas and other impostors creep into it. Now Mr. Bennett quips and artful distinctions, and criticisms, as applicable to the Savior's theory as to ours; and his shafts are pointed as much at his church as the one described by us; for the very idea and word advanced by us was used by him. Mr. Bennett's fun is a very easy way of getting rid of a dilemma. This is the way in fact, in which this gentleman gets rid of all difficulties in which he finds himself involved. He appears as pliable and slippery as a serpent (begging his pardon not the old serpent) who has the skill to slip out of his own skin when it becomes troublesome.

We hope our old friend will cease intimating to the readers of the *Presbyterian*, that we are ruffled or angry. This may do to turn a clumsy period, in rhetoric, but it will cast no light, nor add any weight to a weak argument.

D. NUTTER.

WOODSTOCK, N. B., JAN. 14th, 1857.

DEAR BROTHER,—According to announcement the quarterly meeting, connected with this part of the province, met at Beagameick and was favoured with refreshing from the presence of the Lord. Congregations were large and interesting.

The Church in that section has been blessed during the last year with a gracious outpouring of the divine spirit, and very many have been converted to the Lord: They are blessed with the faithful labours of brother Outhouse, whose services have been invaluable to many precious souls. It was really remarkable to hear the young converts speak of the Lord's dealing with them; the ministers said they never heard young people speak with such warmth, power, and scriptural clearness, it was truly animating to listen to their addresses. The ministers who attended were, Elders Outhouse, T. Todd, W. Harris, T. W. Saunders, J. H. Tupper, and the writer. Several of our brethren who are commencing to preach were also present, among whom were G. W. Springer, (since ordained), George Campbell, A. Estey, and Joseph Harvey, whose sermons and exhortations were lively, and very scriptural. It is thought that many more will profess the name of Jesus in that vicinity.

The ministerial Conference met for business on Monday, 29th inst., and with other things of importance, took into consideration the propriety of dividing the quarterly meeting, which met with a unanimous reception. The quarterly meeting at present having taken in the churches and pastors from Frederick to the St. Francis, will for the future be divided into two quarterly meetings, bearing the names of "The York County," and "the Carleton and Victoria Quarterly Meeting." The dividing line being at Eel River or the County line. The following resolutions were unanimously adopted. That the first York Quarterly meeting be held with brother Tupper's church, at the Macnaquack, commencing the second Friday in February, and that the Carleton and Victoria Quarterly be with brother Todd's church, at Jacksontown, on the second Friday in March.

Many of your readers will be glad to learn that during the past year a number of the churches of Christ, in this section, have been blessed with gracious revivals of religion, about seventy candidates have professed faith in the Lord Jesus by Baptism. Pray for us, that the word of the Lord may run, have free course and be glorified.

Yours, in hope of eternal life,
G. S.,
Clerk of Conference.

Amherst, Jan. 13th, 1857.

DEAR BROTHER:—Pursuant to the request of some of our brethren here I send a short sketch of a revival of religion that has been enjoyed by the Church at Amherst knowing that many of your numerous readers will be much pleased to hear of souls being gathered into the Zion of our Lord.

Rev. G. F. Miles has given you an account of the Quarterly Meeting that commenced the 20th Oct. last, also that two persons were baptized on the first Sunday in Nov., since which time our esteemed pastor Rev. E. B. Demill has had no assistance from any minister except Bro. McKee, a few days. The labor has necessarily fallen heavily upon our pastor who has labored indefatigably in visiting through the day from house to house and holding forth the truths of the Gospel in the evening. We have had preaching nearly every evening except Saturdays when our Conference meetings were held.

Some have been baptised every Sunday since October, the whole number is forty-three; the largest number in one day eight.

Some of those recently baptised have had a hope of salvation for some time past, but many of them have experienced converting grace during these meetings, under the immediate labors of our pastor. Several heads of families have been united to the church, yet a large majority of them are young persons among whom are some young men of promise.

The work has progressed very quietly, still it is the greatest revival (in respect to numbers) that has ever been enjoyed by this church. Thus the pall of spiritual slumber that has been over us has been removed and the time has come for notes of exultation and triumph in the name of our Saviour, seeing that the Lord has come down and revived his work among us.

Our meetings are still continued and we hope more may yet be brought into the fold of the Redeemer.

C. B.
Church Clerk.

The Late Calamity at St. George.

ST. GEORGE, Jan. 14, 1857.

Dear Brother,—I proceed to supply you with further particulars connected with the calamity of which I have already sent a brief notice.

Monday morning, the 5th inst., deacon Philo Seelye, an officer in our village church, left his residence on the other side of our harbour with his two sons, Theodore, and Dunbar, the former just twenty-one, and the latter about nineteen years of age, to camp out, and to cut lumber on his property, at the Oven Head, about four miles and a half hence on the St. Andrews road. A youth of eighteen joined them there. They pursued their labours through Friday, the 9th inst. That night the moon looked down from a clear tranquil sky, and none expected the evils that were about to fall on the above little group ere morning had returned. When the deacon had done his work he went to the house of a Mr. McEwen, a fellow-member, living within a few rods of his camp. He talked pleasantly, obtained some milk for the evening's repast, and spoke of returning in a short time for further conversation. The evening wore on, and the deacon did not return. It grew to be between eight and nine o'clock. Brother McEwen went out and looked in the direction of the deacon's camp. IT WAS IN FLAMES. He and his sister, residing with him, hastened to the scene. Others speedily joined them. But human help was unavailing. Just as Mr. McEwen and his sister reached the spot, the roof of the camp fell in. But death had already done his work. The bodies of the occupants of the camp could be seen by the light of the flames, lying as if in sleep. Attempts were made to get at them, but in vain; the flames left little save bones. As stated in my former notice, no one knows how the fire originated. Inspection of the remains of the deceased made it clear, however, that they had died without pain. All, apparently, were lost in sleep. Then the fire had broken out. The smoke gathered round them. The heat became intense. The oxygen in the air was speedily exhausted. Suffocation instantly ensued; movement was paralyzed, so that every bone was found in its place. Thus the burning of the bodies was no more than the consumption of corpses, on an ancient funeral pile. By midnight the work of destruction was about completed. The morning sun rose on the bones and ashes of our poor friends. The coroner did his duty early on Saturday. Young Somers was then removed to the home of his parents in the near neighborhood of the catastrophe. Mr. See-ye and his sons were brought into the village, and on the Lord's day morning borne to their late residence. On the Monday they were interred in our village burying-ground, the sons in one coffin, the father in another, and all laid in the same grave.

The last Lord's Day was a very solemn one with us. All the engagements of the day took their tinge from the circumstances in which we were placed. I preached from Prov. 27, 1. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." At the funeral, on Monday, I preached from Luke 13, 5. "I tell you, Nay; but, except ye repent, ye shall all likewise perish." Our house was crowded. People of all denominations, and from all points, pressed to testify their sympathy, and to participate in the solemnities of the occasion. St. George has never known such a terrible dispensation, and all felt its power. Would that the voice of this Providence might sink into many a heart, and urge home the admonition, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Ready, no one doubts, the Deacon was. Though not free from faults, he has left behind him, both as a man and a Christian, a

memory which will long be fragrant. He had his Bible with him in his camp. It was found in his berth, under his pillow of earth or hemlock, reduced to ashes, its decomposed leaves fluttering and flying off in the wind, while enough of its form remained to tell what it had been. At home he had always maintained family prayer. Who shall say that that fatal night had not heard the words of God, and the voice of prayer, ere the little family in the camp had closed their eyes for the last time on earth? At all events, though the book was consumed, its promises abide for ever. The touching incident here recorded tells how the Deacon valued those promises. Like Elijah, he has been sent for by a chariot of fire, and horses of fire, to go up and inherit the promises.

I need not say, that Mrs. Seelye has been plunged into deep affliction. I am glad to state, however, that now, the first hurricane of grief having subsided, she is submissive and composed; calmly addressing herself to the duties of her new and sad circumstances.

Yours as ever,
J. DAVIS.

Decline in Infant Baptism.

The *Biblical Repository* and *Princeton Review* for January has an article on "The neglect of Infant Baptism," which shows that "within fifty years the number of children baptized has diminished from one to every five communicants, to one to every twenty; or in other words, that only one-fourth as many are baptized now in proportion to the total communicants as at the beginning of the last century."

The *Presbyterian* in commenting on the subject, says: "We confess ourselves astounded at this exhibit, and yet we cannot controvert the statement. The reviewer gives the figures, drawn from the official statistics of the Church. The Episcopalians make a better report, having baptized about twice as many in proportion as our branch of the Presbyterian Church. But the New-school Presbyterian Church and the Congregationalists are much more deficient than we are. In 1847, the Old-school reports showed fifty-two baptisms for each thousand communicants, whilst the New-school showed only nineteen for each thousand, and the Congregationalists only sixteen! These statistics indicate a state of things which call for immediate attention and reform."

They are certainly astounding facts for the cause of Pedobaptism, and whereunto they may grow, who can foresee? Do they not indicate the approach of a Baptist, or rather New Testament millennium where all in the Church shall know the Lord, or be regenerated, from the least to the greatest, and when "those who are born after the flesh shall no more inherit with those who are born by promise?" This would be a great day for the Christian world, a day of restoration to primitive usage when baptism was administered only to actual believers, and when the Pedobaptists defection—the greatest and most fatal in its consequences in the annals of Christianity—will no more foster the union of Church and State, nor lend its support to the papacy, that most fatal of all hierarchies which for so many ages has "cast distant twilight over a third part of the nations."

The reviewer enumerates among the causes of this neglect of infant baptism, the following: "1. The greatly increased efforts of anti-Pedobaptists to disseminate their sentiments. 2. The neglect of Pastors to give proper and full instructions in regard to this sacrament. 3. The careless and improper administration of the ordinance. 4. The failure of the Church to recognize baptized persons as church members. 5. Neglect of family worship. 6. The administration of the ordinance at week-day services instead of on the Sabbath. 7. The baleful influence resulting from the era of 'New Measures.' We commend the article to the attention of all our Pastors and ruling elders."

The real cause of the defection the reviewer fails to touch, which is this, the absence from the Bible of precept, example or authority in any form for administering baptism to infants, or to any except believers. This is a sad omission for the cause of Pedobaptism, especially in this nineteenth century, when the axiom of "the Bible, the only religion of Protestants," has taken such general hold on the consciences and convictions of mankind. Nothing but retrogression on the dial of the world to that period when tradition, councils, popes, cardinals and human authorities were deemed the all-sufficient guides of faith and practice can restore infant baptism to its pristine glory. Till then this beggarly detail of the decreasing number of children baptized must go on, nor can it be arrested till some lost apostolic document be discovered showing that Jesus and his Apostles admitted to baptism believing parents and their unbelieving children.

As for ourselves, we hail this decline of infant baptism as one of the most auspicious features of extant Christianity. It shows how tenacious the general conscience is of a "thus saith the Lord," to ensure its continued hold upon an ordinance. Without that indispensable requisite in the case, all the reasoning, periodical writing, ecclesiastical adjudication, and clerical zeal which can be brought to bear upon the subject will fail to arrest the evil of which the *Repository* and *Presbyterian* complain. The truth is, the public are coming to feel, not only that sprinkling an infant is a useless and unscriptural thing, but that it is a chief prop and pillar of Popery and of Church and State establishments, and that in its con-

nections and consequences it is one of the most formidable evils ever inflicted on mankind.

As held by our Pedobaptist brethren in this country, it is deprived of some of its most noxious elements, especially that of being a regeneration of the child, which was the sole reason for its original existence, and is at present the only source of its continued vitality. In Europe the child is born into the Church by baptismal regeneration, and it is by the union of the two that the connection of Church and State is maintained and the hierarchy keeps the subject masses under its control. Let children cease to be baptized and the papacy could not sustain itself another age. But here in America where the doctrine of Church and State is repudiated, Pedobaptism is as adverse to the organization of society as it is unsustained by the word of God. How, then, can it be kept up?—N. Y. Chron.

Revival Summary.

The *Examiner* of the 15th inst., furnishes the following cheering intelligence:—

We are gratified to present a fresh list of revivals, which, though necessarily very imperfect, perhaps not embracing half the conversions of the last week or two, still shows a total of over eighteen hundred converts added to the Baptist churches, and over one thousand in scattering reports from other denominations. It is also gratifying to observe that a large proportion of these conversions are in States comparatively unvisited before, and scarcely represented in our former summaries.

From Massachusetts, one hundred (in all) at Lawrence, eleven at Woodville; seven at Middleboro; two at East Cambridge; thirty at Martha's Vineyard—149.

From Connecticut, thirty at Quambay; seven at Preston; five at Sturpey; forty near Stonington—82.

From Maine, twenty and upwards (Free-Will) at Danville and Richmond.

From Rhode Island, five at Natick.

From New York, sixty (in all) at Berlin; sixty at Greenfield; one hundred and thirty at South Butler; twenty-six at Port Jervis—276.

From Pennsylvania, ten in the Third church, Philadelphia.

From Ohio, fourteen at Richmond; twenty-three at Mount Vernon; fifteen at Warren—52.

From Indiana, sixteen at Bethel; seventy added in Redford Association since August; twenty at Lick Creek; thirteen at Mill Creek—119.

From Illinois, fifteen at Moore's Prairie; twenty-seven at Union; twenty-two at Little Saline; twenty-one at Pleasant Hill; twenty at Prosperity; fifteen at New-Liberty; twelve at Marine Prairie; revival at Hindley's Station; twenty at St. Charles—168.

From Maryland, thirty or forty; nine at Baltimore—40.

From Tennessee, sixty-three at Liberty Hill, distributed among the several denominations, and of one Sabbath School, every member over ten years of age was hopefully converted.

From Kentucky, ten at Ten Mile; fifty at Wolfe Island; six at Mill Creek; seventeen at Pleasant Grove; four at New-Hope; fourteen at Whitesville; thirty-seven at Danville—138.

From Virginia, eleven in Braxton Co.

From North Carolina, forty-five at Sandy Cross; forty-eight at Yeopim; thirty-two at Whiteville Grove; eight at Macedonia—133.

From Texas, thirteen at Belton, a destitute place; a powerful revival resulting in the organization of a church, for which the citizens are to build a house; twelve and more at At Home.

From Mississippi, fifteen at Mt. Pleasant; fifteen at Cypress Creek; thirty at Liberty; twenty at Friendship—80.

From Missouri, twenty-six at Bethlehem; twenty-five at Mount Vernon; sixty-five at Charleston; seventeen at Knob; twenty-two at Prosperity; forty at Friendship; thirty at Bethpage; twenty-six at Sugar Creek—two hundred and fifty-three.

Cherokees, eighty-seven, at three different places.

British Provinces, forty-two.

OTHER DENOMINATIONS.

Methodist—California, twenty-six; seventy at Piqua; extensive revivals in Louisiana, resulting in additions, to one church, of 200, to another, of 262, to another, of 212; Pennsylvania (German), 421—612.

Congregational—sixty or seventy in Pittsfield, N. H., since July; twenty in Yale College—80.

Presbyterian—twelve in Missouri; fifty at Newark, Del.; twenty in Brooklyn, N.Y.—62.

Dutch Reformed—thirty at Plattekill, N. Y.; one hundred at Jacksonville, N.Y.; revivals of unusual extent in other towns of Ulster and Greene counties; sixteen in New York (Market-street)—146.

Lutheran—thirty at Woodstock, N.Y.

Episcopal—Confirmations, Virginia, eleven; Pennsylvania, thirty-eight—49.

Moravian—twelve at Bethlehem.

"AFTER THE MANNER OF IMMERSION."

On Wednesday evening, December 31st, at the close of the lecture at the Plymouth church, the Rev. Henry Ward Beecher announced that one of the candidates for membership in that church "decided to be baptized after the manner of immersion," and