

At this meeting, the leading man of the village from amongst the Methodists, came to oppose and ask questions. The candid manner in which these questions were presented, and the replies given, we have reason to believe proved much to the edification and satisfaction of all parties. One poor woman said that the doctrine of remission of sins, as given to the world by the apostles, is so simple, and appropriate to our condition, that the people, while so full of themselves, cannot discover it.

The following evening, Wednesday 18th, a third public meeting was held in Horn-castle. And as it had been currently reported during the day that the Baptist, Independent, and Methodist ministers were to come and publicly set things straight, in reference to the awful errors introduced amongst them, a large assembly convened together to witness how matters would end, but, alas, for society, these infallible defenders of the faith, the clergy, did not make their appearance. At this the people were much disappointed, and some of them will not in future place confidence in these spiritual guides and professed defenders of truth.

On Thursday the 19th, we returned home much gratified with the visit, and fully persuaded that in the county of Lincoln there is a fine opening for an evangelist. The harvest is ripe, the labourers are few. Pray ye therefore the Lord of the harvest to send forth reapers to reap it.

NOTTINGHAM.—The brethren in Nottingham are progressing, we trust, in knowledge, purity, and love, as well as in the gradual accessions to their numbers. Since our August number was issued, nine males and ten females have been added by confession and immersion. Within the last month, the congregation has removed to a more commodious house in which to hold their public meetings. — *Chris. Mess. & Rev.*

CORNWALLIS, November 22, 1839.—*Mr. Editor*.—In reading your 4th Number, 84 page, I find a reference made to Mr. Carson, in support of Immersion, as the only acceptable mode of Baptism, or in other words that *baptizo* means to immerse, and nothing but immerse. And there stated that he challenges the whole literary world to produce a single instance from all the Greek authors, in which the term is used in any other sense. Now, *Mr. Editor*, will you have the kindness to name such Lexicographers as give the definition of *baptizo*, to mean exclusively immerse, that such of your readers as are not favored with a Greek Lexicon, may at least know the amount of authority on which they rest. In so doing, you will much oblige the enquirer, &c.

SYLVANUS.

[We purposed a particular notice of this letter in the present Number, but we have not room. We have a series of articles on the "mode" of Baptism, in embryo, which shall be seen not many days hence, the Lord willing. In the mean time, however, will "Sylvanus," or any other person refer us to the Lexicon or author who gives *bapto* or *baptizo* any other rendering than *dip* or its equivalent? Was there ever a man living who translated *bapto* or *baptizo*, by pour or sprinkle?—*Ed.*]

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ROBERT SEARS, PUBLISHER.