

politics; still it is the seat of clerical domination, both episcopal and sectarian, and, as is the case in almost all other parts of England, voo awaits the man who shall think and speak differently from the sect to which he belongs.

A few intelligent individuals from among the Particular Baptists have, for some time past, been desirous of seeing something in existence in the religious world, more in accordance with what they deem the spirit and practice of the primitive disciples of our Lord. Under these circumstances, the "Christian Messenger and Reformer" was unexpectedly put into their hands; after the reading of which, a correspondence was opened between them and the disciples at Newark and Nottingham, which issued in an invitation to hold a public meeting in their city as soon as possible: consequently, Monday, July 29, 1839, was fixed upon for this purpose. On the 23d, the following printed notice was circulated through the town:

"By permission of the worshipful the Mayor. At the Guild-hall, on Monday, the 29th instant, at seven o'clock in the evening, Mr. Wallis and friends from Nottingham will deliver addresses on the *primitive gospel and order of worship*, to which the attention of the public is respectfully solicited."

Although the weather proved very unfavorable, the meeting was well attended. Seven or eight individuals came upwards of twenty miles to hear this new doctrine (so called), although it is, in truth, as ancient as the apostles.

After the addresses, many objections were proposed, and answered.

A public meeting, for the third time, was, on the 26th of August, convened in the Guild-Hall, in the city of Lincoln. The design of this meeting was well expressed by the following notice, printed and circulated through the city a few days before the time of assembling: "By permission of the worshipful the Mayor. The friends of reform are respectfully solicited to attend at the Guild-Hall, on Monday, the 26th instant, at seven o'clock in the evening, when M. J. Wallis, from Nottingham, and other friends, will deliver addresses on the *Ancient Gospel and Apostolic Order of Worship*."

"The reform contended for regards not things temporal but eternal—freedom from the *BONDAGE OF SYSTEMS* to the unshackled investigation of God's Holy Word:—the *TRUTH*—the *WHOLE TRUTH*—and *NOTHING BUT THE TRUTH*."

The Hall was crowded to excess, and the meeting continued with great spirit and interest for four hours successively. The sentiments advocated by the brethren were strongly opposed by all classes of professors. Pious and profane lifted up their voices against the true sayings of Jesus, as delivered to the world by his holy apostles. Notwithstanding this opposition, eight or nine individuals have since publicly renounced their former sectarianism, been baptized into Jesus for the remission of sins, and agreed to meet on every first day of the week to obey Him in all things pointed out in the New Testament, and evidently practised by the first christians. May they hold fast the truth till He come!

On the succeeding day, a public meeting was held in Horncastle, twenty one miles distant from London. This meeting was not without its effects. On Lord's Day, September 15th, four individuals, three males and one female, were baptized into Jesus, and united together on the true foundation, as brethren in the Lord. On Monday the 16th, a second public meeting was convened in the same place; at the close of which, three intelligent persons arose, confessed the faith, and demanded baptism into Jesus for the remission of all past sins, which took place the following day in the river Bayne. There are now, we believe, nine individuals in Horncastle, who are unitedly engaged in bearing testimony to the true doctrine of remission of sins, and a glorious resurrection from the dead when the Lord shall return.

GOULSBY.—On Tuesday the 17th, the brethren were invited to hold a public meeting in the Baptist Chapel at the village of Goulsby, about seven miles from Horncastle. Here the worthy pastor, who had attended the meetings at Horncastle, and his flock, assembled with one accord, and were, as far as we could learn, much gratified with the sentiments introduced to their notice. "Hitherto, the pastor of this congregation is the *only one* we have met with, who is prepared to inquire into, and plead for, such a reform in the theory and practices of the disciples of Jesus as will find a counter part in the New Testament. Perhaps this state of mind arises from the *fact* that our brother does not depend upon the brethren for his daily bread, but like brother Paul of old, labours with his own hands for the supply of his own necessities and those of his family, and that he may have to give to him that needeth, remembering the words of the Lord Jesus, how he said "it is more blessed to give than to receive."