

Rev. J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

Rev. Mr. Vinton, missionary to the Karens, writes: "Last night I reached a village about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karens. —We have no less than eight whole families belonging to the church, besides many that have been all baptized except the young children."

It should be recollected that the Karen mission, is not as old as was the apostolic mission when the Acts were written, which contain the record of two instances only.

We have now presented upwards of fifty instances of household baptism, and we have been promised perhaps as many more which we have not received. As we have it in contemplation to prepare another article similar to this, we request missionaries, ministers, and all others who may have facts of this kind, to lose no time in communicating them to us. Let us be prepared to show that our practice agrees in every respect with that of the early disciples and apostles of Christ, in faith, in purity, in zeal, and in the administration of the ordinances of the Gospel.—*Christian Watchman*.

THE BIGOT.

The bigot's creed is very like the bed of Procrustes. Its dimensions admit of no variation, not to the extent even of the tithe of a hair. Every principle which cannot, by dint of stretching or compressing, be made to conform exactly to its length and breadth, is anathematized as rank heresy. It is in this way perhaps, oftener than in any other, that truth is doomed to the rack, and tortured and mangled without mercy, until her pure spirit has fled, leaving behind it nothing but a shapeless and lifeless form.

With such blind devotion to his particular creed, how can the bigot's character be other than unlovely? It may be free, it is true, from hypocrisy, as was the apostle Paul's previous to his

conversion; but it is also as free from the gentle and much enduring spirit of the gospel. If there is any appearance of light about it, it is such as comes from the ice-berg glittering in the moon-beam. It is its nature to freeze and repel, rather than warm and attract. It is self-satisfied and self-complacent; and condemns every thing which it cannot convert to its own likeness. "Stand by, for I am holier than thou," is the most modest phrase it knows how to use.

We are marvellously prone to associate bigotry such as this, with the courts and confessors of the Inquisition; with cardinals and popes; with monks and anchorites; with mitres, and hoods, and cowls; with beads, and crucifixes; with loathsome cells and blazing fagots; and indeed with every thing peculiar to the dark ages. That we should do this is quite natural. These ministers and appendages of popery, mark a period in which bigotry was the presiding deity of what was called the church. It was upon her altar, that the rights of reason and of conscience were laid and sacrificed, by those who unblushingly declared themselves the special ministers of the Most High.

But bigotry, it should be remembered, is indigenous in the human mind. It is made up of a love of power, joined to a pharisaical conceit of one's own goodness (or rather of the goodness of one's creed), together with a reckless disregard of the opinions and feelings of others. The one in whose mind it predominates, is always in the right, and every body else in the wrong. From his decisions—the offspring of his idolized creed—he allows no appeal. If the righteousness of the scribes and pharisees was insufficient to procure them admission to the kingdom of heaven, what element of improbability is there, in the following description by the poet? It delineates the fate of one who, when on earth, supposed himself a Christian, priding himself upon the orthodoxy of his creed, while he was destitute of the indwelling principle of true religion.

Most disappointed in that crowd of men,
The man of subtle controversy stood,
The bigot theologian, in minute
Distinctions skilled, and doctrines unreduced
To practice; in debate how loud! how long!
How dexterous! in Christian love how cold!
His vain conceits were orthodox alone.
The immutable and heavenly truth, revealed
By God, was naught to him. He had an art,