

voice of heaven in his belief; and, with a heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes our poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th, entered the stream, and came to where the Baptist stood; and then the Baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized, and as this is the first opportunity they have had they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

"A Conscience in the Matter."

So said a lady, who called upon her pastor and presented to him a dollar for foreign missions. Knowing her pecuniary circumstances, he felt unwilling to receive it. She stated that her heart was in the work, and that it was with pleasure she made the gift. Her pastor still declined receiving it. She then said she had been accustomed from a child to give something every year to send the gospel to the heathen; and for a considerable period she had annually made an offering of one dollar for this object. She was then desired to return the money to her purse, with the assurance that the dollar should be paid for her. "Would that be my paying for it?" was her quick reply. Then looking her pastor full in the face with serious earnestness, she said, "Sir, I have a conscience in this matter." The dollar could no longer be refused. It was sent on its errand of love.

This incident teaches us profitable lessons.

1. That those whose hearts are in the work of sending the gospel to every creature, as Christ has commanded, will give as well as pray. They voluntarily bestow their offerings, whether called upon or not. "God loves a cheerful giver."

2. That the importance of early forming the habit of giving cannot be too highly estimated. Those who have been accustomed to give from childhood, will not be likely to neglect the duty in maturer years. "Train up a child," &c. Let those who conduct Sabbath-schools, bear this in mind.

3. That individual, personal responsibility is what all Christians greatly need to feel. I must give something to send the gospel to the nations; God demands it. What others do cannot be set to my credit. "So then, every

one of us shall give account of himself to God." "I have a conscience in this matter." Reader, is this true of you? Have you done what you could, to pour the light of heaven upon the nations that sit in darkness?

DECLINE OF UNITARIANISM.—Most of our readers need not to be told, what are the tendencies, and what the present condition and position of Unitarianism in New England,—its birth place, on this continent; and the hot-bed where it has flourished, and whence it has been propagated. The history of the last few years has not only fulfilled the predictions of those who early saw the fruit which such seed must produce, but has done more to determine the true nature and character of this false doctrine, than all arguments could do, however wise and well chosen. But this false doctrine has not been limited to this country. It has spread, though with less of popular favor, in England, and there, too, it has brought forth its fruits and is now bringing them forth, in a form which admits of no room of doubting, 'that whatever a man soweth, that shall he also reap.' But there, as here, this denomination of Christians, who deny their Lord, is running out. The course they pursue,—the doctrines they teach,—the practices they inculcate and encourage, all tend to develop the true tendencies of the system.

A correspondent of the Baltimore Protestant makes the following statement relative to the Decline of Unitarianism in England. He says:

"British Unitarianism is rapidly dying out among us, so much so, that in the 'Unitarian Almanac' for 1852, it has not been thought advisable to give the statistics of progress, or otherwise of that body. It is a well known fact that the leading Unitarian Chapel in London, Mr. Fox's, is almost deserted. In former years this chapel was crowded to excess; but at the present time the average attendance is little more than one hundred. Mr. Fox, with all his store of eloquence, often lectures to not more than one hundred persons. A visitor to this chapel, a short time since, thus describes the Christless service:—'The morning service commenced, as usual, by a hymn sung by two rows of professionals, arranged in front of the organ. I did not observe three of the congregation sing the hymn: to do so would perhaps be deemed an interruption to the professional display. The hymn was succeeded by a reading from Milton's Defence, then followed a prayer; but, indeed, I know not how it could be well called a prayer, for there was little petition in it. It was more essayistic than supplicatory.' Next followed a reading from Massini's 'Oration over the brothers Bandieri,' then a hymn, and then the discourse. The discourse was simply a political speech, referring to the various events of the day, and the probable future policy of the French Emperor. There was no direct reference whatever to the Scriptures; and the words 'Divine Providence' occurred three times, 'God' five times, 'Heaven' twice. Christ was not named at all. At Liverpool, where Mr. Martineau officiates, a frequent contributor to the Westminster Review, and probably the most eminent Unitarian minister in Britain, next to Mr. Fox, the interest is in an equally languid condition. Unitarianism, as an organized system, seems dying or defunct in this country. Its dry negations being insufficient to hold a body of people together, many of those who formerly professed it, have drawn off—

some to the more palpable forms of infidelity, others to join in the worship of evangelical Christians."—*Christian Witness.*

THE SUPPORT OF THE WORLD.—It is to the children of God you are obliged for the support of the world; they, as it were, bear up the pillars; and that moment God has called in his last elect, the world will be burnt up. That sweet text of Scripture, Gen. xix. 22, has often cheered and supported my soul.—When Lot lingered, the angel took hold of his hand and the hand of his wife, and the hand of his two daughters, and brought them out of the city, for it is there said, "I cannot do anything till thou be come thither," (that is, till he had got into Zoar,) and when he had got safe unto Zoar, God rained hell out of heaven upon Sodom.—*Matthew Wilks.*

THE BLOOD OF JESUS.—Christ's blood satisfies the law of God, and the justice of God: should it not then satisfy the sinner's guilty conscience?—*Hill.*

THE FAMILY.—Faithful attention to family religion harmonizes with our belief in God's covenant. If the blessings of God's grace descend in the line of Christian families, it must be by suitable means. If God says, I will be a God to thee and thy seed, he implies a condition. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

GOOD BOOKS.—The value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impenitent person is never more disposed to read than when he begins to take an interest in the salvation of his soul. It is important, therefore, for every family to keep on hand a supply of useful religious books. Religious books have a great deal to do with the destiny of families.

EARLY TEACHING.—Scratch the green rind of a sappling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young.

THE CONCLUSION OF THE WHOLE MATTER.—The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.—*Chalmers.*

TESTIMONY OF A RICH MAN.—The late Mr. McDonough, the millionaire, in his will says:—"Let the poorer classes of the world be consoled, assured that the labour-loving, frugal, industrious, and virtuous among them possess joys and happiness in life which the rich know not and cannot appreciate. So well convinced am I, after a long life and intercourse with my fellow men of all classes, of the truth "that happiness of this life is altogether on the side of the virtuous and industrious poor," that had I children (which I have not) and a fortune to leave behind me at death, I would bequeath, after a virtuous education, to effect which nothing should be spared a very small amount to each, merely sufficient to excite them to habits of industry and frugality, and no more."

EXPANDING THE CHEST.—Those in easy circumstances, or those who pursue sedentary employment within doors, use their lungs but little,