

to hear it. I am a cabinet maker by trade; and, at the time to which I allude, was a young man, just out of his apprenticeship, who had come up from the country for the purpose of obtaining employment, and of improving myself as a workman in my business. I failed to obtain employment; and began to feel depressed and troubled. My efforts proved unavailing, and disappointment followed my hopes. The case grew more dark with every succeeding day. The little money that I brought from the country was expended, and I was in debt to my landlady. The thought of poverty and the disgrace of debt, were more than I could bear; my mind sank under it, and in a state of despair and distraction, I left my lodgings one Sunday morning, after breakfast, to go to the Thames, and put an end to an existence which was too wretched to be endured. My way to the river was by the Tabernacle, and when I was passing it, the congregation were just going in for worship. I seemed at once stopped by an invisible hand, and suddenly felt a strong desire to go in with them. I supposed that it would not be very material to me, whether I did or not; and therefore, went in, and fixed myself in a remote corner, where I should not be observed, determined at the close of the service to accomplish the purpose for which I left home. Presently you ascended the pulpit; and I could not help thinking by your appearance; your manner of reading the hymns; and the tone of your prayer, that you felt something of the same kind, that I felt myself. Your text was, Isaiah xli. 17, 18, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water?' In your sermon you told us that troubles and sorrows were the lot of sinful men in consequence of transgression against God. By these, He shewed his displeasure against sin. But He had not left his creature without help: He had mercifully provided for the ultimate deliverance of them that fear Him, for all evil; and was also engaged to help them, and take care of them at present. That, in times of trouble, we must be careful to avoid the use of unlawful means to obtain deliverance, and look to God for help. He had promised to hear our prayers, and to afford the help, and bestow the good that was needful; and having made the promise He was bound to its fulfilment, if we only used the means which His word required. And I felt that I was in a dark region. The author is favourably known on both sides of the Atlantic; principally as the writer of a treatise on the communion question; a work evincing rare powers of rigid analysis, and manifesting a truly noble and christian spirit, even

lif, I prayed that day, that God would help me. Next morning, while sitting at breakfast with my landlady, a stranger opened the door of the house, and said "Young man, you are a cabinet maker." I replied "Yes." "You want work." "Yes." "Go to such a place, naming it, and you will find plenty of work, and get good wages." On leaving the table, I set off to the place which the stranger had named, and found plenty of work and good wages. In this employment I continued five years, during which time I saved money enough to begin business for myself. But who the strange person was, that directed me to the situation, I never could make out; I have sought and inquired after him in vain. For the last five years I have been in business as a master; and God has blessed me with prosperity; you see how I am situated. And now as I have the pleasure of seeing you in my house, and feel that I owe my life, and my all to your instrumentality, I must beg that you will not go away, without taking something as an acknowledgement of the obligations under which you have laid me." The apprehensions of Mr. Parsons about a 'London sharpers' were by this time pretty much dissipated; and, on recovering from the surprise and excitement, which this unexpected narrative had occasioned, he noticed a modest, but neat little tea-caddy standing upon one of the tables. "Well," he said, "well, if I must take something from you, pray let it be that little tea-caddy." It was accordingly presented to him with all possible cordiality. Thirty years after, Mr. Parsons visited Pately Bridge, for the purpose of preaching Anniversary sermons in the Congregational Church.—At the request of his kind host, the Rev. Mr. Holgate, he related the above story;—and a few weeks afterwards Mr. H. repeated it to the writer: adding that the little tea-caddy was then standing upon the parlour table of Mr. Parsons, in Leeds, as an interesting memorial of the remarkable case.

Reviews.

THE EVILS OF INFANT BAPTISM: By ROBERT BOYCE C. HOWELL, D.D., Pastor of the Second Baptist Church, Richmond, Va.

A small, but neat volume, of 218 pages, bearing the above title, has been placed by a friend upon our table; and we have read it with deep interest. The arguments advanced by the author are such as have been repeatedly given to the world in detached fragments; but here they are, in the strong style and logical accuracy of Dr. Howell, brought to a focal centre, and a flood of light is cast upon a dark region. The author is favourably known on both sides of the Atlantic; principally as the writer of a treatise on the communion question; a work evincing rare powers of rigid analysis, and manifesting a truly noble and christian spirit, even

in the field of polemical discussion. The work before us has a startling title, and will doubtless take by surprize many who have been in the habit of regarding the sprinkling of an infant in the name of the Holy Trinity, as a very inoffensive and innocuous proceeding; much more will it startle those who regard the rite as a divine institution. Still, should the heavens fall, the truth must be spoken.

It must ever be matter of profound grief to Christ-loving and Bible-loving Christians, to see many of the pious and the lovely of our earth, cherishing sentiments, the legitimate carrying out of which, distracts and divides the children of a common father, and serves to estrange from each other the heirs of a common inheritance. It is indeed often affirmed that the differences amongst christians are such as not to affect their safety before God, and consequently are of minor importance. Believing, as we do, that man is justified by faith alone, without the deeds of the law, and rejoicing, as we do, in the unostentatious, yet practical faith, of many connected with the various evangelical denominations of Christians, still we cannot, we dare not regard as of minor importance some of the questions at issue amongst God's people. If we read aright the prophetic page, and the signs of the times, the world at large is tending towards a dark and stormy night of infidelity, and saints thoughtlessly, and sinners recklessly, are urging on this fearful crisis, and accelerating the flight of even enlightened nations towards this opening abyss. The terms "charity" and "liberality" have become household words, we might have said household gods; and to be found in the world's estimation destitute of these graces, is to be handed over to the rude assaults of scorn and contempt. Few can bear this even for Christ's sake, hence a mantle of charity must be thrown around every form of error, and every species of heterodoxy; while infidelity covert and open, must be regarded with a complacent smile. Every thing which bears the name, or assumes the form of worship, must be received as authentic; and the friendly hand must be extended to pitiable dupes, to aspiring ecclesiastics, and to the dreaming worshippers of moon-struck philosophers. This is liberality with a vengeance! And yet it is called by that name, and the world applauds it as such. Why is this? Is it the result of a pure and elevated Christianity, such as God has given to man; or is it not rather a miserable attempt to clip down the lofty monuments of wisdom and purity, which God has erected in his word, to a correspondence with the wayward impulses of fallen hearts? To be less liberal than the Bible, is bigotry; to be more so, is latitudinarianism. We cannot regard a strict and scrupulous adherence to the revealed will of God as bigotry; neither can we regard a disposition to tamper with, or set aside, the legislation of heaven, as genuine liberality. If we truly love God, and man; we shall not disobey God, to accommodate brethren beloved; for love is the fulfilling of the law. Love cannot make the baptismal controversy unimportant. It cannot put the stamp of divinity upon a human ceremony; nor neutralize the baneful effects of treating children of the flesh, as children of the Spirit. A system that has deluged the earth with "christened" infidels, and brought carnality into