

to be sold, which I thought I should like to buy, if it were disposed of reasonably. I looked it over and had it valued by a competent business man, who told me that it was worth so much, I then said to myself in a kind of sceptical way, I will now see whether God is with Mr. Muller or not. If I get this property for so much (fixing a low price on it) I will give Mr. Muller One Hundred Pounds. I then instructed a person to bid for me at the Auction where the property was sold, at a place at a distance; but so great was my curiosity to see whether God really would appear for you in this matter that by the next train I set off to the place where the auction was, that I might obtain as early as possible the information, how the matter would end; and found, to my great surprise, that I had actually obtained this valuable property at the *exact low price* which I had fixed. I was astonished. But I began now to reflect more on the principles on which you act, and I wondered that, as a christian, I or any one else could call in question what you say about answers to prayer; and the more I consider the matter and the more, I read your Report the more I see how right and proper it is to come to God for all we need and to trust in Him for everything. The conveyance having been made and all being now settled about the sale, I felt it right to fulfil my promise; so my friend whom you saw just now with me and I set out on a tour into Devonshire, and then, on our way home, called the day before yesterday at your house, but found you were from home. We stopped yesterday, Sunday, in Bristol, and having there learned your address, we came on here to Ilfracombe to-day, for I wished to know you personally. After I had heard all this, related to the dear stranger, that I was not at all surprised at God's working thus for me, since day by day I sought His help, and thus, in answer to prayer, obtained from the most unlikely persons, and entire strangers, donations for the work. So, for instance, I said as you told me that you came from the neighborhood of M——, I had a letter from a lawyer at M——, not long since asking me to send him a proper form for a legacy to be left to the Orphans, as one of his clients (whose name he did not mention) wishes to leave a legacy of £1000 for the Orphans. Now, as far as I know, I am not personally acquainted with a single person at M——, nor do I know the name of the individual who proposes to leave this £1000. "About this legacy," replied the stranger at my side, "I can tell you something. After I had got this property, and I now saw how wrong I had been in looking such a sceptical way on your work, and there were no reality in prayer, I decided on helping you further. I thought to myself, though I am a man in health and of middle age, yet it might be well to make my will and to leave you £1000 for the Orphans." I found out, to

my surprise, that the stranger himself was the individual on whose account a lawyer at M—— had written me. We now separated, the stranger stating that he would in an hour call at my lodgings and give me a cheque for the £100. He did so, and wished £70 to be appropriated to the Building Fund, £20 for the support of the Orphans, and £10 for my own personal expenses.—*G. Muller's Report for 1866.* P. X.

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#### BAPTISM.

The ordinance is inseparably connected, and all christian parents ought so to regard it, with the incumbent duty of "bringing up their children in the nurture and admonition of the Lord." If this connection is lost sight of,—if it is not contemplated at the time, and is practically disregarded afterwards, the ordinance becomes nothing better than a useless ceremony, and an idle and profane mockery of its divine author. Much has been said, and said sometimes very loosely, by infant baptists, of the rights and privileges of infants, and of the impropriety of abridging their privileges, and abstracting their right, in refusing them baptism. But I would have it seriously considered, that the right and privilege are not worth contending for, unless the ordinance be connected with parental instruction, discipline and prayer. It is evident that the pouring of a little water on an infant's face, can, in itself, do it no good; and as little would the immersion of its whole body. The mere external recognition of its connection with the christian community, can be of no benefit, except as associated with subsequent training for the performance of the duties and the enjoyment of the blessings of that community. The profit to the child must be through the medium of the parent; and it has long appeared to me, that it is to the parent, rather than to the child, that infant baptism is, in the first instance, to be reckoned a privilege. It is an ordinance, in which there is brought before the minds of pious parents, a pleasing and animating recognition of the covenant promises of God to them and to their offspring which form so great an encouragement to them in the discharge of duty, and in looking, by prayer, for the divine blessing upon the objects of their tender love. That multitudes who have their children baptized, never think of the ordinance in any such light, and are quite regardless of the objections which, I will, not say it imposes, but which it implies and brings to mind—is a melancholy truth. And I would earnestly admonish those parents, of the guilt they are contracting, by their solemn mockery of heaven, in the careless profanation of a divine institution.

"How pleasing to the minds of the godly,"